

**CANADA** The connection of Canada to phenomenology was established early, when a Canadian, WINTHROP BELL, travelled to Germany to study with EDMUND HUSSERL. Originally from Nova Scotia, Bell had done graduate work at Harvard and Cambridge and then studied at Göttingen from 1911 to 1914, completing his doctorate under Husserl with a dissertation on Josiah Royce. But although Bell was at Göttingen during a particularly interesting time in Husserl's development and while Husserl's collected correspondence shows a substantial subsequent correspondence with him, there is no real indication that Bell, who became a distinguished historian of Nova Scotia, did a great deal to further the cause of phenomenology in Canada after his return. This contrasts with cases where foreign students or visitors attempted, upon returning to their home countries, to introduce phenomenology to their local intellectual context in various ways, ranging from their own research to founding societies for the study of phenomenology. For example, in the UNITED STATES, phenomenology was not only successfully introduced by people like MARVIN FARBER and DORION CAIRNS, but was also developed as a new national tradition of phenomenology. By contrast, no Canadian school of phenomenology has developed.

Canada has far fewer universities and colleges than the United States, and because these schools tend for the most part to be scattered over a vast geographical area, scholars working in various disciplines do not usually find colleagues in their field nearby. The exceptions to this would be found in the few larger centers in the country, i.e., Toronto, Montréal, and Vancouver. Given this general geographical separation, many academics found themselves working in relative isolation. This situation has improved, of course, with more extensive use of telephones and with the advent of fax machines and electronic mail.

This state of affairs is all the more true for those working in phenomenology. When there are fewer

schools and quite often smaller departments and when phenomenology has not gained a great deal of recognition, it has had to work hard to gain and maintain a foothold. In Canada, phenomenology — as with Continental thought in general — has had to exist in the long shadow of the dominant Anglo-American ANALYTIC PHILOSOPHY. In contrast to other philosophical movements (such as the neo-Hegelian), which have on occasion managed to gain a respectable foothold in the face of the Anglo-American influence, phenomenology has never been widely represented. It is not really possible to speak of a "school" of phenomenology in Canada, and even less of a tradition. Rather, while there are certain clusters of activity, phenomenology by and large tends to be represented at the individual level. So where there is a phenomenologist, he or she tends to be an isolated representative.

Having said all this, it must be acknowledged that phenomenology is, nevertheless, well represented in Canada, and that there is a present and energetic level of activity, organization, and research. That is, despite the minority status of phenomenology, it shows no signs of fading away and continues to thrive, albeit somewhat quietly, as evidenced by the keen interest often manifested by students (even in predominantly Anglo-American departments) and the consistently strong scholarship from Canadian phenomenologists.

Indeed, the same survival instinct can be seen in the situation of Continental thought in general in Canada: while clearly subsisting in a marginal state as compared to the dominant mainstream tradition, it continues to be a factor. Thus there are currently a number of centers, institutes, and societies with a focus on phenomenology, or Continental thought in the wider scope. The Canadian Society for Hermeneutics and Postmodern Thought concentrates not only on hermeneutics and POSTMODERNISM, but on Continental thought generally, including phenomenology. Founded in 1984 by GARY MADISON with a group of his graduate students at McMaster University, the CSH was originally started to provide a forum for those working in Continental thought in Canada to meet and present their work, with the annual meetings taking place in conjunction with the Learned Societies Congress. The Canadian Philosophical Association meetings tended to be dominated by work in analytic philosophy. But that has changed in recent years, and there is now more and more repre-

sentation of phenomenology and Continental thought.

