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By posing and elucidating the question, if French personalism is a sort of existential philosophy or, on the contrary, if the existential philosophy is a kind of Personalism, Raynova elaborated a comparative hermeneutical methodology, which permits him to distinguish and define more clearly the different contemporary philosophical currents. We can hermeneutically grasp the *differentia specifica* of a current if we analyze its fundamental philosophical question (*Fundamentalfrage*) as well as the philosophical method(s) that it uses to answer it.

Raynova elaborated a translative and comparative hermeneutics, which she applied to explain diverse approaches or/and philosophical positions on a specific subject (human being, values, responsibility) and practical issues (like conflict resolution and democracy building). She revisited the mainstream thesis of the continuity of Ricœur's philosophical work, arguing that there is continuity and discontinuities and ruptures with previous positions. These discontinuities are due to the tension between two opposing projects: the project of the early phase of a "second Copernican turn" as a decentering of subjectivity towards transcendence and a "second naivety," i.e., the restoration of the forgotten sense of the Sacred, and the project of the late phase of the hermeneutics of the self, where the question of Transcendence (God) is understood as an "aporia of the other" at which the philosophical discourse has to stop.