

# PHENOMENOLOGY OF LIFE IN UNDERSTANDING THE COSMOPOLITAN HUMANNESS

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**Abstract:** One of the most significant directions of the world-wide contemporary philosophy, *phenomenology of life* of Anna-Teresa Tymieniecka represents a major path of thinking and acting for the promotion of what does mean the universal valuable in human beingness by disclosing and unfolding an essential modality of understanding and shaping some paradigms of world culture. We face an original author and a reputed activist doing exceptional work to foster a culture of dialogue in the world. The impressive Tymienieckan philosophical work has imposed itself as a great contribution to the heralding of a “New Enlightenment” encompassing humanity in the endeavour of creating, maintaining and developing the well-being and the common good of mankind, in securing the human common destiny. Putting in act a holistic and dynamic philosophy upon life and human condition, *phenomenology of life* offers a viable pattern of communication between different cultures, of overcoming any kind of contradictions in dealing with the fundamental issues of living together and sharing-in-life. We can find elements for tackling and comprehending in a better way our cosmopolitan humanness, due to the opening of a creative approach of identity and otherness, by admitting differentiation and also by working for harmony in the play of life. Throughout new concepts and a very own complex vision of the respect for life, the philosophy-in-act of Anna-Teresa Tymieniecka manifests valences of an integrator enterprise in interpreting the cosmopolitan status of the philosopher in nowadays, in affirming the role of a responsible citizen of the world.

**Keywords:** phenomenology of life, Tymieniecka, logos, cosmopolitan(ism), humanness

Phenomenology of Life is an original and great path of thinking and action, challenging the advancement of world contemporary philosophy in a plurality of fields: cosmology, anthropology, metaphysics, ethics, aesthetics, epistemology, and hermeneutics. It has been acknowledged by Anna-Teresa Tymieniecka, distinctively

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expanding and reaching to display itself like a real “*mathesis universalis*” focused on “the logos of life and the Human Condition”<sup>1</sup>. The author has essentially marked the entire post-Husserlian phenomenology, affirming herself in the status of an impressive creator of a large cultural movement that encompasses scholars from Canada and Norway to Argentina and South-Africa, from USA and Mexico to Japan and China.

As a stimulus and central point in contemporary philosophizing territory, Phenomenology of Life covers a wide network of professionals that shapes a unifying community acting in the direction to contribute - by the practical potential of philosophy – to a better appropriating of the eternal ideal of humanness’ progress in a peaceful planetary understanding.

For many decades, Anna-Teresa Tymieniecka has elaborated a rich philosophical work, imposing by priority her very own Phenomenology of Life throughout her *magnum opus* in four tomes: *Logos and Life*<sup>2</sup> and continued by the Books of *The Fullness of the Logos in the Key of Life*<sup>3</sup>. At the same time, she worked as a dedicated activist among the whole philosophers community, organizing many international conferences and editing the Yearbook of Phenomenological Research: *Analecta Husserliana*; permanently, “with relentless energy and devotion ..., often in difficult circumstances”, being recognized as “an original thinker in her own

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<sup>1</sup> Gary Backhaus (2001). *Anna-Teresa Tymieniecka: The Trajectory of her Thought from Eidetic Phenomenology to the Phenomenology of Life*, in “Phenomenological Inquiry”, Volume 25, Belmont, Massachusetts, p.17.

<sup>2</sup> See Anna-Teresa Tymieniecka, *Logos and Life*, Book 1: *Creative Experience and the Critique of Reason*. Dordrecht: Kluwer Academic Publishers, 1988; *Logos and Life*, Book 2: *The Three Movements of the Soul*. Dordrecht: Kluwer Academic Publishers, 1988; *Logos and Life*, Book 3: *The Passions of the Soul and the Elements in the Ontopoiesis of Culture. The Life Significance of Literature*. Dordrecht: Kluwer Academic Publishers, 1990; *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*. Dordrecht/Boston/London: Kluwer Academic Publishers, 2000.

