

WESTERN SYDNEY  
UNIVERSITY



**AUSTRALASIAN SOCIETY FOR  
CONTINENTAL PHILOSOPHY  
ANNUAL CONFERENCE 2018**

## ACKNOWLEDGMENT OF COUNTRY

Western Sydney University would like to acknowledge the Burramattagal people of the Darug tribe, who are the traditional custodians of the land on which Western Sydney University at Parramatta stands. We respectfully acknowledge the Burramattagal people's Ancestors and Elders, past and present and acknowledge their 60,000 year unceded occupation of these lands.

## WELCOME

The Conference Organising Committee for 2018 extends a warm welcome to all our international and Australian participants, and all others associated with the conference. The ASCP conference is this year hosted by Western Sydney University, at our new Parramatta City campus. The event has been planned and developed across this year by members of the Philosophy Research Initiative.

## CONFERENCE ORGANIZING COMMITTEE

- Associate Professor Diego Bubbio
- Associate Professor Mark Kelly
- Dr Alex Ling
- Jacinta Sassine  
(student representative)
- Professor Dennis Schmidt
- Dr Jason Tuckwell  
(conference coordinator)
- Associate Professor Dimitris Vardoulakis  
(chair of organizing committee)

## THANKS TO

- Professor Peter Hutchings, Dean of the School of Humanities and Communication Arts
- Jacinta Sassine and the student volunteers
- Hannah Stark, Timothy Laurie and student volunteers who organized the PG event
- Panel organisers: Dr Suzi Adams and Dr Jeremy Smith; Professor Thomas M. Besch; Professor Francesco Borghesi; Dr Sean Bowden; Associate Professor Diego Bubbio; Dr Millicent Churcher; Dr Richard Colledge; Dr Ingo Farin; Associate Professor Chris Fleming; Dr John Hadley; Professor Vanessa Lemm; Professor Li Zhi; Associate Professor David Macarthur; Associate Professor Sally Macarthur; Dr Jennifer Mensch; Professor Nick Mansfield; Dr Talia Morag; Associate Professor Eric S. Nelson; Professor Ping He; Dr Rebecca Hill; Associate Professor Janice Richardson and Dr Jon Rubin; Dr Marilyn Stendera; Dr Omid Tofighian; Professor Miguel Vatter and Dr Nicholas Heron; Dr Allison Weir; Dr Magdalena Zolkos.

### Cover image

Helen Johnson, Loose knots I (*Victorian renovation*), 2015  
Image courtesy the artist and Château Shatto, Los Angeles  
Photo credit: Elon Schoenholz

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DATE	TIME	DETAILS
<b>POSTGRADUATE SEMINARS</b>		
<b>Tuesday 20 November</b>	<b>10.00 – 16.30</b>	Level 9, 1 PSQ Parramatta City campus
<b>CONFERENCE OPENING</b>		
<b>Tuesday 20 November</b>	<b>17.00 – 21.30</b>	Level 9, 1 PSQ Parramatta City campus Welcome by WSU and <b>Professor Dennis Schmidt</b> , Chair of Philosophy at Western Sydney University. Keynote address by <b>Professor Peg Birmingham</b> . Reception co-hosted by Western Sydney University and the ASCP: Join us for a drink to open the conference on the balcony of 1 PSQ with views of Sydney City.
<b>CONFERENCE DINNER</b>		
<b>Wednesday 21 November</b>	<b>20.30 – 22.30</b>	<b>Sahra By The River</b> 2/76 Phillip Street, Parramatta NSW 2150 The conference dinner is a middle-eastern feast at the renowned <b>Sahra By The River</b> restaurant in Parramatta city.
<b>ASCP ANNUAL GENERAL MEETING</b>		
<b>Thursday 22 November</b>	<b>13.15 – 14.00</b>	Level 2, 01.2.26(LS)

## HOST

Western Sydney University

The 2018 ASCP annual conference is hosted by Western Sydney University on its Parramatta City campus, and organized by staff in the School of Humanities and Communication Arts.

## THE SCHOOL OF HUMANITIES AND COMMUNICATION ARTS

The School offers both undergraduate and postgraduate programs, including research programs, in the following broad disciplinary fields: arts, communication, convergent media, design (visual communication), humanities, interpreting and translation, languages, music, and creative music therapy. Innovative subjects focus on contemporary debates, perspectives, methods and technologies. To support these disciplines, the School manages a broad technical infrastructure.

# Philosophy Research Initiative



The Philosophy Research Initiative at Western Sydney University has worked to position itself as at the core of the university and to represent the best of Western Sydney University. We do this by emphasizing our commitment to our students, to our research efforts which define the cutting edge of philosophical questioning in our time, and in our projects which have been designed to foster international relations and to connect our students, our research, and our university to ever larger worlds.

We are a diverse group of philosophers who have come from various traditions and cultures, but our firm commitment to the tradition of Continental Philosophy is clear and strong. This is especially evident in our MA in Continental Philosophy program which has rapidly become one of the premier places for students to work in that tradition and now attracts students internationally ([westernsydney.edu.au/philosophyMA](http://westernsydney.edu.au/philosophyMA)).

Our efforts to promote work in the Continental tradition has led to the foundation of our College of Fellows, composed of a distinguished group of philosophers from North America and Asia, and it has led to the launch of a new journal, *The Australian Journal of Continental Philosophy*, which will be published both in print and on-line, and will begin in 2019.

These initiatives along with on-going projects and collaborations such as the “Thinking Out Loud” lectures, our Seminar Lecture Series, and Encountering the Author Panels along with our partnership with Wuhan University are just some of the ways in which we have tried to contribute to the presence of philosophy in Australia and the world.

**PROFESSOR DENNIS SCHMIDT**

Head of the Philosophy Research Initiative at WSU

## College of Fellows

The College of Fellows is our most diversified and far reaching way of building international partnerships both with individual colleagues and with institutions. The fourteen Fellows, who represent eleven universities in three countries and five nationalities, have formal appointments at Western Sydney University and have come to see themselves as collaborators, colleagues, and ambassadors for us around the world.

They have worked with our students and provided guidance for study abroad, they have engaged with us on grant projects and on exchanges, and they have helped us recruit students into our MA program. From every point of view – intellectually, institutionally, professionally, and personally – this initiative has been deeply rewarding and a real success. We are proud that so many of our Fellows are contributing to this meeting of the ASCP.



# Conference Information

## VENUE

Western Sydney University,  
Parramatta City campus,  
169 Macquarie Street, Parramatta

Conference sessions are held on Levels 2, 3  
and 4 and keynotes presentations on Level 9.

Concierge and Campus Safety and  
Security are located on the Ground  
floor or by telephone on **9685 8111**.

During the conference, the registration/  
information desk will operate from  
9.00 to 16.00 in the foyer area, Level 2.

Please wear your registration (name)  
badges throughout the conference.

## BOOKSTALLS

A number of books stalls will operate in the  
Registration foyer on Level 2, with trade  
stalls from Bloomsbury and Picador and a  
general selection of ASCP member's titles.

Purchases will be available by electronic  
transaction only.

## TRAVEL TO WSU

The Parramatta City campus is centrally  
located in the Parramatta CBD, 2 minutes  
walk from Parramatta train station. Travel time  
between Central station and Parramatta takes  
30 mins and trains leave every 10-15 minutes  
from Platforms 2 and 18 (subject to variation).

## PARKING

Parking is available in commercial lots and  
on the street around the campus. Costs are  
variable, and most of the on-street parking  
is metered. Please see the campus map for  
more details.

## CATERING

Welcome tea/coffee, morning/afternoon  
tea will be provided in the Level 2 foyer  
area through the conference as part of  
your package.

The central location of the campus in the  
Parramatta CBD offers a very wide range of  
food options for lunch during the conference.

The Parramatta City campus ground floor  
hosts food and beverage outlets including  
Chambers Fine Coffee, Piccolo Me and  
Soul Origin.

There is also a wide variety of food outlets  
in the Parramatta CBD a short walk from the  
campus. Restaurants (Husk & Vine, Lee Chef  
Restaurant, Temasek, In the Mood for Thai)  
sushi bars (Mikazuki, Sushi Sushi), cafes,  
sandwich outlets and many cheap eat options.