The same is true of *Dialogue*, the official journal of the CPA, which has been increasing the number of articles on phenomenology that it publishes. There is also the *Bulletin of the CSH*, which publishes short articles and book reviews. And it is frequently possible to find articles in phenomenology or Continental thought in a variety of other journals, such as *Eidos*, *Laval théologique et philosophique*, *Philosophiques*, and *Philosophy of the Social Sciences*. Indeed, both *Eidos* and *Philosophiques* have recently published special issues on topics in phenomenology, demonstrating an ongoing interest in both the Anglophone and Francophone scholarly communities. Finally, with respect to centers, it is important to mention the Archival Repository of the Center for Advanced Research in Phenomenology long maintained by JOSÉ HUERTAS-JOURDA at Wilfrid Laurier University. In addition, for a period of time the Toronto Semiotic Circle organized the International Summer Institute for Semiotic and Structural Studies, which featured JACQUES DERRIDA, MICHEL FOUCAULT, and PAUL RICŒUR, among others.

Despite these various venues and contexts focused on or receptive to phenomenology, to a large extent Canadian phenomenologists still define their intellectual contexts and establish their networks in extra-Canadian terms, i.e., in relation to Europe and the United States. Indeed, for most Canadian phenomenologists, the “local” context is not Canada, but North America, with societies such as the Society for Phenomenology and Existential Philosophy, Society for Phenomenology and the Human Sciences, the International Association of Philosophy and Literature, the Husserl Circle, the Heidegger Conference, the Merleau-Ponty Circle, and the Sartre Society considered mainstays for phenomenological life in Canada as much as in the United States (perhaps more, considering the aforementioned geographical considerations). Many of these societies have had occasion to meet in Canada. SPEP had its first Canadian meeting in Ottawa in 1980 and a second in Toronto in 1960. An international phenomenological conference was organized by ANNA-TERESA TYMIENIECKA with the assistance of Lawrence Haworth and RICHARD HOLMES at the University of Waterloo in April 1969. The International Husserl and Phenomenological Research Society was founded on that occasion and the papers

from that meeting became *The Later Husserl and the Idea of Phenomenology*, which is volume 2 of *Analecta Husserliana: The Yearbook of Phenomenological Research*. Canadian phenomenologists have participated in the international scene as well: they have been represented at the Collegium Phenomenologicum in Perugia and the Summer Program in Phenomenology at The Pennsylvania State University held by the Center for Advanced Research in Phenomenology.

It is difficult to designate Canadian university departments as having a particularly phenomenological emphasis. Once again, phenomenology is more typically represented by one or perhaps two phenomenologists, but it is often not enough to comprise a significant concentration in the context of a large department. There are, however, some departments — usually those where Continental philosophy was traditionally quite strong — with more significant clusters of people working in phenomenology. For example, the University of Toronto, which has an extremely large philosophy department, has always enjoyed good representation in many areas, including phenomenology. While Toronto’s non-analytic component might be more properly classified in terms of German philosophy, Hegel studies, or Continental thought generally, phenomenology has been represented by THOMAS LANGAN’s *The Meaning of Heidegger: A Critical Study of an Existential Phenomenology* (1959) and Merleau-Ponty’s *Critique of Reason* (1966); GRAEME NICHOLSON’s *Seeing and Reading* (1984) and *Illustrations of Being: Drawing upon Heidegger and upon Metaphysics* (1992); HENRY PIETERSMA, who specializes in MAURICE MERLEAU-PONTY, Husserl, and epistemology; and REBECCA COMAY, who works in MARTIN HEIDEGGER, Benjamin, and post-Heideggerian French philosophy.

The McMaster/Guelph joint doctoral program is also well represented in the areas of Continental philosophy and phenomenology. On the McMaster side, Gary Madison works in Merleau-Ponty, hermeneutics, and POSTMODERNISM, looking at the interrelations among these areas in *The Phenomenology of Merleau-Ponty* (1981) and *The Hermeneutics of Postmodernity: Figures and Themes* (1988), and BARRY ALLEN on Heidegger and JACQUES DERRIDA. At the University of Guelph, JAKOB AMSTUTZ, now a professor emeritus, taught phenomenology and Continental philosophy to generations of students, while current repre-

sentatives include JEFF MITSCHERLING, who writes on German philosophy, hermeneutics — especially HANS-GEORG GADAMER — and aesthetics.

