

# STAND-ALONE PROJECT - FINAL REPORT

Project number	P 20300-G15
Project title	The Many Faces of Violence Die vielen Gesichter der Gewalt
Project leader	Dr. Michael Staudigl
Project website <sup>1</sup>	<a href="http://homepage.univie.ac.at/michael.staudigl/violence/index.html">http://homepage.univie.ac.at/michael.staudigl/violence/index.html</a>

## 1. Summary for public relations work (English)

Our project investigated the problem of violence from various viewpoints. On one hand, it analyzed the various faces and forms of violence, on the other, it also sought to carve out generic traits of the very “phenomenon violence.” Generally regarded, our phenomenological approach put the *subject* at the centre of the analysis of violence. This implies that we engage in an exploration of violence in terms of a perspectival phenomenon, i.e., as *suffered*, as *committed*, or as otherwise *experienced*, e.g., as *witnessed* violence. Thus viewed, we suspended the widespread theoretical insinuation that we are finally able deal with violence *as such*. Yet, even if we rather contend that the meaning of violence is always experienced from a specific perspective, this does not entail that we have to acknowledge an unbridgeable abyss separating violence qua “addressed affection” (*Widerfahrnis*), violence qua intention, and violence in terms of a codified social event, i.e., an abyss that traditionally divides approaches to violence based either on theories of action or upon theories of discursive construction. Departing from the fundamental phenomenological insight into the intertwining of embodiment and language, we rather demonstrated that the „sense“ of violence can be retraced by a recourse into our embodied rationalities and the incorporated meaning structures we live in, since it is in these that our manifold vulnerability is at stake. Against this backdrop, we showed that violence is a *relational* phenomenon. This implies that its meaning unfolds *in between* those who are involved in it, but that it can neither be reduced to their intentions, nor be understood solely from their experiences, nor be deduced from overarching viewpoints or symbolic orders. Instead of perpetuating the traditional scientific hunt for causation, instead of sliding into still popular essentialisations and instead of drawing back to “thick descriptions,” we aimed at the exploration of an intrinsic relationship between violence and its silently incorporated social meaning. To unveil this relationship will help keeping us from contracting violence to its instrumental dimensions, from explaining it functionally, as well as from reducing it to its destructive character, but will help us in return to envisage its poetics and socio-technological functions.

In this context, our research sought to apply the phenomenological method upon concrete “case studies.” We inquired into the various, yet interrelated forms of violence and its supposedly unforeseeable transformations *in concreto*, e.g. regarding slapping, racist violence, and forms of “mass eliminationist violence.”

Finally, our research led us to raise the question regarding the *forms we are used to handle violence*. In this context, the most basic problem concerns the question how to deal with apparently “irreducible violence.” This problem concerns the elaboration of possibilities of minimizing or retarding violence that shall keep us from degenerating into the phantasmal, indeed deeply violent idea of a “final solution” regarding all violence, which all too easily tends to view all factual violence as “senseless” and, thus, to open the floodgates to its violent abolishment.

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<sup>1</sup> Projects that started after 01.01.2009 are required to have a website

Unser Forschungsprojekt umkreiste den Problemkomplex Gewalt aus verschiedenen Blickwinkeln. Es ging einerseits den vielen Gesichtern und Formen der Gewalt nach, fragte andererseits aber auch nach übergreifenden Wesenszügen des „Phänomens Gewalt“. In phänomenologischer Perspektive – wie es neuerdings auch im Rahmen interdisziplinärer Gewaltforschung eingefordert wird – ging es dabei darum, das erfahrende *Subjekt* in den Mittelpunkt der Analyse zu rücken. Die vorgelegten Analysen thematisieren Gewalt entsprechend als ein perspektivisches Phänomen, also als *erlittene*, *verübte* oder aus der Perspektive Dritter erfahrene, etwa *bezeugte* Gewalt, ohne zu unterstellen, dass sich schlicht von *der* Gewalt reden ließe. Dass der Sinn der Gewalt immer perspektivisch erfahren wird, besagt gleichwohl nicht, dass zwischen Gewalt als Widerfahrnis, als Intention und als bezeugtem sozialem Ereignis ein unüberbrückbarer analytischer Abgrund bestünde, wie er handlungstheoretische und diskurstheoretische Ansätze auf diesem Gebiet traditionell trennt. Demgegenüber zeigte unser Projekt, indem es die phänomenologische Einsicht in einen gelebte Verflechtung von Leib und Sprache praktisch entfaltete, dass dem „Sinn“ der Gewalt nur im Rückgang auf eine leibhaftige Vernunft und verkörperte Sinnordnungen auf die Spur zu kommen ist, in denen unsere ebenso vielfältige wie irreduzible Verletzlichkeit auf dem Spiel steht. Vor diesem Hintergrund zeigten wir, dass Gewalt ein durch und durch *relationales* Phänomen ist. Dies besagt, dass sich der Sinn der Gewalt *zwischen* den an ihr Beteiligten bildet, ohne sich gänzlich auf deren Intentionen zurückführen, aus ihren Erfahrungen verstehen oder aus übergreifenden Gesichtspunkten ableiten zu lassen. Anstatt die traditionelle „Ursachenforschung“ fortzuführen, in immer noch gängige Essentialisierungen des Phänomens einzuschwenken oder sich auf „dichte Beschreibungen“ zurückzuziehen, ging es entsprechend darum, einen intrinsischen Zusammenhang von *per se* als sinnlos dekretierter Gewalt und ihrem schweigsam inkorporierten sozialen Sinn herauszuarbeiten, der die Gewalt weder instrumentalistisch verkürzt, strukturfunktional wegerklärt noch auf ihren destruktiven Charakter reduziert, sondern sie in ihren poetischen und sozialtechnologischen Dimensionen ins Auge zu fassen erlaubt.

