

STAND-ALONE PROJECT

FINAL REPORT

P 23255-G19

Project number

Project title **Religion beyond Myth and Enlightenment**
Religion jenseits von Mythos und Aufklärung

Project leader **Michael Staudigl, PD Dr.**

Project website¹ **<http://homepage.univie.ac.at/michael.staudigl/2015/religion/final.html>**

¹ Projects that started after January 1, 2009 are encouraged to have a website.

I. Summary for public relations work

1. Zusammenfassung für die Öffentlichkeitsarbeit

Das Projekt zielte in inhaltlicher Hinsicht auf eine umfangreiche philosophische Analyse jener Phänomene, die gegenwärtig unter den Titeln "Wiederkehr der Religion" und "Postsäkularismusdebatte" in einer Reihe von Disziplinen kontrovers verhandelt werden. Seiner Konzeption gemäß bestand die zentrale Intention darin, eine *phänomenologische Bestimmung und Neubewertung der Religion im Kontext der westlichen Spätmoderne und ihrer Antinomien* ("Dialektik der Säkularisierung", "Unbehagen an der Globalisierung") vorzulegen. Da die Reflexion auf das "Phänomen Religion" in diesem Zusammenhang notwendigerweise die Problematik einer "Wiederkehr neuer religiöser Gewalt" mit zu reflektieren hatte, richteten wir unsere Analysen an einer Reihe von Phänomenen aus, die die ambivalente Stellung der Religion zwischen Gewaltaffinität und Konfliktranszendierung exemplarisch zu behandeln erlaubten. Insbesondere die thematischen Leitfäden des *Opfers* und der *Gabe* waren in dieser Hinsicht zentral.

Die mit dieser Ausrichtung angezeigten Themenfelder wurde im Rückgriff Phänomenologie, *continental philosophy of religion* und Postmodernismus-Debatte exemplarisch entfaltet. Im Zentrum stand dabei eine umfassende Aufarbeitung klassischer wie auch neuerer phänomenologischer Positionen, deren noch vielfach unterentwickelte religionsphilosophische Potentiale im Rahmen des Projekts systematisch erhoben wurden. Der Akzent lag in diesem Zusammenhang darauf, 1) eine *integrative* Phänomenologie der Religion zu entwickeln, 2) diese auf das bislang fast ausschließlich im Kontext politischer Philosophie normativ verhandelte Thema der "Wiederkehr der Religion" anzuwenden und 3) entsprechende Detailstudien zu "religiösen Phänomenen", die im Kontext der Wiederkehr der Religion von zentraler Bedeutung sind, vorzulegen. Zu diesem Zweck arbeiteten wir nicht nur klassische Positionen (Husserl, Scheler, Stein, Schütz) unter neuen Vorzeichen auf, sondern kombinierten auch neuere Positionen (Levinas, Henry, Marion, Chrétien), die um die intentionale Nichtidentifizierbarkeit religiöser Erfahrungen kreisen, mit hermeneutischen Ansätzen, die die notwendige Vermittlung solcher Erfahrungen in mundanen Sinnstrukturen ins Zentrum rücken (Heidegger, Patocka, Ricoeur). Ergänzend wurden zudem Positionen aus der sog. *continental philosophy of religion* (Kearney, Westphal) und "postmoderne Ansätze" (Derrida, Nancy, Badiou) herangezogen. Mittels dieser Erweiterung der Bezugstheorien gelang es, die phänomenologische Herangehensweise an das Eigenwesen religiöser Erfahrung nicht nur im hermeneutischen Zeichen ihrer Materialität, Textualität und Historizität zu konkretisieren, sondern auch ihre in phänomenologischer Hinsicht oft unterbelichteten praktischen und poetischen Dimensionen (und hier insbesondere auch religiöse Gewalt) in innovativer Weise ins Auge zu fassen. Durch die Kombination der genannten Positionen und Perspektiven wurde übergreifend eine phänomenologische Theorie der Religion entwickelt, die um die Idee einer wechselseitigen Verflechtung von Transzendenz und Selbsttranszendenz kreist. Durch den dabei geleisteten Nachweis, dass Transzendenzenerfahrung und Praxen der Selbsttranszendenz in einem wechselseitigen Fundierungsverhältnis stehen, eröffnet das Projekt weiterführende Horizonte für die Analyse der Religion in einem post-metaphysischen Zeitalter.

2. Summary for public relations work

The project "Religion beyond Myth and Enlightenment" aimed at a comprehensive philosophical analysis of various phenomena that are dealt with today controversially under the header of "the return of the religious" and the related question of "post-secularism." As to its basic task, its overall intention consisted in the development of a *phenomenological reconsideration of religion in the context of late modernity and its inner antinomies* (e.g., the "dialectics of secularization," "globalization and its discontents"). Since any reflection on the varieties of religion today must not avoid the question of "religious violence," our analyses have been calibrated alongside various phenomena that epitomize the ambivalent positioning of religion between its affinity to violence and its potentials to resolve conflict; in this context, the topics of *sacrifice* and *gift* have been singled out as most central to our undertaking and accordingly have been used as the major guiding threads for our project.

In the course of the project, these topical constellations have been unfolded concretely by recourse to a variety of different theoretical positions, including phenomenology, *continental philosophy of religion*, and postmodernism. In order to provide a sustainable basis for the overall task to be achieved, we have firstly elaborated a comprehensive assessment of both classical and recent phenomenological accounts and have plumbed their yet under-explored potentials for promoting the philosophy of religion. Our focus has been situated respectively according to 1) developing an *integrative* phenomenology of religion, 2) applying this approach to the vast topic of the "return of the religious" and major related issues, and 3) providing detailed analyses concerning specific "religious phenomena" that are of paramount importance in this regard more generally. In order to fulfill these tasks, we have deepened traditional research on classical positions (Husserl, Scheler, Stein, Schütz), have reassessed its scope and potentials; furthermore, we have attempted to reconcile the most recent "radical phenomenologies" (Levinas, Henry, Marion, Chrétien), which emphasize a specific and extraordinary givenness of religious experience, with hermeneutic accounts, which underscore the mediation of religious experiences in mundane meaning structures (Heidegger, Patocka, Ricoeur). Finally and complementarily, we have included related research in *continental philosophy of religion* (Kearney, Westphal) and "Postmodernism" (Derrida, Nancy, Badiou). This expansion of the field has, finally, proven to be of utmost importance since it has helped us enormously to cover the whole phenomenon of "religious experience": on the one hand, it made it possible to concretize the phenomenological account of the religious under the post-structuralist sign of its irreducible materiality, textuality, and historicity; on the other hand, it has enabled us also to give an account of the practical and poetic dimensions of "lived religion" (including the quandary of "religious violence").

In combining the host of aforementioned positions and perspectives, the project has, generally regarded, developed a framework for an integrated phenomenological account of religion; this theory revolves around the key idea of the intertwining of transcendence and self-transcendence. In providing evidence for an essential correlation that exists between experiences of transcendence and experiencing self-transcendence, the project has, in the last analysis, opened up continuative pathways for the analysis of religion in a post-metaphysical age.

II. Brief project report

1. Report on research work

1.1 Information on the development of the research project

- Overall scientific concept and goals;
- Was there a fundamental change in research orientation between the start and the end of the project? If so, what form did the change take, and what effect did it have on the work?

