



WORKSHOP
**RESENTMENT
& UTOPIA**

International workshop Co-organized by Thomas Telios (SHSS-Philosophy), Jörg Metelmann (SHSS-Culture and Media Studies), and Federico Luisetti (SHSS-Political Ecology)

19-20 October 2023

University of St. Gallen

The workshop starts from the observation that resentment and utopia are collectivisation tools of the present. While resentment creates a restorative emotional context through the re-activation of various "us vs them", utopias imagine new communities, multispecies societies, and just worlds, enhancing collective participation but also leading in some cases to the hierarchization of needs and identities.

The workshop will explore the political dynamics triggered by resentment and utopia, and tackle the challenges that they pose to contemporary societies.

Program

THURSDAY, 19 OCTOBER (LOUNGE 11-2042, THE SQUARE)

- 10.00 - 10.30 **Introduction**
- 10.30 - 11.30 **Matthias Flatscher (Vienna)** *Alienation and Mobilization: The Interplay between Ressentiment and Utopia from a Radical Democratic Perspective*
- 11.30 - 12.30 **Justine Feyereisen (Ghent)** *Utopia, Multiversum and the Archipelago*
- 12.30 - 14.00 **Lunch**
- 14.00 - 15.00 **Thomas Telios (St. Gallen)** *On Koinotopia: Reconstructing Utopia at the Era of Neo-Liberalism, Political Ecology, and Intersectionality*
- 15.00 - 16.00 **Sergej Seitz (Vienna)** *Antagonistic Utopias: Karl Mannheim and the Future of Radical Democracy*
- 16.00 - 16.30 **Coffee Break**
- 16.30 - 17.30 **Sjoerd van Tuinen (Rotterdam)** *Is it possible not to speak disparagingly to a basket of deplorables? A critique of the liberal discourse on resentment*
- 17.30 - 18.30 **Vanessa Lemm (London/Melbourne)** *Ideologies of Contagion and Communities of Life*
- 20.00 **Dinner: Militärkantine** (Kreuzbleicheweg 2, St. Gallen)

FRIDAY, 20 OCTOBER (R. 52-5120, MÜLLER-FRIEDBERGSTR. 6/8)

- 10.00 - 11.00 **Gilly Karjevsky (Hamburg)** *Eco-organising - Routines and Rituals*
- 11.00 - 12.00 **Liesbeth Schoonheim (Berlin)** *Hope beyond the Anthropocene: From Denialist Optimism to Affirmative Pessimism*
- 12.00 - 13.30 **Lunch**
- 13.30 - 14.30 **Jörg Metelmann (St. Gallen) & Ramon Quellmalz (Berlin)** *Mapping Affect. Resentment and Utopia in the Cartography of Modernity*
- 14.30 - 15.30 **Johannes Schulz (Lucerne)** *Memory, Resentment and Empathy: Remembering beyond Competitive Victimhood?*
- 15.30 - 16.00 **Coffee Break**
- 16.00 - 17.00 **Mathijs van de Sande (Nijmegen)** *The Uprising of Homo Ludens: Radical Democracy, Violence, and the Politics of Play*
- 17.00 - 18.00 **Sofia Näsström (Uppsala)** *Democracy and the Social Question: Sharing Uncertainty in Uncertain Times*
- 18.00 - 18.30 **Concluding Remarks**
- 20.00 **Dinner: L'Atelier** (Linsenbühlstr. 25, 9000, St. Gallen)

Abstracts

Justine Feyereisen (Ghent) *Utopia, Multiversum and the Archipelago*

Abstract This paper will bring Ernst Bloch into dialogue with Edouard Glissant to examine how the concept of concrete utopia can challenge our time of ecocide. The methodology lies on a philosophy of history which seeks in literature pragmatic alternatives. Facing fascism and nuclear threat, Bloch (1885-1977) developed a conception of utopia in a plural relationship to time. According to the German philosopher, utopia is neither projection nor idealization, but the resurgence of the past, that of dispossession, suffering and alienation, into a different narrative that transforms experience into experimentation. It is a question of knowing how to inherit so that unfinished futures can burst into the present where they take place pragmatically. This paper concurs with the thesis put forward by the Padua collective (Collamati et al., 2019) that, in the course of his long work, Bloch moves from a temporality of non-contemporaneity to the multiversum, which explains the temporal elasticity of a space that is itself multiple. A shift, I argue, that can be explained and expanded by looking at literature. Works of art and literature, in Bloch's interpretation, are perfect examples of utopian objects, in that they always transcend their immediate meanings and contexts and serve as non-contemporaneous indications of unrealized possibilities which could take place. "See how we graft Utopia onto all these plants of the Creole vegetation," said the Martinican poet, writer, and philosopher Edouard Glissant (1928-2011) in his novel *Tout-monde* (1993). Glissant's pragmatic utopianism draws on the Caribbean archipelago as a space for Relation and difference to challenge the model of the nation-state and enable struggles against racism and for minority rights. I will therefore discuss the Blochian concept of concrete utopia in light of Glissant's poetic work (*poiêsis*, the action of doing) which draws both from the traces of enslaved ancestors (their practices, their conceptions, their experiences) and from the possibilities of the archipelago's pluriverse the power to act for non-hegemonic human rights.