# Parramatta City campus map



# Keynotes



## PROFESSOR PEG BIRMINGHAM

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### **Democracy, Populism, and Superfluity: Lessons from Arendt's *Origins of Totalitarianism***

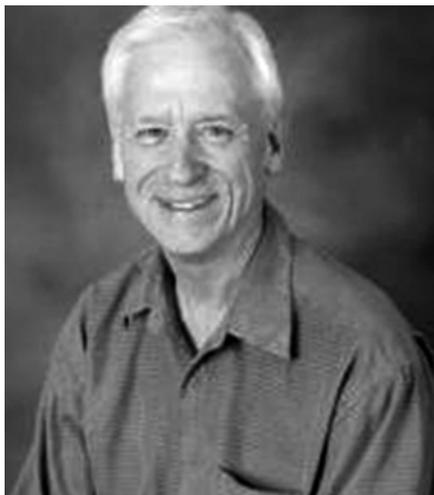
**Responding to the global rise of populism, a small cottage industry of publications has emerged warning of populism's threat to liberal democracy. Conspicuously absent in the discussion is any critique of democracy itself, whose principles are largely viewed as irreproachable and in need of wholesale rescue from the populist onslaught.**

Significantly, this lack of critique of democracy in the recent work on populism goes hand in hand with the largely celebratory mood of democracy among political theorists over the same period that has seen the rise of populism. Jan-Werner Müller in his critique of populism as anti-democratic explicitly cites Claude Lefort's theory of democracy as characterized by an empty place of power that can never be filled in and must be subject to never-ending contest and struggle. Similarly, Jacques Rancière argues that democracy must be understood as the insurrectional "part that has no part," against what he names the "police," that is, institutional orderings of varying kinds. Wendy Brown laments neoliberalism as converting the democratic project into an economic one and calls for a reclaiming of the demos. Even as astute a critic as Nancy Fraser describes the contemporary economic-political situation as marked by a "hollowing out of democracy" and precipitating a crisis of "de-democratization."

My lecture will first examine the case recent literature on populism makes for cordoning off democracy from its far-right populist threat, briefly taking up the ways in which contemporary democratic theorists, specifically Claude Lefort and Jacques Rancière, provide support for this separation. I then turn to Hannah Arendt's *Origins of Totalitarianism* and the lessons that can be drawn from it in judging whether preventing a return to fascism will be accomplished by rescuing democracy from the threat of populism. As is well-known, Arendt was neither a liberal nor an unconditional celebrant of democracy. For her, liberal democracy, inseparable from the birth of the nation-state, contained from its inception preparatory elements that would be realized by imperialism and crystallize into the event of totalitarianism. To ignore these *democratic* elements, she argues, is to misidentify the real threat of a return to fascism, namely, the production of superfluity which she names "radical evil," a production that for her began long before it crystallized in the death camps and continues unabated today. In conclusion, through the lens of Arendt's lessons on the democratic elements at work in the production of superfluity, I will consider whether and how a "democratizing of democracy" (Balibar's felicitous phrase) is possible.

Peg Birmingham is Professor of Philosophy at DePaul University. She is the author of *Hannah Arendt and Human Rights: The Predicament of Common Responsibility* (Indian UP, 2006), co-editor (with Philippe van Haute), *Dissensus Communis: Between Ethics and Politics* (Koros, 1996) and co-editor (with Anna Yeatman), *Aporia of Rights: Citizenship in an Era of Human Rights* (Bloomsbury, 2014). She is the editor of *Philosophy Today*.

## Keynotes



### **WALTER BROGAN**

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#### **The Human Being and the Animal: Reconsidering Agamben's Critique of Heidegger**

**My aim is to follow Giorgio Agamben's thesis that, despite Heidegger's insistence on the profound division between humans and animals, underlying his argument lies a close proximity. In uncovering this proximity, Agamben discovers in Heidegger's account a more primordial, non-appropriative relationship, a relation that is, at the same time, a non-relation. Agamben views this relation/non-relation to be the deepest form of intimacy.**

Walter Brogan is professor of philosophy at Villanova University. He has published extensively in contemporary European philosophy and ancient Greek philosophy, including the book *Heidegger and Aristotle: The Twofoldness of Being* (SUNY, 2005). He has co-edited *American Continental Philosophy: A Reader* (Indiana UP, 2000) and he has co-translated Martin Heidegger's *Aristotle's Metaphysics IX, 1-3: On the Essence and Actuality of Force* (Indiana UP, 1994). He is the former director of SPEP and member of the executive committee of the APA Eastern Division. He is the co-founder of the Ancient Philosophy Society in the United States.



## **JAMES RISSE**

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### **Agamben's Hermeneutics**

**Agamben's philosophical project has been described by one leading interpreter of Agamben as a "revolutionary hermeneutics." In this paper I want to explore just how Agamben's project relates to hermeneutics, especially Gadamer's hermeneutics, in view of his critical comments on hermeneutics. These comments focus on two related issues: the hermeneutic circle and the fundamental presupposition of language.**

James Risser is Professor of Philosophy at Seattle University. While at Seattle University he held the Pigott-McCone Chair in the Humanities from 1991-1994, and in 2016 he was the scholar-in-residence scholar/visiting research professor in the Silverman Phenomenology Center at Duquesne University. Risser is a former Executive Co-Director of the Society for Phenomenology and Existential Philosophy (SPEP) and a frequent co-organizer of the International Hermeneutics Symposium (Heidelberg/Freiburg). He is a member of several editorial boards, including *Studies in Continental Thought* with Indiana University Press, and is the Co-Editor of the journal *Research in Phenomenology*. His research is in the area of aesthetics and 19th-20th continental philosophy. He is the editor and author of several books, including his work on contemporary hermeneutic theory, *The Life of Understanding*.

## Special Plenary Panel



### **GENEVIEVE LLOYD**

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Genevieve Lloyd is an Emeritus Professor of Philosophy at the University of New South Wales, a fellow of the Australian Academy of Humanities, and a graduate of the Universities of Sydney and Oxford.

Her main research areas have been in history of philosophy (especially of the seventeenth and eighteenth centuries); the relations between philosophy and literature; and feminist philosophy. She is author of: *The Man of Reason: 'Male' and 'Female' in Western Philosophy* (Methuen and University of Minnesota Press, 1984) (2nd edn Routledge, 1993); *Being in Time: Selves and Narrators in Philosophy and Literature* (Routledge, 1993); *Part of Nature: Self Knowledge in Spinoza's Ethics* (Cornell University Press, 1994); *Spinoza and the Ethics* (Routledge, 1996) *Collective Imaginings: Spinoza, Past and Present* (with Moira Gatens) (Routledge, 1999); *Providence Lost* (Harvard University Press, 2008); *Enlightenment Shadows* (Oxford University Press, 2013). She has edited the collections: *Spinoza: Critical Assessments* (4 vols) (Routledge, 2001), and *Feminism and History of Philosophy* (Oxford University Press, 2002). Her latest book is *Reclaiming Wonder: After the Sublime* (Edinburgh University Press, 2018.)

### **SPEAKERS**

#### **PAUL CRITTENDEN**

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Paul Crittenden is Emeritus Professor of Philosophy at the University of Sydney. He writes mainly on topics in ethics and philosophy of mind in Greek and modern European philosophy. Publications include *Sartre in Search of an Ethics* (2009) and *Reason, Will and Emotion* (2013).

#### **ROBIN FERRELL**

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Robyn Ferrell is currently Adjunct Professor in the Centre for Law, Art and Humanities at the ANU, and a Research Associate at the University of Sydney and the University of Technology Sydney. She has written several books of philosophy and creative writing; her most recent, *Sacred Exchanges: Images in Global Context*, on Aboriginal acrylic painting, was published by Columbia University Press in 2012. Her 2004 book of creative nonfiction *The Real Desire* was shortlisted for the NSW Premier's Award. She regularly publishes reviews and essays on visual art and creative writing, and has extensive experience as an academic teacher and researcher.

#### **CATRIONA MACKENZIE**

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Catriona MacKenzie is Professor of Philosophy and Associate Dean (Research) in the Faculty of Arts at Macquarie University, Sydney. She has published widely in moral psychology, ethics, applied ethics, and feminist philosophy. Her co-edited volumes include *Social Dimensions of Moral Responsibility* (OUP 2018), *Vulnerability: New Essays in Ethics and Feminist Philosophy* (OUP, 2014), *Practical Identity and Narrative Agency* (Routledge 2008), and *Relational Autonomy: Feminist Perspectives on Autonomy, Agency, and the Social Self* (OUP, 2000). She is currently working on a collaborative law/philosophy project on procedural justice.