The overall scientific goal of the project consisted in the exploration and reassessment of the potentials of phenomenology to address the very "phenomenon of religion" in the context of our contemporary world and the "social imaginaries" that shape it. Widely discussed key issues such as, e.g., "the return of the religious" and the question concerning a "post-secular society" have functioned as the leading clues for this undertaking. As outlined in the application, the project revolved around the hypothesis of a twofold potential of religion, i.e., its both auto-immunizing and shaking power in relation to the pre-given meaning structures we live in. As to our original conception, we proceeded to unfold this hypothesis against the backdrop of our post-modern world and the global fault lines it entails. As we have argued, in the context of "modernity and its discontents" the triumphal procession of a "disengaged reason" (with all the negative consequences of its scientism and "barbarism") has triggered both a "return of the repressed" as well as the "advent of something new and unprecedented," a fact that is epitomized most strikingly in the disconcerting realities of religious violence. Following this insight, we concluded that any reflection on the varieties of religion today must not avoid to confront the question of "religious violence" since it seems to appear as the flip side of "the return of religion." Given this, we decided to calibrate our analyses more sharply alongside various phenomena that embody the irreducibly ambivalent positioning of religion between its undeniable affinity to violence and its nowadays all too often lacking potentials to contain violence. Bearing in mind the recurrent community-instituting potential of religion, we shifted our focus more decidedly onto the violent or auto-immunizing potentials of religion in the course of the project. This accommodation of our basic methodological decision concerning the adequate way to confront the very phenomenon of religion did, however, not have any refracting consequences, quite the contrary: this specific recalibration of our original framework has rather helped us to address the distracting manifold of possible topics in a more structured and systematic way. On the one hand, the strengthened emphasis on the violent potentials of religion has led us to single out the topics of *sacrifice* and *gift* as the most central guiding threads for our undertaking. Yet, on the other hand, our recalibration did absolutely not imply that we would have abandoned the other primordial focus that relates to the "shaking" and conflict resolving

potentials of religion: this fact is testified clearly by the systematic exploration of other concepts that we have confronted in this regard, e.g., "love," "solidarity," "hospitality," or the yet unthought religious genealogy of a non-indifferent "European reason." In a nutshell: the recalibration of our original research hypothesis resulted in a pragmatically productive structuring of the thematic axes guiding our concrete analyses rather than in a fundamental change in the general research orientation. This way of unfolding our initial hypothesis in a variety of different but intrinsically interrelated respects furthermore was very beneficial to the way the project has unfolded: concretely viewed, it provided the team members with appropriate opportunities to unify different working backgrounds with a view to a joint topical constellation and thus has helped us to provide evidence for the feasibility and importance of our original insight in a manifold of contexts. Generally regarded, a novel integration of various phenomenological accounts with major theorems taken from "continental philosophy of religion" (Kearney, Westphal, Hart, etc.) has equipped us with a sustainable framework for the successful completion of this project.

1.2 *Most important results and brief description of their significance (main points) with regard to the following:*

- Contribution to the advancement of the field

The overall philosophical idea that animated our project consisted in the attempt to pave a phenomenological path for addressing the question of religion today beyond the traditional dichotomy of myth and Enlightenment. As we have argued, this dichotomy is still mirrored (indeed even sedimented) in the posture of our late modern psyche toward religion. Typically, religious convictions are either regarded as mere irrational forces in generic opposition to the secular worldview or considered rather condescendingly as offering 'some values' that might serve as tools for some refinement of a basically unquestioned secular self-understanding. Yet both these attitudes not only deprive the non-secular worldview of its own character; they also exacerbate the clash between secular societies and religiously defined groups or cultures. Viewed against this background, our attempt to overcome or deconstruct this dichotomy takes up a question that has recently been taken up and discussed in political philosophy but has not yet been answered convincingly in this context. Given that phenomenology has thus far not at all dealt with this topic, our attempt to apply its analytical and conceptual devices onto the "return of the religious" today, i.e., in the context of "secularism and its discontents," indeed offers an important contribution to the advancement of the field. This advancement may be noted in at least three respects: our project 1) unfolded the yet unplumbed potentials of phenomenology (and esp. its so-called "theological turn") for addressing the changing societal and cultural realities of religion; 2) thus testifies to the possibility of productively *applying* phenomenology to relevant issues in political and practical philosophy; 3) finally demonstrates that related questions treated insufficiently in other philosophical disciplines may be reconsidered productively in phenomenological

perspective, thus offering mutually enriching perspectives for the development of the involved disciplines.

- Breaking of new scientific / scholarly ground (to what extent and in what respects?);
- Most important hypotheses / research questions developed (what relevance did the project have for the development of hypotheses / research questions, e.g. were new hypotheses / research questions developed or old hypotheses disproved?);
- Development of new methods

As outlined, our major hypothesis revolved around the idea that we need to think beyond the traditional dichotomy of myth and Enlightenment in order to overcome the adversarial but interconnected dogmas of secularism and religious absolutism/fundamentalism and the vicious dialectics this entails. This is not only a task, however, that deals with religion for its own sake, as a label like the "theological turn" of (French) phenomenology might easily insinuate. Put differently, to reflect on the role of religion today, to rethink God after the so many declarations of the "death of God," i.e., after the demise of traditional metaphysics and onto-theology, not only attests to a critical or emancipatory task vis-à-vis religious systems of knowledge and their powerful cultural and institutional setups. Quite to the contrary, in acknowledging the "return of the religious" as something lurching between sociological fact and philosophical artifact, this venture also calls for a rigorous philosophical self-reflection: one that confronts philosophy with its assumed other and the ways philosophy is used to deal with such otherness. It is in this regard, that our phenomenological account breaks new ground, namely by opening a position for philosophy vis-à-vis religion that escapes the two most impairing traditional strategies to confront the assumedly primordial alterity, irrationality, etc., of religion: on the one hand stands the classical conception of a self-righteous philosophical logos, which has long been taken to be able to "purify" factually existing religions; on the other hand resides the ideal of a "religion of reason" which has been granted the capacity to unfold and articulate its cognitive potentials within the "bonds of reason alone." With its focus on the irreducible role of the subject's *self-transcendence* in the very constitution of transcendence, our account suspends both the traditionally granted autonomy of reason and the opposed idea of pure heteronomy as the exclusive sites for confronting and understanding religion. Thus, it has succeeded to open up a promising path for approaching a "third attitude" (cf. Dubarle, Greisch) towards religion that may finally make a different encounter between religion and philosophy possible, i.e., one that takes place under the sign of a reciprocal recognition of their respective alterity. In this regard, the project sought to pave the path for a truly post-secular constellation of thought, i.e., one that recognizes not only the common sources of faith and reason but indeed traces the involvement of reason in the very constitution of religion's assumed otherness.

By shifting the focus on the correlation or rather "relational constitution" of transcendence and self-transcendence, we have also broken new grounds in methodological respect. To concretely unfold this correlation, we have singled out methodical intersections between the

phenomenologies of embodiment, which can give an account of human affectivity and its religious integration, and hermeneutical phenomenologies, which enable us to confront the symbolic constitution of religious experience and socially derived ways of "making transcendence together." As we sought to demonstrate, the benefit of such a methodically integrated phenomenological analysis consists in its capacity to focus the interplay between experiences of transcendence and concrete practices of (experiencing) self-transcendence. To be more precise, the phenomenological theory of religion that we envisage revolves around the correlation that relates extraordinary experiences of transcendence to the poetics of self-transcendence—a poetics which transfigures the ordinary, thus opening up epiphanic spaces that serve to re-embodiment and transform traditional "tales of transcendence.

- Relevance for other (related) areas of science (transdisciplinary issues and methods).

The major transdisciplinary relevance of our project for other branches of science consists in the way it proposes to critique all too clear-cut definitions and conceptions that engender one-sided moralist or rationalist interpretations of "religion" (and "religious violence"), its proponents, and dynamics. Thus viewed, it helps to motivate a kind of methodological self-reflection that undermines unquestioned conceptions of religion, reason, and its other(s) that pervade various disciplines and their unilateral "scientific hunt for causation."

