

Contributions To Phenomenology 84

Hwa Yol Jung
Lester Embree *Editors*

Political Phenomenology

Essays in Memory of Petee Jung

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Political Phenomenology

Essays in Memory of Petee Jung

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Preface

This volume is devoted to the memory of Professor Petee Jung, wife of Hwa Yol Jung. I had known and appreciated Hwa Yol around American Phenomenology for decades and instantly agreed when he asked me and the Center for Advanced Research in Phenomenology, Inc. to organize a small conference in memory of his wife, who had died in 2004. How this volume then developed in relation to her deserves telling before I say something about the volume itself.

The Role of Petee Jung

Thomas Nenon, President of CARP, made the arrangements in Memphis for the meeting and most of the people in the picture above came and spoke. Hwa Yol and I first thought that revised versions of the small group of papers might be published in a journal, but before we could arrange that, the word spread about our effort in Memphis, others contacted us about joining in the memorial, and before long the contents of this volume accumulated.

It is unusual for a figure's spouse to attract contributions from such a group of others in a focused tendency. Hence, something about who Petee Jung was needs to be told here, something that is necessarily connected with her husband's career. In response to my questions, he is the source of the following selected remarks.

Petee and I met in 1956 at Emory University in Atlanta and got married in 1960 in NYC after my dissertation, *God, Man, and Politics: Political Philosophy and Theology of Jacques Maritain* (1960), was virtually finished. I got permission to marry her from my parents with one important condition: "When you get back home (Korea), we will get you a nice Korean wife." We had fun typing my 600-page dissertation together. After we knew each other well, one day Petee said, "You don't look like a 'Frank'" (that was American name given me by the foreign student advisor at Wabash College in Indiana. He named me after the President of the college simply because "Hwa-Yol" was hard to pronounce. So I went back to my original Korean name, following the venerable Confucian hermeneutical principle of the "rectification of names". (*zhengming*))

Petee and Hwa Yol had two sons. “We were proud of Michael and Eric being radically and ethnically hybrids. When they were babies, we affectionately called them ‘mutts.’ More than before, I am proud of my two sons and four grandchildren being hybrids in this globalizing world of multiculturalism.”

Most relevantly here, Petee and Hwa Yol shared their professional lives, beginning with personal connections with key figures in American phenomenology during the 1960s, e.g., “During our first visit to Yale in 1966–67, Petee and I invited John Wild and Paul Ricoeur, who was then a visiting professor at Yale, for dinner. I remember Ricoeur was an expert at using chopsticks, whereas Wild tried to use them but he gave up immediately and decided to use a knife and a fork. At Yale, we learned from Ricoeur the importance of hermeneutical phenomenology, which goes back to Heidegger and Gadamer.” The deep friendship of the Jungs with Bill and Angela McBride also went back to that time at Yale.

There were other crucial developments:

When I decided to do my postdoctoral study, I went to the University of Chicago’s Committee on Social Thought while Petee got a one-year teaching appointment in the Mathematics Department of Northwestern University. I had decided to study philosophy in earnest, so one day Petee got in touch with Northwestern’s Philosophy Department for me. Luckily its chairperson happened to be John Wild, who wanted to escape Harvard and had moved to Northwestern. He welcomed me to sit in his graduate seminar on Heidegger’s *Sein und Zeit*. While I was sitting in there, Wild suggested that I study Alfred Schutz’s social phenomenology. Further, he suggested that I get in touch with Maurice Natanson, who, incidentally, later succeeded Wild at Yale. I met Natanson in a symposium organized by the American political theorist Henry Kariel at the American Political Science Association after I had published the reader, *Existential Phenomenology and Political Theory* (1972), for which Wild kindly wrote the Foreword. Petee’s involvement in phenomenology grew along with my interest in it. Without exaggeration, I am sure that until her passing she is the only person who read every word I wrote.

Petee and I enjoyed traveling together to conferences sponsored by the World Future Societies Federation, the International Association for Philosophy and Literature, the International Political Science Association, the World Congress of Philosophy, and the American Political Science Association. We enjoyed writing and reading our joint papers at international conferences, which gave us opportunities to travel to Great Britain, Finland, Hungary, Italy, Spain, Germany, Canada, China, Japan, especially Korea, etc. And we jointly published nine papers, including “The Way of Ecopiety: On the Margins of Development” (1999), “Toward a New Humanism: The Politics of Civility in a ‘No-Growth’ Society” (1976), “The Hermeneutics of Political Ideology and Cultural Change: Maoism as the Sinicization of Marxism” (1976), and “Revolutionary Dialectics: Mao Tse-tung and Maurice Merleau-Ponty” (1977).

