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**Изследователски интереси:** история на херменевтиката, трансцедентална и херменевтична феменология, философско-политическа теология, континентална философия на науката, херменевтична философия на езика и комуникациите

**Образование:**

1983 Степен "Доктор" по образователните науки  
1986 Диплом за завършено висше образование по философия, СУ «Св.Климент Охридски»

**Научни звания:** професор

1988 Хабилизация по философия

**Специализации, преподавателски опит в чужбина:**

2008 Гост-професор в Western Kentucky University  
2003, 2006 Гост-професор в Humboldt University  
2001 Гост професор в Ruhr-University of Bochum  
1996 Лекционен курс в Penn State University  
  
1998 Стипендия «Фулбрайт» към Американския католически университет  
1997 University of Melbourne  
1995 Center for Philosophy of Science at the University of Pittsburgh  
1992 University of Duesseldorf and Humboldt University in Berlin  
1990-1 Center for Philosophy of Science at the University of Pittsburgh  
1987-8 University of Marburg and the University of Duesseldorf

**Чужди езици:** английски, немски, френски

**Преподавателска дейност (последните пет години):**

Трансформиране на Библейската екзегетика в секуларни теории на интерпретацията;  
Херменевтични ситуации в развитието на Протестантската теология; Модерната хуманитаристика в оста на напрежение между секуларизация и де-секуларизация; Легитимационната криза на модерността в периода на обособяването на сферите на публичен в националните държави;  
Съдбата на опозицията "сакрално-профанно" в модерността от гледна точка на философската херменевтика.

**Други длъжности:**

От 2011 Зам.-председател на комитета на домейн "Индивиди, общества, култури и здравеопазване", програма COST (Програма за Европейско сътрудничество в областта на научните и техническите изследвания)  
От 2005 Член на комитета на домейн "Индивиди, общества, култури и здравеопазване", (ISCH), програма COST  
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### **Научна редакторска дейност :**

Участие в редколегии:

От 1992-7	Studia Culurologica – Основател и главен редактор
От 1997	Divinatio – Основател и главен редактор
От 1991-9	Science and Education (published by KLUWER)
От 1993	Concordia
От 1993-2003	Philosophy and Rhetoric (published by Penn State University Press).
От 2001	Zeitschrift für allgemeine Wissenschaftstheorie (published by KLUWER)
От 2001-4	Maggazzino di Philosophia
От 1998	Phainomena
От 2000	Magazzino di filosofia (published by Franco Angeli)
От 2003	Cultural Horizons (published by Brill)
От 2005	Kairos
От 2006	AnaMnesis
От 2007	Jahrbuch fuer Europaeische Philosophie (Belgrade)
От 2008	Interdisciplinary Crossroads

### **Членство в международни научни и професионални организации:**

1. Институт за науки за културата - Северен Рейн Вестфалия– Есен, Федерална Република Германия.
2. Институт по история и философия на науката към Университет Питсбърг, САЩ.
3. Катедра по философска антропология и философия на културата на Хумболд Университет към Берлин, Федерална Република.
4. Световен институт за феноменологични изследвания, Ню Хемпшир, САЩ.

### **Сред публикациите:**

#### **Книги:**

1. Херменевтични студии. София: Ун. изд. "Св. Кл. Охридски", 2010.
2. Постметафизични сюжети. Т. 1. София: Идея, 2009
3. Вплетеност и откритост. София: Идея, 2005.
4. Културологични студии, София: Ун. изд. „Св. Кл. Охридски” , 1995.
5. Интерпретативният универсум, София: Критика и хуманизъм, 1994.
6. Grundriss einer kritischen Wissenschaftstheorie, Peter Lang: Frankfurt, New York, 1988
7. Die Verschmelzung der Untersuchungsbereiche, Frankfurt, New York, 1993
8. Die Mehrdimensionalitaet der Geisteswissenschaften, Blaue Eule: Essen, 1995
9. A Passage to a Hermeneutic Philosophy, Rodopi: Amsterdam, 1997
10. Essays in Hermeneutics of Science, Aldershot, 1997
11. Critique of Epistemological Reason, Akademischer Verlag, 2000.
12. Steps in Overcoming Scientism, Idea: Wien-Sofia, 2001.
13. Entre Hermeneutique et Anthropologie, Frankfurt, Wien, Paris, 2004
14. The Context of Constitution. Beyond the Edge of Justification, (Boston Studies in the Philosophy of Science), Springer, 2006.
15. Aspekte der Phaenomenologischen Theorie der Wissenschaft, Koenighausen und Neumann, 2007
16. Transformationen der Hermeneutik, Koenighausen und Neumann, 2008.
17. Das hermeneutische Projekt Georg Mischs, Passgen Verlag, Wien 2010.

