

Rudolf Carnap (1891-1970) is regarded a classic of 20th century analytic philosophy and philosophy of science. This is true, in particular, for Carnap's work as a member of the Vienna circle (1927-1935) and for his time in the US (1936-1970). However, the early work of this outstanding philosopher, in particular, his first major book *Der logische Aufbau der Welt* (henceforth *Aufbau*) (Carnap, 1998), published in 1928, represent a side of German cultural and philosophical history that has been neglected for a long time for two converging reasons. First, Carnap's work before the *Logical Syntax of Language* has been considered immature and systematically unsuccessful. Second, Carnap's early work has been neglected simply because the entirety of the philosophical and scientific culture that was forced to emigrate in the 1930s has been neglected since 1945 (cf. the narrative expelled reason, "Vertriebene Vernunft"). In recent decades, however, things have changed. Both the *systematic* merits of Carnap's early work, in particular, the *Aufbau*, and the *historical* importance of the intellectual networks of early Carnap have been pointed out by such authors as (in alphabetical order) Steve Awodey, Andre Carus, Hans Joachim Dahms, Michael Friedman, Gottfried Gabriel, Hannes Leitgeb, Thomas Mormann, Erich Reck, Alan Richardson, Thomas Ryckman, Friedrich Stadler, Thomas Uebel, and Richard Zach. Still, the ways in which theoretical and practical philosophy are interconnected in the early work of Carnap have been hardly investigated. Investigating these interconnections and illustrating them by means of convergences between the mentioned historical and systematic aspects of research on early Carnap represent the central aim of this project. The working hypothesis is that the theoretical aims of Carnap's early philosophical works (e.g., to provide purely structural definite descriptions for all concepts) are related to the practical aims of his philosophy. This hypothesis will be investigated by means of three case studies that extend the perspective of the research to the broader historical background, namely, (1) *Cohen's system in context* (see 1.2.1), (2) *Non-experimental psychologies* (see 1.2.2), and (3) *The interplay of political, ethical and formal aspects in early Carnap* (see 1.2.3). These case studies (in particular, case study 3) will be supported by a study of Carnap's early diaries and reading lists (1909-1936), which will be transcribed and annotated during the course of this project (see 1.2.4).

1. Scientific Aspects

1.1. The status of the research

I will mainly concentrate here on a discussion of primary and secondary literature that appeared in the last two decades; older titles are mentioned here only if they still function as major sources of recent research. Moreover, for space, I will usually mention at most two titles by the same author.

1.1.1. Rudolf Carnap

Rudolf Carnap (1891-1970) was a member of the Vienna Circle and a key figure in the development of logical empiricism, philosophy of science, and analytic philosophy in the last century. This project focuses on Carnap's early intellectual development, particularly the *Aufbau*, and Carnap's early years in Europe (until 1935).

Primary Sources There is an ongoing edition project titled *Collected Works of Rudolf Carnap* which will be devoted to Carnap's published writings.¹ In particular, the first volume, which collects Carnap's published writings from 1922 to 1927, will be relevant to this project. The main focus of this project, however, will be Carnap's voluminous Nachlass, which is located in Pittsburgh/Konstanz and Los Angeles (cf. Appendix A). One of the aims of this project is to prepare Carnap's diaries and reading lists from 1909 until 1935 for publication. This project is intended as a pilot project for a future edition project, *Sources from the Nachlass of early Carnap*, which is intended as a "Parallelaktion" to the *Collected Works* (cf. section 1.2.4 and Appendix C below).

Secondary Sources The starting points of this project are the groundbreaking writings on Carnap's *Aufbau* and its roots in Central European philosophy, science, and culture that appeared in the last decades, namely, (Carus, 2007; Dahms, 2004; Friedman, 1999, 2000; Gabriel, 2003, 2004; Galison, 1990; Mormann, 2006, 2010; Richardson, 1998); cf. the respective proceedings and handbooks (Awodey & Klein, 2004; Bonk, 2003; Creath, 2012; Creath & Friedman, 2007; Damböck, 2015c; Siegetsleitner, 2010); (Awodey & Carus, 2007; Reck, 2007; Ryckman, 2007; Siegetsleitner, 2014 ch. 5; Uebel, 2007, 2010), and the applicant's work (Damböck, 2012; 2015a ch. 7). Note also that the applicant will prepare two further articles on the *Aufbau* in the course of the last year of the ongoing research project *Wilhelm Dilthey and Rudolf Carnap* (cf. section 2, below).

