



Event and Becoming: the Inaugural 2021 Ereignis Conference

#being #event #philosophy #relations #subjectivity #existence #ethics #practice #literature #arts

How does the event puncture the smooth flow of becoming? And what is it like, the event in which we become ourselves?

These are among our key questions in this first, inaugural *Ereignis* conference, to be held online **Friday, June 11, 2021**. Hosted by the [Ereignis Center for Philosophy and the Arts](#), and headlined by internationally acclaimed speakers on appropriation and becoming, this conference seeks to merge profound and innovative thought with practical approaches to becoming. How do we arrive into our own?

The conference will be held on the Zoom videoconferencing platform, and is free of charge for up to 100 participants. Registration will be required on the eventbrite.co.uk/ platform.



Keynotes

- James Bahoh, Professor at the University of Memphis, USA: “Event, Alienation, and Ground in Heidegger’s Ontology”;
- Jørgen Veisland, Professor at the University of Gdańsk, Poland: “The Appropriation of Being. Dismantling totalitarianism in *Unto Madness*, *Unto Death* by Kirsten Thorup”;
- Mehdi Parsa, University of Bonn, Germany: “Ethics of Psychosynthesis: Desiring the Event”;

Workshop

“Think existentially, act on your personal mythology: an interactive workshop” with Sharif Abdunnur, Yeditepe University.

Sessions

Papers are timed to 20 minutes and followed by a Q&A with the audience. Each session is moderated. See the [conference programme](#) for details.

Organisers

This free event is hosted by [Inscriptions](#) — a journal for contemporary thinking on art, philosophy and psycho-analysis, and the [Ereignis Center for Philosophy and the Arts](#).

Event and Becoming: the Inaugural 2021 Ereignis Conference

Conference Programme

Online conference: Friday, June 11, 2021. All times CET (Warsaw).

Time	Content
Welcome	
08h45	Dr. Torgeir Fjeld, Ereignis Center for Philosophy and the Arts
Keynote	
09h00	Prof. Jørgen Veisland, University of Gdańsk: "The appropriation of being. Dismantling totalitarianism in <i>Unto Madness, Unto Death</i> by Kirsten Thorup" (Abstract)
Session 1	
10h00	Dror Pimentel, Bezalel Academy of Art and Design, Jerusalem: "The event of art: an aesth-ethic reading of Rilke" Julio Alcántara, European Graduate School: "The symbol of the mask" Simon Smith, British Personalist Forum: "The scent of lemon soap: social subjectivity in James Joyce's <i>Ulysses</i>" Moderator: Torgeir Fjeld.
11h30	Workshop Prof. Sharif Abdunnur, Yeditepe University: "Think existentially, act on your personal mythology: an interactive workshop" 
12h30	Lunch

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Conference Programme (contd.)

13h30	Keynote Dr. Mehdi Parsa, University of Bonn: "Ethics of Psychosynthesis: Desiring the Event"
Session 2	
14h30	Dominique Sellier, University of Reims-Champagne: "Event and becoming in the city: the contribution of Guattari's ecosophy" Avron Kulak, York University, Toronto: "Love in the smooth flow of Becoming" Moderator: Jørgen Veisland.
15h30	Keynote Prof. James Bahoh, University of Memphis: "Event, Alienation, and Ground in Heidegger's Ontology" 
Session 3	
16h30	Constanza Filloy, National University of Córdoba: "The dialectic of the 'Red Years': a non-dualistic approach to Badiou's theory of the Event" Daniel Neumann, University of Klagenfurt: "'Being tied to experience': towards a subjective account of the phenomenology of the event" Nikolaus Schneider: "Translation as becoming" Moderator: Mehdi Parsa.
Concluding words	
17h45	Dr. Torgeir Fjeld, Ereignis Center for Philosophy and the Arts
18h00	Conference ends

Workshop with Sharif Abdunnur

Think existentially, act on your personal mythology: an interactive workshop

#workshop #archetype #collective knowledge #HomoGenerator #storytelling.

In a digital ever changing flux world it is harder and harder to find your voice, your story and yourself. This interactive workshop will guide you through an amalgamation of Jung's *Collective Knowledge* and *Archetypes* to the essence of the journey from Joseph Cambell in order to help you find genuine true lies of who you are in the Nietzschean spin off and coming to accept it in this pseudo ultra reality of the new world in line with, Wolfgang Schirmacher's, new *Homogenerator*.