18. The Tenets of Cognitive Existentialism, Ohio University Press, 2011 (forthcoming).
19. Studies in the History of Hermeneutics (forthcoming).

**Статии и студии (последните седем години):**

1. "L' infinie ouverture de l'interprétation et la fin incessante de la modernité", *Divinatio*, 21/2005, Summer.
2. "Against the Politics of Postmodern Philosophy of Science", *International Studies in the Philosophy of Science*, 19(2005).
3. „Die konzeptuelle Rekonstruktion der phänomenologischen Tradition“, *Divinatio*, 22(2005).
4. „Mas alla del psicologismo de Dilthey y del dicotomismo de Heidegger. Fundamento de la postmetafísica“, *AnaMnesis*, Revista de teología, No. 2, Vol. 15(2006), 81-102.
5. "Die hermeneutische Konstitutionsanalyse als kritische Theorie", *Existencia*, Vol. XVI(2006), 113-120.
6. "Vers une théorie réflexive de la culture", *Kairos*, Vol. 27, April 2006, 111-141.
7. "Die Unumgänglichkeit einer kulturwissenschaftlichen Hermeneutik" in: John Michael Krois und Norbert Meuter (eds.), *Kulturelle Existenz und Symbolische Form*, Berlin: Parerga 2006, 40-55.
8. "Phenomenology of the Biological Objects" *Annalecta Husserliana*, Vol. 94(2007).
9. "Ideengeschichtliche Wurzeln der Abgrenzung zwischen allgemeiner Kulturtheorie und interpretativen Geisteswissenschaften", in: Dariusz Aleksandrovicz und Kartsen Weber (eds.), *Kulturwissenschaften im Blickfeld der Standortbestimmung, Legitimierung und Selbstkritik*, Berlin: Frank and Timme 2007, 111-135.
10. "Die hermeneutisch-logische Auflösung der ontisch-ontologischen Differenz. Zu Georg Mischs Kritik an Heidegger", *Internationale Zeitschrift für Philosophie* 1, Band 15(2006), 299-312.
11. "(Post)Foundational Approach to the Philosophy of Science: Part II", *Zeitschrift für allgemeine Wissenschaftstheorie*, (Springer), 2007
12. "Towards a Phenomenology of Biological Inquiry", in: Ion Copoeru and Hans Rainer Sepp (eds.), *Phenomenology. Selected Essays of the Euro-Mediterranean Area*, Zeta Books 2007, 183-201.
13. "Doppelte Hermeneutik und Konstitutionstheorie", *Deutsche Zeitschrift für Philosophie*, 55, pp. 41-51, 2007.
14. "Wege der phänomenologischen Wissenschaftstheorie", in D. Ginev (ed.), *Phänomenologische Wissenschaftstheorie*, Würzburg: Königshausen & Neumann 2008.
15. "Die mathematische Existenz aus phänomenologischer Sicht", in: Ibidem.
16. „Hermeneutics of Sciences and Multi-Gendered Science Education“, *Science and Education* (Springer), 17(2008), pp. 1139-1156.
17. "Against the Politics of Postmodern Philosophy of Science", *International Studies in the Philosophy of Science*, 19(2005).
18. „Die konzeptuelle Rekonstruktion der phänomenologischen Tradition“, *Divinatio*, 22(2005).
19. „Mas alla del psicologismo de Dilthey y del dicotomismo de Heidegger. Fundamento de la postmetafísica“, *AnaMnesis*, Revista de teología, No. 2, Vol. 15(2006), 81-102.