Matthias Flatscher (Vienna) *Alienation and Mobilization: The Interplay between Ressentiment and Utopia from a Radical Democratic Perspective*

Abstract The terms "ressentiment" and "utopia" seem hopelessly dated, like curious leftovers from centuries past. In my talk, I will try to resuscitate the concepts of ressentiment and utopia with a view to addressing the current

crisis of democracy. I will begin by tracing their genealogy and then point out their implications for a democratic politics. My main points of reference in this endeavour will be Max Scheler and Jacques Derrida. In his 1912 *Das Ressentiment im Aufbau der Moralen*, Scheler argues that the reason for the widespread sense of resentment is that the promise of the liberal-bourgeois constitution of equality is belied by the manifold inequalities that actually structure society. Consequently, democracy in its modern form becomes the source of envy and hostility. At the same time, however, this unfulfilled promise is suggestive of a utopian dimension peculiar to democracy. For it spurs us on to constantly renegotiate the meaning of freedom, equality, solidarity, and self-government. In order to tease out this democratizing potential of resentment, I will turn to the work of Derrida and develop a radical democratic understanding of the utopian that, instead of offering some blueprint for a just society or dismissing change as unrealistic, calls on us to permanently question and criticize the status quo so as to arrive at a different understanding of democracy.

Gilly Karjevsky (Hamburg) *Eco-organising - Routines and Rituals*

Abstract Floating University Berlin is a layered site - a rainwater retention basin, covered and surrounded with a thriving ecosystem, and unique temporary architectures. From March to October Floating e.V holds public programs on site, drawing inspiration from observing local conditions, inspired by critical thinking around ecological and social justice. The association is organised in working groups that respond to the needs of the site. In a way, it could be said that the site is one of the instigators of the public programs. How does an association bring other-than-human agents into programming, thinking and making of a site such as Floating? This short intro will map the ways in which emergent strategy becomes a curatorial tool for post-anthropocenic sites.

Vanessa Lemm (London/Melbourne) *Ideologies of Contagion and Communities of Life*

Abstract One of the most striking phenomena of the viral politics of COVID-19 was the simultaneous mobilisation of the global 'republic of letters' at the onset of the pan-demic. In 'Ideologies of Contagion and Communities of Life,' I will offer an analysis of this case of 'spiritual' suggestion and 'ideological' contagion. Against the background of home lockdowns and social distancing, and the sudden grinding halt of globalised exchanges and chains

of production, there arose calls for a deeper human community, global moral imperatives and even communism in the face of the viral onslaught. From my point of view, these reactions were symptomatic of an "utopic" resurgence of humanism and a religious approach to history, at times charged with resentment, that are at odds with the current need to form communities of life with non-human beings and in awareness of humankind being part of a natural and cosmic history that bears no trace of divine providence or guidance. My paper questions the humanist and religious underpinnings of ideologies of contagion such as the quest for a "new communism" and the hope for a "new Enlightenment" pointing towards the possibility of communities of life that are immune against these ideologies and point towards a different future for humanity.

Jörg Metelmann (St. Gallen) & Ramon Quellmalz (Berlin) *Mapping Affect. Resentment and Utopia in the Cartography of Modernity*

Abstract Unlike more classical concepts in political philosophy, resentment and utopia are notions which not only evoke strong feelings in political discourse and float around as polemical terms in political struggles, but which are also used to describe affective and imaginative relations, assemblages or movements, rather than social structures or political institutions. They refer to ways of feeling or affectively inhabiting the world, to currents or flows of affect which run below the surface-level of organised structures and institutions, and which run through and circulate between singular and collective bodies. Nevertheless, as publications in the field of Affect Studies have shown over and over, these affective phenomena are constitutively entangled with 'the social' or 'the political', and a 'cultural' sphere overall and are in turn generated, shaped, and channelled by them.