Another important — and Francophone — concentration is found in the philosophy department at the Université de Montréal. This concentration was strengthened with the relatively recent arrival of JEAN GRONDIN, whose extensive writings on Heidegger, Gadamer, and hermeneutics examine a broad range of historical and thematic issues, e.g., *Le tournant dans la pensée de Martin Heidegger* (1987) and *L'horizon herméneutique de la pensée contemporaine* (1993). Also in the department are CLAUDE PICHÉ, whose research interests include HERMENEUTICS, CRITICAL THEORY, Husserl, and AESTHETICS, and GARBIS KORTIAN, who has written on Habermas and critical theory. As is clear, the interests and work in phenomenology and continental thought at Montréal are currently focused more on German, rather than French thought: French phenomenology is now less well represented following the retirement of BERTRAND RIOUX, who worked on JEAN-PAUL SARTRE and Merleau-Ponty. The Continental component of the department also maintains close ties with Europe, and has traditionally sent many students abroad for study, particularly to Germany.

The University of Ottawa, once quite strong in phenomenology, has lost a certain amount of this strength with the departures of DAVID CARR to Emory University and Grondin to Montréal. Nevertheless, there is still a small core of faculty working in phenomenology. THEODORE GERAETS has had a long career of teaching and writing in German philosophy and in Merleau-Ponty, including *Vers une nouvelle philosophie transcendantale: la genèse de la philosophie de Maurice Merleau-Ponty* (1971), as has PETER MCCORMICK, whose work encompasses figures such as Husserl, Heidegger, and ROMAN INGARDEN and topics such as philosophy and literature and aesthetics, e.g., *Heidegger and the Language of the World* (1976). DENIS DUMAS, a recent arrival to the department, works in German philosophy and critical theory.

The philosophy department at Brock University has had traditional concentrations in Heidegger, Nietzsche, and Indian and Eastern thought. The late ZYGMUNT ADAMCZEWSKI was well known for his teaching and writing on Heidegger and Nietzsche (*The Tragic Protest*, 1963). Another long-time member of the de-

partment is DEBABRATA SINHA, whose work includes Husserl and Indian philosophy. DAVID GOICOECHEA specializes in EXISTENTIALISM and Nietzsche, frequently organizing conferences on related themes; RAJ SINGH writes on Heidegger; and MARK MULDOON also writes on Heidegger, as well as Merleau-Ponty and Ricœur.

At York University, JOHN O'NEILL has had a distinguished career in SOCIOLOGY and in the Social and Political Thought Program, specializing in studies on Merleau-Ponty, critical theory, and the relationship between phenomenology and sociology (*Perception, Expression, and History: The Social Phenomenology of Maurice Merleau-Ponty*, 1970). Also at York in philosophy are MILDRED BAKAN, who works on HANNAH ARENDT, Heidegger, and Husserl, and DAVID JOPLING, whose research centers on ethics and theories of the self, especially in Sartre and EMMANUEL LEVINAS.

At the Ontario Institute for Studies in Education (O.I.S.E.), DIETER MISGELD has worked extensively in Gadamer, hermeneutics, social theory, and Habermas, sometimes in collaboration with Graeme Nicholson. Also working in phenomenology at O.I.S.E., and frequent collaborators, are RONALD SILVERS in sociology and VIVIAN DARROCH-LOZOWSKI in applied PSYCHOLOGY.

Back in Québec, Concordia University in Montréal has a small critical mass with DALLAS LASKEY, who works in Husserl and on empathy; DENNIS O'CONNOR, whose areas include hermeneutics, Merleau-Ponty, and PAUL RICŒUR; and ERNEST JOOS, who wrote *Dialogue with Heidegger on Values: Ethics for Times of Crisis* (1991).

McGill University now has R. PHILLIP BUCKLEY, who comes from the Husserl Archives in Leuven and specializes in Husserl, and of course CHARLES TAYLOR, who has recently moved from political science to the philosophy department. While not identified specifically as a phenomenologist, Taylor is known for his ability to weave together and synthesize varied discourses and philosophical traditions, and works such as *Sources of the Self: The Making of the Modern Identity* (1989) draw significantly on phenomenological and hermeneutical insights.