Mastering telling your story to others but more importantly telling the story to yourself and learning where the self rests and how to embrace its constant state of flux and chaos. Deconstructing the media narrative of "how to be" and "who to be" in order to understand where we lay in the stages of the three metamorphoses and see whether we prefer to embrace the possibility of becoming our own self created "Übermensch" or if there is even a possibility of remaining a "satisfied pig" rather than the constant anxiety of being a "dissatisfied Socrates".

Professor *Sharif Abdunnur* (Yeditepe University, Turkey) is an award-winning speaker and filmmaker. His workshops have featured on TedTalks, on international film-festivals an in many other contexts where creative people meet.



Keynotes

Jørgen Veisland

The Appropriation of Being. Dismantling totalitarianism in Kirsten Thorup's novel *Indtil vanvid, indtil døden*.

#time #Being #becoming #appropriation #totalitarian.

Abstract. In his essay “On Time and Being” (1972; “Zur Sache des Denkens”, 1969), first given as a lecture in 1962, Martin Heidegger states that “Being is determined by time as presence” and then proceeds to analyze the relation between time and Being, ending his argument by calling that relation *Ereignis*, Appropriation. Appropriation as the relation between time and being means involving Being as concrete being, i.e. human being, in an active process of becoming that unites past, future and present, present conceived as presence, Being coming to itself but never conclusively or fully so since Appropriation, is a process of unconcealment that, paradoxically, yet conceals itself because the statement “There is Being” – Es gibt Sein (Dasein) – denotes a state of giving and sending whose source is concealed precisely because that source is not an absolute, not an *ousia* as a transcendental gift of Being but an Appropriation that expropriates itself continuously in the interplay between time and Being. This interplay is not only three-dimensional but also four-dimensional, the fourth dimension being time-space, a giving (es gibt) revealed as approximation, nearness, *Nahheit*.

Determining this kind of indeterminacy is philosophically impossible, as Heidegger admits. One is reminded of Molloy's musings in Samuel Beckett's novel *Molloy* (1955) to the effect that “I knew only in advance, for when the time came I knew no longer”, a statement that epitomizes the futility of thought and knowledge for knowledge is bound to wind down to ignorance, the absent source. For Søren Kierkegaard thought cannot conceive of existence, and Being is becoming, a continuous process. Further, becoming enhances the ethical, as Being, concrete human being, is posited in a state of *mellemligende*, meaning being-between and being ethically accountable. Ethics as concrete action and active compassion is at the core of Kirsten Thorup's novel *Indtil vanvid, indtil døden* (Unto Madness, Unto Death; 2020) where the protagonist, a Danish woman named Harriet, is visiting a friend in Munich, Germany, during the fall of 1942 at the height of the siege of Stalingrad. Harriet experiences close up the implosion of nazism, a logical event since the essence of Nazi ideology is the fixation and totalizing of Being in the totalitarian state. The novel thus discloses and exposes the metaphysical fallacy of totalitarianism, a fallacy also involving the fixing of time itself in an eternal future. Harriet is herself, a Being conceived as becoming and as different, possessing a constantly evolving difference from others. She performs altruistic acts in helping the workers from the East, Ukraine, that are oppressed as workers, or slaves rather, in the house of her friend, a Danish woman married to a nazi officer. The outward proof of the disintegration of the nazi state is the ubiquitous presence of falsehood in the form of propaganda, the implication of the masses in the lies told by the state apparatus; propaganda and surveillance precipitate an inauthentic Being where Being in time and time in Being are removed from the dimension of openness that is Appropriation of Being.

Jørgen Steen Veisland is associate professor of Scandinavian, American and Comparative Literature at the University of Gdańsk, Poland, where he has been employed since 1992. Previous appointments include The University of California Berkeley, and Fudan University, Shanghai. He is a member of The International Association for Scandinavian Studies and The International Association for Ethical Literary Criticism. He is the author of numerous articles on Scandinavian and American literature and of several books.