1.1.2. Hermann Cohen

Hermann Cohen (1842-1918) was the head of the Marburg school and a main representative of 20th century Jewish philosophy. Although this project is mainly focused on the epistemological side of Cohen's philosophical activities, both his practical philosophy and his Jewish philosophy will also play a role here.

Primary Sources The main source is the edition *Werke* (Cohen, 1977ff), which collects all of Cohen's published writings (from the projected 17 volumes 14 already appeared). In particular, there is a need to highlight the critical edition of Cohen's scientific papers ("Kleinere Schriften"), vols. 12-17, from which vol. 12, 15-17 (that cover the years 1865-1869, 1907-1918) already appear (in 1997,

¹ See <http://www.phil.cmu.edu/projects/carnap/>.

2002, 2009, 2012). In addition, there is some correspondence available: (Cohen, 1939; Holzhey, 1986 vol. II; Lange, 1968), and, most recently, (Cassirer, 2014; Cohen, 2014). At the institutional level, research on Cohen is coordinated by the Hermann Cohen Archive at the University of Zurich, founded by Helmuth Holzhey and directed by Hartwig Wiedebach,² and by the Hermann Cohen Society.³

Secondary Sources This project is mainly interested in Cohen's *System* in the context of contemporary science, politics, and culture. The (neo-)Kantian Cohen (Holzhey, 1986), the idealist (and Platonist) Cohen (Edel, 1988; Lembeck, 1994), and the cultural philosopher Cohen (Renz, 2002) are parts of that picture. However, the following need to be added: (1) the context of 19th century German philosophy as represented, in particular, by Cohen's teachers Manuel Joel, August Boeckh, Adolf Trendelenburg, and, most importantly, Chaim H. Steinthal (Adelmann, 2010; Köhnke, 2001; Sieg, 2003); (2) the context of 19th century science, with the inclusion of mathematics, the natural sciences, and the humanities (Biagioli, 2014; Moynahan, 2003; 2013, p. part I); (3) the general historical, social, and political context (Köhnke, 1986; Moynahan, 2003, 2013; Sieg, 1994; Wiedebach, 1997); cf. (Adelmann, 2012; Edgar, 2010; Fiorato, 1993; Mormann & Katz, 2013; Patton, 2005; Poma, 1997, 2006) and the applicant's (Damböck, 2014; 2015a, p. ch. 6; 2015b).

1.1.3. Non-experimental psychology in Steinthal, Dilthey, Cohen, Cohn, and Carnap

Non-experimental psychologies are a desiderate of research because the history of psychology has traditionally almost exclusively focused on the varieties of *experimental psychology*, from the behavioristic and physiological paradigm to the realm of introspection. Therefore, research on the non-experimental varieties of psychology is chronically underdeveloped and can be found virtually exclusively in some parts of the research literature on Dilthey; cf. (Feest, 2007a; Makkreel, 1975 Part Two; Rodi, 1969). Thus, the research in this part of the project will be mainly focused on the relevant primary literature. In the case of Steinthal, the major work on non-experimental psychology is (Steinthal, 1972); however, the respective writings of Steinthal's pupil Gustav Glogau, in particular, (Glogau, 1876), have to be considered here as well. Dilthey's psychology mainly has been developed in the context of his Poetics (Dilthey, 1914 VI, 90-241), but his writings on "descriptive", "comparative", and "structural" psychology and the epistemology of psychology are also relevant here (Dilthey, 1914 V, 139-316, VII, XXI, XXII, XIV). Cohen's psychology, again, is mainly documented by his published writings, in particular, (Cohen, 1977ff vol. 6, 17f, 609ff, vol. 7, 637, vol. 9, 416ff, vol. 10, 108-140, vol. 12). However, lecture notes taken by Ernst Cassirer from Cohen's 1899 lectures on psy-

² See <http://www.philosophie.uzh.ch/bibliothek/recherche/hca.html>.

³ See <http://www.hermann-cohen-gesellschaft.org/>.

chology might also be relevant here.⁴ Cohn's psychological writings, e.g., (Cohn, 1924, 1937) will be considered here as well as material from the Cohn-Nachlass at Duisburg, in particular, the correspondence with Rudolf Carnap and relevant entries in Cohn's diaries. The importance of non-experimental psychologies (beyond the fields of Gestalt psychology and Thought psychology) for early Carnap has been highlighted by (Feest, 2007b) with respect to the role of the psychology of Hans Cornelius (Cornelius, 1897) in the *Aufbau*. Cf. (Damböck, 2015a, pp. 3.2, 5.3.4, 5.4, 6.2).

