

International Conference: What is Sedimentation? Consciousness, History, Language

PROGRAMME RUNDOWN

Room 101, Leung Kau Kui Building, CUHK
(Updated on 5 Dec 2024)

DAY 1 (5 Dec 2024, Thu)

09:30-09:45	Opening Ceremony	
09:45-10:45	Keynote Session A	Moderator: Saulius Geniusas
09:45-10:30	Anthony Steinbock	Stony Brook University, USA
	Retention, the Dynamics of Affectivity, and the Resonance of Sense	
10:30-10:45	Discussion	
10:45-11:00	Coffee Break	
11:00-11:45	Session 1	Moderator: Ka-wing Leung
11:00-11:30	Takuya Nakamura	Doshisha University, Japan
	Sedimentation, Habituality, and Person	
11:30-11:45	Discussion	
11:45-12:30	Session 2	Moderator: Ka-wing Leung
11:45-12:15	Dalius Jonkus	Vytautas Magnus University, Lithuania
	Instinctis and sedimentation in Husserl's Phenomenology	
12:15-12:30	Discussion	
12:30-14:00	Lunch	Room G24, Fung King Hey Building
14:00-15:00	Keynote Session B	Moderator: Massimiliano Lacertosa
14:00-14:45	Jean Grondin	University of Montreal, Canada
	Traces of Sedimentation in Gadamer	
14:45-15:00	Discussion	
15:00-15:45	Session 3	Moderator: Massimiliano Lacertosa
15:00-15:30	Claudia Baracchi	The University of Milano-Bicocca, Italy
	The Scratched Layers of Consciousness: On Plato, Freud, and Before	
15:30-15:45	Discussion	
15:45-16:00	Coffee Break	
16:00-16:45	Session 4	Moderator: David Chai
16:00-16:30	Cristian Ciocan	University of Bucharest, Romania
	Sedimentation and Fatigue	
16:30-16:45	Discussion	
16:45-17:30	Session 5	Moderator: David Chai
16:45-17:15	Joanne Wun	University of Cologne, Germany
	The Emotional Stratification of Sedimented Experience – A Glimpse at the Pathological Form of Sedimentation	
17:15-17:30	Discussion	
17:30-18:15	Session 6	Moderator: David Chai
17:30-18:00	Ka-wing Leung	The Chinese University of Hong Kong
	Destruction and De-sedimentation	
18:00-18:15	Discussion	
18:30-21:00	Dinner	Chung Chi College Staff Club Restaurant

DAY 2 (6 Dec 2024, Fri)

09:00-10:00	Keynote Session C	Moderator: Ka-wing Leung
09:00-09:45	Nicolas de Warren	Pennsylvania State University
	The Ambivalence of Intimacy: From Mourning to Sorrow	
09:45-10:00	Discussion	
10:00-10:45	Session 7	Moderator: Ka-wing Leung
10:00-10:30	Thiemo Breyer	University of Cologne, Germany
	Implicit Bias as Cognitive Sediment	
10:30-10:45	Discussion	
10:45-11:00	Coffee Break	
11:00-11:45	Session 8	Moderator: Hayden Kee
11:00-11:30	Michel Dalissier	Kanazawa University, Japan
	The Weight of Sedimentation - From Husserl to Foucault	
11:30-11:45	Discussion	
11:45-12:30	Session 9	Moderator: Hayden Kee
11:45-12:15	Christian Ferencz-Flatz	University of Bucharest, Romania
	Gesture and Original Abstraction	
12:15-12:30	Discussion	
12:30-14:00	Lunch	Room G24, Fung King Hey Building
14:00-15:00	Keynote Session D	Moderator: David Chai
14:00-14:45	Len Lawlor	Pennsylvania State University, USA
	The Only True Beginning	
14:45-15:00	Discussion	
15:00-15:45	Session 10	Moderator: David Chai
15:00-15:30	Mintautas Gutasukas	Vilnius University, Lithuania
	Phenomenology of Waste: Sedimentation, Practices of the Self, and Human Responsibility	
15:30-15:45	Discussion	
15:45-16:00	Coffee Break	
16:00-16:45	Session 11	Moderator: Gregory Moss
16:00-16:30	Claudia Serban	The University of Toulouse II, France
	Generativity and Sedimentation	
16:30-16:45	Discussion	
16:45-17:30	Session 12	Moderator: Gregory Moss
16:45-17:15	Andrew Inkpin	The University of Melbourne, Australia
	Merleau-Ponty, Sedimentation and Painting	
17:15-17:30	Discussion	
17:30-18:15	Session 13	Moderator: Gregory Moss
17:30-18:00	Hayden Kee	The Chinese University of Hong Kong
	The Body as Sedimented Science: Merleau-Ponty on Evolution and the Institution of Nature	
18:00-18:15	Discussion	
18:30-20:00	Dinner	Pentola Restaurant, Taipo