We develop the concept of an Affective Cartography of Modernity in order to trace affective forces from their bodily and relational origins to their social and political implications, especially via their mediatisation. In this paradigm, affects are viewed not as mere epiphenomena or subjective feelings, but as a driving force of organising discourses and hardening social relations - as well as potentialities of deviation and social change. Since affects as relational intensities are intrinsically linked to becoming, our focus lies on the ways that affects and their mediatisation are involved in modelling social time and hence the cultural imaginary and potential of social change.

Within this paradigm, resentment and utopia are taken as two related, but contrary ways of organising the affective substrate of collectivisation. As such, they indicate two fundamentally different conceptions of 'how we want to live together' that form the current political divide of how to exit the oppressive weight of a seemingly never-ending present. While it would be unwise to welcome utopian imagination unconditionally, given the strong critique of utopianism offered in 20th-century political thinking, we offer an affective re-reading of utopian energies in the past and present as essentially open and opening-up a temporality of communal action, giving birth to manifold ways of collectivisation and solidarity outside of immunitarian and homogenising enclosures developed by resentful imaginaries. Utopian energies in this sense are both abstract and open as well as concrete and bodily at the same time, neither totalitarian phantasies of a ready-made future nor vague daydreams without political relevance.

Sofia Näsström (Uppsala) *Democracy and the Social Question: Sharing Uncertainty in Uncertain Times*

Abstract The future of democracy is more uncertain than ever. While this experience of uncertainty can serve as a potential for democratic reform and renewal, it can also be mobilised for authoritarian purposes. How do we make it work for democracy rather than against it?

In order to recreate confidence in the future of democracy it is not enough to support rule of law and elections. We must also pay attention to "the social question". Modern democracy draws much of its attraction from the promise it holds out of eradicating poverty and reducing inequality. It carries the hope of a better life, and ignoring that hope makes it vulnerable to exploitation by those seeking its demise. To transform uncertainties about the future into a call for democratic renewal it is essential to integrate social and material factors in the concept of democracy.

This book revisits democratic theory with this salient task in mind. It shows that many political theorists are reluctant to include the social question in the concept of democracy. Haunted by the spectre of twentieth century socialism, they argue that it is antithetical to democracy; it satisfies material needs at the expense of political freedom, it confuses democracy with the ideological substance of politics and/or it reduces democracy to bureaucracy. These are powerful arguments, advanced by prominent twentieth century thinkers, and supported by a vast number of theoretical and empirical scholars on democracy.

The book critically examines the assumptions behind them. It demonstrates that while each argument raises an important dilemma for those who wish to include the social question in the concept of democracy, it simultaneously relies on an overly reductionist conception of democracy—ideational, procedural and discursive respectively—unable to speak to present debates about the future of democracy. The central thrust is that by redefining democracy as a political lifeform that pivots on uncertainty, it is possible to integrate the social question in the concept of democracy without falling prey to said dilemmas. The experience of uncertainty can work for democracy rather than against it.

Liesbeth Schoonheim (Berlin) *Hope beyond the Anthropocene: From Denialist Optimism to Affirmative Pessimism*

Abstract How to think about care for a world when confronted with its demise due to climate change? Not surprisingly, the notion of 'hope' has been central to political-theoretical debates on the Anthropocene (Morton 2013; Thaler 2023; Gibson, Rose, and Fincher 2015; Head 2016). In this paper, I want to take issue with a common-sense notion of hope (as a necessary requirement to be moved into political action) and instead set up a dialogue between a variety of authors who complicate the relationship between hope and care: scholars in feminist science and technology studies (Haraway, Stenger, Depret), post-colonial and Black feminist thinkers (Ferdinand, Yusoff, Povinelli, Da Silva), as well as approaches loosely drawing on Hannah Arendt. These three approaches share a notion of care for the world that is rooted in despair over its survival. While 'hope' and 'despair' are strictly speaking antonyms, they are, I argue, in fact closely related. It is only under fear for the pending destruction of our (and many other) worlds, that we start to look for glimmers of hope. The despair at the worlds' survival can give rise to two forms of hope: either one that I call 'denialist optimism,' which I articulate through a critique of the notion of the Anthropocene and which presupposes a linear temporality; or one that I call 'affirmative pessimism' and that breaks with this linearity, and folds back on itself, showing how the catastrophe is not only a future event but also always already happening (or what Elizabeth Povinelli calls the "ancestral catastrophe"). Each is exemplified in a specific way of storytelling: the first, by positing a sovereign, singular Man who is the main hero of a story; and the second, by presupposing a plurality of protagonists in a variety of relations (of which some can but do not have to be conflictual). Finally, in the conclusion, I suggest that denialist optimism presupposes a form of care