<sup>3</sup> See Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*. Book I: *The Case of God in the New Enlightenment*. Dordrecht: Springer, 2009; *The Fullness of the Logos in the Key of Life*. Book II: *Christo-Logos: Metaphysical Rhapsodies of Faith (Itinerarium mentis in Deo)*, Dordrecht: Springer, 2012.

right” and “an inspired leader” for scientists from all parts of the world<sup>4</sup>.

Undoubtedly, we face an exceptional personality who can be considered in terms of valuating her as an eminent representative for the cultural cosmopolitanism of nowadays, too. Beyond the reality that Phenomenology of Life is not an avowed cosmopolitan philosophy, we may recognize its cosmopolitan implications according to the new “revolution in the social sciences” and humanities in comprehending “the *conditio humana* globally” at the beginning of the 21<sup>st</sup> century, by the process of “converting walls into bridges” – in the metaphorical expression of Ulrich Beck. Co-working with researchers from different cultures and sustaining a fruitful dialogue between the most various philosophical perspectives, Anna-Teresa Tymieniecka illustrates the facticity of a responsible commitment towards the humanity’s wellness, by respecting diversity and uniqueness, but also by bringing them in the space of an efficient togetherness, by “opening oneself up to the world of the Other, perceiving differences as an enrichment, regarding and treating the Other as fundamentally equal”<sup>5</sup>.

Taking into account the cosmopolitan Stoic view through Hierocles’ concentric circles model, which has stated that each of humans could regard the own life as circular development around the centre: the self, opening to more and more extended circles towards citizens and humanity<sup>6</sup>, we can disclose some articulations of cosmopolitanism touching the entire life, education and work of Anna-Teresa Tymieniecka. So that, we dare to appreciate Tymieniecka as an exemplary bearer of the hypostasis of philosopher in the present world, able to depicting a cosmopolitan figure that works in the service of the *common good for the humanity*. We find it thanks to her attitude of activating the paradigm of knowledge and understanding grounded on

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<sup>4</sup> Maja de Keijzer, Alexander Schimmelpenninck (2005). “Preface from the publisher”, in *Cumulative Index to Analecta Husserliana: Volumes 1-85*, Dordrecht: Springer, pp. vii-viii.

<sup>5</sup> See Ulrich Beck (2002). *The Cosmopolitan Society and its Enemies*, in “Theory, Culture and Society”, volume 19 (1-2), SAGE, London, Thousand Oaks and New Delhi, pp.17-44; Idem (2007). *A new cosmopolitanism is in the air*. <http://www.signandsight.com/features/1603.html>

<sup>6</sup> See Ilaria Ramelli (2009). *Hierocles the Stoic: Elements of Ethics, Fragments, and Excerpts. (Writings from the Greco-Roman World)*. Translated by David Konstan, Society of Biblical Literature.

wisdom.<sup>7</sup> Also, we can unveil the Tymieniecka settlement in the openness of a kind of *cosmicization* through the obvious effort of motivating the human *creativity* in a moral direction, with respect to humans and nonhumans alike; by cultivating the virtue, *ἀρετή* / *areté*, by highlighting the *moral excellence* as *κοσμιότης* / *kosmiótes*, “in correspondence with Nature” / the Zeno precept: “κατ’ ἀρετὴ ζῆν”<sup>8</sup>; and so, accessing to the universal harmony: *κόσμος* / *kósmos*. Delving into a “New Humanism”, Anna-Teresa Tymieniecka reveals part of the philosophizing prototype as concerns the living unity of “the-self-with-the-other”, of the intersubjective experience, but no less of the relationship of human being to life’s plenary expanse, to the maintenance of coherence with the All-sharing-a-same-world.

Born in Marianowo, Poland, into an aristocratic Polish-French family, Tymieniecka studied philosophy at the “Jagiellonian” University in Krakow, under the guidance of Roman Ingarden, and simultaneously at the Krakow Academy of Fine Arts.

