

Upcoming seminars:

13 September 2019 Tommaso Giordani (TÜHI), “Revolution and class formation in Georges Sorel's *Reflections on Violence*”

16:15-17:45, room A-544

The talk focuses on the argument for proletarian violence articulated by Georges Sorel in his infamous Reflections on violence and argues that, contrary to a well-established historiographical consensus, its rationale is not a revolutionary – or even insurrectionary – one, but instead revolves around the question of the formation of a proletarian subjectivity. This is accomplished by embedding the Reflections not only in Sorel's wider trajectory, but also in the sociological and political debates revolving around the Second Industrial Revolution and the beginnings of the modern welfare state.

27 September 2019 Rein Raud (TÜHI), “Correlationalism vs perspectivality: notes on an ongoing debate”

16:15-17:45, room M-328

11. October 2019, Amirouche Moktefi, “The Mathematical World of Charles L. Dodgson (Lewis Carroll)”

16:30-17:45, room A-544

book presentation <https://global.oup.com/academic/product/the-mathematical-world-of-charles-l-dodgson-lewis-carroll-9780198817000?cc=ee&lang=en&>

8 November 2019, Juhani Hellmerma, “Negotiating modern temporality: Presentism vs unprecedented change” (Tartu University)

16:15-17:45, room A-544

22 November 2019, Siobhan Kattago (Tartu University) “Wandering in obscurity: Modern experiences of time” 16:15-17:45, room A-544

Hannah Arendt, Reinhart Koselleck and François Hartog diagnosed dislocation and rupture as

characteristics, or even symptoms of the modern experience of time. Both Arendt and Koselleck argued that the past no longer illuminates the present in the same way as it did in previous centuries. Instead, it is the future that illuminates and guides the modern understanding of time. Hartog, in contrast, argues that neither the past nor the future illuminate the present; we exist in an extended or endless present. Particularly with globalisation, mass-mediated images and vicarious experience, ghosts may blur fixed temporal boundaries of past, present and future. For some, the ‘time is out of joint,’ while others may sense glitches or that they are ‘stuck in time’ and ‘stranded in the present.’ In response to this impasse, I suggest that Derrida’s hauntology provides a way in which to acknowledge the spectral and episodic presence of the past within the present. In particular, his attention to the loops and disjointed sense of time responds to the lacunae in Arendt, Koselleck and Hartog’s philosophy of history. Moreover, ghosts demonstrate that temporal boundaries may be far more porous than the past as ‘no longer’ and the future as ‘not yet.’

29 November 2019, Douglas Berger (Leiden)

16:15-17:45, room M-328

13 December 2019, Daniele Monticelli (TÜHI) “Time and Novelty: Juri Lotman’s (Anti)philosophy of History Today”

16:15-17:45, room A-544

Past seminars:

Professor Tõnu Viik (TÜHI) "Armastuse võimalikkusest sünteetiliste androidide vastu: fenomenoloogiline vaatenurk"

Professor Georgios Varouxakis (Queen Mary University of London)

"Where, when, and what is 'the West'? The history of an idea."

Elisabetta Di Stefano (University of Palermo) "*Beauty and Ordinary Objects*"

Oliver Laas (TÜHI) "Sügavad erimeelsused kui väärthusvaidlused"

Piret Peiker ja Oliver Laas (TÜHI) "Moe- ja rahvusdiskursused": avatud filosoofia seminar VI
Artishoki biennaalil

<http://www.cca.ee/keskusest/604-vi-artishoki-biennaal-motestab-m>

Andres Luure (TÜHI) "Vastutada saab ainult selle eest, mille eest ei saa vastutada"

Mikołaj Sławkowski-Rode (University of Warsaw/University of Oxford) "Laughter and human nature"

Tomazs Kamusella (St Andrews University) "Imagining the Nation: Ontological and Epistemic Objectivit"