1.3 Information on the execution of the project, use of available funds and (where appropriate) any changes to the original project plan relating to the following:

- **Duration**

The project was started on 1 December 2011. Due to the part-time employment of the project leader, the project has been granted already at the very beginning for an extended duration of 48 months. It has finally been extended on a cost-neutral basis for one more month, and thus lasted until 31 December 2015 (49 months). The extra time was used to conclude and reorganize unfinished research activities. In this regard it should be mentioned that the preparation of closely related follow-up applications has proven to be a major but extremely time-consuming asset.

- **Use of personnel**

The project was run by a team of researchers, all working on a part time basis. Concretely viewed, the following personnel has been employed in the course of the project:

— PD. Dr. Michael STAUDIGL: 1.12.2011 - 31.12.2015 (part time; with the exception of the period from 01.07.2013 to 31.10.2013: paternal leave)

— MMag. Dr. Christian STERNAD: 1.12.2011 - 30. 09. 2014 (part time)

— Dr. Ludger HAGEDORN: 01.06.2014 - 30.11.2015 (part time)

— Jason W. ALVIS, PhD: 15.08.2014 - 14.02.2015 (part time)

On the basis of smaller "working contracts" designed for the achievement of clearly destined scientific tasks, the following persons have also contributed to the project :

— Jason W. ALVIS, PhD (2014 spring and summer, scientific contribution: research)

— Dr. Klaus NEUNDLINGER (2015, scientific contribution: translation)

— Mag. Sebastian LEDLERE (2015, scientific contribution: editorial work)

— David SOUCEK (2016, webpage administration)

▪ **Major items of equipment purchased:**

A small number of relevant books has been purchased in the course of the project.

▪ **Other significant deviations²:**

Since Ludger Hagedorn, who was initially nominated as a post-doctoral co-worker for this project, has not been available in approx. the first half of the project, his part had been taken over by Dr. Sternad. Given the fact, furthermore, that the principal investigator has been on parental leave for a period of 6 months, another temporary position has been offered to Jason Alvis for a period of 6 months in 2014/15.

2. Personnel development – Importance of the project for the research careers of those involved (including the project leader)

A) As far as the project leader is concerned, my scientific and academic development has undoubtedly been fostered strongly by this project. First and foremost, it a) has provided me with a venue to systematically deepen my interest in the philosophy and phenomenology of religion; and b) has offered the exciting opportunity to link up my preceding work on violence with the topic of religion. Viewed against this background, the project has offered me a perfect platform to synthesize my ongoing research initiatives and interests. Furthermore, it

² The decision as to what should be regarded as a "significant deviation" is the responsibility of the project leader. As a guideline, any deviation of more than 25% from the original financial plan or work schedule should be accounted for.

has also provided me with the opportunity to draft several follow-up applications (with at least one application being granted in the meantime); to draft a monograph on the topic (provisionally entitled *Secularism and its discontents: Toward a phenomenology of religious violence*); and to rework and thematically amend the English translation of my last book, *Phenomenology of violence* (accepted for publication by Northwestern University Press). Generally regarded, in exposing my idea of an "applied phenomenology" to a broader host of philosophical questions and accounts, the project has definitely opened new frontiers of research and concrete perspectives for further research projects, focussing now in a more systematic and also historically enriched way on rethinking the relationship between philosophy and its assumed others, i.e., religion, violence, and religious violence.

It is important to note that this project has helped to prove the interdisciplinary potential of phenomenology for research on religion and esp. religious violence. It has paved the path for collaborations with colleagues from a variety of relevant disciplines, esp. theology, cultural anthropology, religious studies, sociology, and political science. A manifold of related transdisciplinary communications have proven to be extremely fruitful since they provided a productive opportunity to practically test the major hypotheses of this project. These encounters have also opened up new academic horizons: I have, e.g., received important acknowledgment among these disciplines (including invitations to peer review for related journals in the humanities and social sciences).

Finally, the project has helped to further establish and/or intensify my network of international collaborations. Especially our conference and workshop program was extremely helpful in this regard.

B) Three scientific co-workers have contributed to the project. The importance of their participation in the project may be assessed as follows:

— Dr. Sternad has started to work in the project as a doctoral student. Besides his obligations to contribute to the general research agenda, he has managed to conclude and defend his doctoral thesis. To my understanding, he has used his time in the project very wisely as is evidenced by the fact that he has managed to publish his first high quality articles during this period of time. Furthermore, he has collected a variety of seminal experiences in organizing bigger scientific events and in editing research anthologies. Dr. Sternad has also especially benefitted from participating in the project's various activities, both in Austria and abroad. In the course of the project, he has finally managed to be appointed as a post-doctoral research fellow in the ERC-grant of Nicolas de Warren, a committed collaborator in the framework of our project. In a nutshell, participation in the project has definitely boosted Dr. Sternad's career chances in many respects.

— Dr. Hagedorn, who has joined the project in its second half, is a well distinguished scholar with solid qualifications; he is director of the Jan Patočka-archives at the *Institute for human*

sciences (IWM) in Vienna. His participation in this project has provided him with the opportunity to continue his work on a monograph on Patočka, which will also serve as a habilitation thesis. The fact that our joint work has urged him to confront Patočka's important thoughts on religion with a variety of other approaches in phenomenology and continental philosophy will definitely be beneficial since it will help to correct his all too unilateral perception as a specialist in Patočka's philosophy only. This correction will be of paramount importance for his recent efforts to obtain successful funding for the traditional philosophy cluster at the Vienna based IWM (www.iwm.at), which is undergoing substantial change recently under its new rectorate. The project, thus viewed, was of pertinent importance for Dr. Hagedorn and will hopefully help him to further improve his already renowned international standing.

— Jason Alvis, PhD, has joined the project early after the completion of his PhD studies at the University of Denver. For Mr. Alvis, participation in the project definitely proved extremely fruitful: it not only provided him with the opportunity to smoothly make his way into the Austrian/Viennese academic context but also helped him to connect with new research networks. Concretely viewed, participation in the project assured him the possibility to revise, rework and finally publish his thesis in a well-known book series and to publish his first high-quality papers, too. Mr. Alvis is extremely serious about his academic chances and future activities. Upon his own decision he has retained his full affiliation with the project even after the period of employment; he has helped me strongly in preparing follow-up applications. He is now also eligible to apply for funding at the FWF and will hopefully profit from the various research and networking activities that have been initiated in the course of this project. In a nutshell, Mr. Alvis' involvement in the project has definitely helped him to smoothly master the passage from his doctoral studies to the level of becoming a productive post-doctoral researcher with serious chances for an academic career in his field.

3. Effects of the project beyond the scientific field

In the course of the project's lecture, conference and workshop program we organized several international conferences and workshops. All these events were open to the public and a special lecture series was specifically designed for a broader interested public. But also in the case of the conferences, the well known venue as well as the intensive public relations work provided esp. by the IWM (Institute for Human Sciences), where the majority of these events took place, helped to attract quite large audiences. The workshops were generally intended to provide a venue for younger researchers, especially also from Austria, to present their related work. For detailed information on the topics and participants see the documentation at the project webpage:

<http://homepage.univie.ac.at/michael.staudigl/2015/religion/index.html>

On some occasions, the project leader has been invited by leading Austrian Newspapers, the national broadcast company OE1, the national television company ORF, but also smaller media like student's newspapers for discussions concerning specific topics related to the project.