She received a first Ph.D. with another important Polish philosopher, logician and Dominican theologian: Józef Maria Bocheński, at the University of Fribourg, Switzerland. This doctorate study was later published as *Essence et Existence. Etude à propos de la philosophie de Roman Ingarden et de Nicolai Hartmann* (Paris: Editions Montaigne, Aubier, 1957). Tymieniecka obtained a second Ph.D., in French philosophy and literature, at the Sorbonne. Also, she studied social and political sciences at the Collège d’Europe in Bruges, Belgium.

After 1954, Anna-Teresa Tymieniecka established in USA, where she taught as Professor in: Oregon State College; Pennsylvania State University; Radcliffe College; St. John’s University. Responding to the invitation of Alfred Tarski, at Berkeley, in 1958, “she engaged – with him – in daily close readings of Husserl’s *Logical Investigations*”, finalizing by an important experience that challenged Tymieniecka “to produce a «pragmatic test» by which phenomenology’s relevance to

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<sup>7</sup> See Carmen Cozma (2011). ‘Sophia’ as ‘Telos’ in the “Ontopoietic Perspective”, in Anna-Teresa Tymieniecka (ed.), *Phenomenology/Ontopoiesis Retrieving Geocosmic Horizons of Antiquity*, Analecta Husserliana CX, Dordrecht/Heidelberg/London/New York: Springer, pp.413-421.

<sup>8</sup> Apud Diogenes Laertius, *Lives and Doctrines of Eminent Philosophers*, Book VII. Romanian translation (1963), Bucharest: Romanian Academy Publishing House, p.332.

contemporary science might be assessed”<sup>9</sup>. As Thomas Ryba observes, such a challenge resulted in the “first important publication in English”<sup>10</sup> of Tymieniecka; namely: *Phenomenology and Science in Contemporary European Thought* (New York: Farrar, Straus and Cudahy, 1962).

In 1968, Anna-Teresa Tymieniecka founded the prestigious series of *Analecta Husserliana* – published by D.Reidel, then by Kluwer Academic Publishers and now by Springer (Dordrecht, The Netherlands). A climax of this “Yearbook of Phenomenological Research” is the Volume LXXX: *Phenomenology World-Wide. Foundations – Expanding Dynamics – Life-Engagements. Encyclopedia of Learning* (2002) – that appeared, in a good, for many years, cooperation, by the valuable work of the publishers Maja de Keijzer and Alexander Schimmelpenninck.

Since 1969, Professor Tymieniecka began to organize international and world congresses, conferences and symposia of phenomenology, in which many scholars meet under the auspices of making all human beings part of the concern of practical philosophizing upon life – somehow, in terms of the mentioned Hierocles with his drawing of the circles in towards the centre, (and) in the horizon of the “creative Human Condition”, in Tymienieckan language, finally.

In 1976, Anna-Teresa Tymieniecka founded the World Institute for Advanced Phenomenological Research and Learning, in Belmont, Massachusetts; now, in Hanover, New Hampshire. The annual journal of the Institute: *Phenomenological Inquiry. A Review of Philosophical Ideas and Trends* is also editing by Tymieniecka.

As affiliated to the World Phenomenology Institute, she is running some important international societies: International Husserl and Phenomenological Research Society; International Society of Phenomenology and Sciences of Life; International Society of Phenomenology and Literature; American Society for Phenomenology, the Fine Arts, and Aesthetics, contributing at a high level to the intercultural relationships between thinkers from all the world.

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<sup>9</sup> Thomas Ryba (2002). *Anna-Teresa Tymieniecka's Phenomenology of Life*, in Anna-Teresa Tymieniecka (ed.), *Phenomenology World-Wide. Foundations – Expanding Dynamics – Life-Engagements. Encyclopedia of Learning*. Dordrecht/Boston/London: Kluwer Academic Publishers, p.431.

<sup>10</sup> Ibidem.