Mehdi Parsa

Ethics of psychosynthesis: desiring the event

#ethics #Stoicism #Real #Deleuze #Lacan.

Abstract. This talk aims to give a reading of Deleuze and Guattari's *Anti-Oedipus: Capitalism and Schizophrenia*. The main question that I'm targeting refers to a claim that Michel Foucault in his preface to *Anti-Oedipus* makes: "*Anti-Oedipus* (may its authors forgive me) is a book of ethics". Foucault elaborates briefly on his suggestion, focusing on the way Deleuze and Guattari's book can be considered an ethical manual against fascism, "an introduction to non-fascist life". I refer to this line of thought partially in my paper. But what I mainly try to do is to elaborate on this suggestion in light of, first, Deleuze's reading of Stoic ethics in *Logic of Sense*, and second in light of Jacques Lacan's discussions on Ethics of Psychoanalysis in his 1959-60 seminar which is published under the same title. Deleuze formulates his reading of Stoic ethics in terms of the priority of event, which is, the priority of real synthesis over subjective analysis. I will try to rework this picture in conversation with Lacan's account of ethics of psychoanalysis which is defined in terms of the exteriority of desire. Of course, this results in a critique of Lacan's structuralism and the primacy of symbolic order in his thought. As I will discuss, Deleuze and Guattari consider the exterior unconscious desire at the level of the real. This is why they distinguish the *socius* as the element of collective unconscious from the so-called intersubjectivity. This means making a connection between the notions of unconscious desire and exterior event and I will try to build my reading on this connection.

Dr. Mehdi Parsa (University of Bonn) works on a project concerning Gilles Deleuze's *Logic of Sense*, under the supervision of Prof. Markus Gabriel. His last publication is "Speculative vs. Transcendental: a Deleuzian Response to Meillassoux," published in *La Deleuziana*, issue 11, 2020, pp. 171-185.

James Bahoh

Event, alienation, and ground in Heidegger's ontology

#Ereignis #Heidegger #ontology #rupture #transformation.



Abstract. The concept of *Ereignis* or 'event' forms the central motif of Heidegger's middle and later work. It has had a widespread impact on the phenomenological tradition, recent non-phenomenological theories of events (e.g., Deleuze and Badiou), and broader 21st-century post-analytic-continental divide philosophy. Despite also being a major topic in recent Heidegger scholarship itself, there has been little agreement on the nature of 'event' in his work or its role in his overall philosophical program. In my view this has resulted in a failure to cultivate remarkable resources Heidegger's account offers to us – philosophers working in the 21st century. I argue, in contrast to previous treatments, that explaining the concept of event in his philosophy requires explaining the methodological evolution of his ontology from the phenomenological, existential analysis of Dasein (the human being) to his later

quasi-transcendental ontological realism. In my presentation I will focus on three essential points. (1) I will mark what I call a 'diagenic' distinction between *two* concepts of event in Heidegger's work. I call them his 'historical' and 'ontological' concepts of event. In the former, 'event' names a fundamental rupture in the history of metaphysics that has the potential to generate what Heidegger calls 'another beginning' – a radically different framework for the intellectual and practical lives of human beings. The second, properly ontological concept of event articulates the logic of being (*Sein*) in a way freed of certain metaphysical presuppositions. (2) Heidegger suggests that we live within an historical framework of metaphysics initiated in ancient Greece and that this poses a problem insofar as it entails fundamental forms of alienation in human existence (alienation from ourselves, from others, and from our ontological ground). The historical concept of event offers a way to think about how this alienation might be remedied at existential and ontological levels. (3) A dominant view on Heidegger holds that this historical event is accomplished only by a mysterious quasi-agency of being (when being 'sends' [*schickt*] itself in a new historical configuration), while we human beings can do little more than meditate on our historical condition. I call this the fatalist interpretation, which I find dangerously close to a quietude about alienation suffered by human beings. In contrast, I argue that the historical event described in Heidegger's philosophy is something we can endeavor to bring about. I explore how this works in terms of his concept of *Er-gründung* ('fathoming the ground').