DAY 3 (7 Dec 2024, Sat)

09:00-10:00	Keynote Session E	Moderator: Kwok-ying Lau	(Online talk)
09:00-09:45	Dermot Moran	Boston College, USA	Habitation, Sedimentation, Historization: The Hidden Influence of History in Shaping of the Self: A Husserlian Account
09:45-10:00	Discussion		
10:00-10:45	Session 14	Moderator: Kwok-ying Lau	(Online talk)
10:00-10:30	Smaranda Aldea	DePaul University, USA	Passivity, Institutionality, Sedimentation, and the Imagination as Consciousness of Possibilities
10:30-10:45	Discussion		
10:45-11:00	Coffee Break		
11:00-11:45	Session 15	Moderator: Saulius Genusas	
11:00-11:30	Philip Buckley	McGill University, Canada	Sedimentation in Religion and Ritual
11:30-11:45	Discussion		
11:45-12:30	Session 16	Moderator: Saulius Genusas	
11:45-12:15	Yi Wu	Fudan University, China	Husserl's Pharmakon: Dialectic of Sedimentation and De-sedimentation
12:15-12:30	Discussion		
12:30-14:00	Lunch	Room G24, Fung King Hey Building	
14:00-15:00	Keynote Session F	Moderator: Hayden Kee	(Online talk)
14:00-14:45	Natalie Depraz	University Paris Nanterre, France	Surprise and Sedimentation: an Antinomy?
14:45-15:00	Discussion		
15:00-15:45	Session 17	Moderator: Hayden Kee	
15:00-15:30	Jacky Tai	National Sun Yat-Sen University, Taiwan	On the Loss of Reciprocity: Patočka and a Phenomenology of Death
15:30-15:45	Discussion		
15:45-16:00	Coffee Break		
16:00-16:45	Session 18	Moderator: Kwok-ying Lau	
16:00-16:30	Chung-chi Yu	National Sun Yat-Sen University, Taiwan	Cultural Objects in the Context of Cultural Difference: Husserl's Viewpoint Explored
16:30-16:45	Discussion		
16:45-17:30	Session 19	Moderator: Kwok-ying Lau	
16:45-17:15	Saulius Genusas	The Chinese University of Hong Kong	Schutz and Gurwitsch on the Disturbances and Breakdowns of Sedimentations
17:15-17:30	Discussion		
17:30-17:45	Closing Ceremony		
18:00-20:00	Dinner	Chung's Cuisine, Fotan	

**Each keynote will have 45 minutes for presentation, followed by 15 minutes of discussion.*

**Each presenter will have 30 minutes for presentation, followed by 15 minutes of discussion.*

KEYNOTE SESSION A

Retention, the Dynamics of Affectivity, and the Resonance of Sense

Anthony Steinbock

This presentation traces the workings of retention as evoked by Husserl's descriptions of time-consciousness. In the attempt to deepen the analysis of retention (and therefore the modification of what is happening in retention and temporal experience as a whole), I elaborate upon the dynamics of affectivity in the passive constitution of sense. I begin by summarizing relevant points of Husserl's earlier version of retention as a peculiar temporal modality of consciousness that holds the past as just-having been (1). I then explore Husserl's observation that the retention is a non-intentional or non-directed synthesis of temporal givenness that ineluctably and inviolably holds onto the present givenness with accruing density (2). This exposition yields to the provocative insight that a "retroactive crossing out" is efficacious in the retention itself (3). Integrating the phenomenon of affection peculiar to a phenomenology of association, I advance the further development of a retroactive affective crossing out (4). In a final section, I suggest three implications this has for a genetic phenomenology of retention, affectivity, and retroactive efficacy: the affective community of sense, the modulation of temporal distance and affective resonance, and the retroactive affective crossing out in the retention (5).