Hwa Yol told me, with pride, about his wife’s career in her own right:

Petee was born on March 7, 1933 in Brooklyn, NYC and passed away on October 21, 2004 in Bethlehem, PA when she was teaching mathematics at Albright College in Reading, PA. She received her undergraduate degree in mathematics from Hunter College. She, too, had an equally strong interest in philosophy, but when she went to Emory University it was to pursue graduate studies in mathematics, not philosophy. At Emory she was very close to Charles Hartshorne, who had retired from Chicago. After she received her MA in mathematics, the result of which was published in *The Journal of Symbolic Logic* (under her maiden name, P. B. Schwartz) (1958), she obtained her doctorate in mathematics from Lehigh University in Bethlehem, PA in 1979 with a dissertation on a topic in topology. She

then taught at the University of Massachusetts in Amherst, the University of Florida in Gainesville, Lehigh University, Northwestern University, and Albright College.

As this volume shows, the couple made friends in the many places they studied, taught, and presented papers. Petee was bright and articulate and hence a vivacious conversationalist and knew a great deal not only about phenomenology but also about environmentalism, multiculturalism, and much else. In 1998 she came with her husband to a conference I held on Schutz at Florida Atlantic University and upon greeting her I immediately embarrassed myself by starting to tell her how she might do some tourism while we guys had our conference. Quickly she insisted that she was also there to hear the papers and, by the way, she was a philosopher. Consequently, I have my own extra personal reason to serve her memory here!

Genesis and the Significance of This Volume

When I surveyed the names and essays of colleagues who sought to join this memorial, it struck me that we had quite a collection of senior colleagues of similar background and outlook and that, in effect, a distinct but heretofore unrecognized tendency within our wider phenomenological tradition had crystallized. It needed a name and Hwa Yol and I quickly agreed that “Political Phenomenology” fit not only the volume but also the tendency. The appended chronological bibliography shows that it has long been developing and includes recent work by the contributors here. The influential academic niche of each of them is also found in the biographical notes at the end of this volume. We recognize that at least as many additional colleagues could be counted in this tendency, but we decided that the number making up this spontaneous memorial volume was already enough. We were later pleased to see that the referees for our manuscript recognized that this volume would amply counter the tendency of some to think that phenomenology has nothing to say about the political (similar thoughts used also to be expressed about phenomenological aesthetics and ethics!). And now we will not be surprised if a professional society for political phenomenology is established, of course with a website, and then there are annual meetings and also panels at multidisciplinary societies.

Finally, we must deeply regret that Petee did not see what her memory by so many important friends has crystallized. And she would have further been delighted to see that working together on this project has brought Hwa Yol and me from being professional acquaintances to being pals.

Otherwise, we thank my research assistant, Elliot Shaw, for, above all, standardizing the references. And, finally, we thank all the contributors in Petee’s name.

Boca Raton, Florida
May 2015

Lester Embree

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Chapter 1

Introduction

Hwa Yol Jung

I build no towers, I erect bridges.

—Martin Buber

There is no possible point of view from which the world can appear an absolutely single fact.

—William James

A boundary is not that at which something stops but, as the Greeks recognized, the boundary is that from which something [new] begins its presencing. That is why the concept is that of horismos, that is, the horizon, the boundary.

—Martin Heidegger

If we keep on speaking the same language together, we're going to reproduce the same history.

—Luce Irigaray

Abstract As an introduction to the present collection of twenty-one essays, five aspects of this first chapter must be emphasized. First, it begins with a brief description of phenomenology as a philosophical *movement*, which was initiated by Edmund Husserl in Germany in the very beginning of the twentieth century and has now become a worldwide phenomenon. This volume represents for the first time “political phenomenology” as a sub-discipline of phenomenology proper. Second, political phenomenology made its entry to the theory of politics as an alternative paradigm to both political behavioralism and the influential “essentialist” political philosophy of Leo Strauss. As Embree’s contribution in this volume shows, Alfred Schutz constructs reality in a social process, and follows Husserl’s critique of “scientism” and momentous discovery of the life-world (*Lebenswelt*). Third, in the beginning was embodied sociality. The body is the expressive medium as well as the *root* of the social world. Fourth is the notion of transversality as the *confluence* of differences across cultural and disciplinary borders in the age of globalizing pluralism. Fifth, this introductory chapter briefly describes the nature of each of the other 20 chapters in the volume.

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