that is more likely to succumb to paternalism (Tronto 1993), while affirmative hope is less likely to do so.

Johannes Schulz (Lucerne) *Memory, Resentment and Empathy: Remembering beyond Competitive Victimhood?*

Abstract The age of identity politics, as Wendy Brown famously argues, is also the age of competitive victimhood (CV). With political polarization reaching new heights, this diagnosis has become more relevant than ever. This is most noticeable, perhaps, when white men react to the increasing visibility and success of black, feminist or LGBTQ+ struggles by claiming the status of victimhood for themselves. But it is also visible in the ways in which past atrocities, like the Holocaust, black slavery or colonial genocides, are (not) compared to each other.

I address this phenomenon with two aims in mind. First, to make sense of the phenomenon of CV as an expression of Nietzschean resentment that comes at great epistemic, social and psychological costs. Social psychologists associate CV with authoritarian forms of in-group-cohesion, coupled with distrust, low empathy and an unwillingness to forgive towards out-group members. Drawing on this research but also going beyond it, I describe CV as a social pathology and a psychological pathology. CV is a social pathology because it constitutes a second-order blockage to social learning processes. It prevents us from understanding and empathizing with the suffering of others, where this would give us the opportunity to learn something important about our social world. Not just that others suffer (and, in their suffering, are vulnerable like us) but why they suffer, and potentially, that my suffering and their suffering has common sources. As a psychological pathology, CV constitutes an ill-fated attempt at fulfilling a need for social power and recognition in a twisted way: power based on disempowerment, recognition through the degradation of others.

I want to, secondly, trace the contours of a mode of remembering that escapes the trappings of CV. Such a mode of remembering attempts to establish the viewpoint of humanity through humanizing both the victims and perpetrators of past atrocities. Following Adorno's lead, it avoids the gestures of blame typical of resentment morality and focuses instead on understanding why the perpetrators did what they did. This takes moral pressure of perpetrators, giving them an opportunity to let go of their defense mechanisms and to enter into genuine dialogue with the victims. It also gives perpetrators and victims the knowledge and motivation needed to act together to address structural sources of violence. While placing far

more focus on perpetrators than is typical of our victim-centered mode of remembrance, this humanizing mode of remembering does not lose victims out of sight. On the contrary, their suffering not only motivates (in an ethical sense) our analysis of the past, it guides it (in an epistemic sense). While it treats the experience and suffering of non-substitutable individuals as unique, it also approaches it as a monad in which the violence of the whole (and thus all of our suffering) is reflected.

Sergej Seitz (Vienna) *Antagonistic Utopias: Karl Mannheim and the Future of Radical Democracy*

Abstract Sergej Seitz provides a re-reading of Karl Mannheim's founding treatise on the sociology of science, *Ideology and Utopia* (1929), in order to gain resources for the self-reflection of radical democratic theory formation in the face of the current crises of democracy. This is based on the observation that Mannheim's own diagnosis of the times shows many lines of connection to the political present: Mannheim assumes both a radicalization of political dissent, in the course of which traditional claims to truth become problematic, and an exhaustion of utopian forces, which makes emancipatory alternatives to the status quo increasingly inconceivable. This is echoed today in the simultaneous invocation of the specter of post-truth on the one hand and the neoliberal post-political ideology of no-alternative on the other. Against this background, radical democracy should, as Seitz argues, not give in to the liberalist reduction of politics to epistemology. Rather, a reflection on the political imaginary in all its ambiguity is called for, which can be exemplified with Mannheim in the form of the polarity of ideology and utopia. In his discussion of Mannheim, Seitz develops a concept of antagonistic political imagination that can be made fruitful for the analysis of the current constrictions of political imaginative power.

