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Villa Köstlin, Rümelinstr. 27

(Please note that the Villa Köstlin used to house the Centre for Islamic Theology and may still be displayed as such)

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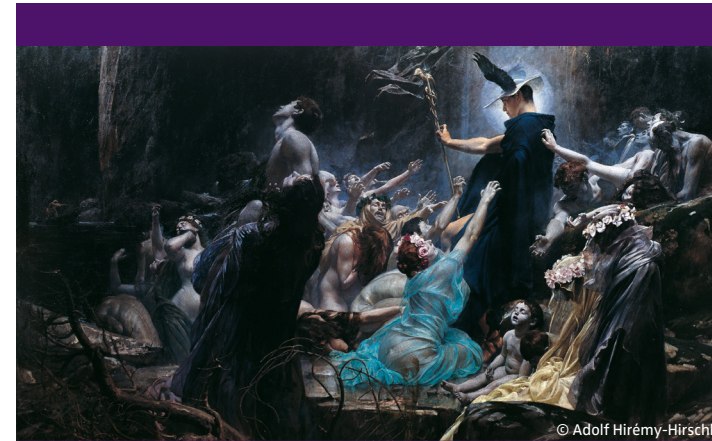
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COLLEGE OF FELLOWS

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MUNDANITY, EVERYDAYNESS AND GOD(S).

PHILOSOPHICAL AND INTERCULTURAL PERSPECTIVES
WITH A KEYNOTE BY PROF. JEFF MALPAS

WORKSHOP
ORGANIZED BY DR. MANUEL COJOCARU

March 3-4, 2025
University of Tübingen
Villa Köstlin, Rümelinstr. 27

COLLEGE OF FELLOWS



MONDAY, MARCH 3

9:00-9:30 am

Welcome and Introduction

9:30-10:30 am

Keynote Speaker

Prof. Jeff Malpas (University of Tasmania, Australia)

“Presence, Transcendence, and Place”

10:30-11:00 am | *Coffee Break*

11:00 am-12:00 pm

Lect. Remus Breazu (National University of Arts Bucharest, Romania)

“Breaking the Mundane: Phenomenological Explorations of the Sublime”

12:00-2:00 pm | *Lunch Break*

2:00-3:00 pm

Dr. Veronica Cibotaru (University of Tübingen, Germany)

“What is Religious Belief? Between Truth Claims and Personal Commitment”

3:00-3:15 pm | *Break*

3:15-4:15 pm

Dr. Mahdi Fallah (University of Tübingen, Germany)

“The Phenomenology of Pilgrimage in Iranian Islam”

4:15-4:45 pm | *Coffee Break*

4:45-5:45 pm

Dr. Stefan Bârzu (University of Bucharest, Romania)

“Two Teratological Hermeneutics of God. Immanuel Kant and William Blake”

7:00 pm

Dinner for Workshop Speakers

TUESDAY, MARCH 4

9:00-10:00 am

Prof. Michael Raposa (Lehigh University, Pennsylvania, United States)

„On the Religious Significance of Boredom.”

10:00-11:00 am

Dr. Manuel Cojocaru (University of Tübingen, Germany)

“Epi-phaino: What ‘Rests Upon’ That Which Shines? An Essay on Epiphany and the Myth of Narcisus”

ABSTRACT

Philosophy of religion was historically framed by debates over the existence of God, the nature of the soul, immortality and the problem of evil. All of these topics work within philosophical and cultural frameworks that distinguish between a realm of the ‘sacred’ and a realm of the ‘profane’. It was the historian of religions Mircea Eliade who wrote extensively on this topic. In *Sacred and Profane*, he underlined the fact that a sacred stone is after all just a stone for the one who had no experience of a hierophany, which is an event that phenomenologically restructures one’s understanding of not just the profane object as a sacred object, but of the whole cosmos.

Hence, it can be argued that the sacred quality of an object or a place is not given by the properties of the thing itself, but rather by a shift in one’s apprehension of that particular thing, caused by a phenomenological-religious conversion. Since its inception, phenomenology has explored this idea that a shift in outlook can change the way in which one perceives or understands a thing, or the world as a whole. From Husserl’s description of the ‘natural attitude’, to Heidegger’s ‘das Man’ and Jaspers’ comments regarding the mundane way of being, phenomenology has always entertained the possibility of a shift from an ‘everyday’ mode of being, to a privileged attitude towards phenomena. Yet, since we are social beings, we operate within a mundane framework, which contains in itself the very possibility of transcending it.

Thus, in pursuing to understand the sacred, one ought to ask oneself how does the seen and the unseen interact with each other; whether the unseen can be conceived as immanence, or whether the unseen is to be thought of as absolute Transcendence.

In this workshop we aim to explore the intricate nature of the unseen, Transcendence or God(s), in relation to that which is perceived, felt, celebrated and revered. Although visual representations of God(s), saints, spirits or prophets, as well as rituals and customs are oftentimes used to orient the believers towards Transcendence, they can also represent a hindrance if they become the object of worship instead.