# Program Schedule

TIME	POSTGRAD SEMINAR – TUESDAY 20 NOVEMBER
10.00am – 10.30am	<b>Registration/Morning Tea</b>
10.30am – 12.00pm	<b>Applying for ARC grants</b> Speakers: Miriam Bankovsky and Joanne Faulkner. <i>Chair – Hannah Stark</i>
12.00pm – 1.00pm	<b>Lunch</b>
1.00pm – 2.30pm	<b>Publishing as a Postgraduate and Early Career Researcher</b> Speakers: Sigi Jöttkandt and Timothy Laurie. <i>Chair – Hannah Stark</i>
2.30pm – 3.00pm	<b>Afternoon Tea</b>
3.00pm – 4.30pm	<b>The University as a Site of Struggle and Change</b> Panel discussion organised by Briohny Walker, Jacinta Sassine and Anisha Sankar
5.00pm – 6.30pm	<b>Keynote</b> Introduction: Dennis Schmidt Peg Birmingham – <b>Democracy, Populism, and Superfluity: Lessons from Arendt's Origins of Totalitarianism</b>
7.00pm – 9.30pm	<b>Opening reception</b> A cocktail reception hosted by the ASCP and WSU. Please join us for a drink and canape on the Level 9 balcony.

TIME	ASCP DAY 1 – WEDNESDAY 21 NOVEMBER	ASCP DAY 2 – THURSDAY 22 NOVEMBER
9.00am – 9.30am	<b>Registration</b>	<b>Registration</b>
9.30am – 11.00am	<b>Morning Session 1(A)</b>	<b>Morning Session 1(E)</b>
11.00am – 11.30am	<b>Break</b>	<b>Break</b>
11.30am – 1.00pm	<b>Morning Session 2(B)</b>	<b>Morning Session 2(F)</b>
1.00pm – 2.30pm	<b>Lunch</b>	<b>Lunch</b>
2.30pm – 4.00pm	<b>Afternoon Session 1(C)</b>	<b>Afternoon Session 1(G)</b>
4.00pm – 4.30pm	<b>Break</b>	<b>Break</b>
4.30pm – 6.00pm	<b>Afternoon Session 2(D)</b>	<b>Afternoon Session 2(H)</b>
6.00pm – 6.30pm	<b>Break</b>	<b>Break</b>
6.30pm – 8.00pm	<b>Keynote</b> Walter Brogan	<b>Plenary</b> Genevieve Lloyd
8.30pm – 10.30pm	<b>Conference Dinner</b>	

TIME	ASCP DAY 3 – FRIDAY 23 NOVEMBER
9.00am – 9.30am	<b>Registration</b>
9.30am – 11.00am	<b>Morning Session 1(I)</b>
11.00am – 11.30am	<b>Break</b>
11.30am – 1.00pm	<b>Morning Session 2(J)</b>
1.00pm – 2.00pm	<b>Lunch</b>
2.00pm – 3.30pm	<b>Afternoon Session 1(K)</b>
3.30pm – 4.00pm	<b>Break</b>
4.00pm – 5.30pm	<b>Keynote</b> James Risser

# ASCP Day 1

## Wednesday 21 November

TIME		LEVEL 2		
		ROOM 01.2.36(LS)	ROOM 01.2.59 (LS)	ROOM 01.2.71 (LS)
		STREAM 1	STREAM 2	STREAM 3
9.00am – 9.30am	<b>REGISTRATION</b>			
9.30am – 11.00am	Morning Session 1(A)	<b>Spinoza 1:</b> <i>Chair – Janice Richardson</i> Tristan Bradshaw <b>Utility’s Politics in Aristotle and Spinoza</b> Jon Rubin <b>Is Spinoza’s third kind of knowledge useless?</b>	<i>Chair – Andrew Lac</i> Erik Kuravsky <b>On the various senses of transcendence in Heidegger</b> Anoop George <b>Modern Sense of the Sacred: Heidegger and Taylor in Dialogue</b> Tadahiro Oota <b>On the Role of Thing in itself in Schopenhauer’s Philosophy</b>	<b>Mimetic Theory and Star Wars:</b> <i>Chair – Chris Fleming</i> Diego Bubbio <b>A Sacrificial Crisis Not Far Away: Star Wars as a Genuinely Modern Mythology</b> John McDowell <b>Violent Desire: Abrams’ Star Wars</b>
11.00am – 11.30am	<b>MORNING TEA</b>			
11.30am – 1.00pm	Morning Session 1(B)	<b>Spinoza 2:</b> <i>Chair – Jon Rubin</i> Janice Richardson <b>Spinoza’s Ethics and Techniques of Power: A Feminist Perspective</b> Dimitris Vardoulakis <b>Spinoza, legality, Adam, the Fall</b>	<b>Renaissance philosophy:</b> <i>Chair – Valery Rees</i> Haig Patapan <b>Machiavellian Flattery</b> Anna Corrias <b>Marsilio Ficino in Search of Aristotle</b> Francesco Borghesi <b>Pico della Mirandola, Concord and Dignity</b>	<b>Book Panel: Paolo Diego Bubbio, ‘Intellectual Sacrifice and Other Mimetic Paradoxes’ (MSU Press: 2018)</b> <i>Chair – John McDowell</i> Speakers: Chris Fleming, John O’Carroll Respondent: Diego Bubbio
1.00pm – 2.30pm	<b>LUNCH</b>			
2.30pm – 4.00pm	Afternoon Session 1(C)	<b>German Philosophy of Nature:</b> <i>Chair – Jennifer Mensch</i> Dalia Nassar <b>Goethe’s Philosophy of Nature: Conditions rather than Causes</b> Kristi Sweet <b>Kant’s Natural Cosmology in the Critique of Judgment</b> Jennifer Mensch <b>Form and Force: Kant and Goethe on the Organisation of Life</b>	<i>Chair – Anoop George</i> Pierre-Jean Renaudie <b>The Excess of Meaning: Phenomenology and the Limits of Sense</b> Fifi Wong <b>Reapproaching the issue of Heideggerian world disclosure</b> Bernardo Aibinder <b>The Logic of “Life”:</b> Modes of Beings, Substance Templates and Kinds of Generality	<b>Political and Economic Theology 1:</b> <i>Chair – Nick Heron</i> Daniel McLoughlin <b>Between Foucault and Debord: Giorgio Agamben on the Governmental Machine</b> Alison Ross <b>What is Walter Benjamin’s idea of communist society?</b>
4.00pm – 4.30pm	<b>AFTERNOON TEA</b>			
4.30pm – 6.00pm	Afternoon Session 1(C)	<i>Chair – Tristan Bradshaw</i> Jeremy Kane <b>The Significance of the Concept of Essence in Spinoza’s Epistemology</b> Philip Martin <b>Affect in Motion: The Dynamics of Aesthetic Emotion in Spinoza and Abhinavagupta</b> Michael-Francis Polios <b>Spinoza and the Limits of Reason</b>	<i>Chair – Kristi Sweet</i> Chris van Rompaey <b>In Pursuit of Beauty: Baumgarten, Winckelmann and the Founding of Art History</b> Toshiro Osawa <b>Why Conscience Can Be Mistaken: Baumgarten contra Kant</b>	<b>Political and Economic Theology 2:</b> <i>Chair – Alison Ross</i> Ryan Walter <b>Smith’s Invisible Hand: Providence in Text and Context</b> Nicholas Heron <b>World History as Last Judgment: A Reception History</b> Miguel Vatter <b>‘Only a god can resist a god.’ Goethe’s Frank Speech to Napoleon. On Gnosticism and Political Theology</b>
6.00pm – 6.30pm	<b>BREAK: LEVEL 9</b>			
6.30pm – 8.00pm	Keynote: Walter Brogan Conference Opening: Richard Colledge <b>The Human Being and the Animal: Reconsidering Agamben’s Critique of Heidegger.</b> <i>Chair – Jennifer Mensch</i>			

