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THE ACHIEVEMENT OF BERND JAGER: DUQUESNE STUDIES IN PHENOMENOLOGY VOLUME 3

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We at Duquesne University, the Simon Silverman Phenomenology Center, and the Duquesne University Press are excited to present this third issue of the *Duquesne Studies in Phenomenology*.

As I have written in issue 2 of this journal, “Phenomenology has been central at Duquesne ever since the 1950s, when the Spiritan priest and philosopher Fr. Henry Koren brought Fr. Herman von Breda, who was the Director of the Husserl Archives in Louvain, to visit Duquesne. Against the backdrop of his education in a dry neo-scholasticism in philosophy and theology still all too prevalent in the Catholic intellectual world, Koren was excited and delighted to explore this new philosophical approach to the deepest questions of human existence. About the same time, Fr. Adriaan van Kaam, another Holy Ghost Father, set about to revolutionize the study of psychology here at Duquesne by using a phenomenological and human science orientation to counter the various reductionist programs in psychology then on offer: a “rats-and-cheese” behaviorist model on the one hand, and a rigid “ego psychology” psychoanalysis. Through the years, distinguished phenomenologists like Hans-Georg Gadamer, Paul Ricoeur, Jean-Luc Marion, Gail Weiss, and Lewis Gordon have visited to participate in

Duquesne’s phenomenological conversation that is now going into its eighth decade.

“One expression of the phenomenological approach at Duquesne is the Simon Silverman Phenomenology Center, founded in 1980 by Prof. John Sallis of the Philosophy Department and Prof. Amedeo Giorgi of the Psychology Department. The Phenomenology Center continues today as a major research center for the study and dissemination of phenomenology through its archives, its special collection, and its annual symposium and lectures on campus and at the Society for Phenomenology and Existential Philosophy.

“Another expression of the phenomenological heritage of Duquesne was Duquesne University Press. Under the good leadership of Mr. John Dowds, and then Ms. Susan Wadsworth-Booth, Duquesne University Press published major works for several decades in the history of phenomenology (e.g. Levinas’s *Totality and Infinity* and Merleau-Ponty’s *Structure of Behavior*, to name two). The press also published contemporary monographs and edited volumes on figures such as Husserl, Heidegger, Edith Stein, and Levinas, as well as important work in phenomenological psychology by Amedeo Giorgi and others.

“This online journal aims to continue the work of the Silverman Center and the University Press. Guest-edited by major figures in the field, the *Duquesne Studies in Phenomenology* serves as an interdisciplinary journal interested in all facets of the tradition and the future of phenomenology: politics, race, gender, religion, interpretation, psychology, the fine arts, and more. Anyone who is interested in guest-editing an issue is very welcome to contact Dr. Jeffrey McCurry at the Simon Silverman Phenomenology Center with a proposal.”

This third issue of *Duquesne Studies in Phenomenology* is devoted to the fascinating work of Prof. Bernd Jager, several of whose papers we reprint here along with commentaries and remembrances from his friends and colleagues. For several decades, Jager pursued a project of existential and hermeneutic phenomenological psychology and cultural history, and his work deserves to be better known. In all his work, Jager sought nothing less than to articulate the fundamental grammars of being human in the world with others, in nature, and with the divine. He was as comfortable discussing Freud as he was discussing ancient Mesopotamian literature and was as familiar with the paradigm of modern natural science as he was with ancient and medieval cosmological imaginaries. He was immensely learned Renaissance man—I particularly enjoyed his etymological reflections—with a sense of the broad sweeps of cultural and intellectual history that is too often lacking in the midst of the mania for specialization in today’s humanities and social sciences.

Today, we might not put things in quite the same way as Jager did, we may not quite agree with his readings of cultural history or his ideas about education and human development, and we might want to be more critical of aspects of culture about which Jager remained descriptive. Even so, reading Jager is a deeply enriching experience that will benefit anyone who engages his work, and we are happy to give these papers new life in our journal.

As Editor of *Duquesne Studies in Phenomenology*, let me say that I am extraordinarily grateful to Bilal Issa and Éric Vin, students of Bernd Jager, for their work guest editing this issue of *Duquesne Studies in Phenomenology*. Working with them has been a pleasure. I am also grateful to the contributors of the papers on Bernd Jager's work. Thanks also go to Dr. Sara Baron, Dr. Kristine Blair, Mr. Robert Behary, and Ms. Jenn Moon-Chung, President Kenneth Gormley, Provost David Dausey, and Dr. Jeff Miller here at Duquesne for supporting this venture. Many thanks also to Mr. Sam Summers, Managing Editor of this issue, for all his good work. We are also grateful to Koninklijke Brill N.V., the Philosophy Documentation Center, and Springer Nature for permission to reprint the essays collected here.