4. Other important aspects (examples)

- **Project-related participation in national and international scientific / scholarly conferences, list of most important lectures held** (selection; for a full listing please consult the project homepage: <http://homepage.univie.ac.at/michael.staudigl/2015/religion/publications.html>)

A) Michael Staudigl

2016-04-21	"Toward a phenomenology of religious violence," invited lecture, Faculty of Philosophy, University of Ljubljana, Slovenia
2016-04-20	"Phenomenology in post-secular times: Positions, potentials and perspectives", lecture at the workshop "The return of the religious in postmodern thought: Explorations between philosophy and theology", Faculty of Theology, University of Ljubljana, Slovenia
2016-03-15	"Philosophy and its Other? Toward a phenomenology religious violence", invited lecture at the Center for continental philosophy, KU Leuven, Belgium
2015-12-01	"Secularism and its discontents: phenomenological reflections on religion, violence, and reason," invited lecture, Department of Philosophy, University Groningen, Netherlands.
2015-10-22	"Die Philosophie und ihr Anderes? Phänomenologische Reflexionen zum Verhältnis von Vernunft, Religion und Gewalt", invited lecture (Berufungsvortrag)m, Department of Philosophy, University Wuppertal, Germany
2015-07-01	"Hospitality and the new logics of violence", plenary lecture at at the conference "Hospitality Now!", University of Applied Sciences, Deventer, Netherlands.
2015-04-23	"Making transcendence together. Towards a social phenomenology of religion", selected presentation at the conference of the Nordic society for phenomenology, Stockholm, Sweden.
2014-10-03	"Von der theologischen Wende französischer Phänomenologie zu einer neuen Phänomenologie der Religion", presentation at the workshop "Ende des Säkularismus? Phänomenologie und Begriff der Religion heute", Institut für die Wissenschaften vom Menschen, Vienna, Austria.
2014-07-24:	"Violence and the Gift: Rethinking War in Phenomenological Perspective", plenary lecture at the 24 th "Colloquium on Violence and Religion", Freising/Munich, Germany
2014-04-25:	"Taking a Fresh Look on the Discourse on the Gift", opening lecture at the conference "Violence and the Gift", Institut für die Wissenschaften vom Menschen, Vienna, Austria

- 2014-04-24: „Reassessing Phenomenology of religion“, presentation at the „Author meets Critics Workshop: A. J. Steinbock, *Phenomenology and Mysticism. The Verticality of Religious Experience*“, Institut für die Wissenschaften vom Menschen, Vienna, Austria
- 2014-04-05 „The Paradox of Religious Experience and the Eclipse of Interpretation“, selected presentation at the conference „Interpreting Experience – Experiencing Interpretation“, University of Oxford, England
- 2013-11-18 „On Violence and Religion from a Phenomenological Point of View“, lecture at the Conference "Pathways in the phenomenology of religion," Department of Philosophy, Southern Illinois University, Carbondale, USA
- 2013-11-15 „Europe is everywhere, isn't it? Reflections on History, Reason, and Religion after Jan Patocka“, invited lecture at the conference “Rethinking History with Jan Patocka”, Department of Philosophy, New School University, New York, USA
- 2013-05-10 „On ‚Negative sociality‘. Reflections on the Ambiguity of Religion“, selected presentation at the conference "Discovering the ‚We‘. The Phenomenology of Sociality“, University College Dublin, Dublin, Ireland
- 2013-04-20 „The Person and the Vertical Life. Rethinking Patocka's Conception of Movement“, invited presentation at the workshop „Judgement, Responsibility, and the Life-world“, Center for theoretical studies, Charles University Prague, Czech Republic
- 2013-01-25 „The vulnerable life of intentionality. A study in the applied Phenomenology of Religious Violence“, invited lecture at the conference „La vie“, École normale supérieure, Paris, France
- 2012-06-09 „Michel Henry on religion. From the „theological turn“ towards a radical phenomenology of religion“, selected presentation at the conference of the Nordic society for Phenomenology“, University Oslo, Norway
- 2012-04-24 „Religion beyond Myth and Enlightenment: Toward a Phenomenological Reconsideration of Religion“, plenary lecture at the "Experts seminar" "Religion beyond Myth and Enlightenment?," Trinity College, Dublin, Ireland

B) Jason W. Alvis

- 2015-04-22 “Can There be a Phenomenology of Religious Experience?: Preliminary Questions,” presentation at the Nordic Society for Phenomenology, Södertörn University, Stockholm, Sweden.
- 2015-03-13 “How to Avoid an Onto-Theology of Metaphysics: A Response to Raschke's ‘Critical Theology’,” invited lecture at "The Philosophy of Religion Seminar," Free University Amsterdam, Amsterdam, Netherlands
- 2014-10-03 “Phenomenologies of the Inconspicuous: Husserl as Heretic of the Secular Age,” lecture at the workshop “The End of Secularism?“, Institute for Human Studies, Vienna, Austria

- 2014-09-18 "Perseverance of the Saints: Heidegger's 'Inconspicuousness' in Jean-Luc Nancy's *Deconstruction of Christianity II*," selected presentation at the conference "Re-imagining Human," KU Leuven, Leuven, Belgium
- 2014-06-17 "The Ethics of Sacrifice: Christ, Walter White, Žižek, and the Cross," invited lecture at the Institute for Medical Ethics, Vienna, Austria
- 2014-04-22 "God is Not in the Index: Confronting Steinbock's Phenomenology of Religion," presentation at the "Author meets critics session with Anthony Steinbock," Institute for Philosophy, University of Vienna, Austria
- 2014-04-24 "The Dark Side of The Gift of God: A Case for Peripheral Givenness," lecture at the Conference "Violence and The Gift: Challenging Continental Philosophy of Religion," Institut für die Wissenschaften vom Menschen, Vienna, Austria

C) Ludger Hagedorn

- 2016-04-14 "Go all out: War, Sacrifice, Holiness," lecture at the Workshop Pro Patria Mori. Solidarity and Sacrifice in the First World War , IWM, Vienna, Austria
- 2015-11-12 „Denn sie wissen nicht, was sie tun. – Verzeihen und Versprechen als politische Mächte,“ invited lecture at the Conference "Politik der Differenz," Faculty of Theology, University of Vienna, Austria
- 2015-10-29 "Love as Ereignis, Love as Institution. Arendtian Reflections," keynote lecture at the "XX. Jornadas Internacionales de Filosofía: Pensar el Amor, ICAI Comillas/ Madrid, Spain
- 2015-10-13/14 „Die Macht der Ohnmächtigen. Vom Versuch, in der Wahrheit zu leben,“ invited Double Lecture at "Kathedralforum Dresden" and "Novalisforum Freiberg"
- 2015-02-23 „Der andere Anfang,“ lecture at the workshop "Phänomenologie und Religion in der Sowjetunion. Leben und Werk V. Bibikhins," Institute for Human Sciences (IWM), Vienna, Austria
- 2014-10-03 "Nietzsches Schatten. Religion nach ihrer Aufhebung," lecture at the Workshop "Ende des Säkularismus?", Institute for Human Sciences, Vienna, Austria
- 2014-09-18 "The Devil's Embodiment," invited lecture at the International Conference "Leib und Leben," Faculty of the Humanities, Charles University Prague, Liblice, Czech Republic
- 2014-06-03 "Without God and Future. Patocka's Reading of the *Brothers Karamazov*," lecture at the International Conference *Human Existence as Movement*, Institute for Human Sciences, Vienna, Austria
- 2014-04-26 "The Gift of Death. Doubts about the Sacrifice," lecture at the International Conference *Violence and the Gift. Challenging*

Continental Philosophy of Religion, Institute for Human Sciences, Vienna, Austria

2013-11-18 "Reflections on the idea of a *Christianity Unthought*", lecture at the Conference *Pathways in the Phenomenology of Religion*, Phenomenology Research Center, SIU Carbondale, USA

D) Christian Sternad

2014-04-26 „Dying for... Phenomenological Reflections on a Religious Motive“, presentation at the Conference „Violence and the Gift. Challenging Continental Philosophy of Religion,“ Institute for Human Sciences, Vienna, Austria

2014-04-24 „Eschatologie der Gewalt? Über Merleau-Pontys *Humanismus und Terror*“, invited presentation at the Conference „Die Atempause – Intellektuelle Nachkriegskonzeptionen 1943-1947“ (Wienbibliothek, Vienna, Austria)