LEVEL 3				LEVEL 4	
ROOM 01.3.29 (LS)	ROOM 01.3.39 (LS)	ROOM 01.3.69 (LS)	ROOM 01.3.82 (LS)	ROOM 01.4.23 (LS)	
STREAM 4	STREAM 5	STREAM 6	STREAM 7	STREAM 8	
<p><b>Social Imaginaries 1:</b> <i>Chair – Moira Gatens</i></p> <p>Suzi Adams <b>Castoriadis and Taylor on Social Imaginaries</b></p> <p>Natalie Doyle <b>The debate between Alain Badiou and Marcel Gauchet: structural autonomy and contemporary capitalism</b></p>	<p><b>Feminist and Queer Politics:</b> <i>Chair – Allison Weir</i></p> <p>Allison Weir <b>Decolonizing Feminist Critical Theory</b></p> <p>Louise Richardson-Self <b>‘She Looks Like a Dike’: On the Heterosexism of Online Misogyny</b></p> <p>Hannah Stark and Timothy Laurie <b>Deleuze, Transfeminism and Feminist Politics</b></p>	<p><b>Trauma and Affect 1:</b> <i>Chair – Joanne Faulkner</i></p> <p>Marguerite La Caze <b>Trauma and resistance in Pablo Larrain’s No (2012)</b></p> <p>Robert Sinnerbrink <b>The Act of Witnessing: Cinematic Ethics in The Look of Silence</b></p>	<p><i>Chair – Luke Fischer</i></p> <p>Norma Lam-Saw <b>Bartleby at the Margins: Weak Refusals</b></p> <p>Harry Fairless <b>Processual Materiality in Philip K. Dick’s Ubik</b></p> <p>Nanda Jarosz <b>Kant’s Literary Sublime</b></p>	<p><b>Contemporary Problems in Deleuze Scholarship:</b> <i>Chair – Sean Bowden</i></p> <p>Sean Bowden <b>‘Becoming-equal to the act’: the temporality of action and agential responsibility</b></p> <p>Tim Flanagan <b>The Distance Between Immanence and Emanation</b></p> <p>Jon Roffe <b>Anti-production: brief genealogy of a concept from Anti-Oedipus</b></p>	
<p><b>Social Imaginaries 2:</b> <i>Chair – Suzi Adams</i></p> <p>Jeremy Smith <b>Political Imaginaries and Nationalist Traditions in the Americas</b></p> <p>Craig Browne <b>The Problem of Hierarchy and the Modern Political Imaginary</b></p>	<p><b>Queer Nature:</b> <i>Chair – Rebecca Hill</i></p> <p>Rebecca Hill <b>The Queer Tendencies of Sexual Difference</b></p> <p>Luara Karlson-Carp <b>Limits of Nature, Limits of Gender: Performing Sexual Difference in the Time of the Anthropocene</b></p> <p>Yannik Thiem <b>Weaponizing Queerness: The Unbearable Whiteness of Life After Performativity</b></p>	<p><b>Trauma and Affect 2:</b> <i>Chair – Marguerite La Caze</i></p> <p>Peter Banki <b>Re-imagining Reconciliation with Jankélévitch and Aboriginal Thought</b></p> <p>Joanne Faulkner <b>Remembering Oblivia: Collective Trauma and the Wounded Aboriginal Child’ in Alexis Wright’s The Swan Book</b></p>	<p><i>Chair – Harry Fairless</i></p> <p>Robin Rodd <b>Emergency Art, Memory Museums and the Banality of Evil</b></p> <p>Valeri Codesido <b>The Iconic Structure of Postmodernism in the Australian Films from the Seventies</b></p> <p>Scott Robinson <b>The irony of abstraction in Gordon Bennett’s Number series: Post-colonial Politics, Art and Philosophy in Australia</b></p>	<p><b>Book Panel: Michael J Bennett, Deleuze and Ancient Greek Physics:</b> <b>The Image of Nature</b></p> <p><i>Chair – Sally Macarthur</i></p> <p>Panel: Jon Roffe, Sean Bowden (Deakin), and Paul Alberts (Western Sydney). Respondant: Michael Bennett</p>	
<p><b>Round table: Dwelling, Sovereignty, Ethics: Heidegger, Derrida, Levinas and Climate Refugees</b></p> <p><i>Chair – Nicole Anderson</i></p> <p>Speakers: Nick Mansfield and Elaine Kelly</p>	<p><b>E&amp;D plenary panel: Mentoring women for professional success in Continental Philosophy</b></p> <p><i>Chair – Simone Bignall</i></p> <p>Speakers: Fiona Jenkins, Joanne Faulkner, Emily Hughes, Hannah Stark.</p>	<p><b>Trauma and Affect 3:</b> <i>Chair – Peter Banki</i></p> <p>Ahlam Mustafa <b>Living with Monsters: Literary Representations of Memory and Trauma in Radwa Ashours Works</b></p> <p>Neil Vallely <b>‘The Place was not a Place’: A Critical Phenomenology of Forced Displacement</b></p>	<p><i>Chair – Andrew Inkpin</i></p> <p>Peter Jin <b>The Aesthetic and Critiques of Weimar Democracy: The Counter and Complement to Carl Schmitt’s Political Myth</b></p> <p>Ian Andrews <b>Erlebnis: aesthetics, nihilism and the will to power</b></p> <p>Luke Fischer <b>Hölderlin’s Philosophical Poetics: From ‘Aesthetic Letters’ to the New Mythology</b></p>	<p><i>Chair – Paul Alberts</i></p> <p>Alain Guillemain <b>The link between frustration and ontology: a Deleuzian remedy</b></p> <p>Michael Hearn <b>Vulnerability: The Ethical Potential of The Blush and Embarrassment</b></p>	
<p><i>Chair – Mark Kelly</i></p> <p>Lachlan Ross <b>Simmel and Foucault on the bonds of modernity</b></p> <p>Christopher Davidson <b>Discipline and Punish and Educate: The Silent Production of ‘Autonomy’ in Kant According to Foucault</b></p>	<p><b>‘Just Sex?’: Affect, institutions, and sexual ethics:</b> <i>Chair – Timothy Laurie</i></p> <p>Anna Hush <b>Beyond ‘consent as contract’: Transforming sexual imaginaries in higher educational institutions</b></p> <p>Millicent Churcher <b>Reimagining Sexual Ethics: Consent, Self-regard, and Reciprocity: Part I</b></p> <p>Moira Gatens <b>Reimagining Sexual Ethics: Consent, Self-regard, and Reciprocity: Part II</b></p>	<p><b>Trauma and Affect 4:</b> <i>Chair – Katrina Jaworski</i></p> <p>Cindy Zeiher <b>The Jouissance of Unsayability</b></p> <p>Jeanne-Marie Viljoen <b>Ongoing violence and the ineffable: a closer look at ‘Waltz with Bashir’ (Folman and Polonsky 2009)</b></p>	<p><i>Chair – Ian Andrews</i></p> <p>Andrew Inkpin <b>Heideggerian Authenticity and the Narrative Self</b></p> <p>Krzysztof Ziarek <b>Heidegger’s Poetic Way of Thinking</b></p>	<p><i>Chair – Marilyn Stendera</i></p> <p>Joel Glazebrook <b>Analogical reasoning and political ontology</b></p> <p>Reto Oechslin <b>Rhenus Rhyax: Rehearsing The Fourth Algebras of Franz Brentano</b></p> <p>Zhaolu Lu <b>Has the Mind-Beyond-Brain Theory been born?</b></p>	

