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A NEW REASON OF BECOMING

THROUGH A THOROUGH ETYMOLOGICAL REVIEW DR. OF PHILOSOPHY OLE FOGH KIRKEBY TOOK US THROUGH THE ORIGINS OF THE CONCEPT OF REASON, EXPLAINING THE MULTITUDE OF WAYS REASON CAN BE SEEN, FROM THE INTUITIVE AND PRACTICAL TO THE RATIONAL ANALYTICAL. WITH THE CONCEPT OF THE EVENT, A PHENEMOLOGICAL APPROACH TO A COMPLETELY PRESENT, SINGULAR NOW, OLE FOGH KIRKEBY EXPLORES WHAT FORM OF REASON CAN TAKE US INTO THE PREFERRED FUTURE. HE ARRIVES AT A NOTION OF GENEROSITY. THIS REASON OF GENEROSITY CAN MANIFEST IN SIX FORMS IN THE PRESENT EVENT BY "THE EVENTUALS" – READ ABOUT THEM IN THE BOX ON THE OTHER SIDE.

Ole Fogh Kirkeby talked about two problems. "The first problem is whether we would be able to perceive the mundus inversus, if it should exist? This is, of course in order to be able to answer this question, that we investigate the concept of a Reason of Becoming. Following Aristotle, this concept must give reason free to identify with the future. It must travel to the future and inform us about it. Imagination and vision are necessary means here, but also our capacity to assume.

The second problem is that we must make it clear now that one thing is the mental capacity through which we reach to a picture of a far future. Another is the mental capacity which shapes this future in accordance with our dreams, and hence, makes it possible. In this light the Reason of Becoming must be an alternative reason, a reason which lacks the desire for power and the inclination

to violence, a reason deprived of any habitus of domination. The ethos of this reason must be generosity, and it must be formed by the virtues and capacities to think with and in honor of the object of thought.

If we do not develop a sense of the Reason of Becoming, a reverent, observant and honest reason, our assumption shall be too alienated to understand the future which this reason might produce. It would be nothing but wishful thinking. But this sense of reason must be formed by an ethical attitude which is incorporated in us as the way to experience. In other words, we should be able to live the Good. It must be the meaning of our mental-bodily complex, and the core of our thoughts and emotions.

We could also speak of an ethos of the event in this connection, covering the centers of social intercourse. Its maxims would be: To prove oneself worthy of the event, to guard the secret of the event and to make the world worthy of the event. Thus we have to be the agents of the Reason of Becoming.

Such a reason would think on behalf of the other person and on behalf of the non-human world. It will not objectify, not investigate Otherness in the capacity of material or means. To it everything would be an end. It would emphasize the other senses of the Greek word "lysis" in analysis, namely "to set free", "to relieve", "to save". This ideal could be expressed in six modes of being in the event with others and otherness, which I have given Greek names as an attempt at etymology."

Quoted from the speech by Ole Fogh Kirkeby 21 September, find the whole speech at www.in100y.dk

REASON OF GENEROSITY / THE EVENTUALS. SIX ETHICAL MODES OF BEING IN THE EVENT

#1. HETEROTELOS (DECENCY)

- The power to forget oneself.
- The capacity to perceive Otherness on its premises.
- To acknowledge what one is able to act from a mutual perspective, and where one can do nothing.
- To let oneself be shaped by the Good.

Emotional attitudes:

- *Wonder, ego-less interest, respectful, sympathy, humble empathy, a belief in co-passionate transformation of reality.*
 - *Thus no:*
Apathy, nihilism, bitterness, indignation and resentment.
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#2. SYNKATATHESIS (TO ACCEPT IN FREEDOM)

- The capacity to accept the inevitable without losing critical autonomy and the sense that everything is possible.
- Never to blame the others, but to realize the human being behind the person and focus the common cause.

Emotional attitudes:

- *Sense of autonomy and unlimited responsibility, seriousness and objective hope.*
 - *Thus no:*
Sesperation, fear, fatalism and horror. The "angst" is shared.
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#3. LEPSIS (CAREFUL CO-CREATION)

- The capacity to receive Otherness without restriction, placing oneself in the centre as a synoptic target.
- To be able to use and recognize the Others' force and experiences without envy, emulation, and expropriation.

Emotional attitudes:

- *Love balancing eros and "agape", and solidarity.*
 - *Thus no:*
Will to power, no egoism, no ruthlessness, no self-complacency, and no selfrighteousness.
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#4. KATAPHYGÉ (THE OTHERS HOSTAGE)

- Generosity: The capacity to warrant the truth of the life of Others.
- To honor time, to read it gently and to identify with the time of Others.
- To rever Kairos.
- To be a pupil of the moment.
- The desire for diversity and the belief in pleroma.

Emotional attitudes:

- *The sense of gratitude, delight, relief, mirth, jocularly and enthusiasm.*
 - *Thus no:*
Indifference, pharicaism, and lack of courage to share the common conditions of being with Others.
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#5. PROSOCHÉ (THE HEXIS OF ATTENTION)

- The capacity to be attentive to oneself.
- Present to Others.
- Attentive of one's attentiveness.
- To open towards all just forces and to all genuine movements.
- And to every perfect gesture.

Emotional attitudes:

- *Presence, sensitivity, co-vitality, creative empathy, encouragement, and inspiration, and intuition.*
 - *Thus no:*
Projective anticipations and the reactive recognition by prejudices; no unjustified eeservations and grimaces of suspicion.
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#6. ERGON

- To focus one's strength in the service of the Good and neither to give in nor to deceive oneself.
- To acknowledge that the "kydos", the nimbus of power, can only be borrowed for a while.
- To honor the one I might become.

Emotional attitudes:

- *Heart, the spirit of self-conquest and self-sacrifice, commitment, and loyalty.*
 - *Thus no:*
Vanity, pride and cowardice. A condition for the realization of this logotopia, this ideal of communication is, of course, that everybody is just as ready to receive as to manifest these attitudes.
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