2013-12-14 „Europe beyond Myth and Enlightenment. Patočka and Derrida on the Universality of Religion & Reason,“ selected presentation at the Conference „The Reasons of Europe. History and Problem of a Philosophical Concept,“ Goethe Institute, Rome, Italy)

2013-11-23 „Tod und Metaphysik. Die phänomenologische Todesanalyse zwischen Überschreitung und Wiederinstandsetzung der Metaphysik“, selected presentation at the Conference „Phänomenologie und Metaphysikkritik“(Albert-Ludwigs Universität, Freiburg, Germany)

2013-11-01 „Das Gespenst des Poststrukturalismus. Überlegungen zum Jenseits der Struktur“, selected presentation at the Conference „*Lernen, mit den Gespenstern zu leben*. Das Gespenstische als Figur, Metapher und Wahrnehmungsdispositiv in Theorie und Ästhetik“, Künstlerhaus Mousonturm, Frankfurt on the Main, Germany

2013-04-18 „*La double mort*. Re-thinking Heidegger's Concept of Mortality through Blanchot“, selected presentation at the Conference of The Nordic Society for Phenomenology, Center for Subjectivity Research, University of Copenhagen, Denmark

2012-10-05 „Blanchot on (not) transgressing & the (Im)Possibility of Death“ selected presentation at the Conference „Visibility and Transcendence in Religion, Art and Ethics“, University of Copenhagen, Denmark

2012-06-09 „*Phenomenology of Religion*. Derrida's Elliptic Approach to Religion“, selected presentation at the Conference of The Nordic Society for Phenomenology, University of Oslo, Norway

2012-04-25 „Religion and Autoimmunization: A Phenomenological Approach to Religion“, lecture in the Experts seminar „Religion beyond Myth & Enlightenment?“, Trinity College Dublin, Ireland

▪ Organisation of symposiums and conferences:

In the framework of the project, we have organized altogether 6 international conferences and 7 workshops:

A) CONFERENCES

— "Religion beyond Myth and Enlightenment: Phenomenological Reconsiderations," international conference, *Institute for human sciences* (IWM), Vienna, Austria, 11-14 September 2012 (organized by M. Staudigl & L. Hagedorn)

— "Den Primat der Gegebenheit denken. Zur Transformation der Phänomenologie nach Jean-Luc Marion" (English: "Thinking the primacy of givenness: On the transformation of phenomenology after J.-L. Marion"), IWM, Vienna, Austria, 16-18 September 2013 (organized by M. Staudigl)

— "Zum Gewaltpotenzial unbedingter Ansprüche im Horizont politischer Theorie," (On unconditional claims and their violent potentials in the context of political theory") Department of Philosophy, Vienna University, Vienna, Austria, 10-12 October 2013 (organized by M. Staudigl & B. Liebsch/Bochum)

— "Pathways in the Phenomenology of Religion," Department of Philosophy & Phenomenology research center, Southern Illinois University, Carbondale, USA, 18-19 November 2013 (organized by M. Staudigl & A. J. Steinbock/Carbondale)

— "Violence and the Gift: Challenging Continental Philosophy of Religion," IWM, Vienna, Austria, 23-24 April 2014 (organized by M. Staudigl, J. Alvis & L. Hagedorn)

— "Human Existence as Movement," IWM, Vienna, Austria, 3-5 June 2015 (organized by L. Hagedorn)

B) WORKSHOPS

— "Expert Seminar" on "Religion beyond Myth and Enlightenment," Trinity College, Dublin, Ireland, 24-25 April 2012 (organized by M. Staudigl & N. Hintersteiner)

— Thematic Panel on "Religion beyond Myth and Enlightenment" in the framework of the Conference of the Nordic Society for Phenomenology, 8 June 2012, University of Oslo, Norway (organized by M. Staudigl)

— "Ende des Säkularismus? Phänomenologie und Begriff der Religion heute" (The end of secularism? Regarding the phenomenology and the concept of Religion today"), IWM, Vienna, Austria, 3 October 2014 (organized by M. Staudigl, L. Hagedorn & K. Appel, Faculty of Theology, Vienna University)

— Workshop with Anthony J. Steinbock "Moral Emotions and Contemporary Social Imaginaries," Department of Philosophy, Vienna University, 15-16 April 2015 (organized by S. Loidolt & M. Staudigl)

— Workshop with James Mensch on "Desire and Embodied Selfhood," Department of Philosophy, Vienna University, 29-30 October 2015 (organized by S. Loidolt & M. Staudigl)

— "Responsibility and freedom: The idea of Europe in the Philosophy of Jan Patočka," 31 March - 1 April 2016, Center for theoretical studies, Charles University Prague, Czech Republic (organized by M. Staudigl & J. Frei)

— "Pro patria mori: Solidarity and sacrifice in the First World War," IWM, Vienna, Austria, 14-15 April 2016 (organized by L. Hagedorn & N. de Warren)

- **Prizes/awards**

In 2013, Dr. Sternad received the „Dissertationsförderpreis des Landes Vorarlberg“ for his doctoral thesis "Tod und Gemeinschaft. Phänomenologien des Todes"

In 2015, the project leader has been awarded a research grant for a bilateral project entitled "The Return of the Religious in Postmodern Thought" (FWF I 2785, € 228.000, see also below) that will offer him the opportunity to consolidate and deepen the research activities of this project.

- **Any other aspects**

In the framework of the project, we have set up a jointly organized (Hagedorn, Staudigl) public lecture series entitled "Beyond Myth an Enlightenment: Reconsidering Religion" that took place with a variety of speakers from across the humanities (including J. Greisch, H. Joas, G. Krämer, M. Endreß, and others) from 2011-2014. Fore more information on speakers and topics see:

<http://www.iwm.at/events/lectures/beyond-myth-and-enlightenment/>

III. Attachments

1. Scholarly / scientific publications

1.1 Peer-reviewed publications / already published

1.1.1. Articles in journals

M. Staudigl (with K. Hoshikawa) "A Schutzian Analysis of Prayer with Perspectives from Linguistic Philosophy." *Human Studies* 39(2016) {DOI: 10.1007/s10746-015-9377-x, link / online first: <http://link.springer.com/article/10.1007/s10746-015-9377-x>; Hybrid OA}

—, "Human Existence and Vertical Life: A Study of Jan Patocka's Phenomenological Anthropology." *The New Yearbook for Phenomenology and Phenomenological Philosophy* 14(2015), 312-329 {eBook ISBN: 9781315681795; NO OA option offered}

—, "Unavowed ambiguities? A plea for reassessing the discourse on the gift." *Journal for cultural and religious theory*, 15/1(2015), 90-104 {e-ISSN: 1530-5228; <http://www.jcrt.org/archives/15.1/staudigl.pdf>; Other OA}

—, "**From the Metaphysics of the Individual to the Critique of Society. On the Practical Significance of Michel Henry's Phenomenology of Life.**" *Continental Philosophy Review* 45/3(2012), 339-361. {DOI: 10.1007/s11007-012-9226-9; <http://link.springer.com/article/10.1007/s11007-012-9226-9>; Hybrid OA}

J. W. Alvis, "The Dark Side of God: A Case for Inconspicuous Givenness." *The Journal for Cultural and Religious Theory*. 14/3(2015), 51-71 {e-ISSN: 1530-5228; <http://www.jcrt.org/archives/15.1/alvis.pdf>; Other OA}

—, "**Holy Phenomenology: Heidegger's 'Phenomenology of the Inconspicuous' and Jean-Luc Nancy's 'Adoration'.**" *Literature and Theology* 29/4(2015), 431-499 {DOI: 10.1093/litthe/frv047; Green OA: embargo of 2 years}

—, "Subject and Time: Marion's Alteration of Kantian Subjectivity" in *The Journal for Cultural and Religious Theory*. 14/1(2014), 25-33 {e-ISSN: 1530-5228; <http://www.jcrt.org/archives/14.1/alvis.pdf>; Other OA}

