



Call for Papers

Miscellanea Anthropologica et Sociologica

(more about the journal [here](#))

Special Issue on

Phenomenology, Practice, and Action: Perspectives on East-Central Europe

Guest Editor: **Witold Płotka**

Edmund Husserl developed phenomenology mainly as a theoretical project that at the very beginning concerned a refutation of psychologism, and a reform of theory of knowledge (*Erkenntnistheorie*). The problem of practice seemed to be completely marginal, however, Husserl presented an thorough analysis of many questions connected with practical philosophy, i.e., with axiology, ethics, he presented a description of *praxis* (action), and of practical involvement of a phenomenologist. Given that starting from his early lectures on ethics, through talks on Fichte, articles about the renewal, and the late project of ethics of love Husserl investigated the problem of practice, we would like to invite you to submit articles to the Special Issue of “Miscellanea Anthropologica et Sociologica”, which is to be focused on the problem of practice and action in East-Central European phenomenology. This purpose stems from a recognition that historical and political circumstances in Central and Eastern Europe have led to a significant reformulation of the ways how to do phenomenology. It is well known that phenomenology was regarded as an idealistic, and bourgeois philosophy. Although some phenomenologists wanted to abandon any political commitment, many of them used phenomenology as a background of their political-practical reformulation of philosophy. Well known examples are Jan Patočka, Józef Tischner, and Karol Wojtyła. However, this aspect of a heritage of the phenomenological movement in East-Central Europe still is not widely known. Therefore, our main aims include both

systematic and historical questions: Who could be regarded as key figures of the “practical turn” in phenomenology in Central and Eastern Europe? How was phenomenology redefined as a practical philosophy within the phenomenological movement in Central and Eastern Europe? How can we understand political and social roles of phenomenology and phenomenologists as a part of the opposition movements before 1989? What role did the exile play in supporting, and preserving the phenomenological movement beyond the Iron Curtain? Can we say that phenomenology grounds a specific form of ethics? If yes, what are the specific problems of this form of ethical phenomenology? What is the thematic scope of phenomenology of *praxis*? What are the main phenomena connected with practice? How, if at all, phenomenology can be practically implemented? The ultimate aim of the Special Issue of “*Miscellanea Anthropologica et Sociologica*” is to illuminate practical and ethical dimensions of phenomenology within the phenomenological movement in Central and Eastern Europe.

We invite studies in **English**. The publication of the Special Issue is to be expected at the **beginning of 2019**.

All editorial rules are available at the *Miscellanea* website: <http://www.maes-online.com/>
Please, consult “**Instructions for Authors**” before submitting your manuscript. Please, remember that if you are not a native speaker, the article should be proofed by a native speaker before submission.

For any further inquiries, please, contact the Guest Editor:

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Submission deadline: **December 1, 2017**.