1.1.4. General historical aspects

The broader philosophical context of the project is represented by philosophy in Germany between approx. 1860 and 1936. In particular, the literature on the Marburg school and the Southwest-German school is relevant to this project (for space, we do not mention this literature in detail here). There are a number of important writings on the broader historical context of philosophy in Germany during the relevant time. In particular, I will focus on (Beiser, 2011, 2013; Bell & Vossenkuhl, 1992; Köhnke, 1986; Kusch, 1995; Parrini, Salmon, & Salmon, 2003; Peckhaus, 1997; Richardson, 1996; Schnädelbach, 1983; Stadler, 1997, 1993). In addition, the relevant literature on sociology and history of science (Cahan, 2003; Ringer, 1983) will play a role here, as well as the historiographical literature on the Bauhaus scene (Bernhard, 2009) and, in particular, the German youth movement (Stambolis, 2013; Werner, 2003, 2013; Wipf, 2004).

1.2. Innovative aspects – Importance of the expected results for the discipline

Note that some parts of this project, in particular, case studies 1 and 2, though being relevant to the overall research topic of this project (i.e., early Carnap in context) are intended to pick up the author's research on late 19th century philosophy in Germany and insofar will also provide results being independent from the overall research topic of this project. Thus, in the following sub-sections, we first indicate the way in which the respective parts of this project are relevant for the overall research topic (passages in bold face) and then describe the internal, more independent aspects of the research.

1.2.1. Case study 1: Cohen's *System* in context

Cohen was a philosopher who barely influenced Carnap. (Carnap read Cohen's *Logic* but he never mentions any of Cohen's writings in his published work.) However, Cohen also has been the key figure of a huge and quite influential tradition of German philosophy to which both the Marburg school and the Dilthey school belong. Cf. (Damböck, 2015a). The characteristic systematic feature

⁴ A copy of these lecture notes is available at the Hermann Cohen Archive, Zurich.

of this tradition is to understand the world of *mental objects* (Dilthey) or *facts of culture* (Cohen) as the indispensable empirical basis of both theoretical and practical philosophy. Cf. the narrative “German empiricism,” as developed in (Damböck, 2012, 2015a). Cohen’s *System* can be perceived as a paradigm case for the crucial German empiricist task of establishing philosophy as both bound to the empirical background (i.e., facts of culture) and still understood as an aprioristic undertaking. The spirit of philosophy as something being both empirical *and* a priori is to be studied at its finest in Cohen’s *System*. Thus, although hardly directly relevant to Carnap himself, Cohen’s *System* becomes useful *as a background story* for our historical task of gaining a better understanding of the way in which theory and practice, the empirical and the a priori, are interconnected in the philosophy of early Carnap.

The internal aim of this part of my project is to take the Platonist and the Kantian Cohen as the point of departure and to add to this picture a number of important contextual factors that demonstrate how Cohen’s philosophy had been influenced by contemporary (19th century) currents. (1) With respect to contemporary *science*, it is remarkable that Cohen intensively studied contemporary mathematics, geometry, and psychology, before he started to develop his own *System*. He attended the lectures of Moritz Pasch on “Neuere Geometrie” at Giessen (Cohen, 2014 to Stadler 11.12.1873) and studied the respective writings on geometry by Riemann and Helmholtz and the psychological writings of Fechner, Helmholtz, and others. The whole of Cohen’s theoretical philosophy was based on the “fact of science”, and though Cohen obviously did not recognize in a sufficient way the developments in modern physics (theory of relativity, quantum mechanics), he was at least aware of recent developments in mathematics, geometry, and psychology. (2) With respect to contemporary *philosophy* there are a number of important influences, for example, Cohen’s teachers Manuel Joel, August Boeckh, and Friedrich Adolf Trendelenburg; Hermann Lotze; the heretical Kantians Jakob Friedrich Fries, Ernst Friedrich Apelt, and Johann Friedrich Herbart; Helmholtz; John Stuart Mill; and, most importantly, Chaim H. Steinthal. (3) With respect to contemporary *politics*, on the negative side, anti-Semitism, and other varieties of nationalism and racism, whose rejection influenced Cohen’s approach to religion and the ideal of unity of mankind and, on the positive side, Cohen’s involvements with social democracy and popular education (“*Volksbildung*”) have to be mentioned.