SESSION 1

Sedimentation, Habituality, and Person

Takuya Nakamura

The concept of sedimentation becomes one of the central concepts after the beginning of genetic phenomenology in the late 1910s. Sedimentation or the sedimented intentionality has the character that is not lost but continues to work implicitly in the passive transformation of active genesis. If we look at individual consciousness, this sedimented intentionality goes beyond the concept of the ego as an unchanging identical ego-pole and becomes a pivotal concept in the formation of habituality for the ego, which is still identical statically but no longer remains identical in the genetic sense, i.e. for the personal ego as the concretization of the transcendental ego.

Indeed, in *Ideas II*, where the concept of the person is treated most thematically and systematically, Husserl does not use the term sedimentation when the person or the personal ego is phenomenologically analyzed. It is rather habituality that is important for the personality here. However, given the deepening of the analysis of genetic phenomenology, sedimentation is a condition of possibility for the formation of habituality. In light of this sedimentation, the concept of person in Husserl's phenomenology can be more fully clarified. This presentation will attempt to clarify the meaning of the phenomenological concept of the person by using a phenomenological analysis of sedimentation concerning not only Husserl's early genetic analysis in the late 1910s but also his last analysis in the 1930s.

SESSION 2

Instincts and Sedimentation in Husserl's Phenomenology

Dalius Jonkus

Husserl's concept of instincts transformed the concept of intentionality, supplemented the concept of teleology of consciousness and shed new light on the problem of the relationship between irrationality and rationality. This article analyzes Husserl's phenomenology of instincts through the prism of the concept of sedimentation. I argue that instincts can be understood as sedimentation, as a pattern of the transformation of consciousness into unconsciousness and the transformation of unconsciousness into consciousness. The concept of instincts as sedimentation helps to understand how skills are preserved and transmitted from generation to generation, how unconscious instincts work in our conscious experience.

KEYNOTE SESSION B

Traces of Sedimentation in Gadamer

Jean Grondin

Gadamer rarely spoke of sedimentation and is not widely known as a philosopher who would have much to say about the issue. This presentation would like to make the case that, on the contrary, he is an important thinker of sedimentation and one who stands, in this regard as in others, in the best tradition of phenomenology. If one understands by sedimentation that element or “deposit” in consciousness that determines and carries it but of which it is not always aware of, nor can become fully conscious of, one does find in his thinking quite a few instances of what could also be called the immemorial (*das Unvordenkliche*) in consciousness and our life-world more generally. One has to think here first and foremost of the subterranean work of history in the *Wirkungsgeschichte* which culminates in a conception of consciousness which is effected/affected by this “effective history,” a consciousness of which Gadamer says that it is more “Being than consciousness,” i.e., as one could translate the expression, “more sedimented than conscious of its sedimentations.” This sedimented working or *Wirken* of history on consciousness operates through the traditions that determine us and that say more about us than our conscious judgements. Ultimately, this sedimentation is at work in the language that we speak and the dialogue that we are (*das Gespräch, das wir sind*) that are always more inherited and taken over than they are created by consciousness. We will strive to show how this sedimentation of consciousness goes hand in hand in Gadamer’s philosophy with a hermeneutical wakefulness (*Wachsamkeit*) and vigilance.

SESSION 3

The Scratched Layers of Consciousness: On Plato, Freud, and Before

Claudia Baracchi

Mnemosyne was (is?) the mother of the Muses. Immortality depends on her. In ancient societies, the control over the past, the possibility of reproducing what is no longer, recomposing otherwise fragmented human knowledge into a whole, underwent a crucial transformation when it was entrusted to the artist. From this momentous turn the poet emerged as the figure devoted to bringing the past back to life, to presence, through words and music. Memory became a discipline, a craft, an art (think of the mnemonic practices for the training of poets, rhapsodes, bards; or of the esoteric tradition of the arts of memory in various cultures, from Simonides to Giordano Bruno's "palace of memory"). The paper addresses the phenomenon of language in relation to the possibility of mnemonic retention, loss, and the articulation of consciousness. It will mostly focus on Plato (in particular the images of the volatility of inner contents in the *Theaetetus* and other dialogues) and Freud (correspondence with Fliess in the late 1890s, on the palimpsest of the psyche between inscription and effacement).