# ASCP Day 2

## Thursday 22 November

		LEVEL 2		
		ROOM 01.2.26(LS)	ROOM 01.2.36(LS)	ROOM 01.2.59 (LS)
TIME		STREAM 1	STREAM 2	STREAM 3
9.00am – 9.30am	<b>REGISTRATION</b>			
9.30am – 11.00am	Morning Session 1(E)	<b>Heidegger 1: Where are we with Heidegger's Question of Being?</b> <i>Chair – Ingo Farin</i> Ingo Farin <b>Reconstructing Heidegger's Question of Being</b> Martin Leckey <b>What are Heidegger's question(s) of being?</b>	<b>Hegel 1: Hegel and naturalism</b> <i>Chair – Carlos Lopez</i> Heikki Ikäheimo <b>Is Hegel a liberal naturalist?</b> Joshua O'Rourke <b>Naturalism, Normativity, and the Religious Dynamic of Hegelian Thought</b> Jean-Philippe Deranty <b>From recognition to interaction: towards an enlarged conception of autonomy</b>	<b>Contemporary Marxist Philosophy 1:</b> <i>Chair – Charles Barbour</i> Xinyan Wang <b>Moving towards a should-be community of shared future for mankind</b> Shifa Zhao <b>Karl Marx's Thoughts on Modernity</b>
11.00am – 11.30am	<b>MORNING TEA</b>			
11.30am – 1.00pm	Morning Session 1(F)	<b>Heidegger 2: Heidegger between Capobianco and Sheehan:</b> <i>Chair – Michael Mosely</i> Michael Mosely <b>Heidegger's Turn as the Question of the Belonging Together' of Dasein and Being</b> Marilyn Stendera <b>Re-framing Being: Manifestation, meaningfulness and the early Heidegger in dialogue</b>	<b>Hegel 2: Hegel and History</b> <i>Chair – Diego Bubbio</i> Simon Lumsden <b>Freedom and the Logic of Hegel's Philosophy of History</b> Paul Redding <b>Metaphysics and historical necessity in Hegel</b>	<b>Contemporary Marxist Philosophy 2:</b> <i>Chair – Meng Zhang</i> Charles Barbour <b>A People's Bible of Freedom': The Young Marx and the Constitutional Question</b> Zhi Li <b>The Scope and Expansion of the Area of Practice: On Aristotle and Marx</b>
1.00pm – 2.30pm	<b>ASCP AGM</b> 1.15pm – 2.30pm Level 2 Room 01.2.26(LS)	<b>LUNCH</b>		
2.30pm – 4.00pm	Afternoon Session 1(G)	<b>Heidegger 3: Heidegger on the Nothing</b> <i>Chair – Richard Colledge</i> Richard Colledge <b>The Nothing: Heidegger's Lethic Beyng</b> Emily Hughes <b>Re-thinking the Nothing: Heidegger in dialogue with the Kyoto School</b>	<i>Chair – Loughlin Gleeson</i> Lydia Moland <b>Hegel on Music and Feeling the Self</b> Elaine Miller <b>Hegel on Reflection and Reflective Judgement</b>	<b>Contemporary Marxist Philosophy 3:</b> <i>Chair – Shifa Zhao</i> Huan Zhao <b>Reflections on Dialectics and Metaphysics</b> Ting Kong <b>Marx's Ecological View of Nature</b> Yiwen Liu <b>How Does the "Original Sin" of Capitalism Justify Its Injustice: On Marx's Theory of Primitive Accumulation of Capital</b>
4.00pm – 4.30pm	<b>AFTERNOON TEA</b>			
4.30pm – 6.00pm	Afternoon Session 1(H)	<b>Thinking between Zhuangzi and Heidegger</b> <i>Chair – Eric S. Nelson</i> Eric S. Nelson <b>The Uses of Zhuangzi: Uselessness and Gelassenheit in Heidegger's "Evening Conversation" (1945)</b> David Chai <b>Heidegger, Zhuangzi and the Quest for Originary Thinking</b>	<i>Chair – Elaine Miller</i> Carlos Lopez <b>How to make room for Hegel's metaphysics</b> Loughlin Gleeson <b>Hegel's Critical Potential: Towards an Immanent Universalist Model of Evaluative Criticism</b>	<b>Marxian Philosophy and its tradition 1:</b> <i>Chair – Michael Hemmingsen</i> Ping He <b>On Adorno and Marx's Traditions of Critical Philosophy of History</b> Kairong Zhao <b>The Sinicization of Marxism and the Chinese Historical Mode</b>
6.00pm – 6.30pm	<b>BREAK: LEVEL 9</b>			
6.30pm – 8.00pm	<b>Special Plenary: Genevieve Lloyd</b> Speakers: Robyn Ferrell, Paul Crittenden, Catriona MacKenzie Respondent: Genevieve Lloyd <i>Chair – Dimitris Vardoulakis</i>			

LEVEL 3				
ROOM 01.2.71 (LS)	ROOM 01.2.26(LS)	ROOM 01.2.36(LS)	ROOM 01.2.59 (LS)	ROOM 01.2.26(LS)
STREAM 4	STREAM 5	STREAM 6	STREAM 7	STREAM 8
<p><i>Chair – Sameema Zahra</i> Kate Phelan <b>The Oppression Paradox</b> Ross Barham <b>Feminism Unbounded – Paradoxes of Oppression, Consciousness, and Sex</b> Abey Koshy <b>The Legacy of Nietzsche and Saussure in the Genesis of Contemporary Feminine Thought</b></p>	<p><b>Music and Philosophy 1:</b> <i>Chair – Sally Macarthur</i> Judith Lochhead <b>Music’s Vibratory Forces: shimmers, arabesques, repetitions, and aliens in Eliza Brown’s String Quartet #1</b> Brian Hulse <b>Sonorous Blocks, Individuating Milieus: The Spacetime(s) of Pauline Oliveros and Gilles Deleuze</b></p>	<p><b>Trauma and Affect 5:</b> <i>Chair – Simone Drichel</i> Katrina Jaworski <b>Standing on the Edge of the Abyss: Ethics of Vulnerability, Love and Forgiveness</b> Michael Richardson <b>Affective Witnessing, Mediatized Trauma and the Figure of the Drone</b></p>	<p><b>Book Panel: Christopher Peterson, <i>Monkey Trouble The Scandal of Posthumanism</i></b> <i>Chair – Lorraine Sim</i> Speakers: Chris Danta, Chris Fleming, Vicki Kirby Respondent: Chris Peterson</p>	<p><i>Chair – Minakshi Das</i> Benjamin Grieve-Johnson <b>Derrida’s Gift and the Framework of Technological Exchange</b> Aitor Jimenez <b>Toward a Political Philosophy of Big Data</b></p>
<p><i>Chair – Kate Phelan</i> Gabrielle Mardon <b>Exploring the Intersubjective Temporality of World Constitution in Husserlian Phenomenology</b> Chris Peers <b>The Phallocracy. A Reading of Luce Irigaray’s Essay “The Universal as Mediation”</b> Sameema Zahra <b>Violence and Subjectivity in The Second Sex</b></p>	<p><b>Music and Philosophy 2:</b> <i>Chair – Michelle Stead</i> Sally Macarthur <b>If we are habits, nothing but habits, is music a feminist failure?</b> Elizabeth Gould <b>To Drag Deleuze: A Queer Infinitive in/as Song Time</b></p>	<p><b>Trauma and Affect 6:</b> <i>Chair – Peter Banki</i> Simone Drichel <b>“a forgiveness that remakes the world”: Trauma, Vulnerability, and Forgiveness in the work of Levinas</b> Magdalena Zolkos <b>Poetics of Displacement, Politics of Undesirability: Reading together Jean Améry on the Jewish Exile and Behrouz Boochani on the Manus Detention</b></p>	<p><b>Book Panel: Matthias Fritsch, <i>Taking Turns with the Earth</i></b> <i>Chair – Ewa Ziarek</i> Speakers: Andrew Dunstall, Janna Thompson Respondent: Matthias Fritsch</p>	<p><i>Chair – Benjamin Grieve-Johnson</i> Andrew Brodzeli <b>Relational Accounts of Technicity and Infrastructure: Approaching a Simondonian-Marxist synthesis</b> Jason Tuckwell <b>Technē, agency and computation</b> Cat Moir <b>Utopian Ethics: Nature, Technology, and the Future in Bloch and Jonas</b></p>
<p><i>Chair – Gabrielle Mardon</i> Anya Daly <b>A Phenomenological Grounding of Feminist Ethics</b> Michelle Boulous Walker <b>Diotimer’s Laughter: What Can Philosophy Do?</b> Fiona Jenkins <b>Who-ever are histories for? Pluralization, border thinking and potential histories</b></p>	<p><b>Music and Philosophy 3:</b> <i>Chair – Brian Hulse</i> Michelle Stead <b>When Life Gives You Lemonade? The Biopolitics of Listening to the Visual Album in the Digital Age</b> Joseph Williams <b>The Unquiet Grave: History, Identity and Chaos in a Century of Traditional Music</b></p>	<p><b>Animals and Philosophy:</b> <i>Chair – Simon Lumsden</i> John Hadley <b>A degree of difference is still a difference: The semantic implications of Darwinism</b> Dinesh Wadiwel <b>The Courage to Hear? Animals, Foucault and Parrhêsia</b> Danielle Celermajer <b>Adam in the garden and Lear in the storm: The King amidst the animals</b></p>	<p><b>Psychoanalysis and Philosophy 1:</b> <i>Chair – Joanne Faulkner</i> Sigi Jottkandt <b>Angelic Names: Irigaray, Serres, Nabokov, Benjamin, Lispector, Lacan</b> Neville Symington <b>Paranoia and Persons</b></p>	<p><i>Chair – Aitor Jimenez</i> Minakshi Das <b>Virtualization and its Impact on the Lifeworld: A Study from a Husserlian Perspective</b> Alexander J. Gillett and William Hebblewhite <b>Every Step You Take We’ll Be Watching You: The Ramifications of Geographic Information Systems</b> Michael Grimshaw <b>A critical humanities of the digital? From critique to manifesto to?</b></p>
<p><i>Chair – Peg Birmingham</i> Ashley Woodward <b>“White Skin”: A Libidinal Economy of Race</b> Ewa Ziarek <b>Exception, Sovereignty, and Political Action: Arendt contra Schmitt and Agambe</b></p>	<p><i>Chair – Scott Robinson</i> Harriette Richards <b>My Material Mother: Memory, Photography and the Uncanny</b> Sharon Mee <b>The Rhythm of Life as an Opening to Sensation in Georges Franju’s <i>Le Sang des bêtes</i> (1949)</b> Thomas Mical <b>Non-Photography and Architectural Recall</b></p>	<p><i>Chair – Oliver Feltham</i> Michael Yuen <b>Meillassoux’s Realism and Kant</b> Emma Black <b>Tracking the Super-Empirical</b></p>	<p><b>Psychoanalysis and Philosophy 2:</b> <i>Chair – Cindy Zeiher</i> John Monteleone <b>How Sophisticated is Freudian Wish-Fulfillment?</b> Talia Morag <b>Psychoanalysis and Purposiveness</b></p>	<p><i>Chair – Gregory Marks</i> Joeri Mol, Graham Sewell &amp; Laurent Taskin <b>States of Organizational Surveillance</b> Frida Beckman <b>Paranoia and Discipline: A Literary Romance</b></p>