**Електронна визитка (до 7 линка):**

<http://dimitriginev.wordpress.com/> - сайт на професор Димитри Гинев

<http://www.kultura.bg/bg/article/view/9895> - Теоретизация на социализма

<http://www.ceeol.com/asp/issuedetails.aspx?issueid=7205c57c-f74b-4819-9784-9827a598d917&articleId=799a9060-dd13-4b06-b4c7-dee1d558655b> - Въведение: Легитимационни

[стратегии на хуманитаристиката и културологичен дискурс](http://www.ceeol.com/asp/issuedetails.aspx?issueid=7205c57c-f74b-4819-9784-9827a598d917&articleId=799a9060-dd13-4b06-b4c7-dee1d558655b)

<http://www.ceeol.com/aspx/issuedetails.aspx?issueid=314e4c46-b87c-11d8-a031-a38e5d8fb478&articleId=1f12aea6-beac-11d8-a031-91df91be8e78> – **Към онтология на трансгресията**

<http://versita.metapress.com/content/t612250516552463/> - Introductory: Perspectives on Reality and "The World" in the Realism Debate

<https://springerlink.metapress.com/content/r27244060161r211/resource-secured/?target=fulltext.pdf&sid=a1sxexbcfxwr5n45k2sr3z55&sh=www.spring> - Rhetoric and Double Hermeneutics in the Human Sciences

<http://www.equinoxjournals.com/index.php/CR/article/view/8199> - **The Pluralistic Public Sphere from an Ontological Point of View**

## **SELECTED AUTHORED BOOKS**

### **Practices and Possibilities (Koenigshausen & Neumann, 2013)**

This book is an attempt to link the tradition of practice theory to that of philosophical hermeneutics. During the last two decades much has been written concerning the integration of phenomenological paradigms of constitutional analysis of meaning in versions of practice theory. Several authors have stressed a symptomatic predicament in this regard. The intent to look at practices as the texture of human existence leads necessarily to forms of empirical theorizing: Practices ought to be constituted as empirical objects of inquiry – an imperative which entails a series of epistemological requirements for the structure of the respective theory. Yet if one goes on to argue that practices in their interrelatedness are the milieu in which the constitution of meaning takes place, then, granted that the constitution of meaning requires a transcendental reflection, practices are something more than (or something different from) empirical objects of inquiry. Following the standard way of coping with this predicament, one holds that empirical studies of practices are compatible with the use of contextual transcendental arguments. Several post-phenomenological traditions in sociology, psychiatry, cognitive science, human ecology, urban studies, and other disciplines have demonstrated this compatibility. Still, there is a missing link between the being of meaning (revealed phenomenologically as existentiality) and the empirical reality of practices. My major aim is to show that an interpretation of the ontological difference can provide this link. The ontological difference is read off not as a dichotomy but as interplay between the ontic and the ontological. The present study probes this construal by addressing issues like the indeterminacy of practical interpretation, the hermeneutic fore-structuring of social norms and cultural patterns, the existential spatiality of practices, and the intelligibility of practices' endogenous reflexivity.

### **The Tenets of Cognitive Existentialism (Ohio University Press, 2011)**

„In this work Ginev proposes a reinterpretation of the basic project of science and its interpretative practices within the more fundamental relationship that humans have with the world. Building on the work of Martin Heidegger but advancing a significantly refined understanding of the hermeneutical project of science, the author engages in a serious dialogue with the most significant contemporary accounts of science from the analytic, feminist, and postmodern traditions. His original approach illustrated along the way with extended concrete examples drawn from the history of science. The result is novel and insightful contribution to major debates in the philosophy of science, especially concerning its epistemological and ontological commitments.”

### **Das hermeneutische Projekt (Passagen Verlag, 2011)**

Der Autor rekonstruiert das hermeneutische Projekt Georg Mischs, indem er den Schwerpunkt auf einen Vergleich mit der Daseinsanalytik Heideggers und der philosophischen Hermeneutik Gadamers legt. Besondere Aufmerksamkeit schenkt der Autor dabei der Frage, inwieweit die hermeneutische Lebenslogik die spätere Dekonstruktion der logozentrischen Begrifflichkeit metaphysischer Tradition antizipiert.