In diesem Kontext wandte unser Forschungsprojekt phänomenologische Methoden an, um den verschiedenen, gleichwohl miteinander verknüpften *Formen der Gewalt* und ihren scheinbar unvorhersehbaren Transformationen *in concreto* – d.h. am Beispiel der „kleine Gewalt“ der Ohrfeige, des sozialen Phänomens rassistischer Gewalt und historischer Formen extremer kollektiver Gewalt – nachzugehen. Zuletzt führte uns dies zur Frage nach den *Formen unseres Umgangs mit Gewalt*. Entscheidend ist in diesem Zusammenhang die Frage, wie mit „unaufhebbarer Gewalt“ in menschlichen Lebensformen umzugehen sei, d.h. wie diese minimiert werden kann, ohne der keineswegs nur illusorischen, sondern ihrerseits eminent gewaltträchtigen Idee einer „Endlösung“ der Gewalt zu verfallen, die allzu schnell geneigt ist, sie als sinnlos zu dekretieren und so ihrer selbst gewaltsamen Beseitigung Tür und Tor zu öffnen.

## 2. Brief project report

### 2.1 Report on the scientific work

#### 2.1.1 Information on the development of the research work

The overall scientific goal of the project consisted in the elaboration of an integrative phenomenological conception of violence. No substantial change of direction in the field in the course of the project was necessary. Our methodological conception could also be followed.

The development of the project was steady. As to the work plan, we began with a thorough-going assessment of existing phenomenological approaches to the topic at hand. This assessment was coupled with work at the conceptual foundations of the intended phenomenological framework for analyzing the many faces of violence. The major aims connected to this phase of the project have been reached. As to their central importance, these results have been included in at least their most basic form in all our publications. In our second step, we proceeded with an exploration of the many faces of violence, i.e., interactive, symbolic/structural, social, and, finally, organized violence. In this context, included a variety of subject-centred research conveyed in other disciplines, esp. sociology, social psychology, history, ethnography, criminology, as well as the newly develop field of “interdisciplinary violence studies.” The results from these first phases have meanwhile been published in form of several articles; in their most mature form they make up the core of the chapter 2-4 of our monograph. In the last year, we focused on a philosophical explication of our insights. Our conclusion, which we sought to test in confrontation with empiric materials, is that we need to consider violence as a fully *relational phenomenon* (see below 2.1.2.). This conclusion became clear in the course of the project only. Retrospectively regarded, it was already implied in our primordial focus on vulnerability, which we proposed to understand as an inherently relational phenomenon, too.

Given that the application of our approach on concrete phenomena was a quite time-consuming undertaking, we decided to prolong the project for 8 months in total. This extension enabled us to conclude nearly all publication projects underway, esp. those that needed translation and/or editorial work. The outlined elaboration of a methodological framework for analyzing violence in an interdisciplinary context has, finally, only been achieved in a most basic form. A related research project that will integrate our insights to this end has been sketched out meanwhile.

#### 2.1.2 Most important results and brief description of their significance (main points)

Our project proceeded from the diagnosed lack of a unifying analytical paradigm in recent research on violence. Its major intention was to elaborate a theoretical framework to account for its all too often underexposed multi-dimensional character. As to our basic hypothesis, the elaboration of a phenomenological conception of violence offers a feasible pathway to integrate this phenomenon’s many faces, e.g., interactive, symbolic, social and, finally, organized (collective) violence. Viewed against this background, our project had to meet two expectations: On one hand, it required a critical revision of traditional phenomenological methods and concepts to, finally, approach the very phenomenon of violence in truly phenomenological terms. On the other hand, this task required the inclusion of subject-centred investigations of violence in other disciplines. In the last analysis, the overarching task was to reappraise and indeed upgrade the status of phenomenological accounts in the social sciences and the humanities.