# ASCP Day 3

## Friday 23 November

TIME		LEVEL 2		
		ROOM 01.2.26(LS)	ROOM 01.2.36(LS)	ROOM 01.2.59 (LS)
		STREAM 1	STREAM 2	STREAM 3
9.00am – 9.30am	<b>REGISTRATION</b>			
9.30am – 11.00am	<b>Morning Session 1(I)</b>	<p><i>Chair – Richard Fincham</i></p> <p>Jacinta Sassine  <b>Gorgias, Democracy and Justice</b>                      Nathan Bell  <b>Radical Justice: Levinas contra Aristotle</b></p>	<p><i>Chair – Gideon Baker</i></p> <p>Andrew Lac  <b>A Kantian reading of the Buddhist community</b>                      Maks Sipowicz  <b>Medicine and Virtue in Descartes</b>                      Robert H. Williams  <b>The Measure of the Soul: Nietzsche’s Platonism</b></p>	<p><b>Political Liberalism:</b>  <i>Chair – Thomas M. Besch</i>                      Ben Cross  <b>Liberal Questions</b>                      Thomas M. Besch  <b>Actualist public justification, discursive respect, and purchase justice</b>                      Miriam Bankovsky  <b>What does political liberalism mean for markets?</b></p>
11.00am – 11.30am	<b>MORNING TEA</b>			
11.30am – 1.00pm	<b>Morning Session 1(J)</b>	<p><i>Chair – James Risser</i></p> <p>Dennis Schmidt  <b>“Tell me what you think about translation and I will tell you who you are”</b>                      Brian Schroeder  <b>The Flow of the Elemental: The Horizontal Recurrence of Dao</b></p>	<p><b>Nietzsche:</b>  <i>Chair – Vanessa Lemm</i>                      Lewis Rosenberg  <b>Nietzsche and Equality</b>                      Sheron Sendziuk  <b>Overcoming Freud: Deceptions Post Nietzsche</b>                      Vanessa Lemm  <b>Who is Nietzsche’s Homo Natura?</b></p>	<p><i>Chair – Charles Barbour</i></p> <p>Daniel Brennan  <b>The Legal Chartism of Jan Patocka and Liu Xiaobo: Reimagining Dissent</b>                      Michael Hemmingsen  <b>Daoist Socialism: Althusser, Zhuangzi and Confucius on ISAs and the Rites</b></p>
1.00pm – 2.00pm	<b>LUNCH</b>			
2.00pm – 3.30pm	<b>Afternoon Session 1(K)</b>	<p><i>Chair – Brian Schroeder</i></p> <p>Theodore George  <b>Cosmophilia, a hermeneutical perspective</b>                      Silvia Benso  <b>The Resistance of Reality: Vattimo’s Ontology of Actuality and the Hermeneutic of Resistance</b></p>	<p><i>Chair – Robert H. Williams</i></p> <p>Gideon Baker  <b>The Two Worlds in Nietzsche and Heidegger</b>                      Max Deutscher  <b>Ontologies of Voids</b></p>	<p><i>Chair – Emma Black</i></p> <p>Richard Fincham  <b>Mitigated and Unmitigated Pyrrhonian Scepticism and the Genesis of the Critique of Pure Reason</b>                      Oliver Feltham  <b>Hume’s Topology of Passions</b></p>
3.30pm – 4.00pm	<b>AFTERNOON TEA</b>			
4.00pm – 5.30pm	Keynote: James Risser <b>Agamben’s Hermeneutics</b> <i>Chair – Mark Kelly</i>			

LEVEL 3				
ROOM 01.2.71 (LS)	ROOM 01.3.29 (LS)	ROOM 01.3.39 (LS)	ROOM 01.3.69 (LS)	ROOM 01.3.82 (LS)
STREAM 4	STREAM 5	STREAM 6	STREAM 7	STREAM 8
<p><b>Marxian Philosophy and its tradition 2:</b> <i>Chair – Ping He</i></p> <p>Dianla Li <b>Immanuel Kant and the Development of Contemporary Political Philosophy</b></p> <p>Xinwei Wu <b>Gramsci's Interest in Language and the Renewal of Marxist Paradigm</b></p>	<p><i>Chair – Nathan Everson</i></p> <p>Heath Williams <b>The Generalisability, Elasticity, and Limits of Empathy</b></p> <p>Hannah Berry <b>The shoe never fits: a phenomenological revision of empathy</b></p> <p>Augustine Obi <b>Heidegger on the Ethics of Empathy</b></p>	<p><i>Chair – Anya Daly</i></p> <p>Emma Shea Davies <b>From Recognition to Re-inscription: Indigenous Cosmologies and the deconstruction of Western Metaphysics</b></p> <p>Larelle Bossi <b>Seduced by Nature: not another eco-erotic incantation</b></p>	<p><b>Pragmatism:</b> <i>Chair – Simon Lumsden</i></p> <p>Cathy Legg <b>The Solution to Poor Opinions is More Opinions: Peircean Epistemology for the 'Post-Truth' Era</b></p> <p>David Macarthur <b>Is Truth Dead? A Pragmatist Response</b></p>	<p><b>Displacement and Exile as Philosophical Standpoints 1: Racialised Borderlands: Gender, Colonialism and Incarceration</b> <i>Chair – Anne Surma</i></p> <p>Omid Tofighian <b>Citizen Media and Philosophy</b></p> <p>Jyhene Kebsi <b>Borderlessness and Transnational feminism: Towards a Feminist Call for Open Borders</b></p> <p>Michelle Hamadache <b>Centres of Violence: Remembering <i>les centres des regroupement</i> of the Algerian War for Independence from France (1954-62) in colonial Australia today</b></p>
<p><b>Marxian Philosophy and its tradition 3:</b> <i>Chair – Dianla Li</i></p> <p>Fugang Sheng <b>An overview of the editing and translation history of German Ideology in China</b></p> <p>Meng Zhang <b>Marx's Political Philosophy in Twentieth Century</b></p> <p>Yanhui Bai <b>The Research on "The Tucker-Wood thesis"</b></p>	<p><i>Chair – Hannah Berry</i></p> <p>Tommy Cleary <b>Transparency and Vision</b></p> <p>Michael Coombes <b>Towards Musical Consciousness</b></p>	<p><i>Chair – Ludo de Roo</i></p> <p>Briohny Walker <b>Borders and Boundaries in the Anthropocene: Agency and Queer Ecology</b></p> <p>Kelly Beck <b>Refusing culture, denying nature: a political reading of the novel The Vegetarian by Han Kang</b></p> <p>Angie Contini <b>The Ecological Soul and the Image of Humanity: Toward a Faith in the Grotesque Posthuman</b></p>	<p><b>Book Panel: <i>The Forgiveness To Come: the Holocaust and the Hyper-Ethical</i></b> <i>Chair – Simone Drichel</i></p> <p>Speakers: Melinda Cooper, Magdalena Zolkos, Chris Peterson Respondent: Peter Banki</p>	<p><b>Displacement and Exile as Philosophical Standpoints 2: Knowing Border Violence: Displacement and Embodiment</b> <i>Chair – Jyhene Kebsi</i></p> <p>Helen Ngo <b>Place and Placelessness in Offshore Immigration Detention: A Phenomenological Engagement with Behrouz Boochani's No Friend But the Mountains</b></p> <p>Anne Surma <b>In a Different Voice: "A Letter from Manus Island" as Poetic Manifesto</b></p> <p>Behrouz Boochani <b>Manus prison poetics/our voice: revisiting 'A Letter from Manus Island', a reply to Anne Surma</b></p>
<p><i>Chair – Darlene Demandante</i></p> <p>Ira Herbold <b>Towards a Political Theory of Extermination</b></p> <p>Livia Cocetta <b>Art, Adorno, Auschwitz: Barbaric lyricism, shared representation, momentary freedom</b></p> <p>Dimitri Vouros <b>Violence, Democracy and Constituent Power</b></p>	<p><i>Chair – Emma Shea Davies</i></p> <p>Anisha Sankar <b>The Legacy of Fanon's Dialectics</b></p> <p>Rodrigo Escribano Roca <b>"Hijas de la Anarquía". Latin America in the antirepublican political philosophy of Spain (1846-1914)</b></p>	<p><i>Chair – Angie Contini</i></p> <p>Beau Deurwaarder <b>Nothing comes back: 'Annihilation' as a Posthuman and Anthropocene text</b></p> <p>Ludo de Roo <b>Narratives of Climate Change: Between Technology and the Natural Elements</b></p> <p>Gregory Marks <b>Dissolution and Decay: Traits of the Posthuman Gothic</b></p>	<p><i>Chair – Sigi Jottkandt</i></p> <p>Darlene Demandante <b>Political Subjectivity in Rancière's Aesthetics and Politics</b></p> <p>Christopher Boerdam <b>A Love Beyond Belief: The Knight of Faith as Feminine, Revolutionary Subject</b></p> <p>Venessa Ercole <b>Cynic Parrhesia as a Way of Life</b></p>	<p><b>Displacement and Exile as Philosophical Standpoints 3: Book Panel: Behrouz Boochani's <i>No Friend but the Mountains: Writing from Manus Prison</i></b> <i>Chair – Omid Tofighian</i></p> <p>Speakers: Jyhene Kebsi, Helen Ngo, Anne Surma and Janet Galbraith Respondent: Behrouz Boochani</p>