Thomas Telios (St. Gallen) *On Koinotopia: Reconstructing Utopia at the Era of Neo-Liberalism, Political Ecology, and Intersectionality*

Abstract Utopia, as a concept, was declared obsolete. Yet, the politics and social reality of Neo-Liberalism as well as the theoretical threads of Political Ecology and most importantly Intersectionality succeeded in helping utopias resurface again. Yet, this came with the transformation of the concept of utopia from an exclusive, prescriptive *narrative* of what a better, future world should look like to a descriptive *method* and a normative

benchmark: As such, utopia , first, describes what needs to be done in order for this better, future world to eventuate and, second, provides us with the normative evaluation mechanisms to assess whether this has been achieved. I call this new conceptualization of utopia a *koinotopia* and its valence, as I argue, lies in incorporating the Other as the condition and vector of the subject's production. In this *social-ontological* framework, utopia cannot but forfeit its monistic character and be reconstructed to a *necessarily* collective and inclusive endeavour. In order to demonstrate the latter, I start (under I) by sketching the challenges that Neoliberalism, Political Ecology, and Intersectionality pose to the utopianism before moving on to argue (under II) for the advantages of utopia as a method leaning on Ruth Levitas' canonical conceptualization of this matter. As I argue, however, Levitas does not provide an account of the constitutive role of the Other throughout the subject's production. Therefore, I trace (under III) the conceptualization of the Other in three theories of the Topical found in Roland Barthes' concept of *atopos*, Michel Foucault's concept of *heterotopia*, and Ernst Bloch's concept of 'Not-Yet'. After demonstrating that it is Bloch's consideration of the Other that seems to fulfil the demands raised by the koinotopian project, I conclude (under IV) by arguing that it is exactly this *social-ontologically* induced necessity to engage the Other that renders koinotopia to a *necessarily* collective, plural, and inclusive project.

Mathijs van de Sande (Nijmegen) *The Uprising of Homo Ludens: Radical Democracy, Violence, and the Politics of Play*

Abstract In 1938 the Dutch historian Johan Huizinga published his famous book *Homo Ludens: A Study of the Play-Element in Culture*. Huizinga central claim is that play - understood as a free activity that is distinct from ordinary life and characterized by a certain measure of agonism or competition - has fulfilled a key role in the establishment of human culture. However, Huizinga also deplors the gradual disappearance of this ludic aspect from human civilization in his own times. Especially in (international) politics and war, traditional values such as agonism and strife have made way for a more resentful and destructive logic that reduces each opponent to a stranger - who, when push comes to shove, can be disposed of. In the book's closing pages Huizinga explicitly holds accountable one of his contemporaries for this development: "I know of no sadder and deeper fall of human reason than [Carl] Schmitt's barbarous and pathetic delusion about the friend-foe principle."

Although Huizinga was in no sense a revolutionary or even a progressive, his book has continued to have a strong impact on radical theorists and activists in the 1960s. Henri Lefebvre and members of the Situationist International, such as Guy Debord and Raoul Vaneigem, considered play an elementary aspect of revolutionary politics. In their writings play and the festival offer a lens to understand historical uprisings, such as the Paris Commune. They developed playful strategies such as the *dérive* and *détournement* that served to question and disrupt capitalist control over the city and social life. Anarchist movements such as the Dutch Provos explicitly referred to the 'ludic' character of protest. And the artist Constant Nieuwenhuys (an early Situationist) developed his famous model of New Babylon: a utopian city in which Homo Ludens would wander and play at will.

Seen from a contemporary point of view, this celebration of play and ludic protest may appear to evince a rather naïve understanding of politics and an overly benevolent view of humankind. But the aim of this paper is to rehabilitate play as a radical-democratic practice. As Huizinga stresses, the stakes of play can be very serious and it by no means categorically precludes (lethal) violence. Play disrupts the instrumentalist logic underpinning capitalism and liberal democracy. It is self-instituting and self-organized. Play offers an alternative to the Gramscian understanding of strategy as a war of position. And it allows us to redraw Chantal Mouffe's rather sterile distinction between antagonism and agonism. If we are to imagine the possibility of radical democracy today, this cannot be done without a serious politics of play.