Finally, although a small department, philosophy at the University of Windsor has a small concentration currently with DEBORAH COOK — whose areas of specialization include post-structuralism and critical theory, hermeneutics, and contemporary French thought

— and LINDA FISHER, who works on Husserl, Heidegger, Gadamer, and hermeneutics.

Although the foregoing concentrations of interest and specialization in phenomenology are usually found in the context of larger departments where the main focus and profile is not Continental thought, let alone phenomenology, they remain vital and significant. In addition to these clusters, and somewhat more isolated, are those phenomenologists working in a context where there is less concentration or where in many cases they represent the sole phenomenologist or Continental philosopher in their departments. MONIKA LANGER, from the University of Victoria, has written on Merleau-Ponty, SIMONE DE BEAUVOIR, and Sartre; MARGARET VAN DE PITTE, at the University of Alberta, works in epistemology and Husserl; José Huertas-Jourda, at Wilfrid Laurier University, was a founding member of the Husserl Circle and wrote originally on Miguel de Unamuno; CONSTANTIN BOUNDAS, at Trent University, has worked widely in phenomenology, Gilles Deleuze, and contemporary French thought, and also organizes frequent conferences in these areas at Trent; RICHARD HOLMES writes on Husserl, Heidegger, and Sartre and teaches at the University of Waterloo; DENIS FISETTE is at the Université du Québec à Montréal and works on Husserl; JAMES MENSCH, at Saint Francis Xavier University in Nova Scotia, has broad research interests and expertise, including Husserl, ETHICS, Sartre, and PSYCHIATRY (*Intersubjectivity and Transcendental Idealism*, 1988); PHILIP DWYER, at the University of Saskatchewan, works on Merleau-Ponty and Sartre; and BRUCE BAUGH, at the University College of the Cariboo in British Columbia has published widely on Sartre, Heidegger, and French philosophy.

It should not be forgotten, of course, that although most phenomenologists are in philosophy, there is a great deal of phenomenological work in other disciplines. Some of that work and several of these phenomenologists have already been mentioned above in the context of various clusters at the different universities. It is important, however, to mention also the work of MARIO VALDES, at the Centre for Comparative Literature at the University of Toronto, who, along with work in phenomenological hermeneutics, Unamuno, and other Hispanic authors, has sought in particular to conjoin phenomenology and LITERATURE (*Phenomenological Hermeneutics and the Study of Literature*, 1987).

MORNY JOY in Religious Studies at the University of Calgary, who studied with Ricœur and works on Ricœur, French philosophy, and hermeneutics; ROBERTA IMBODEN in English at Ryerson Polytechnic University, who writes on Sartre and contemporary French philosophy; JOHN VAN DEN HENGEL at the Faculty of Theology of Saint Paul University in Ottawa whose areas include hermeneutics and Ricœur; ADRIAN VAN DEN HOVEN in French at the University of Windsor, who has worked extensively on Sartre and is one of the Executive Editors of *Sartre Studies International*; DAVID REHORICK in sociology at New Brunswick; MAUREEN CONNOLLY in PHYSICAL EDUCATION at Brock, and MAX VAN MANEN in PSYCHOLOGY at Alberta.

In sum, despite the relative minority status of phenomenology in Canada, and despite its not infrequent neglect and marginalization on the part of mainstream Anglo-American discussions as well as newer post-modern discourses, there has long been and continues to be a steady interest and representation of phenomenology in Canada. The scale may be smaller than the United States, but not the interest; and given the current levels of activity, and the promise of continued interest and involvement on the part of students and younger academics, a solid future for phenomenology in Canada is assured.