The basic results of our work consist in the insight that we need to consider violence as a through and through *relational* phenomenon. This implies that its bodily and symbolic dimensions interact to an extent that they cannot be dissected perfectly. In other words, as there is no purely physical violence that is not already and always symbolically permeated and codified, there exists no purely symbolic, linguistic, or structural violence that does not imply a basic reference to our various embodiments and their both subjectifying and socializing powers. This insight implies that

interactional, structural, and organised (esp. collective) violences must not be analyzed separately, since they constitutively feed into each other. Finally, this relational character of human violences calls upon us to reassess the apparently contradicting or even excluding perspectives of perpetrators, victims, and witnesses, i.e., to bridge action-theoretical and structural/functionalist approaches to the phenomenon at hand. Our final result, thus, is that we have to rethink violence in the relational terms of the suppression of our own and, *correlatively*, the other's *vulnerability*. Our research, thus, did not only proceed perpetrator-focused but also included the perspectives of the victims and those who experience violence from a "third position," like, e.g. witnesses, bystanders, etc.: In other words, in studying the various, yet interdependent ways we conceive of our and, correlatively, our others' irreducible vulnerability, its exploitation, production, or positive acknowledgment, the "social sense" of violence, which must not be reduced to its instrumental meaning, responsive character, or pathologic dispositions, became palpable.

Against this background, the project was successful in proving its basic hypothesis, i.e., that the essential juncture that links the many faces of the phenomenon at hand can be found in our various but interrelated embodiments. Here the plural is of utmost importance. It points at the fact that our condition as embodied beings affects all the ways we inhabit, experience, and express the world, including our understanding, our ability to make universal claims, but also our forms of political cooperation. In other words, the very fact that our body is the site of the irreducible intertwining of our (primordial) bodily "I can" and the (social) world, affords us a "second nature," and, thus, assures us our ecstatic social being. This "second nature," i.e., our various embodiments, however, is as fragile and vulnerable as our most basic corporeal being. Its socially derived figurations, thus, can also be manipulated and violated. On the basis of this (transdisciplinarily regarded ground-breaking) insight we focussed on the various forms in which violence targets not only the physical basis of our existence, but also our "lived body" as well as our "habitual body" and our "social" as well as "political bodies".

Taking the existential intertwining of these various embodiments into consideration, we sought to uncover the interrelations that link direct (physical) and indirect (social, symbolic) forms of violence. As to the perspective of its "victims," or, to be more precise, those who *suffer* it, we showed that violence indeed has many faces, i.e., that our vulnerability is as manifold as our embodiments (and its symbolic, i.e., social and cultural over-determinations). Furthermore, the insight into the relational constitution of the many forms of violence, i.e., interactive, symbolic, and social, was of paramount importance to deepen our insight into the "embodied rationality" of the "violent subject." In this context, we focused on the various "politics of a sovereign and masterful body" that shape us in various pre-reflective and pre-linguistic ways. This "deep politics," i.e. its embodied habitus and sedimented symbolics, transport the myth of both integral and invulnerable "subjective" and "social bodies" whose realization motivates violent prone schemes of perception, action, and interpretation. Collectively regarded, it prepares the ground for the exploitation of the power of the subject's vulnerability to deadly "political" ends.

Finally, our relational phenomenological approach also sought to reassess the essential role of "the third" in the process of the meaningful constitution of violence: Ranging from concrete others, like bystanders, "unconcerned spectators," or witnesses, over our conscience, to social orders (the third person as universalized), the "third party" plays an indeed fundamental role in the social process of assigning the meaning violence to some "social events." That orders *rationalize* violence thus implies that these orders, in which we move, perceive and act, first and foremost without reflecting upon them, are themselves *violent*. However, this "violence" of irretrievably contingent orders is in no sense a sign of their dysfunctionality – rather it is essentially constitutive of them, given that orders function *selectively* and *exclusively*.

In this context, we showed that a failure to recognise this intrinsic affinity between orders and violence would result in a theoretical repetition of the contrast between order and "disorder" that habitually pre-structures our perception, reflection and actions without considering their constitutive interdependence. What thereby remains underexposed or in fact bracketed is the fundamental fact that orders always (re)produce "disorder", i.e., always – in the sense of an "implant of fear" – include it, since in order to uphold itself an order must always anticipate the possibilities of its transgression, invasion, or destruction. It is, however, neither the insight only into the law-constituting nor the law-preserving violence of orders that will lead us to a deeper understanding of the many faces of violence and, hence, of its reasons. We, finally, rather argue that only a through and through relational

approach, which departs from the fundamental phenomenological insight into the intertwining of embodiment and language, can retrace the “sense” of violence by way of an inquiry into our embodied rationalities and the incorporated meaning structures (orders) we live in, since it is in these that our manifold vulnerability is (to be said) at stake.

In other words, the “sense” of violence unfolds *in between* those who are involved in it, but it can neither be reduced to their intentions, nor be understood solely from their experiences, nor be deduced from overarching viewpoints or orders. Instead of perpetuating the scientific hunt for causation, instead of sliding into still popular essentialisations, and instead of drawing back to “thick descriptions” (which run the risk of aestheticizing the phenomenon), we explored the intrinsic relationship between violence and its silently embodied *social* sense. To further unveil this relationship will help keeping us from contracting violence to its instrumental dimensions, from explaining it functionally, as well as from reducing it to its destructive character, but will help us in return to envisage its poetics and socio-technological functions.

Concretely viewed, we analyzed the relational genesis of such sense in a variety of “case studies,” including slapping (*Ohrfeige*), racism, and extreme forms of collective violence. In *all* cases we were able to show that violence in no way is senseless, but rather exerts a deep socio-technological function.