SESSION 4

Sedimentation and Fatigue

Cristian Ciocan

Sedimentation is frequently interpreted as a process in which present experiences gradually lose their affective force as they transition from the phase of impression to retention, extending into further layers of retention until they dissolve into the “ocean of forgetting.” Over time, what is experienced diminishes in its ability to remain present in consciousness, with its vividness and experiential strength fading. This can be described as a gradual “exhaustion” of phenomena—a slow wearing down as the lived present recedes into an increasingly distant past. Husserl, in fact, employs terms like *Entkräftung* and *Kraftlosigkeit* to describe this process of sedimentation, suggesting that the semantic field of “fatigue” is at play in these descriptions of phenomena sinking into forgetfulness. In this sense, sedimentation can be understood as a form of fatigue, wherein phenomena inevitably slip from the living present of consciousness and sink into the unfathomable depths of memory.

This framework invites us to consider the following question: Could we reverse the terms and explore fatigue itself in the light of sedimentation? How can we describe the sedimentation of fatigue? How does persistent, sedimented fatigue affect the structure of lived experience? How does this accumulated fatigue embed itself in the depths of our being, becoming a persistent mark or *habitus* in everyday life? Fatigue deepens over time, becomes habitual, and shapes how we approach future efforts. The personal history of the self is shaped not only by events remembered or forgotten, but also by the rhythm of effort and rest, wakefulness and sleep, activity and passivity, fatigue and recovery. This ongoing dynamic imprints itself within the body, visibly manifesting in the tired gaze, weary face, and the sedimented expression of fatigue in one’s posture. We are, in a sense, the history of our fatigues. Fatigue also sediments as aging, as a gradual loss of personal strength. This exploration offers insights into how our lived experience is shaped by the habitualization of fatigue, inviting us to rethink how the sedimentation of fatigue configures both the present and future of our experience.

SESSION 5

The Emotional Stratification of Sedimented Experience – A Glimpse at the Pathological Form of Sedimentation

Joanne Wun

By shedding light on the different empirical facets of an *Erlebnis*, this presentation aims at offering a stratified conception of sedimentation (or: sedimented *Erlebnis*), which opens up the theoretical possibility of devising the concept of *pathological* sedimentation within the context of phenomenological psychopathology. This talk is divided into three parts. The first part summarizes Husserl's basic idea of sedimentation understood as an eidetic structure of temporal consciousness to which *all* experiences are subject. This conception entails a *temporal* stratification of sedimented lived-experiences determined by their temporal distance from the impressional present. I argue that such formally and temporally stratified conceptualization of sedimentation does not suffice to account for various empirical phenomena in their concreteness, for it disregards all moral, existential, and affective significance possibly inherent in a (sedimented) lived-experience. Therefore, in the second part, I attempt to devise a concept of sedimentation that is *emotionally* stratified by taking into account the different facets of a lived-experience. Since sedimentation is necessarily sedimentation of a lived-experience, it starts with a tripartite unfolding of the latter into: ideational colourless content (*Vorstellungsinhalt*), emotive charge (*Affektbetrag*), and meaningfulness (*Bedeutsamkeit*). Such multi-dimensionality of lived-experience is transferred to sedimented lived-experience, rendering the different depth and intensity of the latter or, more precisely, of the various facets of it. While certain (aspects of) sedimented experiences remain at a relatively superficial and hence more accessible level of consciousness, others are sunken down more deeply and less accessible. Finally, in light of such emotional stratification of sedimented experience, the third part devises the notion of pathological sedimentation that makes sense of the atypical phenomena exhibited in various pathologies, such as PTSD, phobia, BPD, etc. What is commonly shared by most pathological lived-experiences is the recurrent appearance of particular *facets* of unpleasant (traumatic) experiences that are *more or less* sedimented. Rather than recollection of the whole, single, and concrete lived-experience in the past, merely scattered fragments of which such as its sensory imprints, weaves of overwhelming feelings, or negative attributes of oneself, resurface constantly in the present consciousness. This fragmentary and dissociative reappearance of the sedimented past, manifesting mostly in pathological phenomena, remains inexplicable until the emotional stratification of sedimentation is brought into light.

