

# Introduction

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This volume of Schutzian Research contains two sets of papers. The first set includes three papers, those by Daniela López and Valeria Laborda, Carlos Belvedere and Alexis Gros, and Germán D. Fernández-Vavrik, which were part of a symposium, proposed for this volume, on the neglected topic of Alfred Schutz's work and institutions. Schutz, as a phenomenologist, who considered in depth the subjective meaning of actors through a grounding in Bergsonian *durée* and Husserlian inner time-consciousness, has often been understood as neglecting the broader social and institutional structures in which those individual consciousnesses find themselves and by which they are genetically shaped. Lopez and Laborda, in "Economic Institutions From a Phenomenological Perspective: The Case of a Social and Solidarity Economy in Buenos Aires," consider the objective and historically generated character of institutions, whose generative processes have been lost sight of, and, through consideration of an alternative, social-solidarity economy in Buenos Aires, these authors illuminate how institutions are generated and the importance of the acting "economic citizen" for such generation. Bevedere and Gros, in their "The Phenomenology of Social Institutions in the Schutzian Tradition," clarify the meaning "institution" had for Alfred Schutz, as taken-for-granted patterns and routines available to actors for achieving pragmatic purposes. They further discuss how Peter Berger and Thomas Luckmann developed Schutz's ideas, depicting institutions as constructed, as relieving actors from having to coordinate actions anew every time they need to be undertaken, and as sedimenting into the kind of hardened patterns of action that Burke Thomason describes as "reification," whose origins in free subjective consciousness afford possibilities for institutional renovation. Finally, Fernández-Vavrik's "Newleavers and Educational Institutions: Revisiting Schutz's Research on

Strangers with an Intercultural Approach” demonstrates the complex inter-subjective typifications and interpretations at play when Huarpes students enter the University of Cuyo, Argentina—an institution striving to accommodate them—and when those students face the prospect of returning to their home communities as “homecomers,” whose experiences converge in ways with the those described by Schutz in his essay by that name.

Two other papers were submitted independently, apart from the symposium on Schutz and institutions. Ingeborg Helling’s “One More Phenomenology of the Social World?: Alfred Schutz’ (1932) Response to Fritz Sander’s ‘Der Gegenstand der reinen Gesellschaftslehre’ (1924) and *Allgemeine Gesellschaftslehre* (1930),” carefully delineates the relationship between the work of Alfred Schutz and his often neglected contemporary and colleague Fritz Sander. Helling situates both thinkers in their intellectual milieu in post-war Vienna and discusses the fine points in their different approaches to Max Weber, subjective meaning, social action, and phenomenology’s relationship to the social sciences. Finally, Marek Chojnacki, in “Phantasying: How to Get Out of Oneself and Yet to Remain Within: Alfred Schutz’s Interpretation of Husserl’s Phenomenological Reduction,” examines how Schutz’s distinction between originary experience and its constitution through a just-past reflection represents a re-framing of Husserlian reduction and clarifies that originariness, with the result that the interplay between these dual dimensions of consciousness leads to a convergence between Schutz’s thought and trends in the new realism.

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