To thematize violence as a relational phenomenon, in the last analysis, led us to criticize the general understanding of violence as an *exception* to our intrinsic sociality (or, at the very least, sociability) and communicative competence. This view is a result of the tacit assumption that those events to which no (social) sense can be attributed are simply divorced from any premise of cultural activity. This assumption and the resulting abhorrence of senselessness is by no means unproblematic: within it, there lies a rather potent *metaphysics of the social*, for which “sense” is in the last instance an “undeniable, differenceless category.” Our conclusion runs in the opposite direction and, thus breaks new ground for social and political philosophy, as well as for research in the social sciences and the humanities: Only when one recognises that violence, as an exemplary phenomenon of “negative sociality” is not only (though always) destructive in character, but also and always the performer of poietic, regulative, or socio-technological functions, whose subjective attributions of sense and (more importantly) powers of social formation cannot be ignored, does one begin to home in on a relational and thus truly integrative understanding of violence.

### **2.1.3 Information on the running of the project, use of the available funding and where appropriate any changes to the original project plan**

The total □duration of the project was 44 months. A prolongation of 6+2 months (for the reasons see 2.1.2 above) was granted. This time was used to conclude ongoing research and finish drafted papers and anthologies as well as translations and to systematically assess the overall findings of the project.

The project lead was the only employed researcher in this project. All graduate students involved had been hired for precisely defined tasks that had been concluded within predefined temporal limits (“Werkvertragsbasis”). The total amount of these work contracts was € 10.780. This is equivalent to 4 months of employment for a PhD. student (DoktorandInnen).

No □larger items of equipment have been purchased and there has been neither any significant deviation from the original financial plan nor from the outlined work schedule.

## **2.2. Personnel development – importance of the project for the scientific careers of those involved (including the project leader)**

My scientific and academic development has been fostered strongly by this project. First and foremost, it has provided a venue to synthesize ongoing research. It has also provided the opportunity to finish a monograph on the topic, which will be submitted for the habilitation process at the Department of Philosophy at the University of Vienna in nearest future. Moreover, the project has opened new perspectives for further research projects, focussing now on a phenomenologically grounded analysis of extreme collective violence (see below).

It is important to see that this project has helped to prove the interdisciplinary potential of phenomenology for research on violence. It has paved the path for collaborations with colleagues from a variety of relevant disciplines: discussions concerning the overall topic have been started with scholars from sociology, social psychology, history, cultural anthropology, ethnography, religious studies. These transdisciplinary communications are not only extremely fruitful as regards the topic, since they provide(d) an opportunity to practically test our hypotheses. Furthermore, they have also opened new academic horizons, since I have received important acknowledgment among these disciplines (including invitations to peer review for related journals and the appointment as an editorial board member for one high ranked interdisciplinary journal, *Human Studies*).

Finally, the project has led both to the establishment as well as the intensification of international collaborations. Especially the conferences and workshops that had been organized made it possible both to intensify existing collaborations and to start new ones.

Nearly all graduate students who were involved in the project did so for precisely designed tasks (esp. translations and editorial work in other languages) and for short periods of time (on “Werkvertragsbasis”). The only exception is Mag. Christian Sternad, who had a contract for work over a longer period of time and who was much closer involved in “daily business.” He had been a valuable support during the last phase of the project. He fulfilled his tasks with acuity and contributed poignantly to solve open questions. His intellectual and organizational skills convinced me to hire him, at first as a PhD student, for an upcoming project (FWF P23255-G19).

## **2.3 Effects of the project outside the scientific field**

In the course of project I organized three international conferences and two workshops. All these events were open to the public. In the case of the conferences, the well known venue as well as the intensive public relations work provided by the IWM (Institute for Human Sciences) helped to attract large audiences. The workshops were 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/violence/further.html>

Some prominent participants as well the project leader have been invited by leading Austrian Newspapers and OE1 to present the general topic as well as specific topics treated at the meetings.

During the running time of the project I taught three seminars on the phenomenology and/or philosophy of violence (twice at the Department of Philosophy in Vienna, once at the Department of Philosophy in Klagenfurt). Notwithstanding its overall societal importance, the topic was not yet present in the curricula at the Departments. My research helped me to select relevant material from across disciplines and to prepare a comprehensive course program on violence that combines the use of empiric material with radical philosophical reflection.

The project and its related activities have been presented regularly at the IWM’s newsletter and homepage. Otherwise, public relations activities for the general public consisted in the presentation of the project’s main theses in daily newspapers as well as in the broadcasting of a related lecture.

Finally, the project also exerted some further influence on society: I have been invited to participate in round-table discussions on violence, e.g., by the Federal Ministry of Economy, Family and Youth, as well as by various art projects, and to run seminars on violence for teachers and aspirants.