The main target of research in this part of my project will be Cohen’s *System* because there we can find Cohen’s ambivalent (partly affirmative, partly critical) attitude towards Plato and Kant in its fully fledged form and the most pronounced manifestations of the entanglements of Cohen’s philosophy with the aforementioned contextual factors. However, other writings of Cohen will also be considered, particularly his early writings (Cohen, 1977ff vol. 12), and, of course, the Kant-monographs, the writings on Plato, and *Das Princip der Infinitesimalmethode und seine Geschichte* (Cohen, 1977ff vol. 5).

1.2.2. Case study 2: Non-experimental psychologies

The psychological background of the *Aufbau* is partly built by contemporary Gestalt psychology (Lewin, Wertheimer, Köhler) and Denkpsychologie (Külpe). However, there is also an aspect in the psychological foundations of the *Aufbau* that has to be understood as an influence of the German tradition of non-experimental (theoretical) psychologies as developed by philosophers (rather than experimental psychologists) such as Steinthal, Cohen, Dilthey, Cornelius, and Cohn. In particular, the *Aufbau's* crucial notions of elementary experiences and recollected similarities between them can be identified as characteristic features of the tradition of non-experimental psychology. Carnap obviously had been aware of the respective conceptions of Cornelius, Dilthey, and, most importantly, Cohn, whose psychology lectures Carnap attended in Freiburg in 1911 and 1912. The aim of this part of the project is to clarify these connections to gain a better understanding of the psychological foundation of Carnap's first major book. These investigations are relevant for the overall aim of this project because non-experimental psychologies of the type studied here had been intended as direct replacements for the "pure logics" of German idealists; that is, these psychologies appear to be important for the solution of the puzzle of a philosophy being both empirical and aprioristic.

The main focus of this part of the project is three historical sources (cf. the bibliographical remarks in section 1.1.3 above): (a) Steinthal's "psychische Mechanik", (b) Dilthey's descriptive psychology, and (c) Jonas Cohn's views on psychology. Non-experimental psychologies are addressed here as examples of a formal axiomatic approach to psychology, being influenced by both British associative psychology and the psychology of Friedrich Herbart but being by no means identical to these classical approaches. The unique selling point of these non-experimental approaches to psychology is their *axiomatic* nature. Thus, these psychologies are epistemic constructs being closer to *logic* (in the modern sense) than to experimental psychology, particularly if we analyze them against the background of their appearance as an important theoretical building block of the *Aufbau*. Another aim of this part of the project will be connected with the first part, namely, the reconstruction of Cohen's psychology as a variety of non-experimental psychology being similar to Steinthal's approach.⁵

⁵ Note that I do not claim that Cohen's psychology and Steinthal's "psychische Mechanik," let alone Dilthey's "descriptive psychology," are *identical*. Rather, the claim is that Cohen's unfinished project must be seen as located in a similar historical context as the projects of Steinthal and Dilthey. This is not to deny, however, that there might be serious differences.

1.2.3. Case study 3: The interplay of political, ethical, and formal aspects in early Carnap

This case study tries to understand the interplay of political, ethical, and formal-logical motives in early Carnap by means of a study of influences that came from different intellectual networks to which early Carnap belonged, particularly Bauhaus modernism, the Vienna Circle, the German philosophy scene of the early 20th century, and the German youth movement. The main working hypothesis of this part of the project is that the political-practical and theoretical sides of Carnap's philosophy are linked to the German youth movement scene. In other words, understanding Carnap's involvement with the German youth movement scene is perceived as the key towards gaining a better understanding of the very relation of theory and practice in the philosophy of early Carnap.