Sjoerd van Tuinen (Rotterdam) *Is it possible not to speak disparagingly to a basket of deplorables? A critique of the liberal discourse on resentment*

Abstract As the post-2016 boom in the self-diagnostics of toxic liberalism shows, the concept of resentment/ressentiment is still one of today's main 'ideologemes' (Jameson). It is an ideologeme because, while having a vivid descriptive as well as morally disqualifying power, it generally says little about the political situation in which it circulates. In my talk I propose a critique of the 1937 essay by the Dutch writer Menno ter Braak, 'National Socialism as a Doctrine of Rancor' (translated and published for the first time in English in *Theory, Culture & Society* in 2018) as the basis for a wider critique of different discourses on resentment. First, I argue that resentment initially and primarily names mostly a bourgeois phenomenon and problem, and as such is an articulation of what Rancière has aptly called a liberal 'hatred of democracy': democracy is responsible for all social

problems as it inherently summons forth a bad infinity of emancipatory struggle ('fanaticism', 'utopism') that must be disqualified. Second, I show how resentment functions as a label for bourgeois self-legitimation: in discerning resentment everywhere, the bourgeoisie claims a good conscience for itself on the basis of either a more rational or more authentic relation to its own resentment (what Olschanski calls 'Distinktionsressentiment'). It is this esprit de sérieux that necessarily culminates in Ter Braak's thoroughly hypocritical statement that 'one will have to begin, for example, by speaking less disparagingly about the "bunch of losers", because one cannot overestimate the extent of the reservoir of latent rancour.' Third, I will briefly touch upon ways in which other discourses on resentment - those of Nietzsche and Améry - seek to polemically overturn this seriousness.

Bios

Justine Feyereisen is a FWO Senior Postdoctoral Fellow in literary studies at Ghent University. Her research interests are utopia, sustainability, systemic violence, migration, transcultural and transnational identities and global citizenship in neo-colonial and neo-capitalist contexts. She holds a PhD in Languages, Literatures and Translation Studies from the Université Libre de Bruxelles and the Université Grenoble Alpes, and has specialized in the notion of space in contemporary literature and philosophy from a global perspective. She is the author of *Sensopoétique: J.M.G. Le Clézio* (Classiques Garnier, forthcoming), and her work has appeared in journals such as *Alkemie*, *Etudes Littéraires Africaines*, *Nouvelles Etudes Francophones*, *Phantasia*, *Sextant*. Her current project aims at demonstrating how postcolonial literatures rethink habitability in face of recent migrations and climate change, and therefore how "concrete utopia", as a concept borrowed from Ernst Bloch, is redefined in the 21st century from the former colonies.

Matthias Flatscher is Assistant Professor in Political Theory in the Department of Political Science at the University of Vienna. He works in the fields of the Philosophy of Language, Social Philosophy, and Political Theory, with a special emphasis on post-structuralist approaches and on theories of radical democracy. Thematically, he works at the interface between political theory and practical philosophy. His research explores discourses of alterity and ethical-political implications of the philosophy of language and culture, as well as recent developments in the theory of democracy and a theory of institutions, with a special focus on critical theories and post-fundamentalist approaches. Last publications: "The Precarious Dialectic of Border Regimes. On the Relationship between the Construction of Borders and the Dismantling of Democracy in the Trump Era." *Areté. International Journal of Philosophy, Human & Social Sciences* 5 (2020): 185-204; *Institutionen des Politischen. Perspektiven der radikalen Demokratietheorie*, (eds.) Steffen Herrmann and Matthias Flatscher, Baden-Baden: Nomos 2020.

Gilly Karjevsky is a Curator of critical spatial practice (Rendell). Since 2019, she is a member of Floating e.V where she curated Climate Care - a festival for theory and practice on a natureculture learning site, the Urban Practice residency program and a participatory lexicon process. Currently, Gilly is a guest professor for Social Design at HfbK in Hamburg, a mentor

for Urban Curating at the Zeppelin University in Friedrichshafen, and curator in residence at the MArch in Central Saint Martins, London. Her recent publications include "Collective Autotheory" in *New Alphabet School #21 - Practices of Knowledge Production in Art, Activism and Collective Research*.

Vanessa Lemm is Pro Vice-Chancellor and Executive Dean for the Faculty of Liberal Arts and Science at the University of Greenwich, London. She is an Honorary Professorial Fellow in the Faculty of Arts at the University of Melbourne. She is the author of *Nietzsche's Animal Philosophy: Culture, Politics, and the Animality of the Human Being* (Fordham University Press, 2009). She recently published *Homo Natura: Friedrich Nietzsche, Philosophical Anthropology and Biopolitics* (Edinburg University Press, 2020). Her research areas include contemporary continental philosophy, biopolitics, and environmental humanities. She is the editor of "Nietzsche-Studien" and associated book series, the two premier publication venues shaping the field of Nietzsche studies worldwide.