### 3. Information on project participants

not funded by the FWF			funded by the FWF (project)		
co-workers	number	Person-months	co-workers	number	Person - months
non-scientific co-workers			non-scientific co-workers	1	0,5
Diploma students			diploma students	6	4 total
PhD students			PhD students		
post-doctoral co-workers			post-doctoral co-workers		
co-workers with "Habilitation" (professorial qualifications)			co-workers with "Habilitation" (professorial qualifications)		
Professors			professors		

## 4. Attachments

### List 1

#### 1.a. Scientific publications<sup>2</sup>

(The status is “published” if not otherwise indicated) (OA = Open Access)

##### 1.a.1. Peer-reviewed publications (journals, contribution to anthologies, working papers, proceedings etc.)

- 1) “Die Hypostase des Politischen und das Prinzip des Faschismus. Zur Kritik des Politischen nach Michel Henry“, in *Studia phænomenologica* 9 (2009): 353-375 89 [No OA option available]
- 2) “Destructed meaning, denied world, ruptured we. On violence within the framework of Jan Patočka’s ‘a-subjective phenomenology’”, in *Jan Patočka and the Heritage of Phenomenology. Centenary Papers*, ed. E. Abrams and I. Chvatik, 135-151. Dordrecht et al, Springer 2010 [No OA option available]
- 3) „Vulnerable Embodiments. A Phenomenological Approach to the Many Faces of Violence“, in *Creating Destruction. Images of Violence and Genocide*, ed. N. Billias and L. Praeg, 191-209. Amsterdam: Rodopi 2011. [No OA option available]
- 4) „L’Europe et ses violences. Contribution à une généalogie phénoménologique des violences extrêmes“, in *Revue philosophique de Louvain* 1(2011): 85-114 [No OA option available : Right retained to store article on the project homepage]
- 5) „Zur Phänomenologie zwischenmenschlicher Gewalt. Methoden – Fragen – Perspektiven“, in: G.-J. van der Heiden et al. (eds.), *Investigating Subjectivity. Classical and New Perspectives (Studies in Contemporary Phenomenology)*, 55-78. Leiden: Brill 2011 (*in print*) [*printed anthology; no OA option available*]
- 6) “Racism—On the phenomenology of embodied desocialization”, in *Continental Philosophy Review* 45/1 (2012) DOI: 10.1007/s11007-011-9206-5 (*in print*) [*Open Access*]
- 7) “Disembodiments. A Merleau-Pontian Approach to Violence”, in *Merleau-Ponty. Corporeity and Affectivity (Studies in Contemporary Phenomenology)*, ed. K. Novotný. Leiden: Brill 2012 (*accepted, in print*) [*Anthology; no OA option available*]
- 8) “Towards a Relational Phenomenology of Violence,” in *Human Studies* (*under review*)
- 9) “From the 'Metaphysics of the Individual' to the Critique of Societal Violence. On the Significance of Michel Henry’s Phenomenology of Life,” in *Continental Philosophy Review* (*under review*)

##### 1.a.2. Non peer-reviewed publications (journals, contribution to anthologies research reports, working papers, proceedings, etc.)

- 1) „Das verletzliche Selbst und die Phantasmen der Integrität“, in *Psycho-Logik* 3 (2008), 264-280 [No OA option available]
- 2) „Über Europa und seinen Umgang mit den Anderen. Zur Kritik der Interkulturalität nach Lévinas und Derrida“, in *Europa und seine Anderen. Konzepte der Alterität bei Edith Stein, Emmanuel Levinas und Józef Tischner*, ed. : H.-B. Gerl-Falkovitz, R. Kaufmann and H. R. Sepp, 295-309. Dresden: Universitätsverlag 2010. [*printed anthology, no OA option available*]
- 3) „Der lange Schatten verfehlter Begegnung. Interkulturalität und das Problem der Gewalt“ (in Japanese), in *Gendai shisou. Revue de la pensée d'aujourd'hui*, 38-7 (2010), 132-146 [No OA option available]

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<sup>2</sup> The publication list must mention for each work: all authors; full title; series/journal title; year; volume; and page numbers. Furthermore, if publications are freely available in the internet, please add the URL of the publication.



- 4) „Entwurf einer Phänomenologie der Gewalt“ (in Japanese), in *Gendai shisou. Revue de la pensée d'aujourd'hui*, 37-16 (2009), 153-173 [No OA option available]
- 5) „Esquisse d'une phénoménologie de la violence“, in *Revue germanique internationale* 13 (2011), 205-220 [Embargo ; OA will start 15 May 2014]
- 6) „Rassismus – Zur Phänomenologie leibhaftig inferiorisierender Desozialisierung“ in *Profile negativistischer Sozialphilosophie. Ein Kompendium* (Sonderheft der Deutschen Zeitschrift für Philosophie), ed. A. Hetzel, B. Liebsch, H.R. Sepp, 201-216. Berlin: Akademie 2011 [printed anthology, no OA option available]
- 7) „Entwurf einer Phänomenologie der Gewalt“ in *Angewandte Phänomenologie. Zum Spannungsverhältnis von Konstruktion und Konstitution*, ed. J. Dreher, Bielefeld: VS 2011 (*in print*) [printed anthology, no OA option available]
- 8) „Über die Unhintergebarkeit des „absoluten Lebens“. Zur praktischen Bedeutung von Michel Henrys Lebensphänomenologie“, in: R. Langthaler / J. Schelkshorn / F. Wolfram (Hg.), *Religion in der globalen Moderne. Religionsphilosophische Erkundungen in transkultureller Perspektive*, Berlin: Parerga 2011 (*in print*)
- 9) französische Übersetzung unter dem Titel „De la « phénoménologie matérielle » à la critique de la culture et de la politique. Essai sur l'enjeu pratique de la pensée de Michel Henry“, in: J. Leclercq / G. Jean (Hg.), *(Re-)Lire Michel Henry*, Louvain: Peeters 2012 (*in print*)