Even a rapid glance upon Anna-Teresa Tymieniecka's activity shows us a peerless reality; that of a cogent success in realizing a magnificent inter- and trans-cultural world-wide work, on the ground of the phenomenological instrument in educating humanity, that she made it a most valuable one.

Philosopher, symposiarch, polylingual lecturer, her activities have extended to all the inhabited continents. She has gathered the globe over than 100 international conferences and numerous other events devoted to philosophy. We remind some of the most impressive of these gatherings that have been the Institute's World Congresses of Phenomenology, held at Santiago de Compostela in 1988, Guadalajara, Mexico in 1994, Krakow in 1999 and 2008, Rome in 2001, Oxford, England in 2004; each of which events drew hundreds of participants.

Cross the years, Anna-Teresa Tymieniecka cooperated with reputed philosophers who especially marked the phenomenological domain, like: Roman Ingarden; Karol Wojtyla (later, Pope John Paul II); Emmanuel Levinas; Paul Ricoeur; Hans-Georg Gadamer; Angela Ales Bello.

As founder and President of the World Institute for Advanced Phenomenological Research and Learning and now also of the Center for the Promotion of Cross-Cultural Understanding (both of Hanover, New Hampshire, USA), Professor Tymieniecka does exceptional work to foster a culture of dialogue in the world.

Over the years the Institute has held conferences in the United States, Canada, Mexico, Peru, England, France, The Netherlands, Germany, Spain, Italy, Greece, Yugoslavia, the Czech Republic, Poland, Latvia, Russia, Kenya, Turkey, Azerbaijan, Hong Kong, Taiwan, South Korea, Japan, Belgium, and Norway.

Tymieniecka's work has been acclaimed throughout the world and made known in fifteen languages – English, Polish, French, German, Italian, Spanish, Romanian, Latvian, Russian, Greek, Hebrew, Turkish, Azerbaijani, Chinese, and Japanese.

Internationally, the colleagues of Anna-Teresa Tymieniecka have recognized her by electing her to the Steering Committee of the International Federation of Philosophical Societies (FISP), on which she served from 1988 to 1998.

In 1981, she was invited to lecture at the Philosophy Institute of the Chinese Academy of Sciences in Beijing, enjoying by Honor gratitude from there. In 2005, she has received a Citation of Honor from the Pedagogical University of Vladimir in Russia. Also, she has

been inducted as an honorary member of the Peruvian Philosophical Society; and in 2008, she was awarded an honorary doctorate by the University of Bergen, Norway, “for her contribution to phenomenological research and philosophy in general, and for the unique way she has organized philosophical activities worldwide”<sup>11</sup>. It is the place to add that at the beginning of 2011, an International Conference: “Phenomenological Paths in Post-Modernity. A Comparison with the Phenomenology of Life of A.-T. Tymieniecka” celebrated her philosophy in the Antonianum Pontifical University in Rome, Italy. At the end of the IV Plenary Session, on January 15, 2011, another eminent phenomenologist of our times, Professor Emeritus Angela Ales Bello, the President of Centro Italiano di Ricerche Fenomenologiche in Rome, gave to Anna-Teresa Tymieniecka the Prize of the President of Italian Republic and the Medal of the Franciscan Minority Order, during a festive context.

Recognizing that among intercultural dialogues that between phenomenology and Islamic philosophy had scarcely been entered upon, Anna-Teresa Tymieniecka in 2000 launched with Kluwer Academic Publishers (now Springer) a new book series: *Islamic Philosophy and Occidental Phenomenology in Dialogue*, with the aim of “fostering the New Humanism so urgently needed in our world”.

In April 2005 Professor Tymieniecka announced a formal organization for promoting this ongoing dialogue between Islamic Philosophy and Occidental Phenomenology, choosing the occasion of a conference on “Islam and the Political Order” held at the John Paul II Cultural Center in Washington, D.C. and co-organized by the Council for Research in Values and Philosophy, the International Society for Iranian Culture, and the Institute for Interreligious Dialogue and Study.