Professor James Bahoh (University of Memphis) has held been a Fulbright Postdoctoral Scholar at Deakin University in Australia, Visiting Assistant Professor at Marquette University, Volkswagen-Stiftung / Andrew W. Mellon Postdoctoral Fellow at the University of Bonn in Germany, and Scholar-in-Residence at Duquesne University's Simon Silverman Phenomenology Center. While completing his PhD, he spent half a year as a visiting researcher at Heidelberg University in Germany. Bahoh's main research is in phenomenology, post-phenomenological Continental philosophy, and ontology / metaphysics in the context of German and French thought from Kant to today. He is especially interested in Heidegger and Deleuze and is a proponent of drawing on the history of philosophy to advance and to address issues in 21st-century post-analytic / continental divide philosophy. He also has interests in social / political and early modern philosophy.

Abstracts

Julio Alcántara, European Graduate School: “The symbol of the mask” — The case of the Zapatista Indigenous Movement from Chiapas, Mexico unravels the anthropological dynamics between the visible and the invisible in Western Culture, since they had to cover their faces with masks in order to be counted with the same dignity as other human beings. The mask gave them a face. While disrupting the order of the visible with uncanny faces, they performed a rite that changes the notion of subjective identity such as Johan Huizinga, Claude Lévi-Strauss and Arnold Van Gennep have pointed out the transformation of human values through the play, the sacred and the rite.

Constanza Filloy, National University of Córdoba: “The dialectic of the ‘Red Years’: a non-dualistic approach to Badiou’s theory of the Event” — Alain Badiou’s theoretical project is renowned for the construction of the concept of event in *Being and Event* (1988) and for proposing an innovative way in which the event is connected to being and structure. Badiou develops the concept of the event to provide an account of the risk in the normal organization of a world introduced by the presentation of a forbidden relation, that is, of the ultra-one relative to a situation. Numerous critiques have pointed out the existence of a dualistic perspective between being and the event, and a theological background in Badiou’s proposed solution. Slavoj Žižek has argued that the difference between being and presentation within the framework of the Badiouan project makes it impossible to explain how the event emerges from the order of being without resorting to the figure of the miracle. In a similar direction, Daniel Bensaid, has observed that it is impossible to establish the maturity of an event in the Badiouan schema, which in turn conceptualizes its historicity as a miracle. Such critiques have been appropriately addressed by Badiou on several occasions, yet, the key of a non-dualistic account of the connection of event and being is also latent in Badiou’s dialectical thinking during the so-called ‘red years’ of the 1970s. In this presentation, I will argue that the dialectic as introduced by Badiou in *Theory of the subject* (1982) offers a non-miraculous account of the event *par excellence*. For this purpose, I will focus on the Badiouan reading of the Hegelian dialectic as a theory of scission, and on the dialectic as a response to the problem of the connection between structure and history.

Avron Kulak, York University, Toronto: “Love in the smooth flow of Becoming” — In my paper I propose to address the two questions that introduce the theme of Ereignis’ conference – ‘How does the event puncture the smooth flow of becoming? And what is it like, the event in which we become ourselves?’ – by examining how Nietzsche, Derrida, and Kierkegaard help us to espouse the event as a moment of appropriation and becoming. Nietzsche insists that becoming the selves we are is a command of conscience, the command to puncture the smooth flow of becoming by determining all of our values anew – by determining them from nothing prior. Of particular interest is that he also insists that conscience is a creation of the biblical traditions. Derrida argues that only the event as the irruption of the absolutely new makes possible a promise that, in being committed in advance to a second, reaffirming promise, provides for a history of justice. He thus holds that the event of a just decision must come into existence as if nothing of the law previously existed. How, then, are we to understand the link that Nietzsche establishes between the origin of conscience in biblical principles and those individuals who become themselves by going beyond the tradition from which come our concepts of good and evil? Do Nietzsche and Derrida, in indicating that the events of conscience and justice come into existence from nothing prior, implicitly presuppose and invoke the ontology and ethics of creation from nothing, thereby showing that these events have their origin in biblical principles? Kierkegaard provides a brilliant explication of the concept of creation when he shows that it is the biblical command to love that is created from nothing prior – from neither immediate self- nor immediate preferential love – and that thus provides for single individuals a critical point of view from which to appropriate and espouse the smooth flow of becoming. In my paper I shall examine the ways in which biblical principles allow us to become ourselves – to become those who love (in) the smooth flow of becoming.