# ASCP Postgraduate/ ECR Development Day

## TUESDAY 20TH NOVEMBER, 2018

Level 9, Parramatta City campus

**10.00am – 10.30am**  
**Morning tea and registration**

**10.30am – 12.00pm**  
**Session 1: Applying for ARC Grants**

**Miriam Bankovsky, Joanne Faulkner,**  
**chaired by Hannah Stark**

This session provides practical and pragmatic information about the ARC Discovery Early Career Researcher Award (DECRA). Previous DECRA recipients Miriam Bankovsky and Joanne Faulkner, will speak about being strategic, understanding the assessment process, pitching projects, developing track record, and managing expectations.

**12.00pm – 1.00pm**  
**Lunch**

**1.00pm – 2.30pm**  
**Session 2: Publishing as a**  
**Postgraduate and Early Career Researcher**

**Sigi Jöttkandt and Timothy Laurie**

This session will examine contemporary trends and challenges in academic publishing, and reflect on the specific difficulties postgraduates and Early Career Researchers may encounter when seeking to disseminate their research. In particular, Sigi Jöttkandt will draw on her experiences as a co-founder of Open Humanities Press and co-editor of two book collections, and Timothy Laurie will draw on his experience of editing special issues for philosophy and cultural studies journals, including *Angelaki* and *Continuum*.

**2.30pm – 3.00pm**  
**Afternoon tea**

**3.00pm – 4.30pm**  
**Session 3: The University as a**  
**Site of Struggle and Change**

**Panel discussion organised by Briohny**  
**Walker, Jacinta Sassine and Anisha Sankar**

Organised by ASCP's post-graduate representatives for 2018, this panel will bring together speakers working to generate change within the university. In light of the contemporary social, political and professional climate, this panel hopes to talk across several important and relevant topics, including: self-advocacy, movement building, unionism, techniques for creating both micro and macro shifts, transformational pedagogies and decolonising curricula.

# Abstracts

## SUZI ADAMS

Flinders University

### Castoriadis and Taylor on Social Imaginaries

This paper brings the very different social imaginaries frameworks of Cornelius Castoriadis and Charles Taylor into discussion. Their differences can be partly understood as generational: where Castoriadis had already published his most systematic work, *The Imaginary Institution of Society*, in 1975, Taylor's *Modern Social Imaginaries* was first published in 2003. Like Paul Ricoeur, Castoriadis's elucidation of the 'imaginary element' was closely linked to a rethinking of the creative imagination, whereas Taylor's rethinking of the 'imaginary' was not. Castoriadis's interest in the imaginary grows directly out of his criticisms of Marx, and is central to his philosophical anthropology; Taylor incorporated a notion of the imaginary as part of his long-term project to make sense of modern subjectivity. Taylor connects the imaginary to discussions of modernity and multiple modernities, but Castoriadis reformulated the general idea of modernity. A constructive reinterpretation of Hegel was foundational to Taylor's whole project, however, Castoriadis was anti-Hegelian. This notwithstanding, as this paper will argue, both Castoriadis and Taylor's respective frameworks can be understood within post-Hegelian approaches to the objective spirit, on the one hand, and as part of a broader Romantic response to Enlightenment reductions of the human condition to reason and/or rationality, on the other.

Suzi Adams is Senior Lecturer in the College of Humanities, Arts, and Social Sciences (Flinders University) and a co-ordinating editor of the *Social Imaginaries* journal and book series.

## BERNARDO AINBINDER

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### The Logic of "Life": Modes of Beings, Substance Templates and Kinds of Generality

The precise meaning of the expression 'mode of being' in Heidegger has raised an interesting discussion (McDaniel 2009, 2012, Boeneker 2005, Hartmann 1972, Golob 2014, Dos Reis 2015, Kelly 2016). "Life" is a paradigmatic mode of being in Heidegger's early work, especially in his 1929/30 lecture course "Die Grundbegriffe der Metaphysik". In particular, "life" is the mode of being of organisms. Since "Life" seems to be a general concept that applies to many different species, some have claimed that "life" – and, a fortiori, Heideggerian modes of being – are to be logically understood as universals (see Kelly 2016: 672: "For example, life (Leben) is a universal because it is a multiply applicable predicable, i.e. something predicable of many things, viz. all living things").

In this paper, I will argue:

- (i) that life cannot be understood as a universal concept, i.e. a property that living beings share; in this sense, drawing from some notions to be found in Millikan (2000), I will claim that life cannot be understood as a substance concept but rather as what Millikan calls a substance template.
- (ii) that the Millikanesque notion of 'substance template' involves an ambiguity between two notions (ST1 and ST2) depending on how we understand the generality in play: what Ford 2011 called accidental generality (ST1) and what he called categorial generality (ST2). I will argue that "life" is to be thought as a ST2 of which species are forms and not tokens (Thompson 2007);
- (iii) that this allows to draw some conclusions about the Heideggerian notion of mode of being more generally, namely, that modes of beings are also ST2."

Bernardo Ainbinder is Lecturer at the Institute for Philosophy, Diego Portales University, Chile, since 2015. He is currently the President of the Iberoamerican Heidegger Society (SIEH). He was previously Junior Researcher at the National Council for Scientific Research (Conicet), Argentina, and Visiting Researcher (2012-2014) at the Center for Subjectivity Research, University of Copenhagen, Denmark. His research interests are Neokantianism and Phenomenology and their import for contemporary discussions in philosophy of mind and philosophy of action.

# Abstracts

## NICOLE ANDERSON

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### **Dwelling, Sovereignty, Ethics: Heidegger, Derrida, Levinas and Climate Refugees**

This panel involves a dialogue between Nick Mansfield and Elaine Kelly in discussion with Nicole Anderson on how Heideggerian, Derridean and Levinasian ontological, ethical and political theory can be activated in relation to current politics, specifically movements of the world population underway in response to climate change. The discussion will pursue three key vectors: following Heidegger, a reconsideration of dwelling in the world in terms of mortality, inter-subjectivity and responsibility to challenge the current discourses of mitigation and adaptation imposed locally on vulnerable populations; a possible re-invention after Derrida of a sovereignty leading to freedom and justice, that supercedes the sovereignty of the nation-state dominant in the international compromises in place to address climate change, and using Levinas to challenge orthodox models of ethics in climate change discourse, which focus on rights, compensatory intergenerational justice, distributed responsibility, and the inherent dignity of the individual. The aim is to activate important discussions in Continental Philosophy as an engaged response to the human politics of climate change. The panel will consist of two formal papers, by Nick Mansfield and Elaine Kelly, followed by a panel discussion, chaired by Nicole Anderson, bringing the different theoretical themes to bear on case studies.