These are just some marks of the extraordinary work of Anna-Teresa Tymieniecka on the international arena. Certainly, her actions must be connected to her written and published work; merely thus, we can get an image of accuracy as regards the role of such outstanding personality in drawing out a current of philosophizing in the present world on the basis of communication between thinkers regardless of any geo-cultural dichotomization.

A synthetic list of publications of Anna-Teresa Tymieniecka includes: *Essence et Existence. Etude à propos de la philosophie de*

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<sup>11</sup> Konrad Rokstad (2008). *Distinct Recognition for Phenomenology*, in “Phenomenological Inquiry”, Volume 32, Hanover, New Hampshire, p.23.

*Roman Ingarden et de Nicolai Hartmann* (Paris: 1957); *Phenomenology and Science in Contemporary European Thought* (New York: 1962); *Leibniz' Cosmological Synthesis* (Assen: 1964); *Why Is There Something Rather Than Nothing? Prolegomena to the Phenomenology of Cosmic Creation* (Assen: 1966); *Eros et Logos* (Louvain: 1972); *Logos and Life. Books 1-4* (Dordrecht/Boston/London: 1988-2000); *The Fullness of the Logos in the Key of Life. Books I-II* (Dordrecht: 2009, 2012); many monographs in *Analecta Husserliana* book series (since 1976 till the present).

Generally speaking, Anna-Teresa Tymieniecka's "phenomenology of life and the onto-poiesis of life" has widened and deepened Edmund Husserl's philosophical project. She presents a vision of life as an ever-expanding creative coherence which surpasses itself at every instant. Tymieniecka elucidates the human condition within the context of "everything-there-is-alive".

Throughout the volumes of her magnificent *Logos and Life* and *The Fullness of the Logos in the Key of Life*, Anna-Teresa Tymieniecka has unfolded an inspiring style of philosophizing around the "logos of life" - "the *sense of sense* ... [that] penetrates All" and that "encompasses human reality, the entirety of its fulgurating waves, our new cultural enlightenment, as well as what is to come"<sup>12</sup>.

Asserting the thesis: "*In logos omnia!*", the phenomenologist of life has restored the high value meaning of the Greek nucleus term *logos / λόγος* as the universal ruler principle manifesting within the whole existential micro- and macrocosms. Attested to by Heraclitus of Ephesus, the *logos* concept means both the source and fundamental order of the Cosmos. It covers the cause-principle, the divine reason, the common vehicle and the active ground of the life-world. Telling us that: "all things are one"; "From all things one and from one all things"; "Opposition brings concord. Out of discord comes the fairest harmony"; and that: "We should let ourselves be guided by what is common to all ... the Logos", the "eternally valid Logos" in accordance with which "all things come to pass" in "this universe, which is the same for all"<sup>13</sup>, Heraclitus "the Obscure" has established a *sine qua non* concept for the universal philosophy of all the times. It is

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<sup>12</sup> Anna-Teresa Tymieniecka (2009). *The Fullness of the Logos in the Key of Life*. Book I: *The Case of God in the New Enlightenment*, op.cit., p.xxvi.

<sup>13</sup> Heraclitus, Fragments 50, 54, 98, 2, 1, 21, in *Fragments – The Collected Wisdom of HERACLITUS* (2001). Translated by Brooks Haxton, New York: Viking.



the concept taken by Tymieniecka as the “center-circle” of Phenomenology of Life.

In the accomplished attempt of renewing and enriching the philosophical categories apparatus, Anna-Teresa Tymieniecka made from the mentioned term even the core of her Phenomenology of Life. Precisely, she imposed the concept of “the logos of life”, scrutinized in various modalities of ordering and patterning the manifestations of life in its totality, by differentiation and harmony. She named them: the vital “Cosmic logos”; the “Dionysian logos” – “that is, of the affective/sympathic sharing-in-life that culminates in human societal existence”; the “Promethean logos” – “that is the fruit and crowning work of the two preceding logoi that are prompted by the human creative act” flourishing “in the intergenerative circuits of human culture”<sup>14</sup>; and the “sacral logos”, which is running “through life’s vital, creative, and life-transcending course”<sup>15</sup>.