Daniel Neumann, University of Klagenfurt: “‘Being tied to experience’: towards a subjective account of the phenomenology of the event” — In phenomenology, specifically inspired by Heidegger, an event concerns the ontology of experience. It is not merely an occurrence in my world, but the point from which my world is constituted. Thus, I am not surprised by an event as some unexpected facet appearing in an otherwise familiar world. Instead, the fact of its emergence is what reorders and centers my world anew. The event does not concern any ontic reality, but the coming about of reality, the presence and ‘presencing’ of being itself. The problem here is that one cannot describe the coming about of this event as experience. Since the event plays an originary role in my experience, I cannot address the event as an aspect of it, which is why Heidegger’s event has been linked to a ‘phenomenology of the inapparent’. To be able to describe the event as the experience of the ontological coming about of reality, I propose considering the idea of a receptivity to the event. This way, the event is neither simply conditioned by subjectivity, nor is it some kind of exterior force. Rather, I want to argue that the event basically presents me with an involuntary aspect of my experience. While the appearance of things is grasped by me as a subject, consciously experiencing them and being able to reflect on them, at the same time the appearing of that appearance confronts me with the fact of having experiences. The event ‘ties me to my experiencing’, showcasing how my receptivity is activity and passivity at the same time. While I am receptive to having experiences and to freely considering them, on a more basic level, receptivity does not put me in a position where I ‘possess’ the contents of my experience, but where I experience them necessarily, resulting in their event-like character.

Prof. Dror Pimentel, Bezalel Academy of Art and Design, Jerusalem: “The event of art: an aesthetic reading of Rilke” — The paper aims at introducing a novel approach to aesthetics, baring the title ‘aesth-ethics.’ This approach is exemplified through the reading of Reiner Maria Rilke’s poem ‘Archaic Torso of Apollo.’ The poem’s object is a hybrid, comprised of the current, broken, appearance of Apollo’s statue on the one hand, and its past, idealized, appearance on the other hand. The statue’s visibility becomes a gazing visibility, as if the statue gazes back at the viewer who looks at him. The statue does not only see but also speak, as the poem concludes with an ethical decree: ‘You must change your life.’ It is an ethical decree, rather than a moral one, since it does not originate from a sovereign law but rather, from the sovereignty of radical alterity, carried through the statue’s gaze from an immemorial past. In this moment, aesthetics becomes aesth-ethics, as the ethical decree is not delivered through the face of the Other but rather, through art. Not only the medium delegating the decree is different, so is its content: contrary to Levinas’ view, the decree does not call for responsibility for the Other but rather, for responsibility for the Self, instigating her to come to her own for the first time. Art therefore possesses an interpellative power, differing in various ways from Althusser’s political interpellation: Althusser is right when arguing that the interpellation originates from radical alterity. Nevertheless, this alterity should not be identified with the big Other but rather, with an immemorial past preceding any order. Althusser is right when viewing interpellation as an event. Nevertheless, the event does not constitute the social order but rather disrupt it. Althusser is right when arguing that the event constitutes the subject. Nevertheless, it does not constitute a subject integrated into the social order, but rather, a displaced subject.

Nikolaus Schneider: “Translation as becoming” — The talk will provide a problematization of James Bahoh’s recent attempt to yield conceptual coherence to Heidegger’s notion of event in his Heidegger’s Ontology of Events. In particular, it will be argued that the author does not offer a necessary ground for his distinction between lines of ground and lines of causation/ temporalization, that is central to his argument. Against what I claim to be a merely methodological notion of truth in the event’s logic of determinacy, assuming time-space to be the pivotal register of the event will provide an opportunity to further relate the event to its own becoming. It is decisive that the argument oscillates between the pitfall of dialectics, to which any thought of the event may fall prey, and one of relationality. Given the theorization of the event as a coherence of differential values and following a logic of difference, the talk will propose to conceptualize becoming according to the different possibilities that were attempted historically to unlock the deadlock of history and structure in the aftermath of French structuralism. Adhering to the latter, three options and three

different conceptualizations of becoming come into play: the Neo-Spinozist notion of an immanent cause, the Neo-Cartesian theorization of a cause of the void and lastly, a translational paradigm that has been put forward by Michel Serres. Given the latter's relative forgottenness in the philosophical imaginary of Structuralism the talk will propose to extend the account of becoming in Heidegger's Ontology of Events by way of Serres' Leibnizian Structuralism.