Federico Luisetti is Associate Professor of Italian Studies and the Environmental Humanities at the University of St. Gallen. Luisetti is the author of books and essays on critical theory, cultural history, and political ecology, including *Non-human Subjects. An Ecology of Earth Beings* (Cambridge University Press 2023), *Essere pietra. Ecologia di un mondo minerale* (Wetlands 2023), and *The Anomie of the Earth: Philosophy, Politics, and Autonomy in Europe and the Americas* (with John Pickles and Wilson Kaiser, eds., Duke University Press 2015). He coordinates the collaborative research network in political ecology *Unruly Natures* (<https://unrulyatures.ch/>).

Jörg Metelmann is an Associate Professor of Culture and Media Studies at the School of Humanities and Social Sciences at the University of St. Gallen (HSG). He has (co-)written and (co-)edited more than 20 books on various aspects of the cultural dynamics of modernity, with particular interest in narrativity, visuality, identity and social practices. His recent research focuses on transformation processes in Western societies. Publications among others: *Melodrama after the Tears. New Perspectives on the Politics of Victimhood* (co-edited with Scott Loren), Amsterdam 2016; *Imagineering* (co-edited with Harald Welzer), Frankfurt 2020.

Sofia Näsström is Professor at the Department of Government, Uppsala University, Sweden. She is the author of two recent books on democracy: *The Spirit of Democracy: Corruption, Disintegration, Renewal* (Oxford University Press 2021), and *Democracy: Ten Questions for our Time* (Historiska Media 2021, here in English translation). Näsström has been leading the research project "The Social Model of Democratic Self-Defence" funded by the Marianne & Marcus Wallenberg Foundation 2019-2022, and has received awards by The Swedish Collegium for Advanced Study (SCAS) and The Bank of Sweden Tercentenary Foundation to complete the current book project on Democracy and the Social Question.

Ramon Quellmalz studied philosophy, economics, literary and cultural studies in Munich and St. Gallen and is currently furthering his studies of philosophy at Freie Universität Berlin, where he also works as a Student Research Assistant at the Cluster of Excellence "Temporal Communities: Doing Literature in a Global Perspective". He is currently doing research in the intersection of affect theory and political philosophy, being particularly influenced by French postwar philosophy. Beside this academic interest, he is a passionate reader of hellenistic religious texts as well as medieval and early modern mysticism. He is currently living in Berlin.

Liesbeth Schoonheim is Postdoctoral researcher at the Humboldt Universität zu Berlin. She obtained her PhD from KU Leuven with a dissertation entitled "The Limits of Tragedy. Arendt's Philosophy of Remembrance". Therein, she offers an Arendtian account of self-understanding – speaking thereby directly to contemporary debates on subjectivity and agency. She has been a visiting researcher at Brighton University (CAPPE), DePaul University (Dept. Philosophy), Oxford (Dept. Politics and IR), and Humboldt-Universität (Sozialwissenschaften). Her interests cover themes at the intersection of political theory, social theory and feminism. She has published on questions regarding resistance, political violence, historiography and literature, and corporeality in, among others, *Foucault Studies*, *History of European Ideas*, *Philosophy Today* etc.

Johannes Schulz is Senior Researcher and Lecturer at the Politics Department in Lucerne and postdoctoral researcher in a SNSF project on "Peripheral Resentment". He currently works on resentment and related affective states as drivers of grievance politics. He completed a dissertation on the

normative connection between social inequality and the politics of memory in 2020, under the supervision of Prof. Rainer Forst (Frankfurt) and Prof. Lea Ypi (LSE). The dissertation (now a book manuscript) looks at the ways in which commemorative practices and symbols, which have recently come under attack in the USA, the UK or South Africa, may reproduce social inequality. It also shows how a process of working through the past and reshaping the commemorative landscape may help overcome social inequality. He holds an MPhil in Politics: Political Theory from the University of Oxford (Nuffield College) and was a visiting student research collaborator at the University Center for Human Values in Princeton during his doctoral studies.