Further translations:

- 1) „Sens détruit, Nous brisé, monde retiré. A propos de la violence dans le cadre d'une phénoménologie a-subjective“, in *Jan Patočka. Existence, histoire et monde commun*, ed. N. Frogneux. Paris: L'édition du cercle herméneutique 2011 (*in print*) (French translation of 1.a.1. 2))
- 2) „Zničený smysl, oedpřeny svět, rozbite ‚my‘. O násilí hlediska asubjektivní fenomenologie“, in: *Myšleni Jana Patočky očima dnešni fenomenologie*, ed. I. Chvatik, 293-310. Prague: Oikumene 2010 (Czech translation of 1.a.1. 2))
- 3) „Zraniteľné ja a fantazmy integrity“, in *Vnímať, konať, myslieť*, ed. M. Muránsky, R. Karul and J. Vydrová, 223-236. Bratislava: Filozofický ústav SAV 2008 (Slovak translation of 1.a.2. 1))
- 4) „Hypostáza politického a princíp fašizmu. Ku kritike politického podľa Michela Henryho“, in *Michel Henry. Život ako prelínanie subjektivity a intersubjektivity*, : R. Karul et al., 132-154. Bratislava: Filozofický ústav SAV 2009 (Slovak translation of 1.a.1. 1))

### 1.a.3. Stand-alone publications (monographies, anthologies)

- 1) *Entwurf einer relationalen Phänomenologie der Gewalt*, Frankfurt/M.: Suhrkamp (*under review*)
- 2) (Ed.) *Gesichter der Gewalt. Beiträge aus phänomenologischer Sicht (Übergänge)*, Munich: Fink (*under review*; FWF), ca. 380 pp.
- 3) (Ed.) *Faces of Violence. Phenomenological Explorations and Explications (Studies in Contemporary Phenomenology)*, Leiden: Brill (*under review*), ca 300p.
- 4) (Ed.) *Gelebter Leib – Verkörpertes Leben. Neue Beiträge zur Phänomenologie der Leiblichkeit* (Orbis phaenomenologicus), Würzburg: Königshausen & Neumann 2011/12 (*in print*)

### 1.b. publications for the general public and other publications

such as films, exhibitions, preparation of a home page etc. with an indication of the status (published, submitted / in preparation)

1) Homepage: <http://homepage.univie.ac.at/michael.staudigl/violence/index.html> (online)

**List 2 project-related participation in international scientific conferences**  
(with an indication of the conference date) – 4 subunits:

**2.1. Conference participations - invited lectures**

- 1) „Verletzlichkeit des Selbst und Phantasmen der Integrität“, invited lecture, international conference „Kommunikation, Technik und Gemüt in der globalen Situation“, Department of Philosophy, Slovakian Academy of Sciences, Bratislava, Slovakia, 8-9 November 2007
- 2) Phenomenological Explications of Violence: Promoting an Integrative Conception“, invited lecture, Department of Philosophy, University Budapest (ELTE), Hungary, 9 January 2008
- 3) „Lebendiger Leib und politischer Körper. Zur Kritik des Politischen nach Michel Henry“, invited lecture, international conference on „Michel Henry“, Slovakian Academy of Sciences, Bratislava, Slovakia, 13-14 May 2008
- 4) Gewalt als Zerstörung von Sinn und die Ambivalenz der Transzendenz“, invited lecture, international conference „Religion and Nihilism“, Slovakian Academy of Sciences, Bratislava, Slovakia, 23-24 April 2009
- 5) „Intégrité et vulnérabilité. Vers une phénoménologie des violences extrêmes“, invited lecture, international conference “Histoire et mémoire des guerres en 20<sup>ème</sup> siècle,” Ecole normale supérieure, Paris, France, 22 October 2009
- 6) „Phantasmen der Integrität. Beitrag zu einer phänomenologischen Genealogie extremer Gewalt“, invited lecture, Department of Philosophy, University Wuppertal, Germany, 9 December 2009
- 7) „Rassismus: Zur Phänomenologie leibhaftiger sozialer Inferiorisierung“, invited lecture, international conference „Negativistische Sozialphilosophie“, Institut für Wissenschaft und Kunst, 11-13 March, Wien
- 8) “Racism: Towards a Phenomenology of Embodied Social Inferiorization “, invited lecture, Waseda University, Tokyo, Japan, 12 May 2010
- 9) „Michel Henry – Von der ‚Metaphysik des Individuums‘ zur Kritik gesellschaftlicher Gewalt“, invited lecture, Ritsumeikan-University Kyoto, Japan, 13 May 2010
- 10) „Über Europa und seinen Umgang mit den Anderen. Zur Kritik der Interkulturalität nach Lévinas und Derrida“, invited lecture, Ritsumeikan-University Kyoto, Japan
- 11) Entwurf einer Sozialphänomenologie der Gewalt“, invited lecture, Department of Sociology, University Trier, Germany, 15 November 2010
- 12) „De la métaphysique de l’individu à la critique fondamentale de la société,“ invited lecture, international conference „(Re)Lire Michel Henry“, Catholic University Louvain-la-Neuve, Belgium, 16 Dec. 2010

