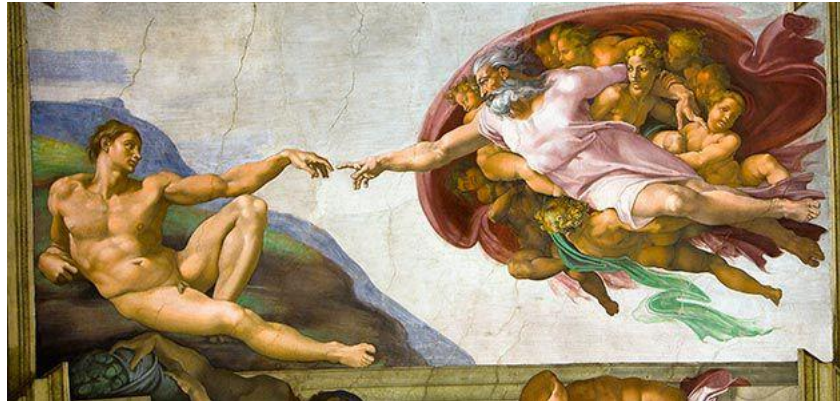


*The Society for Systematic Philosophy* presents an online conference on

## **Philosophy, Religion and Classical German Philosophy**

March 4<sup>th</sup>-6<sup>th</sup>, 2021



All Lectures will be livestreamed on the following YouTube Channel:

<https://www.youtube.com/channel/UCkIjtv5MRWV5wHIFXpDy-AA>

### **I. Panel on German Idealism and Philosophy of Religion**

Thursday, March 4<sup>th</sup>  
4pm-6pm Hong Kong Time

### **II. Book Panel on Richard Dien Winfield's Book: *Modernity, Religion and the War on Terror***

Friday, March 5<sup>th</sup>  
7pm-9pm Hong Kong Time

### **III. Book Panel on Gregory S. Moss's Book: *Hegel's Foundation Free Metaphysics: The Logic of Singularity***

Saturday, March 6<sup>th</sup>  
7pm-9pm Hong Kong Time

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## **Schedule:**

### **I. Panel on German Idealism and Philosophy of Religion**

Moderator: Nahum Brown (Miyazaki International College)

1. Dennis Vanden Auweele (KU Leuven)

“Schopenhauer and the later Schelling in Dialogue on Mythology and Religion”

Schopenhauer and (the later) Schelling argue both that religion/mythology fulfills a very particular function that cannot be achieved by philosophical reason. This argument must have appeared quite untimely given the idealistic preoccupations of German philosophy (Fichte, Hegel) and the liberal theology of, among others, Schleiermacher. In this essay, I investigate the particular function allotted to religion by Schopenhauer and the later Schelling, as well as stage a dialogue between these respective views. Schopenhauer explicitly espouses an allegorical approach to mythology and religion; Schelling offers good arguments to dismantle such allegorical approaches in favor of a tautegorical approach. The essay concludes with the rejoinder that Schelling's objections against the allegorical approach do not apply to Schopenhauer. This allows for recognizing the similarities between their respective views of the genesis of mythology/religion.

2. Cecilia Muratori (University of Warwick/Queen Mary University of London)

“The Magician and the Oak Tree: Hegel as Reader of Böhme”

Hegel's engagement with the writings of Jacob Böhme (1575-1624) has been traditionally interpreted as a sign of the philosopher's esoteric interests. I argue instead that the value of Böhme's philosophy for Hegel lies in a tireless exoteric effort, which led Böhme to creating the first language in which philosophy could be discussed in the German language. If Böhme is a mystic, for Hegel, he stands for the kind of mysticism which Hegel equates with speculation, and not with the silence of contemplation, or the communication of secret knowledge to a restricted group of initiates. It is this frame of reference which allows us to understand why Böhme, for Hegel, was “the first German philosopher.”

## **II. Book Panel on Richard Dien Winfield's Book: Modernity, Religion and the War on Terror**

Moderator: Gregory Moss (Chinese University of Hong Kong)

1. Sebastian Stein (Heidelberg University)
2. Emre Ebeturk (Independent Scholar)
3. Richard Dien Winfield (University of Georgia)

## **III. Book Panel on Gregory S. Moss's Book: Hegel's Foundation Free Metaphysics: The Logic of Singularity**

Moderator: Emre Ebeturk (Independent Scholar)

1. Alessandro De Cesaris (University of Turin and Theological Faculty of Notre Dame)
2. Nahum Brown (Miyazaki International College)
3. Gregory Moss (Chinese University of Hong Kong)