SESSION 6

Destruction and De-sedimentation

Ka-wing Leung

The presentation examines the conceptual parallels between Martin Heidegger's notion of "destruction" and Edmund Husserl's notion of "de-sedimentation", with particular focus on their shared attitudes toward the question of origin and tradition. Both thinkers, despite diverging in their philosophical projects, engage in a critical re-evaluation of the historical sedimentation of meaning, seeking to retrieve the original experiences underlying established traditions. For Heidegger, destruction is a method for uncovering the primordial experiences of Being by dismantling the metaphysical structures inherited from the Western philosophical tradition. In a similar vein, Husserl's de-sedimentation aims to peel away layers of accumulated historical interpretations to return to the sources out of which they have developed.

KEYNOTE SESSION C

The Ambivalence of Intimacy: From Mourning to Sorrow

Nicolas de Warren

In this paper, my aim is to explore the sedimentations and transformations of the concept of ambivalence in the writings on mourning by Freud, Abraham/Torok, Derrida, and Barthes. My argument is that Freud discovered the dynamic of ambivalence at the heart of our attachments to the beloved, thereby inaugurating the concept of ambivalence (in contrast to contradiction) for 20th century philosophical thinking. Based on Freud's "Mourning and Melancholia," I trace and track the sedimentations and transfigurations of this seminal concept in the writings of Abraham/Torok, Derrida, and Barthes. I argue that the plot that animates this trajectory can best be encapsulated with Barthes' declaration: "Ne pas dire deuil. Je ne suis pas en deuil. J'ai du chagrin." Against mourning and beyond melancholia, the stone of sorrow is the sedimented heart of love for the deceased beloved.

SESSION 7

Implicit Bias as Cognitive Sediment

Thiemo Breyer

The talk explores the concept of implicit bias from the perspective of genetic phenomenology and experimental psychology, proposing a framework in which implicit biases are understood as cognitive sediment, i.e., layers of experience, perception, and socialization that accumulate in the background of consciousness. Drawing on Husserl and explaining some of the empirical methods to investigate implicit biases, I argue that these are not merely unconscious attitudes or automatic responses, but sedimented dimensions of past experiences and cultural meanings that shape present perceptions. Such biases, commonly inaccessible to reflective awareness, influence how subjects use and interpret social categories and interact with the world.

SESSION 8

The Weight of Sedimentation - From Husserl to Foucault

Michel Dalissier

The concept of sedimentation puzzles phenomenologists regarding its origins, its plurivocity, its structure and its functioning. The purpose of my paper is to delve into its material and dynamical aspects. I ask the question: philosophically speaking, what might be the force that makes that a sediment sediments, that forces sedimentation to deposit itself? In brief, I intend to problematize the very weight of sedimentation.

First, I delineate the Husserlian conceptual frame within which this problem might be posed. Second, I show that Merleau-Ponty's circumspect redefinitions of sedimentation steer him at the threshold of the problem of its weight. Finally, I scrutinize how Michel Foucault nominally comes to grips with such a "weight of sedimentation". All in all, I demonstrate that sedimentation is not simply suffused with a substantial epistemic cost, but loaded with a compelling metaphorical and ontological weight.

SESSION 9

Gesture and Original Abstraction

Christian Ferencz-Flatz

Ever since its inception, phenomenology has centrally grappled with the question of abstraction. From Husserl's critique of empiricist theories of abstraction in his second *Logical Investigation*, which pave the way for the conception of the intuition of essences, to the genetical project of *Experience and Judgement*, which ultimately aims to trace the constitution of intellectual objects back to their origin in the passive processes of lived perceptual experience, and up to Merleau-Ponty's late reflections concerning the pre-figuration of concept within the Visible, the process of abstraction has thoroughly magnetized phenomenological thinking. By drawing from both Husserlian manuscripts focusing on the lived experience of the body and recent literature in Gesture Studies concerning the metaphoric elements of gesture, the presentation will add to this ongoing discussion by situating the origin of abstraction firmly within the field of bodily behaviors.

KEYNOTE SESSION D

The Only True Beginning

Len Lawlor

This presentation explores the traditional philosophical question of a beginning. When one philosophizes, where does one begin? I attempt to find an answer to the question of beginning by examining Gilles Deleuze's 1968 *Difference and Repetition*. At the beginning of *Difference and Repetition*'s third chapter, Deleuze poses the question of beginning explicitly. His answer however is not transparent. In the presentation, I attempt to illuminate what Deleuze says. The thesis of the presentation is that, according to Deleuze, the beginning of philosophizing or thinking is the experience of chaos. The presentation implies that Deleuze's answer to the question of beginning is indeed "the only true beginning."