#### FOR FURTHER STUDY

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**ERNST CASSIRER**

Cassirer was born in Breslau on July 28, 1874, and died in New York on April 13, 1945. He first studied with GEORG SIMMEL, among others, at Berlin and was then sent by Simmel to Hermann Cohen (1842–1918) at Marburg, where he completed his doctorate in 1899 with a dissertation on *Descartes' Kritik der mathematischen und naturwissenschaftlichen Erkenntnis* (Descartes's critique of mathematical and natural scientific knowledge), which appears as the introduction to *Leibniz' System in seinen wissenschaftlichen Grundlagen* (Leibniz's system in its scientific foundations, 1902). As a member of the Marburg neo-Kantian school, Cassirer published, beginning in 1906, a four-volume work on the history of the *Erkenntnisproblem* (The problem of knowledge). He habilitated at Berlin in 1906 with the first volume of this work; the fourth volume appeared posthumously and at first in English in 1950. In 1919 he became professor at the University of Hamburg, where he was also rector during 1929–30. Emigration led him after 1932 to England, Sweden (Göteborg), and the United States (Yale and Columbia Universities).

In his work on the problem of knowledge, Cassirer attempts to connect the systematic and historical points of view to the neo-Kantian theme of theory of knowledge by tracing and analyzing the origins of Kantianism from the Renaissance up to the methods of the special sciences in the 19th and 20th centuries. With this "Kantianizing" history of philosophy and science and through the retroactive influence of this history upon Kantianism, he always presents his work on scientific and philosophical history in connection with the whole of the history of culture. He thus prepares the way for a concretization of the problem of knowledge by taking into account the most subtle forms of actual human understanding of the world. In *Substanzbegriff und Funktionsbegriff. Untersuchungen über die Grundfragen der Erkenntniskritik* (Substance and function: Investigations into the fundamental questions of the critique of knowledge, 1910), he lays down a philosophy of the modern mathematical sciences in the manner of KANT, and in *Freiheit und Form. Studien zur deutschen Geistesgeschichte* (Freedom and form: Studies in German cultural history, 1916), he uses the example of the development of German culture from Luther to Hegel to develop a conception of the history of the sciences of mind — the cultural or HUMAN SCIENCES — that will

serve at the same time to provide foundations for the totality of modern scientific culture.

Cassirer attempts to unify the variety of systematic-theoretical and historical-contextual motives, and also to mediate the sharp confrontation set up between the NATURAL SCIENCES and the human sciences, in an antirealist mode of thinking oriented around the concept of (spiritual) function. The results of these efforts are the concepts of "symbolic form" and "symbolic formation." These are to be found in the full sense beginning around 1920, e.g., in *Zur Einsteinschen Relativitätstheorie. Erkenntnistheoretische Betrachtungen* (Einsteinian relativity theory: Epistemological considerations, 1920), where he sees "the task of systematic philosophy, which reaches far beyond that of the theory of knowledge" to consist in "apprehending . . . the totality of symbolic forms, from whose application the concept of a reality that is organized in itself arises for us." By virtue of the concept of "symbolic forms," which he determines in the sense of a "symbolic formation" as ways of world-understanding, "subject" and "object" are first distinguished for us, and "I" and "world" emerge "in definite forms" as opposed to each other. Every specific symbolic form, that is to say, every cultural domain as a dimension of active world-understanding — such as LANGUAGE, HISTORY, myth, RELIGION, art, science, TECHNOLOGY, etc. — is "in the account relativized as opposed to the others; — but since such relativization is entirely reciprocal, since no specific form, but only the systematic totality can claim to express 'truth' and 'reality,' the limit which arises from it appears on the other side as a thoroughly immanent constraint, as a constraint that is eliminated as soon as we relate the specific form to the totality and consider it in the context of the whole."

If one wants to compare this concept of "symbolic form" with phenomenology, one should refer to HEGEL's *Phänomenologie des Geistes* (1807) rather than to Husserl's phenomenology. As a matter of fact, Cassirer relates himself to phenomenology, and then he connects to two quite different forms of it — i.e., to Hegel and to Husserl. But in both cases this connection is not a dogmatic one. When Cassirer holds out the promise in his article "Die Begriffsform im mythischen Denken" (1922) for his *Philosophie der symbolischen Formen* (1923/25/29), he speaks of a "phenomenology of symbolic forms" that is to be-

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