The main sources of this part of the project are the diaries, letters, and manuscripts as considered in section 1.2.4 below. In addition, the following published writings of Carnap are relevant here: (1) primarily, the *Aufbau*; (2) Carnap's anti-metaphysical writings, i.e., (Carnap, 2004), and (Carnap, 1934, 1937); and (3) Carnap's autobiography (Carnap, 1993), together with its unpublished first version.⁶ The intellectual networks of early Carnap play a key role here because different (partly convergent, partly divergent) aspects of *a radical reform of culture* as indicated in the preface to the first edition to the *Aufbau* can be found in almost all of these networks.⁷ On the philosophical side, the relevance of (1) the Dilthey school (Herman Nohl, Wilhelm Flitner, Hans Freyer, Franz Roh), (2) Marburg Neo-Kantianism (Paul Natorp, Ernst Cassirer), (3) Southwest-German Neo-Kantianism (Bruno Bauch, Heinrich Rickert, Jonas Cohn, Broder Christiansen), and (4) the Vienna Circle (Moritz Schlick, Otto Neurath, Herbert Feigl, Felix Kaufmann, Friedrich Waismann, Philipp Frank, Kurt Gödel) will be analyzed. In addition to the philosophical side, the German youth movement scene, which includes the following, will be important to our project: (1) the Sera circle in Jena, around Herman Nohl, and the publisher Werner Diederichs (Roh, Flitner, and Freyer were members of that circle, among Carnap); (2) the *Freideutsche Bewegung*, whose dependence in Freiburg was founded by Carnap; and (3) the Hohenrodter Bund, a group of pedagogues around Carnap's friends Flitner, Fritz Klatt, and Bernhard Merten. Finally, there is a highly significant group of artists, art historians, and members of the Bauhaus (Carnap as well as Roh, Carola Giedion-Welcker, Sigfried Giedion, Lucia Moholy, and Laszlo Moholy-Nagy belonged to that group) that frequently held meetings in the 1920s and early 1930s, particularly during time Carnap wrote the *Aufbau*. The role of these circles will be investigated during

⁶ Young Research Library, University of California at Los Angeles, Special Collections Department, Manuscript Collection No. 1029, Rudolf Carnap Papers (UCLA), Boxes 2 and 6.

⁷ In the following overview, we mention only the persons with whom Carnap had obviously been in personal touch.

the course of this project, on the basis of archival research (see Appendix A, below), and, in particular, a thoroughgoing evaluation of the sources as mentioned in the following section and in Appendix B.

On the basis of a general investigation of the cultural (political, ethical) motives in Carnap's philosophy, the following question will be asked: in what sense can this general attitude be perceived as connected or not connected with the crucial theoretical features of the *Aufbau*, such as (1) purely structural definite descriptions, (2) the pluralistic outline of various object-spheres being tied together with reduction procedures, and (3) the fact that the highest level of object-spheres in the *Aufbau* is built by values.

1.2.4. Carnap's diaries and reading lists 1909-1935: preparations for an edition project

The diaries and reading lists of early Carnap appear to be extremely important sources for the aforementioned case studies, particularly (but not only) the third one. Together with other sources from the Nachlass, the diaries and reading lists allow us to figure out what Carnap read, with which persons he talked, and what types of interactions he had. The diaries and reading lists will be transcribed from shorthand and, during the course of this project, be studied comprehensively for the first time. As an additional outcome of these investigations, an online publication of the diaries and reading lists will be created. This project is also intended as a pilot project to a later edition project, *Sources from the Nachlass of Rudolf Carnap*.

Carnap's diaries provide an almost gapless day-by-day documentation of his biography 1911-1970 (cf. the overview in Appendix B). In the first years (1911-1918), there are remarkable documents on the German youth movement and a comprehensive war-diary that documents Carnap's experiences at the east front and in the positional warfare of Verdun. In the 1920s and 1930s, the diaries mainly document Carnap's intellectual development and various activities, particularly his interactions with a number of important philosophers, scientists, and artists. The abundance of the diaries and reading lists 1909-1935 as calculated in Table B makes it possible to consider this period for a two-volume edition. The aim of this project is to make *preparations* for such an edition, namely in three different ways:

(1) The parts of the diaries and reading lists that are recently not available in a verified transcription will be transcribed during the first year of the project by Brigitte Parakenings (Philosophisches Archiv Konstanz) and Brigitta Arden (University of Pittsburgh) and will be made available online at the homepage of the Pittsburgh Archive.⁸

⁸ See <http://digital.library.pitt.edu/>

(2) The persons, bibliographical items, geographical places, and historical events to which Carnap is referring in his diaries and reading lists 1909-1935 will be identified. Commentaries (short biographies, bibliographical data, short descriptions of geographical places and historical events) will be created.

(3) Both the transcriptions of the diaries and reading lists and the comments will be made available online (in addition to the sources at the Pittsburgh Archives) in a user-friendly form.

Note that though the present project is intended as a *pilot project* for a future edition project, *Sources from the Nachlass of Rudolf Carnap* (cf. appendix C), its results will by no means *depend* on the realization of such a future project because the results of the present project will be available to the research community in the form of online publications, as just indicated.