Around the concept of “logos of life”, Tymieniecka has built a monumental philosophical work, launching and developing fundamental topics in the horizon of a modulated integrator vision that, first of all, offers us a good support in (re)thinking and understanding the human condition in the “interbeing” play of sharing in life by balancing between alterity and sameness, engaging at the “acknowledgement of the otherness” both “of those who are culturally different” and “of nature”<sup>16</sup>. At the same time, Tymieniecka’s philosophical work guides us in looking for and identifying reasons and opportunities to overcoming the problems of our age marked by a multileveled crisis, as she sketches it: “an anatomy of bewilderment – of the disarray humanity now finds itself in”<sup>17</sup>.

A wise and healthy *organon* for life, considering the need of becoming together as participants in “The Great Plan of Life” as fellow citizens in the same World-City / Cosmopolis is proposed by the phenomenologist of life, having like pivots: the “ontopoietic design of life” – that refers to the ‘firstness’ of the creative existential

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<sup>14</sup> Anna-Teresa Tymieniecka (2000). *Logos and Life*. Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, op.cit., pp.320-321.

<sup>15</sup> Anna-Teresa Tymieniecka (2009). *The Fullness of the Logos in the Key of Life*. Book I: *The Case of God in the New Enlightenment*, op.cit., p.215.

<sup>16</sup> See Ulrich Beck (2006). *The Cosmopolitan Vision*. Cambridge: Polity Press.

<sup>17</sup> Anna-Teresa Tymieniecka (2000). *Logos and Life*. Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, op.cit., p.615.

becoming<sup>18</sup>; the self and the other in the world-of-life; the life bestowing-senses: intellectual, aesthetic and moral, and the “universal call for measure”; the “Human Creative Condition as the Archimedean Point of Life’s Multiple Rationalities”; the responsible status of human being as “Custodian of everything-there-is-alive”; “the human soul in the cosmos and the cosmos in the human soul”. All of these are especially investigated in their constructive, inventive, positive functionality, in their force of affirmative transformation following the laws of life: vibration, creation, harmony, resonance, order. Such a trajectory is to be followed in the process of philosophizing tempted to “recovering the great vision of the All”, for the humanness’ benefit in a context heralding a “New Humanism” and a “New Enlightenment”.

The complexity and the originality, no less the importance of the main thematizations of Phenomenology of Life continuously aroused the interest of hermeneutical commentaries of many exegetes, like: Angela Ales Bello; Gary Backhaus; Nancy Billias Mardas; Maria Avelina Cecilia; Kathleen Haney; Lawrence Kimmel; Maija Kūle; Olga Louchakova-Schwartz; Leszek Pyra; W.Kim Rogers; Thomas Ryba; Robert Sweeney; Patricia Trutty-Coohill; Daniela Verducci.

Two *festschriften* have been dedicated to Anna-Teresa Tymieniecka’s exposition of the human creative condition as expressed in literature and the arts: *Phénoménologie et esthétique*, the Proceedings of the International Colloquium at Cérisy-la Salle in 1985 (Sherbrooke: Naaman, 1987) and *Phenomenology and Aesthetics*, the proceedings of an international symposium held at Michigan State University in 1988 (*Analecta Husserliana*, Volume XXXII, Dordrecht: 1990). Tymieniecka’s writings on literature are welcome relief from the structuralist, hermeneutic, and linguistic approaches that distort, dwarf, or silence the writer-reader relationship. Here is championed the priority of enjoyment over method of interpretation in the retrieval of a work’s meaning. This movement towards broad integrative scholarship is most relevant in today’s increasingly interconnected world. Anna-Teresa Tymieniecka is promoting a worldwide conversation between philosophy and literature, beginning with what is primary in our

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<sup>18</sup> See Anna-Teresa Tymieniecka (1995). *Measure and the Ontopoietic Self-individualization of Life*, in “Phenomenological Inquiry”, Volume 19, Belmont, Massachusetts, pp.26-51.

experience of literature. In this sense, her referential work is Book 3 of *Logos and Life*<sup>19</sup>.