### **Transformationen der Hermeneutik (Königshausen und Neumann, 2008)**

Im Mittelpunkt dieser Studie stehen unterschiedliche Tendenzen interpretierender Selbstreflexion innerhalb wissenschaftlicher Forschungsprozesse. Das Ziel ist, diese Tendenzen in einem konstitutionstheoretischen Zusammenhang zu behandeln. Dabei untersucht die Studie drei konstitutionstheoretische Paradigmen der Forschung: den kognitiven Existenzialismus in naturwissenschaftlichen Forschungsprogrammen, die doppelte Hermeneutik in den Geisteswissenschaften und schließlich die Prototheorie in den interpretierenden Sozialwissenschaften.

### **Steps in Overcoming Scientism (Idea Publishing House, 2007)**

In this book the steps of the hermeneutic critique of scientism are construed as steps in extending and reformulating Heidegger's existential conception of science.

### **The Context of Constitution. Beyond the Edge of Constitution (Boston Studies in the Philosophy of Science, Vol. 247), (Springer, 2006)**

Whether philosophy of science is crucially tied down to epistemological justification is a significant topic of current debates. This book sets out an extensive argument against the foundationalist theories of justification. In developing a project of a hermeneutic context of constitution, it advocates new life for philosophy of science. At the present, there seems to be no middle ground between analytic approaches to scientific knowledge and hermeneutic conceptions of scientific research. In reacting to this situation, the author brings together aspects of the interpretative constitution of research objects and a holistic picture of science's cognitive structures. The book is conceived of as a contribution to a wide range of problems concerning the post-Gadamerian extension of philosophical hermeneutics beyond the scope of the traditional humanistic culture.

### **Entre Hermeneutique et Anthropologie (Peter Lang, 2004)**

Entre l'ontologie herméneutique de Heidegger et l'anthropologie philosophique de Plessner se situe l'espace des possibilités de la pensée post-métaphysique. L'intérêt primordial des études recueillies dans la collection est cet espace de possibilités. Le point commun des recherches est ce que le mythe de l'émancipation ignore: la finitude et la *transcendance immanente* de l'expérience humaine. Le préfixe *post* se réfère non seulement à un mode spécialisé de philosopher comme métaphysique, mais plutôt à *l'identité métaphysique* de la modernité. L'herméneutique philosophique et l'anthropologie philosophique sont des discours post-métaphysiques qui détiennent le potentiel critique nécessaire pour la réalisation d'une *identité post-métaphysique*.

### **Critique of Epistemological Reason (Bulgarian Academic Monographs, 2000)**

Drawing on different versions of the constitutional analysis of meaning, this study addresses the search for new philosophical identities of science, political culture and art criticism. The book offers hermeneutic investigations of science's rationality, the dialogue which should take place in a multicultural public sphere, and the character of art criticism after the "end of art".

### **Essays in Hermeneutics of Science (Ashgate, 1997)**

The essays in this book offer elaborations on the relationships between rhetoric and hermeneutic; naturalist and non-naturalist theories of culture; and transcendental pragmatics and hermeneutic philosophy.

**A Passage to a Hermeneutic Philosophy of Science (Poznan Studies in the Philosophy of the Sciences and the Humanities, Vol. 53), (Rodopi, 1997)**

In this book the author has brought together his long-standing interests in theory of scientific rationality and hermeneutic ontology by developing a hermeneutic alternative to analytic (and naturalist) epistemology of science. The “hermeneutic philosophy of science” is less the name of a new field of philosophical inquiry than a demand for a “repetition of the basic philosophical questions of science” from a hermeneutic point of view.

**Die Mehrdimensionalität der geisteswissenschaftlichen Erfahrung (Blaue Eule, 1995)**

Das Buch behandelt philosophisch wie wissenschaftstheoretisch grundlegende Fragen der hermeneutisch-phänomenologischen Fundierung geisteswissenschaftlicher Erfahrung. Es bietet in einem ersten Teil eine knappe Diskussion unterschiedlicher Antwortveruche, was eine Begründung dieser Erfahrung innerhalb einer Lebenswelttheorie sei. Der zweite Teil befasst sich mit der Möglichkeit der Konstituierung einer „existenzialen Kulturologie“.

