

Centre for Advanced Research in European Philosophy
King's University College at UWO
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Philosophy, as a discursive invention, beginning with Plato, but extending along the millennia into the present, is premised upon the exclusion of *tragedy* and the exclusion of a range of experiences and affects that we can call tragic. My initial hypothesis will be that this exclusion of tragedy is, itself, tragic, and this is perhaps *philosophy's tragedy*. I want to defend *tragedy* against philosophy, or, perhaps better said, argue that tragedy articulates a philosophical view that challenges the authority of *philosophy*. My general question is the following: what if we took seriously the form of thinking – we could call it adversarial, conflictual or dialectical – that we find in Greek *tragedy*, and the experience of partial agency, limited autonomy, agonistic conflict, gender confusion, moral ambiguity, and deep traumatic affect that it presents? How might that change the way we think and the way we think about thinking? Might that be *tragedy's philosophy* as an alternative to *philosophy's tragedy*?

All are welcome!

March 6, 2014: King's University College,
Vitali Student Lounge, Wemple Building 120 at 5 pm

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