

The present work on the phenomenon of the new sees itself as an introductory structure of kainology. In doing so, it is pursuing two goals. On the one hand, it seeks the establishment of a new philosophical concept and an independent philosophical method, kainology. On the other hand, the main scope of this investigation applies to the problematization of the phenomenon of the new.

In order to take a systematic look at the new, the work is divided into three sections, each of which produces its own partial result. The first section deals with the history of the new. Exemplifying the ontological opposition of Heraclitus and Parmenides, the new emerges as a phenomenon that can be treated more precisely in terms of becoming rather than in terms of being.

The second section is dedicated to the method. The kainological method is based on the one hand on dialectics as formulated by Hegel and further developed by Adorno. On the other hand, kainology borrows from the method of phenomenology, namely Husserl's. The complementarity of the two pioneering achievements results in four main methodological elements for kainology: first person singular, from fact to Wesen, the included middle and subject-object.

After the history of the new has been traced and the method of kainology established, it is time to examine the material of kainology. If the first two sections were essentially necessary steps in the development of kainology, the third section marks a contingent and particular project with a corresponding result. This first kainological analysis is dedicated to European modernity, i. e. the development of the new between the creativity of the enlightenment and the complete subordination under current market mechanisms.

Within the present selection of materials, the new not only designates an attribute of particularly profitable goods, but also develops itself into a phenomenon adapted to the form of the goods, whose success or failure is subject to the current market logic. However, it is precisely the drop out of the commodity form that, under the existing conditions, reveals the new in its phenomenality.

Kainology is looking for a resilient concept of the new that covers the breadth of the phenomenon, even if this means a concept with lacking definition. But the phenomenon of the new is apparently and obviously so variable and dynamic that as soon as only a few seemingly paradoxical aspects of the new are named, it is impracticable and nonsensical to try to say: *This is the new.*