Dominique Sellier, University of Reims-Champagne: "Event and becoming in the city : the contribution of Guattari's ecosophy" — In Deleuze and Guattari's philosophy, event and becoming are intertwined when they speak about the event as 'the moment we designate by saying "here, the moment has come"'. For them the subject is never a principle or a substance but always a becoming or a temporary effect of a heterogeneous process of subjectivation. Due to the fact that half of the worldwide population now is living in cities, we suggest to focus on what is the event in an urban context, and related to this what does it mean to becoming urban. This will be underlined by taking the Guattari's concept of ecosophy with the social, environmental and mental ecologies as a departure. His concepts of territorialised assemblages of enunciation, and ethico-aesthetic paradigm help us to understand the production of subjectivities, and the becoming-consistent which occurs in our contemporary cities. Traditionally, one of the promises of the urban life is that you could become someone else or let your own self express itself, thanks to the anonymity and the feeling of freedom which provide cities. Furthermore, the paper will outline the event in the urban context. It occurs notably through cultural events which try to strength the attractiveness of the city by a storytelling and creating a fictional identity. The event-making with regular major cultural or sporting manifestations and events in urban public space try to activate the vital forces, affects and atmospheres of the city. All this leads to the emergence of an event city. This new urban conditions have impact on our relation to the city, and on our moving identity as an urban citizen. Indeed, becoming urban in the time of the event city, observed with the Guattari's perspective of the existential territory, opens new forms of production of subjectivity for the individuals and the collective.

Simon Smith, British Personalist Forum: "The scent of lemon soap: social subjectivity in James Joyce's Ulysses" — Our concepts of the self are not what they were. The solid-state substance of Boethius and his consubstantial brethren has been reconstructed along dynamic lines. Following the likes of Austin Farrer and Ludwig Feuerbach, one current version locates the self in and as creative participation in the becoming of another. But the dialectical path is narrow and we who walk it do not walk alone. Descartes' ghost is never far away; likewise, Whitehead's roaring rush of pure process threatens to engulf us; and up ahead, the old question: society or individual, transcendence or immanence, being or becoming? Philosophy, with its love of black-and-white binaries, may not be equipped to articulate or even fully comprehend the reality of a social self without falling into one error or the other. Fortunately, we may augment our abstract philosophical diagrams with the life and colour of artistic revelation. Let us turn, then, to a most extraordinary work of literature: James Joyce's Ulysses. Joyce's Dublin day overflows with references and allusions borrowed from every facet of human culture; enough, indeed, to 'keep the professors busy for centuries.' Why so many? Because Joyce sought to capture the entirety of human experience. Having captured it, he ladles it into the heads of his protagonists: Stephen Dedalus and Leopold Bloom. In so doing, Joyce exposed the essential sociality of subjectivity. The novel plunges us from one stream of consciousness to another; and as we surf these turbulent waters, we are surrounded always by an ocean of public discourse. Be they never so private, every thought, every self-reflection, every poetic inspiration is drawn from a millennium or more of human culture and human experience. Thus, in true dialectical style, Stephen and Mr Bloom become the mirror wherein, to use their own words, we 'see ourselves as others see us.'

Speakers

Sharif Abdunnur, Yeditepe University: A strong believer in interdisciplinary and intercultural education and collaboration, Sharif focuses on creating works in various mediums that help bridge cultural gaps as well as challenging the accepted limits and norms. His works vary from journal articles, books, literature, experimental and feature films. Sharif has published three books in various genres, several academic articles and five films winning more than 50 International Awards (for Directing, Scriptwriting, Best Indie Filmmaker etc.).