**Grundriß einer kritischen Wissenschaftstheorie (Peter Lang, 1989)**

Der eigene Weg der transzendentalen Wissenschaftskritik erlaubt keine Berührungspunkte mit jedweder Wissenschaftstheorie naturalistischer Provenienz. Dieser Weg führt von einer Analyse der typologischen Pluralität wissenschaftlicher Erkenntnis über eine phänomenologische Analyse des wissenschaftlichen Bewußtseins zu einer Transzendentalontologie, die die Grenzen der wissenschaftlichen Rationalität erschließt.

## **SELECTED ARTICLES AND ESSAYS**

“Radical Reflexivity and Hermeneutic Pre-Narrativity”, *Philosophy and Social Criticism*, forthcoming.

“On the very idea of a hermeneutic phenomenology of science”, *Paradigmi*, forthcoming.

“Textualizing beyond Rorty’s Textualism”, *South African Journal of Philosophy*, forthcoming.

„Adolf Noréens Morphologie und Georg Mischs Theorie der Diskursivität (Die Entstehung einer Sprachhermeneutik durch die deutsche Rezeption einer schwedischen Sprachtheorie“.

In: S.R. Fauth und G. Magnússon (Hg.), *Anthologie. Der deutsch-skandinavische Kulturaustausch um 1900*. Kögischhausen und Neumann 2014, forthcoming.

„Hermeneutik der Natur / Hermeneutische Naturphilosophie“. In: T. Kirchoff und G. Schiemann (Hg.), *Naturphilosophische Grundbegriffe*. www.naturphilosophie.org.

“Variants of Double Hermeneutics in the Human Sciences”, *Philosophy of the Social Sciences*, 44(2014): 112-120.

“Social Practices from the Viewpoint of Trans-subjective Existentialism”, *European Journal of Social Theory*, 17(2014): 77-94.

“The Universality of Hermeneutics in Joseph Kockelmans’s Version of Hermeneutic Phenomenology”. In: B. Babich and D. Ginev (eds.), *The Multidimensionality of Hermeneutic Phenomenology*, Springer: Dordrecht 2014: v-xiv.

“The Articulation of a Scientific Domain from the Viewpoint of Hermeneutic Phenomenology: The Case of Vectorial Metabolism”. In: B. Babich and D. Ginev (eds.), *The Multidimensionality of Hermeneutic Phenomenology*, Springer: Dordrecht 2014: 7-30.

“Legitimation durch Reflexivität. Am Beispiel der reflexiven Semiologie de Saussures“. In: J. Wallmannsberger (Hrsg.), *Geisteswissenschaften – Ideengeschichte* (Festschrift für Helmut Reinalter zum 70. Geburtstag), Frankfurt am Main 2013: 37-58.

“La problematica della trascendentalità dal punto da vista della prima interpretazione heideggeriana della ricerca scientifica”, *Tropos. Rivista di Ermeneutica e Critica Filosofica*, Anno VI, 2013/2: 67-89.

„Philosophie der Reflexivität in der Semiologie de Saussures“, *Deutsche Zeitschrift für Philosophie*, 61(2013): 697-712.

„Scientific Structuralism in the Time of Poststructuralism“, *Divinatio*, 37(2013): 221-238.

“Hermeneutic Pre-normativity”, *Philosophical Forum*, vol. XLIV, No. 3 (Fall 2013): 275-294.

“From Weak Thought to Hermeneutic Communism”, *Tijdschrift voor Filosofie*, 75(2013): 553-568.

“Process Strategies on the Nexus Temporality-Continuity”, *Chromatikon IX (Yearbook of Philosophy in Process)*, 199-205.

“On the divergent being of science’s theoretical objects”, *Balkan Journal of Philosophy*, 5(2013): 209-220.

“Ontological Difference and Indeterminacy of Interpretation”, *Investigaciones Fenomenológicas* 4/1(2013): 175-196.

“The Indeterminacy of Interpretation and Characteristic Hermeneutic Situations”, *Philosophy Today*, 57(2013): 227-240.



“Ethnomethodological and Hermeneutic-Phenomenological Perspectives on Scientific Practices”, *Human Studies*, 36 (2013): 277-305.

“Reply to Robert Crease”, *Social Epistemology Review and Reply Collective*, 2/9 (2013): 27-32.

“Conflicting Scenarios Regarding Existential Spatiality in *Being and Time*”, *Journal of the British Society for Phenomenology*, 43(October 2012): 285-304.