L. Hagedorn, "Christianity Unthought – A Reconsideration of Myth, Faith, and Historicity." *The New Yearbook for Phenomenology and Phenomenological Philosophy*, vol. XIV (2015), 31-46 {eBook ISBN: 9781315681795; NO OA option offered}

—, "Fatigue of Reason. Patočka's Reading of the *Brothers Karamazov*." *The New Yearbook for Phenomenology and Phenomenological Philosophy*, vol. XIV (2015), 181-198 {eBook ISBN: 9781315681795; NO OA option offered}

—, "René Girard's Theory of Sacrifice, or: What is the Gift of Death?" *Journal for Cultural and Religious Theory* (JCRT), 15/1 (Fall 2015), 105–118 {e-ISSN: 1530-5228; <http://www.jcrt.org/archives/15.1/hagedorn.pdf>; Other OA}

C. Sternad, "Spectres of the Sacred. Jan Patočka, Or: The Hidden Source of Jacques Derrida's 'Phenomenology of Religion'." *The New Yearbook for Phenomenology and Phenomenological Philosophy*, XIV(2015), 287-299 {eBook ISBN: 9781315681795; NO OA option offered}

1.1.2. Monographs

J. W. Alvis, *Marion and Derrida on The Gift and Desire: Debating the Generosity of Things*. (*Contributions to Phenomenology*) Dordrecht/New York: Springer 2016.

1.1.3. Anthologies

M. Staudigl, *Bedingungslos? Zum Gewaltpotential unbedingter Ansprüche im Kontext politischer Theorie*, Baden-Baden: Nomos 2014 (ed. with B. Liebsch)

—, *Perspektiven europäischer Gastlichkeit. Geschichte - Kulturelle Praktiken - Kritik*, Weilerswist: Velbrück 2016 (ed. with B. Liebsch & Ph. Stoellger)

—, *Figuren der Transzendenz. Transformationen eines phänomenologischen Grundbegriffs*, Würzburg: Königshausen & Neumann (ed. with C. Sternad)

M. Staudigl, J. W. Alvis, & L. Hagedorn (eds.), *Violence and The Gift: Challenging Continental Philosophy of Religion*. Special issue of *The Journal for Cultural and Religious Theory* (14:3 2015)

L. Hagedorn, *Religion, War and the Crisis of Modernity* (Special Issue of the *New Yearbook for Phenomenology and Phenomenological Philosophy*) XIV (2015), ed. with J. Dodd, London & New York: Routledge

1.1.4. Contributions to anthologies

- M. Staudigl, "De la phénoménologie matérielle à la critique de la culture et de la politique. Essai sur l'enjeu pratique de la pensée henryenne," in: G. Jean, J. Leclercq et N. Monseu (eds.), *(Re)Lire Michel Henry. La vie et les vivants*, Louvain-la-Neuve: Presses Universitaires de Louvain 2013, 485-503
- , "Unbedingte Ansprüche im Widerstreit. Die Zerstörung der Buddhas von Bamyian als Fallbeispiel", in: B. Liebsch, & M. Staudigl (eds.), *Bedingungslos? Zum Gewaltpotential unbedingter Ansprüche im Kontext politischer Theorie*, Baden-Baden: Nomos 2014, 275-98
- , "Vorwort: Unbedingte Ansprüche?", in B. Liebsch, & M. Staudigl (eds.), *Bedingungslos? Zum Gewaltpotential unbedingter Ansprüche im Kontext politischer Theorie*, Baden-Baden: Nomos 2014, 9-22
- , "Gastlichkeit und die neue Logik der Gewalt", in B. Liebsch, M. Staudigl, Ph. Stoellger (eds.), *Perspektiven europäischer Gastlichkeit: Geschichte — Praxis — Kritik*, Weilerswist: Velbrück 2016, 698-727
- L. Hagedorn, "Europe's 20th century: History of Wars and War as History", in: D. Meacham & F. Tava (eds.), *Thinking After Europe: Patocka and Politics*, London: Rowman & Littlefield International 2016, 331-346
- , "Quicquid cogitat: On the Uses and Disadvantages of Subjectivity", in: L. Učník, I. Chvatík, & A. Williams (eds.), *The Phenomenological Critique of Mathematisation and the Question of Responsibility: Formalisation and the Life-World, (Contributions to Phenomenology, vol. 76)*, Dordrecht: Springer 2014, 89–104
- , „Philosophische Kenosis. Anverwandlung eines christlichen Motivs“, in: M. Staudigl & C. Sternad (Hg.), *Figuren der Transzendenz. Transformationen eines phänomenologischen Grundbegriffs*, (Orbis Phaenomenologicus, Perspektiven Bd. 30), Würzburg 2014, 349-65

1.2 Non peer-reviewed publications / already published (journals, monographs, anthologies, contributions to anthologies, research reports, working papers / preprints, proceedings, research data, etc.)

1.2.1. Articles in journals

L. Hagedorn, „Europa da Capo al Fine. Jan Patočkas nacheuropäische Reflexionen.“ *Transit. Europäische Revue*, 47(2015), 30-44

—, „Dvacáté století: historie válek a válka jako historie.“ *Acta Facultatis Philosophicae Universitatis Šafarikianae* 73(2015), 601-618.

—, „Solidarity beyond Exclusion.“ *Baltic Worlds* VIII(1-2) (April 2015), 86-90

C. Sternad, "Den Tod als Tod vermögen. Zum Tod des Tieres aus phänomenologischer Sicht." *Tierstudien* 5(2014), 47-58

—, "Das Maßlose des Werks. Martin Heidegger und Maurice Blanchot über den Ursprung des Kunstwerks." *Nebulosa. Zeitschrift für Sichtbarkeit und Sozialität* 4(2013), 81-94

—, "Das Gespenst und seine Spektralität. Die hermeneutische Funktion des Gespenstes, oder: Eine phänomenologische Hantologie." *Nebulosa. Zeitschrift für Sichtbarkeit und Sozialität* 3(2013), 27-41.

1.2.2. Monographs

—

1.2.3. Anthologies

—

1.2.4. Contributions to anthologies

M. Staudigl, „Über die Unhintergebarkeit des „absoluten Lebens“. Zur praktischen Bedeutung von Michel Henrys Lebensphänomenologie“, in: R. Langthaler, J. Schelkshorn, F. Wolfram (eds.), *Religion in der globalen Moderne. Religionsphilosophische Erkundungen in transkultureller Perspektive*, Vienna: Vienna University Press 2014, 217-240

M. Staudigl, & C. Sternad, "Zur Aktualität des phänomenologischen Transzendenzdiskurses." In: Staudigl M., Sternad C. (eds.), *Figuren der Transzendenz. Transformationen eines phänomenologischen Grundbegriffs*. Würzburg: Königshausen & Neumann 2014, 7-16

L. Hagedorn, "Solidarity – but for whom? Remarks on Solidarity beyond Solidity", in: *The Solidarity of the Shaken*, ed. by Martin Palouš, Prague: The Václav Havel Library 2016, 23-34.

—, "Lightness of Being, Gravity of Thought. (Dis-)Orientations in Nietzsche and Kundera", in: *Dis-Orientations: Philosophy, Literature and the Lost Grounds of Modernity*, ed. by M. Sá Cavalcante Schuback & T. Lane, London: Rowman & Littlefield 2014, 49-67.