Julio Alcántara, European Graduate School: The phenomenologist Julio Alcántara signals a crest in the successive waves of dazzling Mexican filmmaking auteurs in this century. His breakthrough signals an integration of inner/outer into a holistic state of the 'parareal' inside the real is both universal and self-contained in that the parts reflect the whole. Alcántara's artistic quest is to penetrate the state of contemporary alienation in order to seek the myth of the integral state connecting humanity at the core. His innovation of the film medium is through the marriage of celluloid/digital by means of deconstruction/reconstruction in mythical narrative, sacred geometry, symbolism and time/timelessness expressed in his material--the film frame itself. (Lisa Paul Streitfeld, Huffington Post Arts)

James Bahoh is an assistant professor at the University of Memphis. He has held been a Fulbright Postdoctoral Scholar at Deakin University in Australia, Visiting Assistant Professor at Marquette University, VolkswagenStiftung / Andrew W. Mellon Postdoctoral Fellow at the University of Bonn in Germany, and Scholar-in-Residence at Duquesne University's Simon Silverman Phenomenology Center. While completing his PhD, he spent half a year as a visiting researcher at Heidelberg University in Germany. Bahoh's main research is in phenomenology, post-phenomenological Continental philosophy, and ontology / metaphysics in the context of German and French thought from Kant to today. He is especially interested in Heidegger and Deleuze and is a proponent of drawing on the history of philosophy to advance and to address issues in 21st-century post-analytic / continental divide philosophy. He also has interests in social / political and early modern philosophy.

Constanza Filloy is a doctoral student in Philosophy at the National University of Córdoba, Argentina.

Torgeir Fjeld is Head of the Ereignis Center for Philosophy and the Arts. He interested in research and creative acts on the intersection of technology, presencing, and the event of salvation. He has published academic studies on how our bodies are shaped by national sports, on a philosophy of life-experience grounded in psycho-analysis, and on the limits of perversion, and has taught at several international universities, including the University of Minnesota, Roehampton University, and the University of Gdańsk.

Avron Kulak is Associate Professor in the Department of Humanities at York University, Toronto. Along with teaching in the Humanities undergraduate and graduate programs, he teaches in the graduate program in Social and Political Thought. He has published studies on, among others, Descartes, Kant, Hegel, Kierkegaard, Nietzsche, and Derrida.

Daniel Neumann was born 1988 in Stralsund Germany. He holds an MA in philosophy, media theory and art studies from the Karlsruhe University of Arts and Design in 2015. His PhD project about the reception of Cartesian dualisms is due for completion this year. Since 2019 Neumann has been a research associate in the Department for Philosophy at the University of Klagenfurt, Austria.

Mehdi Parsa is a PhD candidate of philosophy at the University of Bonn, with a project concerning Gilles Deleuze's *Logic of Sense*, under the supervision of Prof. Markus Gabriel. His last publication is "Speculative vs. Transcendental: a Deleuzian Response to Meillassoux," published in *La*

Deleuziana, issue 11, 2020, pp. 171-185.

Prof. Dror Pimentel teaches at Bezalel Academy of Art and Design, Jerusalem. Among his publications are *The Dream of Purity: Heidegger with Derrida* (2009); *Aesthetics* (2014); *Heidegger and Derrida: Being Written* (2019), and articles in *Iyyun: The Jerusalem Philosophical Quarterly*; *Heidegger Studies*; *British Journal of Aesthetics and Phenomenology*; and *Performance Philosophy Journal*.

Nikolaus Schneider holds an MA degree from the CRMEP, Kingston University.

Dominique Sellier is a French urban planner living in Oslo. Sellier graduated with an MA in philosophy (master thesis on Arne Næss and Felix Guattari's ecosophy) and is now PhD student in philosophy at the University of Reims-Champagne (France) writing mostly about 'urban ecosophy'.

Simon Smith holds a DPhil degree and is a member of the British Personalist Forum.

Jørgen Steen Veisland is associate professor of Scandinavian, American and Comparative Literature at the University of Gdańsk, Poland, where he has been employed since 1992. Previous appointments include The University of California Berkeley, and Fudan University, Shanghai. He is a member of The International Association for Scandinavian Studies and The International Association for Ethical Literary Criticism. He is the author of numerous articles on Scandinavian and American literature and of several books.

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June 11, 2021: Free online event

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Submission deadline: April 15, 2021 (guidelines below).

Theme

How does the event puncture the smooth flow of becoming? And what is it like, the event in which we become ourselves?