**2.2. Conference participations - lectures**

- 1) “Disembodiments“, lecture, conference "Merleau-Ponty: Corporeity and affectivity", Prague, Czech Republic, 28 September - 2 October 2008
- 2) Grundprobleme und Leitmotive einer Phänomenologie der Gewalt“, lecture, international conference „Phenomenology and Violence“, IWM, Vienna, Austria

- 3) „Politik, Religion und Gewalt nach Michel Henry“, lecture, international workshop „Christianity, History, and Europe. Engagements with Patočka’s Philosophy of History“, IWM, Vienna, Austria
- 4) Gewalt – Transzendenzverlust, Transzendenzverrat und die Möglichkeit einer Wiederaneignung der Transzendenz“, lecture, international conference „Transzendenzenerfahrungen“, Otterthal, Austria, 16-18 April 2009
- 5) Der Habitus der Gewalt. Phänomenologie und Dekonstruktion“, lecture, international conference „Unaufhebbare Gewalt?“, IWM, Vienna, Austria
- 6) “Racism – On the Phenomenology of Embodied Desocialization“, lecture, Annual Meeting of the Society for Phenomenology and the Human Sciences, in conjunction with SPEP (Society for Phenomenology and Existential Philosophy), Montreal, Kanada, 5 November 2010

### **2.3. Conference participations - posters**

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### **2.4. Conference participations - other**

- 1) Lecture, Workshop on László Tengelyi’s book *Erfahrung und Ausdruck*, University of Vienna, Department of Philosophy, 22-23 January 2009
- 2) „Michel Henry: Von der ‚Metaphysik des Individuums‘ zur Fundamentalkritik der Gesellschaft“, invited public lecture, Katholischer Akademikerverband, Vienna, Austria, 14 April 2010

### List 3 Development of collaborations

Indication of the most important collaborations (maximum 5), that took place (initiated or continued) in collaboration please give the name of the collaboration partner (name, title, institution) and a few words about the scientific content. Please also assign one of the following **categories** to each collaboration:

<b>N</b>			Nature	<b>N</b> (national); <b>E</b> (European); <b>I</b> (other international cooperation)
<b>E</b>			Extent	<b>E1</b> <b>low</b> (e.g. no joint publications but mention in acknowledgements or similar); <b>E2</b> <b>medium</b> (collaboration e.g. with occasional joint publications, exchange of materials or similar but no longer-term exchange of personnel); <b>E3</b> <b>high</b> (extensive collaboration with mutual hosting of group members for research stays, regular joint publications etc.)
		<b>D</b>	Discipline	<b>D</b> within the discipline <b>T</b> transdisciplinary

<b>N</b>	<b>E</b>	<b>D</b>	<b>Collaboration partner / content of the collaboration</b>
I	3	D	1) Name: Toru Tani <span style="float: right;">Title: Prof. Dr.</span> Institution: Dep. Of Philosophy, Ritsumeikan University Kyoto, Japan Content: Mutual invitations and research stays, exchange of material, preparation of a joint project
E	2	T	2) Name: Martin Endreß <span style="float: right;">Title: Prof. Dr.</span> Institution: Soziologisches Seminar, University Trier, Germany Content: Reciprocal invitations, preparation of a joint project
E	2	T	3) Name: George Berguno <span style="float: right;">Title: Prof. Dr.</span> Institution: Dep. Of Psychology, Richmond University, London, UK Content: Joint publication, mutual consultation, exchange of materials
I	2	D	4) Name: James Mensch <span style="float: right;">Title: Prof. Dr.</span> Institution: Dep. Of Philosophy, St. Xavier Francis University, Antigonish, Canada Content: exchange of materials, consultation, permanent discussion of research results

**Note:** general scientific contacts and occasional meetings should not be considered as collaborations in the above sense.

**List 4 “Habitations” (professorial qualifications) / PhD theses / diploma theses**  
with an indication of the status (in progress / completed)

**4.1. Professorial Qualifications**

- 1) Dr. Michael Staudigl, Department of Philosophy, University of Vienna  
 (“Habilitationsschrift” completed; in the process of submission)

**4.2. PhD Theses**

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**4.3. Diploma Theses**

- 1) Mag. Christian Sternad, Department of Philosophy, University of Vienna (completed)

**List 5 Effects of the project outside the scientific field** (where appropriate)

**Sections of the list:**

**5.1. Organization of scientific events**

- congresses, symposiums or workshops with participants from outside Austria

1) "Die Totalität des Krieges und das Versprechen des Friedens. Diskurse über den Krieg bei Jan Patočka und Emmanuel Lévinas"

International Workshop, IWM, 3 June 2008

2) "Phänomenologie und Gewalt / Phenomenology and Violence"

International Conference, IWM, 23-24 October 2008

3) "Gesichter der Gewalt / Faces of Violence"

International Conference, IWM, 18-20 June 2009

4) "Unaufhebbare Gewalt?"