C. Sternad, "Tod und Metaphysik. Die phänomenologische Todesanalyse zwischen Überschreitung und Wiederinstandsetzung der Metaphysik," in: Ates M., Bruns O., Han C.-S., Schulz O. S. (eds.), *Überwundene Metaphysik? Beiträge zur Konstellation von Phänomenologie und Metaphysikkritik*, Freiburg: Karl Alber 2016, 117-128

—, "Die Zeit ist aus den Fugen. Auf der Jagd nach sterblichen Gespenstern mit Emmanuel Lévinas und Jacques Derrida." In: Aggermann L., Fischer R., Holling E., Schulte P., Siegmund G. (eds.), *Lernen, mit den Gespenstern zu leben. Das Gespenstische als Figur, Metapher und Wahrnehmungsdispositiv in Theorie und Ästhetik*. Berlin: Neofelis 2015, 59-71

—, "Tod und Transzendenz." In: Staudigl M., Sternad C. (eds.), *Figuren der Transzendenz. Transformationen eines phänomenologischen Grundbegriffs*, Würzburg: Königshausen & Neumann 2014, 247-269

—, "Phänomenologie des Todes oder: Die Arbeit der Trauer." In: Dunshirn A., Nemeth E., Unterthurner G. (eds.), *Crossing Borders. Grenzen (über)denken. Thinking (across) Boundaries. Beiträge zum 9. Kongress der Österreichischen Gesellschaft für Philosophie in Wien*, Vienna: Vienna University Press 2012, 1017-1024.

1.2.5. Review articles

J. W. Alvis, "Thomas Carlson: The Indiscrete Image: Infinitude and Creation of the Human." *The Journal for Cultural and Religious Theory*. 12/3(2013), 165-167

C. Sternad, "René Girard: Im Angesicht der Apokalypse." *Journal Phänomenologie* 44(2016), 104-106

—, "Maurice Blanchot: Der literarische Raum." *Journal Phänomenologie* 39(2013), 87-90

—, "Kathrin Busch: Passivität." *Journal Phänomenologie* 39(2013), 91-94

—, "Maurice Blanchot: Vergehen." *Journal Phänomenologie* 38(2012), 98-101

—, "Jacques Derrida: Die Phänomenologie und die Schließung der Metaphysik." *Journal Phänomenologie* 38(2012), 103-106

1.3 **Planned publications**

(journals, monographs, anthologies, contributions to anthologies, proceedings, research data, etc.)

Author(s)	M. Staudigl		
Title	<i>Secularism and its discontents. A Phenomenology of Religion and Religious Violence</i> (Monograph)		
Sources	Evanston: Northwestern University Press (<i>Studies in Phenomenology and Existential Philosophy</i>)		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	M. Staudigl		
Title	The relational poetics of religious violence: A phenomenological exploration (chapter)		
Sources	In: idem, <i>Phenomenology of Violence (Studies in Phenomenology and Existential Philosophy)</i> . Evanston: Northwestern University Press		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted x	submitted	in preparation x

Author(s)	M. Staudigl		
Title	"Making transcendence together: on religion and religious violence from a socio-phenomenological point of view."(Journal article)		
Sources	Human studies		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	M. Staudigl		
Title	"Between experience and interpretation: approaching a new paradigm for the phenomenology of religion."		
Sources	<i>Phainomena. Journal of Phenomenology and Hermeneutics</i> 96-97		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	M. Staudigl		
Title	"On 'Negative Sociality': a phenomenological account of religion" (Journal article)		
Sources	<i>Continental Philosophy Review</i>		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	M. Staudigl		
Title	"Toward a phenomenology of religious violence"		
Sources	<i>Alter. Revue de phénoménologie</i>		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	M. Staudigl		
Title	"Das Unbehagen an der Phänomenologie: Über Gewalt und Religion als unbequeme Themen philosophischer Reflexion" (Journal article)		
Sources	<i>Deutsche Zeitschrift für Philosophie</i>		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation x

Author(s)	M. Staudigl		
Title	"The three pillars of sense: New Pathways in a non-foundational phenomenology." (Journal article)		
Sources	<i>Research in phenomenology</i>		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	M. Staudigl		
Title	"Aporien der Gegebenheit: Versehrte Subjekte, verlassene Phänomene und der Paternalismus der Gabe" (Chapter)		
Sources	In: M. Staudigl (Hg.), <i>Der Primat der Gegebenheit. Zur Transformation der Phänomenologie nach J.-L. Marion</i> , Freiburg & Munich: Alber 2016		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	M. Staudigl, L. Hagedorn		
Title	"Rethinking Religion beyond Myth and Enlightenment: What can Phenomenology contribute to the Contemporary Post-Secularism Debate?" (Chapter)		
Sources	In: <i>Rethinking Religion Beyond Myth and Enlightenment: Phenomenological Explorations</i> , Bloomington & Indianapolis: Indiana University Press		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	M. Staudigl, L. Hagedorn		
Title	<i>Rethinking Religion Beyond Myth and Enlightenment: Phenomenological Explorations (Anthology)</i>		
Sources	Bloomington & Indianapolis: Indiana University Press		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	M. Staudigl, J. W. Alvis		
Title	<i>Phenomenology and Postsecularism. Reconsidering the "Return of the Religious" (Anthology / Special journal issue)</i>		
Sources	Special issue of <i>International Journal for philosophical Studies</i> 25/1(2017)		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	M. Staudigl		
Title	<i>Alfred Schutz and Religion (Anthology / Special journal issue)</i>		
Sources	Special Issue of <i>Human Studies</i> 39/4 (2016)		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	M. Staudigl		
Title	<i>Den Primat der Gegebenheit denken. Zur Transformation der Phänomenologie nach Jean-Luc Marion</i> (Anthology)		
Sources	Freiburg & Munich: Karl Alber		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	M. Staudigl		
Title	<i>Die Philosophie und ihr Anderes? Zum Verhältnis von Philosophie, Gewalt und Religion</i> (Monograph)		
Sources	Freiburg & Munich: Karl Alber		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	J. W. Alvis		
Title	<i>Phenomenologies of the Inconspicuous: Heidegger and the 'Theological Turn' in French Philosophy</i> (Monograph)		
Sources	Bloomington and Indianapolis: Indiana University Press		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	J. W. Alvis		
Title	"Overlooking Heidegger's 'Phenomenology of the Inconspicuous'" (Journal article)		
Sources	Continental Philosophy Review		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	J. W. Alvis		
Title	"How to Overcome the World: Henry, Heidegger, and a Phenomenology of the Post -Secular" (Journal article)		
Sources	International Journal of Philosophical Studies		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	J. W. Alvis		
Title	"The Spectacle of God: Anders' Apocalyptic Time" (Journal article)		
Sources	<i>Religions</i> , 7/12(2016)		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted x	submitted	in preparation

Author(s)	J. W. Alvis		
Title	"Jean-Luc Marion and the Primacy of Givenness and Eros: On the Aporia between Politics and Love" (Chapter)		
Sources	In: <i>Rethinking Religion Beyond Myth and Enlightenment: Phenomenological Explorations</i> , ed. M. Staudigl & L. Hagedorn, Bloomington & Indianapolis: Indiana University Press		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	J. W. Alvis		
Title	"Anthony J. Steinbock: Phenomenology and Mysticism" (Review article)		
Sources	Human Studies		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	L. Hagedorn		
Title	Europa und Nach-Europa. Schriften zur Phänomenologie einer Idee (Anthology)		
Sources	Freiburg & Munich: Karl Alber		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	L. Hagedorn, & S. Lederle		
Title	J. Patocka, <i>Mythos, Opfer, Religion. Verstreute Schriften</i> (Anthology)		
Sources	Freiburg & Munich: Klar Alber		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	L. Hagedorn		
Title	"Value without Measure. Nietzsche's 'Experience at Heart' as a Paradigm for Post-Secularism" (Journal article)		
Sources	International Journal of Philosophical Studies		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

Author(s)	L. Hagedorn		
Title	"The Veil of Reason. Patočka's and Nietzsche's Polemical Christianity"		
Sources	In: <i>Rethinking Religion Beyond Myth and Enlightenment: Phenomenological Explorations</i> , ed. M. Staudigl & L. Hagedorn, Bloomington & Indianapolis: Indiana University Press		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted x	in preparation