“The Natural Ontological Attitude in a Hermeneutic Context”, *Studia Philosophica Estonica* 5.1(2012): 17-43.

“Chasing the Spectre of Essentialism”, *Balkan Journal of Philosophy*, 5(2013): 111-120.

“Two Accounts of the Hermeneutic Fore-structure of Scientific Research”, *International Studies in the Philosophy of Science*, 26(2012): 423-445.

“Perspectives on Hermeneutic Philosophy of Science”, *Heremeneia: Journal of Hermeneutics, Art Theory, and Criticism*, 12(2012): 107-124.

“Hermeneutic Realism as a Critical Theory,” *Phainomena* (forthcoming)

“The Tenets of Hermeneutic Realism,” *Epistemologia*, XXXV(2012), 264-280.

“Universalizing Hermeneutics as Hermeneutic Realism,” *Principia*, 16.2(2012).

“Scrutinizing Scientism From a Hermeneutic Point of View,” *Social Epistemology*, 27.1(2013): 68-89.

“Science Teaching as Educational Interrogation of Scientific Research,” *Educational Philosophy and Theory*, 45.5(2013): 584-597.

“On the critique of ethnomethodology from the viewpoint of hermeneutic phenomenology”. In: I. Copoeru et al. (eds.), *Phenomenology 2010. Selected essays from the Euro-Mediterranean Area*, Zeta Books 2011

“From Existential Spatiality to the Metric Science of Space,” *Existential. An International Journal of Philosophy*, Vol. XXI(2011), 179-198

“The Third Way of Philosophizing: The Topic of Scientism in the Perspective of Hermeneutic Realism,” *Balkan Journal of Philosophy* Vol. 3(2011), No1, 81-90

“Constituting Spatializing Formalizing,” *Topos* 12(2011), No.1

“The Scope and Multidimensionality of the Scientific Realism Debate,” *Journal for General Philosophy of Science*, Vol. 42(2011). (With Howard Sankey)

“The Political Vocation of Post-Metaphysical Hermeneutics: On Vattimo’s Leftist Heideggerianism and Postmodern Socialism,” *Critical Horizons: A Journal of Philosophy and Social Theory*, Vol. 11(2010), 251-274

“Herbert Marcuse and the Erotic Attitude Toward Nature,” *Telos: A Quarterly Journal of Critical Thought*, No. 152, Fall 2010, 145-161

“Die ursprünglichen Situationen der osteuropäischen Legitimationsstrategien der Geisteswissenschaften”, in: Dimitri Ginev (ed.), *Die Geisteswissenschaften im europäischen Diskurs*, Wien-Innsbruck 2010, 5-21

„Kulturologische Träumerei in Sofia“, *Ibidem*, 218-230

“The Concept of ‘Grammar’ in *Being and Time*,” *Graduate Faculty Philosophy Journal*, Vol. 31(2010), No 1, 45-60

“The Scope of Existential Spatiality”, *Santalka. Lithuanian Journal for Philosophy*, Vol. 8(2010), 54-71

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“Between Phenomenology and Post-analytic Philosophy: The Perspective of Hermeneutic Realism,” *Epistemology and Philosophy of Science*, XXVI.4(2010): 16-34, (in Russian).

“Text and reading in scientific research”, *Divinatio*, 29/1 (2009): 179-186.

“Interpretative Erschlossenheit der endlichen Existenz und mathematische Unendlichkeit. Zu Oskar Beckers Phänomenologie des Transfiniten,” *Studia Phaenomenologica*, Vol. 9(2009), 495-508

“Das Komplementaritätsprinzip in hermeneutischer Hinsicht,“ *Perspektiven der Philosophie: Neues Jahrbuch*, Vol. 35(2009), 267-284

“The Transcendental Dimension of Heidegger’s Analytic of Predication,” *Balkan Journal of Philosophy*, Vol. 1(2009), No. 2, 69-76

“From Existential Conception of Science to Hermeneutic Phenomenology of Scientific Research,” *Journal of Philosophical Research*, 34(2009), 365-389

“Perspectives on Reality and ‘The World’ in Scientific Realism Debates,” *Human Affairs: A Postdisciplinary Journal for Humanities and Social Sciences*, 19(2009), No. 2, 111-125