Appendix A. Relevant archival sources

The following archives contain material from Carnap's estate:

- University of Pittsburgh, Hilman Library, cited in the format RC Box-Folder
- Philosophisches Archiv, University of Konstanz (microfiche copies of parts of the Pittsburgh material)
- UCLA Library, Department of Special Collections

Further Sources (preliminary list):

Jonas Cohn: University of Duisburg-Essen

Herbert Feigl: University of Minnesota Archives (microfiche copy at the University of Konstanz)

Wilhelm Flitner: University of Hamburg (unfortunately closed for research until 2018)

Hans Freyer: University of Münster (contains unfortunately no material from before 1945)

Siegfried Giedion, Carola Giedion-Welcker: Institut für Geschichte und Theorie der Architektur, ETH Zurich & Bauhaus Archiv Berlin

Carl Gustav Hempel: University of Pittsburgh, Hillman Library

Felix Kaufmann: Wilfrid Laurier University Waterloo (microfiche copy at the Sozialwissenschaftliches Archiv Konstanz)

Laszlo Moholy-Nagy: Bauhaus-Archiv, Berlin & Institute of Design Collection, UI Chicago

Lucia Moholy: Bauhaus-Archiv, Berlin

Otto Neurath: Noord-Hollands Archief Haarlem (microfiche copy at the IVC)

Herman Nohl: University of Göttingen

Philipp Frank: Harvard University Archives

Ernest Nagel: Columbia University

Willard Van Orman Quine: Houghton Library, Harvard College Library, Harvard University

Hans Reichenbach: University of Pittsburgh, Hillman Library (microfiche copy at the University of Konstanz)

Heinrich Rickert: Universitätsbibliothek Heidelberg

Franz Roh: Germanisches Nationalmuseum Nürnberg & The Getty Research Institute Los Angeles

Moritz Schlick: Noord-Hollands Archief Haarlem (microfiche Copy at the IVC)

Note that a good deal of these archival sources was already examined in the course of several research projects at the Institute Vienna Circle. Thus, not all of these archives will have to be visited (again), in the course of the proposed project.

Appendix C. Sources from the Nachlass of Rudolf Carnap. Outline of an edition project

An edition of relevant sources from Carnap's Nachlass might consider three different types of documents: (I) diaries and reading lists, (II) manuscripts and lectures, and (III) circular letters and scientific correspondence. Moreover, there are good reasons to divide such an edition project into two different periods of Carnap's life, namely, (a) Carnap's time in Europe (1891-1935) and (b) Carnap's time in the US (1936-1970). The entirely different roles that Carnap played in the philosophical scenes of central Europe before 1936 and the US after 1935 imply that the two periods of material to be found in the Carnap papers are of different natures. Whereas in the European period, we mainly find short manuscripts and view extensive correspondences (in particular, those with Moritz Schlick and Otto Neurath), in the US period, the material becomes voluminous: there are dozens of extensive correspondences and a huge number of sometimes extensive manuscripts. Thus, there is a good pragmatic reason to divide an edition project on Carnap into two main parts – Carnap in Europe and Carnap in the US. These considerations lead to the following outline:

Sources from the Nachlass of Rudolf Carnap

(A) 1909-1935

- (I) Diaries and reading lists
- (II) Manuscripts and lectures
- (III) Circular letters and scientific correspondence

(B) 1936-1970

- (I) Diaries and reading lists
- (II) Manuscripts and lectures
- (III) Circular letters and scientific correspondence

Time plan

(1) 04.2015 – 03.2018: preparation of section (A I) diaries and reading lists 1909-1935 (pilot project). In this preliminary period, the general layout of the edition will be developed. In particular, whether a bilingual layout (German / English) should be adopted will be decided, editorial principles will be created, an editorial board will be established, and an appropriate publisher will be sought.

(2) 03.2018 – 03.2027: preparation and publication of section (A I), (A II), and (A III)

(3) After the realization of the parts of section (A), the time needed for section (B) will be calculated.

The project will be located at the *Institute Vienna Circle*. The mentor of the project is Friedrich Stadler, director of the IVC. The main cooperation partner is the project *Collected Works of Rudolf Carnap*, general editor Prof. Richard Creath, Arizona State University.

List of Literature relevant to the project

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- Adelmann, Dieter. (2012). *Einheit des Bewusstseins als Grundproblem der Philosophie Hermann Cohens. Vorbereitende Untersuchung für eine historisch-verifizierende Konfrontation der Fundamentalontologie Martin Heideggers mit Hermann Cohens "System der Philosophie". Aus dem Nachlass herausgegeben, ergänzt und mit einem einleitenden Vorwort versehen von Görg K. Hasselhoff und Beate Ulrike La Sala.* Potsdam: Universitätsverlag Potsdam.
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