International Conference, IWM, 29-30 April 2010

- congresses, symposiums or workshops with participants primarily from within Austria

"Aporien der Anerkennung"

Workshop, IWM, 21-22 October 2010 (co-organized)

- meetings relevant to the project (e.g. with collaboration partners from science and industry, EU partners etc.)

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**5.2. Particular honours, prizes etc.**

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### **5.3. Information on results relevant to commercial applications**

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### **5.4. Other effects beyond the scientific field**

The project has raised interest not only beyond philosophy, but also beyond the scientific field as such. To present results of this research project and to assess its importance for a wider societal context, I have been invited to round-table discussions dealing with violence, e.g., by the Federal Ministry of Economy, Family and Youth, by various art projects, and educational institutions. Results of the research project have also been presented to a broader public in the media, esp. in leading Austrian newspapers as well as on the radio.

### **5.5. Relevance of the project in the organization of the relevant scientific discipline**

It is very difficult to assess whether the project has already succeeded in “image building.” In my publications I have sought to underscore the interdisciplinary potential of applying phenomenological methods to further analyze and describe and, consequently, to provide a deeper understanding of the conditions of possibility of interpersonal violence. Regarded in a wider, i.e., trans- and interdisciplinary context, it is among my scientific aims promote the application of phenomenology as a “priority area” for the future development of this discipline. It is, however, upon others to assess the influence and success of my research in this context. Indeed, I would rather assume that it takes much more time to exert a relevant influence on this level.

### **List 6. Applications for follow-up projects**

with an indication of the status (submitted / approved) and the funding organization.

#### **6.1 Applications for follow-up projects (FWF projects)**

(with an indication of the project type, e.g. stand-alone project, NFN, SFB, WK, fellowship, contribution to a stand-alone publication)

- 1) START Prize (Y 629-G22) (submitted)
- 2) Joint Project (together with Prof. Dr. Martin Endreß, Univ. Trier; in preparation)

#### **6.2 Applications for follow-up projects (Other national projects)**

(e. g. FFG, CD Laboratory, a K-plus Centre, funding from the Austrian National Bank, the Federal Government, the provincial government or similar)

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#### **6.3 Applications for follow-up projects (International projects)**

(eg. ERA project, ESF)

- 1) ERC – Starting Grant (FP 7 - 312780) (submitted)

## 5. Zusammenarbeit mit dem FWF

P 20300-G15/m

Sie werden gebeten folgende Aspekte der Zusammenarbeit mit dem FWF zu bewerten. **Anmerkungen (Ausführungen)** unter Verweis auf den entsprechenden Referenzpunkt bitte auf Beiblatt.

### Skala

- 2 sehr unzufriedenstellend,
- 1 unzufriedenstellend;
- 0 angemessen;
- +1 zufriedenstellend;
- +2 sehr zufriedenstellend.
- X nicht beansprucht

### Regelwerk

(Richtlinien für Programm, Antrag, Verwendung, Bericht)

Wertung

<b>Antragsrichtlinien</b>	Umfang	+1
	Übersichtlichkeit	+1
	Verständlichkeit	+2

### Verfahren (Einreichung, Begutachtung, Entscheidung)

	Beratung	+2
	Dauer des Verfahrens	+1
	Transparenz	+1

### Projektbegleitung

<b>Beratung</b>	Verfügbarkeit	+2
	Ausführlichkeit	+2
	Verständlichkeit	+1

<b>Durchführung Finanzverkehr</b> (Überweisungen, Gerätebeschaffungen, Personalwesen)		+2
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### Berichtswesen/ Prüfung/ Verwertung

	Aufwand	+2
	Transparenz	0 (s.u.)
	Unterstützung bei Öffentlichkeitsarbeit/ Verwertung	0 (s.u.)



## **Anmerkungen zur Zusammenarbeit mit dem FWF:**

Die Zusammenarbeit mit dem FWF verlief in allen Belangen und Hinsichten kompetent, rasch, exzellent. Es gibt diesbezüglich keinerlei Kritikpunkte.

Über eine Unterstützung bei der Öffentlichkeitsarbeit bzw. Verwertung kann ich nicht urteilen, da ich diesbezüglich weder angefragt habe, noch jemand von Seiten des FWF an mich herangetreten wäre. Dies wäre evtl. zu verbessern, insbesondere im Hinblick darauf, dass Förderungen in den Sozial- und Humanwissenschaften von Seiten der Öffentlichkeit her einem besonderen Legitimationsdruck unterliegen und entsprechend präsentiert werden sollten.