Author(s)	C. Sternad		
Title	Europa jenseits von Mythos und Aufklärung. Husserl, Patočka, Zambrano und Derrida über das geistige Erbe Europas. (Journal article)		
Sources	<i>Metodo International Studies in Phenomenology and Philosophy</i>		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted x	submitted	in preparation

Author(s)	C. Sternad		
Title	"The Reasons of Europe. Husserl, Patočka and María Zambrano."		
Sources	In: Balibrea M.P., Lough F., & Sánchez Cuervo A. (eds.): <i>María Zambrano Amongst the Philosophers</i> .		
URL (if applicable)			
Peer Review	yes	no x	
Status	in press/accepted	submitted x	in preparation x

Author(s)	C. Sternad		
Title	<i>Tod und Gemeinschaft: Phänomenologien des Todes</i>		
Sources	Dordrecht et al.: Springer (Phänomenologica)		
URL (if applicable)			
Peer Review	yes x	no	
Status	in press/accepted	submitted	in preparation x

2. Most important academic awards

Name of award	n=national / i=international
C. Sternad, „Dissertationsförderpreis des Landes Vorarlberg“	national

3. Information on results relevant to commercial applications

- No such information is available for this project

Type of commercial application	—	
Subject / title of the invention / discovery		
Short description of the invention / discovery		
Year		
Status	granted	pending
Application reference (or patent number)		

4. Publications for the general public and other publications

(Absolute figures, separate reporting of national / international publications)

- Type of dissemination activities:
 1. Self-authored publications on the World Wide Web
 2. Editorial contributions in the media (print, radio, TV, www, etc.)
 3. (Participatory) contributions within science communication
 4. Popular science contributions (books, lectures, exhibitions, films, etc.)

	national	International
Self-authored publications on the www	-	-
Editorial contributions in the media	-	1
(Participatory) contributions within science communication	-	2
Popular science contributions	1	-

5. Development of collaborations

N			Nationality of collaboration partner (please use the ISO-3-letter country code)
	G		Gender F (female) M (male)
		E	Extent E1 low (e.g. no joint publications, but mention in acknowledgements or similar); E2 medium (collaboration e.g. with occasional joint publications, exchange of materials or similar, but no longer-term exchange of personnel); E3 high (extensive collaboration with mutual hosting of group members for research stays, regular joint publications, etc.)
			D Discipline W within the discipline (within the same scientific field) I interdisciplinary (involving two or more disciplines) T transdisciplinary (collaborations outside the sciences)



N	G	E	D	Name	Institution
SVN	M	E1	T	Branko Klun, Assoc. Prof. Joint proposal submitted and meanwhile granted; joint activities started; joint publications planned	Faculty of theology, University of Ljubljana, Slovenia
USA	M	E2	W	Anthony J. Steinbock, Prof. Joint activities have been realized; PhD student accepted for a longer research stay at Steinbock's center	Department of Philosophy, Southern Illinois University, US
USA, FRA	M	E2	W	Nicolas de Warren, Prof. Joint scientific events and publications; joint applications handed in	Institute of Philosophy, KU Leuven, Belgium
CAN	M	E1	W	James R. Mensch, Prof. Long-term intense scientific exchange concerning publications and applications; joint applications	Faculty of Humanities, Charles University Prague, Czech Republic
USA	F	E2	T	Christina Gschwandtner, Prof. Newly initiated collaboration; including participation in publications and exchange concerning applications	Fordham University, New York, US

Note: General scientific contact and occasional meetings should not be considered collaborations for the purposes of this report.

6. Development of human resources in the course of the project

(Absolute figures with an indication of status (in progress / completed))

Note: It is not possible to assign a *venia* thesis / work (*Habilitation*) to a single project; here it is necessary to mention those *venia* theses for which the project was important. A similar caveat applies to Ph.D. and diploma theses: The FWF does not support thesis work, but instead funds the scientific work that forms the basis for such theses.

	In progress	Completed	Gender f	m
Full professorship	1			1
<i>Venia</i> thesis (<i>Habilitation</i>) / Equivalent senior scientist qualification		1		1
Postdoc	3			3
Ph.D. theses		1		1
Master's theses				
Diploma theses				
Bachelor's theses				

7. Applications for follow-up projects

(Please indicate the status of each project and the funding organisation)

7.1 Applications for follow-up projects (FWF projects)

Please indicate the project type (e.g. stand-alone project, SFB, DK, etc.)

Project number (if applicable)	FWF I-2785		
Project type	Joint project (with Slovenia)		
Title / subject	The return of religion as a challenge for thought		
Status	granted x	pending	in preparation
Application reference (if a patent is applied)	-		

Project number (if applicable)	FWF I-3147		
Project type	Joint project (Czech Republic)		
Title / subject	"Theological Turns" on Post-Secular Context		
Status	granted	pending x	in preparation
Application reference (if a patent is applied)	-		

Project number (if applicable)	FWF P 29599		
Project type	Stand alone project		
Title / subject	Secularism and its discontents: Toward a Phenomenology of religious violence		
Status	granted	pending x	in preparation
Application reference (if a patent is applied)	-		

7.2 Applications for follow-up projects (Other national projects)

(e.g. FFG, CD Laboratory, K-plus centres, funding from the Austrian central bank [OeNB], Austrian federal government, provincial agencies, provincial government or similar sources)

Funding agency	Please choose an item: Wählen Sie ein Element aus.		
Other national funding agencies			
Project number (if applicable)			
Project type			
Title / subject			
Status	granted	pending	in preparation
Total costs (granted)			

Funding agency	Please choose an item: Wählen Sie ein Element aus.		
Other national funding agencies			
Project number (if applicable)			
Project type			
Title / subject			
Status	granted	pending	in preparation
Total costs (granted)			

7.3 Applications for follow-up projects (international projects) (e.g. EU, ERC or other international funding agencies)

Country	Germany		
Funding agency	Thyssen Stiftung Wählen Sie ein Element aus.		
Project number (if applicable)	N.A.		
Project type	Support of Projects		
Title / subject	The "new wars" and the human condition		
Status	granted	pending	in preparation x
Total costs (granted)			

Country	USA		
Funding agency	The John Templeton foundation Wählen Sie ein Element aus.		
Project number (if applicable)	N.A.		
Project type	Small grant scheme (research project)		
Title / subject	The return of the religious and the question of religious violence		
Status	granted	pending	in preparation x
Total costs (granted)			

IV. Cooperation with the FWF

Please rate the following aspects with regard to your interaction with the FWF. Please provide any **additional comments (explanations)** on the supplementary sheet with a reference to the corresponding question/aspect.

Scale:
-2 highly unsatisfactory
-1 unsatisfactory
0 appropriate
+1 satisfactory
+2 highly satisfactory
X not used

Rules

(i.e. guidelines for: funding programme, application, use of resources, reports)

Rating

Application guidelines	Length	+1
	Clarity	+2
	Intelligibility	+2

Procedures (submission, review, decision)

	Advising	+1
	Duration of procedure	0
	Transparency	+1

Project support

Advising	Availability	+2
	Level of detail	+2
	Intelligibility	+2

Financial transactions (credit transfers, equipment purchases, personnel management)		+2
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Reporting / review / exploitation

Effort	+1
Transparency	+1
Support in PR work / exploitation	0

Comments on cooperation/interaction with the FWF:

Cooperation with the FWF has on all occasions been highly professional, efficient, and qualified.

As far as PR work is concerned, I cannot judge since I have made no experience in this regard. Given that research in esp. in the humanities is exposed to a high pressure of justification, it might be useful if more ideas and incentives could be offered from the part of the FWF.

Regarding review procedure and esp. resubmission, I would endorse creating options to strengthen the possibility of applicants to communicate important aspects. Perhaps it might also be useful to describe a bit clearer what can be included into the "remarks on the reviewers" and what kind of information must not be passed on.