SESSION 10

Phenomenology of Waste: Sedimentation, Practices of the Self, and Human Responsibility

Mintautas Gutasukas

The presentation tries to elaborate the phenomenological approach to the phenomenon of waste. In the first part, the presentation will raise the question of the constitution of meaning, of how things become waste in everyday practices. With reference to the concept of sedimentation, the formation of habits and practices of the self in relation to waste will be analyzed. The maintenance of social order and practices of forgetting will be in focus. Assuming that our handling of waste has changed historically, the presentation will discuss what is more or less universal and what we face as contemporary challenges. In the second part, the presentation will ask how the challenges of the Anthropocene - global pollution, forever chemicals, plastics, nuclear waste - force us to change sedimented habits and attitudes. The global imaginary provides an understanding of hyper-connectedness that changes the understanding of every decision, action and its consequences. It also changes the self-awareness of humanity, which begins to interpret itself not in terms of capability, but in terms of culpability. This leads to the question of human responsibility. From a phenomenological point of view, human responsibility can be analyzed in terms of the extension of responsibility and in terms of the encounter with vulnerable nature. Focusing on the latter, the environmental trauma will be analyzed, where waste becomes the bond between humans and nature.

SESSION 11

Generativity and Sedimentation

Claudia Serban

The paper attempts to show that Husserl's account of sedimentation from the standpoint of genetic phenomenology must be complemented by considering the "generative connection (*generativer Zusammenhang*)" (Hua VI, 256 *et passim*) of subjectivities within an intersubjective, historical community. After a brief discussion of the relationship and the complementarity between the genetic and the generative perspective on subjective life, the paper will argue for an understanding of generativity as a process of intergenerational transmission and sedimentation by relying upon two key notions: tradition (*Tradition*) and heritage (*Erbschaft*).

SESSION 12

Merleau-Ponty, Sedimentation and Painting

Andrew Inkpin

A distinctive feature of Merleau-Ponty's thought in the 1950s is his attempt to use painting as a model for the production and cultural transmission of meaning (*sens*) and hence as a central paradigm of both social and philosophical history. This model is based on his appropriation of Husserl's closely related notions of sedimentation and institution (*Stiftung*) and revises *Phenomenology of Perception's* earlier position, which took sedimentation to be characteristic of language in contrast to painting. This paper aims to expound and critically assess Merleau-Ponty's attempt to apply these Husserlian notions to the practice of painting, which differs in important ways from that of geometry for which they were designed. To this end, I begin by briefly reviewing the conception of sedimentation in Husserl that provides Merleau-Ponty's point of departure. Focusing primarily on his mid-period works, I then explore how Merleau-Ponty conceives the role of sedimentation in painting – what is sedimented, how this sediment is used – and how this relates to its role in geometry and language. Finally, I offer some thoughts on the tenability of Merleau-Ponty's conception of the role of sedimentation in painting and on whether it can be applied to other 'cultural objects' as Merleau-Ponty intends.

SESSION 13

The Body as Sedimented Science: Merleau-Ponty on Evolution and the Institution of Nature

Hayden Kee

In *Phenomenology of Perception*, Merleau-Ponty refers to the body and its sense organs as a "sedimented science." While this provocative suggestion remains largely underdeveloped in that text, Merleau-Ponty's later explorations of sedimentation, institution, passivity, and nature shed some light on how such a notion is to be understood. I argue that in his late lectures on the concept of nature and the human body, Merleau-Ponty arrives at a notion of nature as the original source of institution, and the human body as an "institution of nature." The process through which such originary institution occurs, and through which the "sedimented science" of the human body is established, is evolution. I propose that we think of phenomenology inspired by biological evolution as a naturalized version of generative phenomenology, analogous to how a phenomenology inspired by developmental psychology is a naturalized version of genetic phenomenology.

