

FROM INTENTIONALITY TO RESPONSIVITY*

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What I am going to discuss in terms of response and responsivity is not just a special kind of behavior with respect to the Other. Responding has rather to be understood as the genuine way in which we encounter the alien as alien. It will be shown that the experience of the Other, *i.e.* what Husserl calls *Fremderfahrung*, requires a new sort of responsive phenomenology. Such kind of responsive phenomenology goes beyond the traditional form of intentional phenomenology just as much as it leaves behind every sort of hermeneutics. Responding means more than intending or understanding.¹

In what follows I shall unfold some main features to be ascribed to responsive phenomenology, and in doing so I shall proceed in the following way. After having made some general remarks about the actual and the historical background of the alien I shall first say something about the different meanings of the alien (*Fremde*) and about the place of the alien in our experience. The second part leads us to a turning-point where responsivity diverges from the basic presuppositions which are underlying the phenomenology of intentional acts and to the hermeneutic interpretation of texts. In a third step I shall outline the key-concepts of demand and response. I shall conclude by presenting some features of what I call the logic of response.

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¹ I am attempting, in the following, to build a bridge between my initial thoughts on the alien (cf. *Der Stachel des Fremden*, Frankfurt: Suhrkamp, 1990) which I continued in the *Topographie des Fremden* (Frankfurt: Suhrkamp, 1997) and more recent reflections in *Antwortregister* (Frankfurt: Suhrkamp, 1994). The conception of order on which the definition of the alien as extra-ordinary is based was developed in *Ordnung im Zwielflicht* (Frankfurt: Suhrkamp, 1987), Engl. transl. by David J. Parent, *Order in the Twilight* (Athens: Ohio University Press, 1996).