These are among our key questions in this first, inaugural *Ereignis* conference, to be held online **Friday, June 11, 2021**. Hosted by the [Ereignis Center for Philosophy and the Arts](#), and headlined by internationally acclaimed speakers on appropriation and becoming, this conference seeks to merge profound and innovative thought with practical approaches to becoming. How do we arrive into our own?

When philosophy in the 20th Century took a renewed interest in the concept of *event* it was with a critique of the classical notion of substance and its modern heir, subject. Accordingly, what we find is a body of thought in which the ontological affirmation of pure becoming as the ground of the genesis of objects reflects the epistemological and ethical priority of events over subjective ideas or concepts. On this basis, the conference aims to provide a platform for conversations between different figures who, each in a way, belong to this body, from Henry Bergson, Alfred North Whitehead, and Martin Heidegger to Jacques Derrida, Gilles Deleuze, and Alain Badiou.

Prioritizing the event involves emphasizing existence and experience as well as Being. Here it might be relevant to cast a brief glance at Søren Kierkegaard's concept, or rather non-concept, of *mellemværende*. The English translation 'being-between' unfortunately misses the additional connotation of the Danish word which implies accountability, or, to settle an account. This ethical demand involves the positing of the subject in a state of relationality. Existence and experience is a continuous process that precipitates the subject into a direct confrontation with reality and with others. This confrontation is on-going and cannot be resolved by thought; rather, the subject must choose her/his existence, or better the manner of her/his existence. The necessity of choice is highlighted in times of social, political and cultural crises where the deeper resources of the mind are evoked.

Topics

You are invited to participate with a paper/presentation under one of these main conference rubrics:

Being/s: We seek contributions that interrogate Being and being/s in their singularity and multitude. We are particularly interested in interventions that break open the deadlock between sacred and secular thought.

- How is thinking about Being or being/s relevant in our time?
- Have we lost touch with our being, or should we take up the tasks of guardians and carers for B/being?

Event/s: This conference will further a view of society, technology and personal histories that goes beyond the static and spatial. We are looking for papers that espouse the event as a moment of appropriation and becoming.

- How do we think about events in their relation to our personal sense of being?

- How can a thinking about events enable us to go from a static view of technology to an approach that is dynamic and freed from anthropomorphism?

Practice/s: This inaugural *Ereignis* conference seeks to not only prepare the ground for novel thinking about Being, being/s, and events, but also to show and experiment with formats that combine rigorous thinking with creative and interactive practice. We therefore invite talks, presentations and interactive paedagogical interventions that challenge us to rethink the format of the traditional conference paper. We invite artists, teachers and activists to experiment and engage listeners and viewers in new ways: arts presentations, scripted discussion groups, small workshops.

- How can the thought of *Ereignis*, the event of becoming, enable us to find new forms of interaction set in a video conference?

The conference will be held on the Zoom videoconferencing platform, and is free of charge for up to 100 participants. Registration will be required on the eventbrite.co.uk/ platform.

Invitation

We invite papers that address any of the topics and formats above. Submissions under the **Being/s** and **Event/s** headers should be structured, well-argued, and show evidence of rigorous scholarship. For the **Practice/s** section we seek interventions that challenge the traditional academic conference format, establish new ground, and open up for new ways of thinking and being together. Submissions should include an abstracts (max. 300 words) and a short author bio (max. 50 words), including the author's current affiliation and interest.

Send proposals/abstracts via e-mail by **April 15, 2021** to ereignis@tankebanen.no. We will return by the end of April with a notification on acceptance.

All presentations will be considered for publication either in a themed issue of *Inscriptions* or in a dedicated volume of Conference Proceeding on *Tankebanen forlag*.

Keynote speakers

- James Bahoh, Professor at the University of Memphis, USA: "Event, Alienation, and Ground in Heidegger's Ontology";
- Jørgen Veisland, Professor at the University of Gdańsk, Poland: "The Appropriation of Being. Dismantling totalitarianism in *Unto Madness*, *Unto Death* by Kirsten Thorup";
- Mehdi Parsa, University of Bonn, Germany: "Ethics of Psychosynthesis: Desiring the Event";
- Sharif Abdunnur, Yeditepe University, Turkey: "Think existentially, act on your personal mythology: an interactive workshop."