Europe as a Philosophical Challenge

Tuesday, November 20

10:00-10:15  Søren Gosvig Olesen (University of Copenhagen)
*Bienvenue / Words of Welcome / Begrüßung*

**Chair:** Ettore Rocca (Università “Mediterranea” di Reggio Calabria/University of Copenhagen)

10:15-11:15  Rodolphe Gasché (University at Buffalo, State University of New York)
*Of a Ghost and its Resurrection: María Zambrano on the Agony of Europe*

11:15-11:45  Discussion

11:45-12:00  Coffee Break

12:00-12:45  Thomas Schwarz Wentzer (University of Aarhus)
*Philosophie als Nachlassverwaltung. Vom Umgang mit der Idee Europas*

12:45-13:15  Discussion

13:15-14:15  Lunch

**Chair:** Stine Zink Kaasgaard (University of Copenhagen)

14:15-15:00  Marcia Sá Cavalcante Schuback (Södertörn University)
*TBA*

15:00-15:30  Discussion

15:30-16:00  Coffee Break

**PhD Session**

16:00-16:20  Casper Løwenstein (University of Copenhagen)
*The Experience of Inheritance: Reading Nancy and Richter*

16:20-16:40  Firat M. Haciahmetoglu (KU Leuven / Freie Universität Berlin)
*A Global Perspective on Europe: From Curiosity to Connectivity*

16:40-17:00  Lorenzo Girardi (University of Limerick)
*Europe and the Idea of the World*

17:00-17:30  Discussion

Wednesday, November 21

**Chair:** Søren Gosvig Olesen (University of Copenhagen)

10:00-10:45  Susanna Lindberg (University of Tampere)
*L'Europe et ses frontières*

10:45-11:15  Discussion

11:15-11:30  Coffee Break

11:30-12:15  Kasper Lysemose (Danish University Extension)
*The (Im)proper Community. On the Notion of Eiendommelighed in Kierkegaard*

12:15-12:45  Discussion

12:45-14:00  Lunch

14:00-14:45  Roundtable discussion
Abstract
The question of Europe today poses itself with urgency: What is meant by ‘Europe,’ and what will be its future? In contrast to the study of Europe, which today is dominated by the discourse of the social sciences, philosophy appears to have receded to the point where it no longer has much to contribute to these questions. Europe today appears to be challenging itself as the idea of the very centrality of ideas—to such an extent that the idea of Europe, as Emmanuel Lévinas observed, has transformed itself into a “worn-out Europe!”

With this conference we wish to ask what it would mean for philosophy to realize that its avenue for approaching Europe has perhaps been exhausted. Would it mean, for example, that the thought of Europe has arrived at the bottom where one finds only the dregs of despair, anxiety and desperation, as Paul Valéry were inclined to think in 1919? Or would it rather mean that a certain notion of the philosophical idea of Europe has been shattered, thus, perhaps, allowing for another thought of Europe?