KEYNOTE SESSION E

Habitation, Sedimentation, Historization: The Hidden Influence of History in Shaping of the Self: A Husserlian Account

Dermot Moran

In this paper, I will examine how the mature Husserl discusses the role of habituation, sedimentation, and historization in the formation of the enduring self. Precipitation (*Niederschlag*) and sedimentation (*Sedimentierung*) are terms employed in Husserl's later work to express how original experiences bed down to provide a layer of presumed context. Thus, in *Experience and Judgement*, Husserl explains sedimentation as: '... the continuous transformation of what has been originally acquired and has become a habitual possession and thus something non-original' (EU § 67, p. 275). What is sedimented belongs in the background of one's beliefs. Husserl speaks of it as belonging to the unconscious or preconscious 'underground' [*Untergrund*] of the ego (Hua IX 481). Husserl sees sedimentation as a process governed by lawfulness and which takes place at the individual and at the social level. Sedimentation has a number of stages. There is, for example, the primary activation of a judgement and then its retention or even abandonment. At the social level, Husserl sometimes identifies it with the process of 'traditionalization' ('sedimentation or traditionalization', *Crisis* § 9h, p. 52; VI 52). As Husserl puts it in the 'Origin of Geometry': "cultural structures, appear on the scene in the form of tradition; they claim, so to speak, to be sedimentations [*Sedimentierungen*] of a truth-meaning that can be made originally self-evident' (*Crisis*, p. 367; VI 377). In this paper, I will explore some of these laws governing sedimentation and its role in the constitution of the self in its social world.

SESSION 14

Passivity, Institutionalility, Sedimentation, and the Imagination as Consciousness of Possibilities

Smaranda Aldea

Drawing on Husserl's late synthetic-genetic and generative method of the 1920s and 1930s, the paper offers an in-depth analysis of the imagination understood as a distinctive consciousness of possibilities. The paper contends that a careful explication of imagining Sinnbildung (sense-making) through the lens of passivity, institutionalility, and sedimentation – understood as historically conditioning structures of personal and communal experiential life – can bring into relief and begin to explicate the rich modal dimension of the imagination understood as a distinctive stance (Stellung) of consciousness, one very much anchored in our everyday senses of self and world. Contra Husserl, for whom the imagination was normatively neutral, a-teleological, and dis-interested in the lifeworld, the paper makes the case for the central role that the imagination plays in both self and lifeworld-constitution, including the constitution and evaluation of realizable possibilities understood as genuine possibilities of renewal (Erneuerung).

SESSION 15

Sedimentation in Religion and Ritual

Philip Buckley

As this conference already indicates, the notion of “sedimentation” plays a central role in the thought of Husserl. This role, however, remains quite ambiguous. On the one hand, Husserl’s entire life-work can be seen a struggle against sedimentation: whether in the guise of “thoughtless counting” in the early work on arithmetic to the forgetfulness of the meaning of “European” culture in the *Crisis*-texts. Phenomenology at its core can be seen in Husserl as the struggle against sedimentation. And yet, on the other hand, Husserl’s analyses also contain an awareness of the factual reality of sedimentation, one might even say the “inevitability” of sedimentation. Again, from the very beginning of his oeuvre, Husserl speaks of the “necessity” of sedimentation in all research, sometimes naming it a “necessary evil”, at other times as a “tragedy.” In this paper, I want to work through this ambiguity with some reflections on Husserl’s comments on religion. In particular, I want to see how this ambiguity might act as a hermeneutic guide to a view of “ritual” as simultaneously both “necessity” and inevitable “obstacle” in the life of religion. I will draw on the writings of the mystics St. John of the Cross and St. Theresa of Avila to support this ambiguous reading of “ritual”, and conclude by pointing to a cluster of concepts circulating around the Confucian notion of *li* 禮 - which Roger Ames translates as “ritual propriety.”