“Georg Mischs Umformulierung des Begriffs der transzendentalen Logik,” *Archiv für Begriffsgeschichte*, Bd. 50(2008), pp. 187-201

“Cognitive Existentialism,” *Iyyun: The Jerusalem Philosophical Quarterly*, 57(July, 2008), 227-242

„Hermeneutics of Sciences and Multi-Gendered Science Education,” *Science and Education* (Springer), 17(2008), pp. 1139-1156

“Wege der phänomenologischen Wissenschaftstheorie,” in D. Ginev (ed.), *Phänomenologische Wissenschaftstheorie*, Würzburg: Königshausen & Neumann 2008

“Die mathematische Existenz aus phänomenologischer Sicht,” in: *Ibidem*

“Cognitive Existentialism and Phenomenology of Science’s Theoretical Objects,” *Phainomena: Journal of the Phenomenological Society of Ljubljana*, 16(2007), 235-246

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## **SELECTED AUTHORED BOOKS**

### **Practices and Possibilities (Koenigshausen & Neumann, 2013)**

This book is an attempt to link the tradition of practice theory to that of philosophical hermeneutics. During the last two decades much has been written concerning the integration of phenomenological paradigms of constitutional analysis of meaning in versions of practice theory. Several authors have stressed a symptomatic predicament in this regard. The intent to look at practices as the texture of human existence leads necessarily to forms of empirical theorizing: Practices ought to be constituted as empirical objects of inquiry – an imperative which entails a series of epistemological requirements for the structure of the respective theory. Yet if one goes on to argue that practices in their interrelatedness are the milieu in which the constitution of meaning takes place, then, granted that the constitution of meaning requires a transcendental reflection, practices are something more than (or something different from) empirical objects of inquiry. Following the standard way of coping with this predicament, one holds that empirical studies of practices are compatible with the use of contextual transcendental arguments. Several post-phenomenological traditions in sociology, psychiatry, cognitive science, human ecology, urban studies, and other disciplines have demonstrated this compatibility. Still, there is a missing link between the being of meaning (revealed phenomenologically as existentiality) and the empirical reality of practices. My major aim is to show that an interpretation of the ontological difference can provide this link. The ontological difference is read off not as a dichotomy but as interplay between the ontic and the ontological. The present study probes this construal by addressing issues like the indeterminacy of practical interpretation, the hermeneutic fore-structuring of social norms and cultural patterns, the existential spatiality of practices, and the intelligibility of practices' endogenous reflexivity.

### **The Tenets of Cognitive Existentialism (Ohio University Press, 2011)**

„In this work Ginev proposes a reinterpretation of the basic project of science and its interpretative practices within the more fundamental relationship that humans have with the world. Building on the work of Martin Heidegger but advancing a significantly refined understanding of the hermeneutical project of science, the author engages in a serious dialogue with the most significant contemporary accounts of science from the analytic, feminist, and postmodern traditions. His original approach illustrated along the way with extended concrete examples drawn from the history of science. The result is novel and insightful contribution to major debates in the philosophy of science, especially concerning its epistemological and ontological commitments.”

### **Das hermeneutische Projekt (Passagen Verlag, 2011)**

Der Autor rekonstruiert das hermeneutische Projekt Georg Mischs, indem er den Schwerpunkt auf einen Vergleich mit der Daseinsanalytik Heideggers und der philosophischen Hermeneutik Gadamers legt. Besondere Aufmerksamkeit schenkt der Autor dabei der Frage, inwieweit die hermeneutische Lebenslogik die spätere Dekonstruktion der logozentrischen Begrifflichkeit metaphysischer Tradition antizipiert.

### **Transformationen der Hermeneutik (Königshausen und Neumann, 2008)**

Im Mittelpunkt dieser Studie stehen unterschiedliche Tendenzen interpretierender Selbstreflexion innerhalb wissenschaftlicher Forschungsprozesse. Das Ziel ist, diese Tendenzen in einem konstitutionstheoretischen Zusammenhang zu behandeln. Dabei untersucht die Studie drei konstitutionstheoretische Paradigmen der Forschung: den kognitiven Existenzialismus in naturwissenschaftlichen Forschungsprogrammen, die doppelte Hermeneutik in den Geisteswissenschaften und schließlich die Prototheorie in den interpretierenden Sozialwissenschaften.

