



Zurich, Mai 15th 2017

Network Hermeneutics Interpretation Theory (NHI)
Second Annual Conference
Call for Papers

Dear colleagues,

the Second Annual Conference of the *Network Hermeneutics Interpretation Theory (NHI)* will be held November 17-18 in Zurich:

**Doing Interpretation
Perspectives on Praxeological Hermeneutics**

Keynotes:

Andrea Albrecht (Literature, Stuttgart)
Emil Angehrn (Philosophy, Basel)
Hans-Jörg Rheinberger (History of Science, Berlin)

The Topic

Interpretation is something one *does*. As simple as this idea is, only in recent years has it come to the fore in discussions of hermeneutics and the theory of interpretation. For a long time, the obvious primary object of hermeneutics was agreed to be top-down reflection on the nature of knowledge, understanding and interpretation (as realized in such common concepts as perspectivism, better understanding, the hermeneutic circle, the problem of intentionality, or the opposition of understanding and explanation). This has changed with the *practice turn*. This reorientation, which primarily emerged from the social sciences and the history of science, has drawn attention to the idea of interpretation as an *activity* with its own everyday routines of (scientific) production of meaning, especially in contexts where small-scale practices are *not* determined by methods and the theories that underlie them. The praxeological perspective primarily focuses on the implicit or informal logic of interpretive activity, while also considering the fundamental connection of that activity to the materiality both of the body and of artifacts relevant to any given interpretation.

The Second Annual Conference of the Network offers an interdisciplinary opportunity to take this productive turn further.



Possible Issues

Situating praxeological approaches: How is the (still ongoing) success story of this *turn* realized in individual cases? What is the relationship of praxeological explanations to each other and to other explanations? What theories of practice determine individual praxeological explanations? In each case, what is the "other" of practice? How is the relationship between theory, method, and practice modeled? What role plays passive reception and appropriation of understanding and/or interpretation within the common activist-intentionalist models?

The practice of praxeological approaches: How can interpretive practices, whether everyday or scientific, be systematized? What practices are relevant between and across disciplines? How "big" is a practice? When is it possible or necessary to subdivide a practice into subpractices? What does someone who "reads", "writes", or "comments" actually do? In a scientific context, how do orthodox and unorthodox (or even dubious) practices become established and thus necessitate a distinction between science and pseudo-science? How can practices be analyzed that are not realized (or at least not immediately realizable) in conventional forms of documentation? What role plays the difference between observation of oneself and observation of others in praxeological analyses?

Proposals (maximum 2500 keystrokes) for papers on these and similar fundamental issues should be sent by *July 31st 2017* to the following address: nhi@theol.uzh.ch.

We look forward to your suggestions!

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- Martus, Steffen; Spoerhase, Carlos, *Praxeologie der Literaturwissenschaft*, in: Geschichte der Germanistik 35/36 (2009), 89-96.
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- Schäfer, Hilmar (Hg.), *Praxistheorie. Ein soziologisches Forschungsprogramm*, Bielefeld 2016.
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