SESSION 16

Husserl's *Pharmakon*: Dialectic of Sedimentation and De-sedimentation

Yi Wu

In his important article, Saulius Geniusas analyzed the threefold character of the concept of sedimentation in Husserl's thinking: as static, genetic and generative.¹ This paper takes Geniusas' analysis as its starting point and postulates that sedimentation is a concept that pertains both to time and to narrative, to memory and to history, and to history understood as a critical and originary relation with the present. I'd like to claim that especially in its generative aspect, but not excluding the static and the genetic one, sedimentation is a precursor to what Gadamer termed "effective history" (*Wirkungsgeschichte*), and an inadvertent inheritor of Nietzsche's conception of critical history. Sedimentation necessarily involves a fusion of horizons—that is, the process of sedimentation always already contains within its dynamic the moment, possibility and possibilization of de-sedimentation. This paper focuses on this dialectical working inherent in the movements of sedimentation. It argues that such dialectical contemporaneity of sedimentation has significant implications for philosophy. As Husserl himself noted, the task of thinking is an infinite movement of building and dismantling. Geniusas concluded with this double-facing, double-cutting (facing and cutting into both the past and the future) character of sedimentation, which he aptly compared to Plato's *pharmakon*. The pharmacological aspect of sedimentation can only be fully grasped if we return to the geological-topographical metaphoricity of sedimentation. The geological-topographical metaphor of sedimentation that Husserl deployed is invaluable in its recognition of the constitutive role of the unconscious in the formation of thinking. This paper concludes with an invitation to the following thought concerning a possible isomorphic structuring of both sedimentation and philosophical time. In his late work, *What is Philosophy?*, Gilles Deleuze suggested that pertaining to thinking is a "stratigraphic time where "before" and "after" indicate only an order of superimpositions. Mental landscapes do not change haphazardly through the ages: a mountain had to rise here or a river to flow by there again recently for the ground, now dry and flat, to have a particular appearance and texture. Philosophical time is thus a grandiose time of coexistence that does not exclude the before and after but superimposes them in a stratigraphical order."² Such philosophical time operates with the same temporality and historicity as the dialectical movement of sedimentation and de-sedimentation—an understanding and task of thinking internal to that of Husserl's phenomenological enterprise.

¹ Geniusas, S. (2024). The origins of sedimentation in Husserl's phenomenology. *European Journal of Philosophy*, 1–17. <https://doi.org/10.1111/ejop.12931>

² Gilles Deleuze and Felix Guattari, *What is Philosophy?*, trans. Hugh Tomlinson and Graham Burchell. New York, NY: 2 Columbia University Press, pp. 58-9.

KEYNOTE SESSION F

Surprise and Sedimentation: an Antinomy?

Natalie Depraz

SESSION 17

On the Loss of Reciprocity: Patočka and a Phenomenology of Death

Jacky Tai

In my presentation, I propose that Patočka outlines a phenomenology of death that builds on the ideas of Heidegger and Levinas, particularly by focusing on the notion of the loss of reciprocity. By analyzing Patočka's 1967 manuscript, *Phenomenology of the Afterlife*, I aim to illustrate his bold attempt to formulate a non-theological concept of "life after death" (*la vie après la mort*).

I proceed in three steps. First, I demonstrate in what ways Patočka offers a third way of thinking about death, distinct from Heidegger, who emphasizes the irreplaceability of one's own death, and Levinas, who prioritizes the death of others. Second, I delve into Patočka's manuscript to highlight his original analysis of death as a loss of reciprocity, which reveals that the death of other human beings is also accompanied by a kind of self-disappearance. Third, I explore how Patočka's ideas might contribute to a deeper understanding of death and grief, particularly in relation to Julian Barnes' 2013 novel *Levels of Life*.

SESSION 18

Cultural Objects in the Context of Cultural Difference: Husserl's Viewpoint Explored

Chung-chi Yu

The present paper aims at an exploration of cultural object, with emphasis on the context of cultural difference. Starting with elaboration on the concept of cultural object in Husserl, the paper focuses on the question of cultural difference and universalism. A deeper reflection on the problem of cultural difference is taken up in the final section of this paper.

SESSION 19

Schutz and Gurwitsch on the Disturbances and Breakdowns of Sedimentations

Saulius Geniusas

While recognizing the Husserlian background that underlies Schutz's and Gurwitsch's reflections on sedimentation, here I focus on the novelty of their accounts, which, I maintain, concerns their reflections on the *disturbances* and *breakdowns* of the sedimentation process. I show how, in their accounts, the genesis of sedimentations leads to their disturbances and their breakdown, which in their own turn lead to the readjustments and recommencement of their formation. *Genesis, disturbances, recommencement*: Having clarified the dialectical structure of Schutz's and Gurwitsch's respective phenomenologies of sedimentations, I conclude by addressing two implications that follow from it, the first of which concerns the critical function of the breakdown of sedimentations, while the second – the importance of Schutz's and Gurwitsch's phenomenologies of sedimentation for phenomenology of history.