Sergej Seitz studied Philosophy and German Philology at the Universities of Vienna and Paris VIII (Vincennes/Saint-Denis). After working as scientific assistant at the Department of Philosophy at the University of Vienna and assistant professor for practical philosophy at the University of Innsbruck, he is since since October 2022 post-doctoral researcher in the ERC project "Prefiguring Democratic Futures. Cultural and Theoretical Responses to the Crisis of Political Imagination (principal investigator: Oliver Marchart). There, he leads the subproject "Theory. Conceptualizing Democratic Imagination" elaborating a theory of the democratic imaginary and developing a theoretical account of counter-institutions as spaces for political and democratic imagination. Sergej Seitz is Editor at the journal *Genealogy+Critique* and founding member of the *Critical Theories Network* (among others). His research focus is on Political and Social Philosophy, Philosophy of Language, Theories of Radical Democracy, Discourses of Alterity, Theories of Linguistic Violence.

Thomas Telios is Lecturer at the Chair for Philosophy at the University St. Gallen. He has studied Law, Music Performance, Political Theory and Philosophy in Athens, Düsseldorf, and Frankfurt/Main. His research interests include Marxism, Critical Theory (Frankfurt School), postwar French philosophy (poststructuralism and deconstruction), Queer Feminism, New Materialisms, Theories of Common Sense and Philosophy of Subjectivity. His first monograph *Das Subjekt als Gemeinwesen. Zur Konstitution kollektiver Handlungsfähigkeit* appeared in 2021 (Baden-Baden: Nomos). Recent publications include: "Karen Barad and the Unresolved Challenge of Collectivity: A Case for New Materialisms." *Technophany, A Journal for Philosophy and Technology*, vol. 2, no. 1 (2023): 1-21; "Shrapnels: Jacques Derrida's *Theory and Practice*. Towards an Enigmatic Materialism of Hope."

Symposium. *Canadian Journal for Continental Philosophy*, vol. 27, no. 1 (2023): 77-95; "From Common Sense to Collective Practices: A Social Ontological Commentary on Gramsci's Concept of Common Sense." *Dialectical Anthropology*, 46.4 (2022): 1-9.

Mathijs van de Sande is Assistant Professor of political philosophy at Radboud University Nijmegen, the Netherlands. His main research interests are radical democracy, political representation, and the democratic role and relevance of protest. He draws from a variety of theoretical sources as well as political practices (such as anarchism, feminism, (post-)Marxism, and social movement studies). His book *Prefigurative Democracy: Protest, Social Movements and the Political Institution of Society* (Edinburgh University Press, 2023) gives an account of how contemporary protest movements seek to 'prefigure' the political and societal change that they seek to establish, within their own practices and organisational structure. Since 2021 Van de Sande has been working on a new research project (funded by the *Gerda Henkel Stiftung*) on 'communalism' and the political afterlives of the Paris Commune of 1871.

Sjoerd van Tuinen is Associate Professor of Philosophy at Erasmus University Rotterdam. His most recent monograph, *The Dialectic of Resentment: Pedagogy of a Concept* (Routledge, 2023, open access), offers - starting from novel readings of Nietzsche and Améry - a comprehensive critique of academic, literary, and public discourses on resentment (and its cognate 'resentment'), delimiting and assessing them according to their polemical consistencies and ideological performances. It also proposes a mode of addressing resentment in which critique and polemics no longer set the tone: care.



WORKSHOP RESENTMENT & UTOPIA

Venues - Itineraries

Accommodation:

Hotel Vadian (Gallusstr. 36, 9000, St. Gallen)

info@hotel-vadian.com

(Land) +41 (0) 71 228 18 78 / (Cell) +41 77 261 02 26

Conference Venues:

Thursday, October 19: "LOUNGE" (R. 11-2042, 2nd floor), THE SQUARE, (Guisanstr. 20, 9010, St. Gallen).

On foot: ca. 15 min walk up the hill from the hotel. /

By public transport: Go to the train station and take bus Nr. 9 (direction Schuppis Nord) from bus platform J to "Uni/Gatterstrasse". The Square is a 2 min walk away after the main university building. For the bus you will need a short-distance ticket (Kurzstrecke).

Friday, October 20: The Faculty Building for Social Sciences (R. 52-5120, 5th floor), (Müller-Friedbergstr. 6/8, 9000, St. Gallen).

This is best reached **on foot** (ca. 10 min) through the old city centre.

Dinner:

Thursday, October 19: *Militärkantine* (Kreuzbleichweg 2, 9000, St. Gallen).

Friday, October 20: *L'Atelier* (Linsenbühlstr. 25, 9000, St. Gallen).