A substantial writing: *Thinking through Anna-Teresa Tymieniecka's «Logos and Life»*, edited by Gary Backhaus (Hanover, New Hampshire, 2003), is devoted to a valuating analysis of this work. At the same time, our book: *On Ethical in the Phenomenology of Life* (Rome, 2007) deals with a “grain” – the ethical one – of the prodigious philosophical work of Anna-Teresa Tymieniecka. Two other important volumes are dedicated to her complex and inspiring phenomenological creation: *La fenomenologia della vita di Anna-Teresa Tymieniecka. Prova di sistema*, by Daniela Verducci (Roma, 2012), and *Phenomenology of Life or Life of Idea*, by Salahaddin Khalilov (Baku, 2012).

Succeeding in doing a viable dialogue and communication across cultural and national boundaries, through the cultivation of intellectual and moral relationships between individuals from all the world, Tymieniecka reveals an elevated example of the human capacity to experience the significant participation in a peculiar *universe* of living and working through her Phenomenology of Life “as the starting point of philosophy”<sup>20</sup>; by emphasizing *creativity* as the defining dimension of Human Condition. We refer to a kind of *sympan* / *σύμπαν* – the Greek word meaning *universe, cosmos* -, so much suggestively for the bringing *together*, by *cooperation*, by *alliance* (*σύν*) of professionals in humanities, arts and sciences belonging to almost all cultures, as much as possible in their *entirety* (*παν*), able to do something important for the common good of the All-is-alive. It is about a dynamic holistic unity in diversity working in the horizon of *philosophy* as “key to pursuing understanding of the meaning of all human endeavour”. As the phenomenologist of life features: “To philosophize is not only to project a view of the world and life and so obtain life’s bearings amid All, but is also to offer guidelines for human conduct”, throwing “a sublime light of beauty on life”, and bestowing on life “its specifically human significance”, seeing that

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<sup>19</sup> See Anna-Teresa Tymieniecka (1990). *Logos and Life*, Book 3: *The Passions of the Soul and the Elements in the Ontopoiesis of Culture. The Life Significance of Literature*, op.cit.

<sup>20</sup> See “Phenomenological Inquiry”, Volume 19, op.cit., p.26.

“philosophizing is the uniquely human aspect of man’s self-interpretation-in-existence”<sup>21</sup>.

Anna-Teresa Tymieniecka has almost orchestrated a cosmopolitan assembly / a microcosms of philosophers, a concretization of the “cosmos within a city” that flourishes on the ground of an authentic and positive cooperation between multiple cultural traditions and different philosophizing trends; she has realized a sort of philosophers’ city / *cosmopolis* in a more and more strengthened global culture, which is desired to develop in a constructive way.

For her exceptional work, on 2009, Anna-Teresa Tymieniecka has been nominated for the Nobel Peace Prize. Many letters – focused on her great personality and contribution to the cross-cultural dialogue in the dynamism of the values of a “New Humanism” the mankind needs now - have been sent from professors and researchers of: Azerbaijan, China, Czech Republic, France, Italy, Japan, Korea, Latvia, Malaysia, Mexico, Poland, Romania, Russia, Sakha Republic (Yakutia), Spain, Turkey, United Kingdom, USA. The signatories wished to express their high appreciation concerning the whole elevated humanistic work of Professor Tymieniecka. In the Letter that we have submitted to the Nobel Peace Prize Committee on October 19, 2008, we have featured the extraordinary merit of the Polish-North American philosopher who has always sought to cross borders and who has been remarkably successful in doing so.

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<sup>21</sup> Anna-Teresa Tymieniecka (2000). *Logos and Life*. Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, op.cit., p.xxx.

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