### **Steps in Overcoming Scientism (Idea Publishing House, 2007)**

In this book the steps of the hermeneutic critique of scientism are construed as steps in extending and reformulating Heidegger's existential conception of science.

### **The Context of Constitution. Beyond the Edge of Constitution (Boston Studies in the Philosophy of Science, Vol. 247), (Springer, 2006)**

Whether philosophy of science is crucially tied down to epistemological justification is a significant topic of current debates. This book sets out an extensive argument against the foundationalist theories of justification. In developing a project of a hermeneutic context of constitution, it advocates new life for philosophy of science. At the present, there seems to be no middle ground between analytic approaches to scientific knowledge and hermeneutic conceptions of scientific research. In reacting to this situation, the author brings together aspects of the interpretative constitution of research objects and a holistic picture of science's cognitive structures. The book is conceived of as a contribution to a wide range of problems concerning the post-Gadamerian extension of philosophical hermeneutics beyond the scope of the traditional humanistic culture.

### **Entre Hermeneutique et Anthropologie (Peter Lang, 2004)**

Entre l'ontologie herméneutique de Heidegger et l'anthropologie philosophique de Plessner se situe l'espace des possibilités de la pensée post-métaphysique. L'intérêt primordial des études recueillies dans la collection est cet espace de possibilités. Le point commun des recherches est ce que le mythe de l'émancipation ignore: la finitude et la *transcendance immanente* de l'expérience humaine. Le préfixe *post* se réfère non seulement à un mode spécialisé de philosopher comme métaphysique, mais plutôt à *l'identité métaphysique* de la modernité. L'herméneutique philosophique et l'anthropologie philosophique sont des discours post-métaphysique qui détiennent le potentiel critique nécessaire pour la réalisation d'une *identité post-métaphysique*.

### **Critique of Epistemological Reason (Bulgarian Academic Monographs, 2000)**

Drawing on different versions of the constitutional analysis of meaning, this study addresses the search for new philosophical identities of science, political culture and art criticism. The book offers hermeneutic investigations of science's rationality, the dialogue which should take place in a multicultural public sphere, and the character of art criticism after the "end of art".

### **Essays in Hermeneutics of Science (Ashgate, 1997)**

The essays in this book offer elaborations on the relationships between rhetoric and hermeneutic; naturalist and non-naturalist theories of culture; and transcendental pragmatics and hermeneutic philosophy.

**A Passage to a Hermeneutic Philosophy of Science (Poznan Studies in the Philosophy of the Sciences and the Humanities, Vol. 53), (Rodopi, 1997)**

In this book the author has brought together his long-standing interests in theory of scientific rationality and hermeneutic ontology by developing a hermeneutic alternative to analytic (and naturalist) epistemology of science. The “hermeneutic philosophy of science” is less the name of a new field of philosophical inquiry than a demand for a “repetition of the basic philosophical questions of science” from a hermeneutic point of view.

**Die Mehrdimensionalität der geisteswissenschaftlichen Erfahrung (Blaue Eule, 1995)**

Das Buch behandelt philosophisch wie wissenschaftstheoretisch grundlegende Fragen der hermeneutisch-phänomenologischen Fundierung geisteswissenschaftlicher Erfahrung. Es bietet in einem ersten Teil eine knappe Diskussion unterschiedlicher Antwortversuche, was eine Begründung dieser Erfahrung innerhalb einer Lebenswelttheorie sei. Der zweite Teil befasst sich mit der Möglichkeit der Konstituierung einer „existenzialen Kulturologie“.

**Grundriß einer kritischen Wissenschaftstheorie (Peter Lang, 1989)**

Der eigene Weg der transzendentalen Wissenschaftskritik erlaubt keine Berührungspunkte mit jedweder Wissenschaftstheorie naturalistischer Provenienz. Dieser Weg führt von einer Analyse der typologischen Pluralität wissenschaftlicher Erkenntnis über eine phänomenologische Analyse des wissenschaftlichen Bewußtseins zu einer Transzendentalontologie, die die Grenzen der wissenschaftlichen Rationalität erschließt.