Nicole Anderson is Professor of Critical and Cultural Studies at Macquarie University. She is the author of: *Derrida: Ethics Under Erasure*, and the General Editor of the international journal, *Derrida Today*.

## IAN ANDREWS

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### **Erlebnis: aesthetics, nihilism and the will to power**

In his confrontation with Nietzsche's thought in the 1930s, Heidegger gradually works his way out of a philosophy of the will. The starting point for this confrontation, is a sustained engagement with Nietzsche's conception of art as a configuration of the will to power. As Heidegger sees it, Nietzsche's meditation on art ultimately belongs to the history of aesthetics which, for Heidegger, is part and parcel of the history of Western metaphysics.

Aesthetics, in Heidegger's view, is, tautologically, a consideration of the beautiful in relation to a subjective 'state of feeling,' which is considered, in turn, purely as a relation to the beautiful. Feeling is both the origin and the telos of this consideration. Nietzsche's view of art as a configuration of the will to power does not overcome aesthetics, according to Heidegger, but it does open up a space for the twisting free from aesthetics: a direction that Heidegger pursues in *The Origin of the Work of Art*. Nietzsche conceives of art as stimulant to life and as the countermovement to nihilism, where nihilism is seen as a form of humanism that evaluates the world on the basis of the 'aesthetic state.' This paper argues that the confrontation with Nietzsche not only prepares the ground for Heidegger's twisting free from aesthetics but also his extrication from the domain of the will, and can also be seen as a continuation of his extrication from life philosophy. Central to this contention is the concept of *Erlebnis* (lived-experience) as it evolves in Heidegger's later texts as the flip-side of machination, and how it is variously deployed in life philosophy, aesthetics and phenomenology. *Erlebnis* is both willing and not-willing in the sense that they are both opposed to the non-willing of *Gelassenheit*.

Ian Andrews is a media artist and theorist. He has exhibited his works nationally and internationally. He currently teaches under the discipline of media arts at the faculty of Art and Design at the University of New South Wales.

## YANHUI BAI

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### **The Research on "The Tucker-Wood thesis"**

This paper focus on revisiting "The Tucker-Wood thesis" and the views of both sides on this debate, and contrast the views of both sides around three main contents of thesis, namely whether Marx condemned the capitalism as unjust? Why did Marx criticize Capitalist? And whether Communism society is social justice? Then it clarifies the substance of the debates focus. On this basis, I try to restore the true Marxist concept of justice, through analyzing the possibility of Marx's justice and the construction of the just society in reality, then to realize the transition from "possibility" to "reality" to make a defense for Marx's justice.

Bai Yanhui, is a student at Wuhan university, majoring in Marxist philosophy.

## GIDEON BAKER

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### The Two Worlds in Nietzsche and Heidegger

Deleuze's *Nietzsche and Philosophy* has a throw-away line that summarises Nietzsche's conception of nihilism nicely: for Nietzsche, nihilism is the problem, first and always, of the true world. Yet Heidegger's fundamental objection to Nietzsche hinges precisely on the claim that Nietzsche, in trying to cast off the true world, in fact remained stuck with the two-worlds structure which the true world produces. The true world implies a world of error and vice versa. So identifying, as Nietzsche often does, with a world of error does not solve the underlying problem of two worlds. Heidegger's point is an important one, but I disagree that: (a) Nietzsche remained unaware of the problem until the very end (indeed, Heidegger implies that the sudden realization of it is what drove him mad); and (b) that Nietzsche could see no way out of the two-worlds trap.

Gideon Baker is an Associate Professor in the School of Government and International Relations, Griffith University, Queensland. His new book, *Nihilism and Philosophy*, is just out with Bloomsbury Academic.

## PETER BANKI

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### Book Panel: The Forgiveness To Come: the Holocaust and the Hyper-Ethical (Fordham UP, 2017)

This book is concerned with the aporias, or impasses, of forgiveness, especially in relation to the legacy of the crimes against humanity perpetrated by the Nazis and their collaborators during World War II. Banki argues that, while forgiveness of the Holocaust is and will remain impossible, we cannot rest upon that impossibility. Rather, the impossibility of forgiveness must be thought in another way. In an epoch of 'worldwidization,' we may not be able simply to escape the violence of scenes and rhetoric that repeatedly portray apology, reconciliation, and forgiveness as accomplishable acts.

Accompanied by Jacques Derrida's thought of forgiveness of the unforgivable, and its elaboration in relation to crimes against humanity, the book undertakes close readings of literary, philosophical, and cinematic texts by Simon Wiesenthal, Jean Améry, Vladimir Jankélévitch, Robert Antelme and Eva Mozes Kor. These texts contend with the idea that the crimes of the Nazis are inexpiable, that they lie beyond any possible atonement or repair. Banki argues that the juridical concept of crimes against humanity calls for a thought of forgiveness--one that would not imply closure of the infinite wounds of the past. How could such a forgiveness be thought or dreamed? Banki shows that if today we cannot simply escape the 'worldwidization' of forgiveness, then it is necessary to rethink what forgiveness is, the conditions under which it supposedly takes place, and especially its relation to justice.

Peter Banki is currently Research Fellow at the Institute for Advanced Studies in the Humanities at the University of Queensland. He is also an adjunct member of the Philosophy Research Initiative at Western Sydney University. His research interests include the resonances of German Romanticism, Queer Theory and the politics of reconciliation and forgiveness in relation to cultural trauma. He has published on the work of Jean-Luc Nancy, Maurice Blanchot, Jacques Derrida and Jean-François Lyotard. He is also the founder and director of the Festival of Death and Dying in Sydney and Melbourne.

## PETER BANKI

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### Re-imagining Reconciliation with Jankélévitch and Aboriginal Thought

This paper explores how a Jankélévitchean thinking of apology and forgiveness can come into conversation with Aboriginal thought. Unlike most Western approaches to reconciliation, Jankélévitch's thought is deeply responsive to the otherness of the other, inasmuch as it gives place to nonunderstanding between individuals, breakdowns in communication, irreconcilable contradictions and even what he calls the inexpiable and the unforgivable. Rather than abandoning reconciliation because it comes into such contradictions and impasses, Jankélévitch's thinks according to them. He argues that they are inseparable what is at issue.

The so-called reconciliation process in Australia has been often criticized for presupposing a specifically Judeo-Christian understanding of apology and forgiveness, without sufficiently taking into account Aboriginal thinking on these topics. In this sense, the reconciliation process could be understood as a reconfirmation of the settler colonial mentality that its very purpose would be to alleviate or redress. In this paper, I will explore how an Aboriginal concept of deep listening and quiet still awareness (*dadirri*) can communicate with Jankélévitch's thoughtful experience of music and forgiveness at the very limit of its possibility.

Peter Banki is an associate member of the Philosophy Research Initiative at Western Sydney University, Australia. He is the author of *The Forgiveness To Come: the Holocaust and the Hyper-Ethical* (Fordham UP, 2017). His research interests include the resonances of German Romanticism, Queer Theory and the politics of reconciliation and forgiveness in relation to cultural trauma. He has published on the work of Jean-Luc Nancy, Maurice Blanchot, Jacques Derrida and Jean-François Lyotard. He is also the founder and director of the Festival of Death and Dying in Sydney and Melbourne.

# Abstracts

## MIRIAM BANKOVSKY

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### What does political liberalism mean for markets?

Political liberalism, economic justice, markets, John Rawls, property-owning democracy

Using the work of John Rawls to inspire the discussion, it is shown that there are two opposing poles within which a spectrum of answers to this question have been formulated. The first pole is a radical view that political liberalism means a great deal for markets (the vision of a property-owning democracy that has prompted much interest in recent years). But the second pole is that it means very little, if anything. This paper sets itself three tasks. In first place, it outlines these two opposing answers as they have been articulated in the work of John Rawls. Next, it explains why the second pole (that political liberalism means very little for markets) comes to have the upper hand in Rawls's more quietist later work. Finally, it argues that it is only possible to defend the first pole if we, as citizens, understand the role that we ourselves can potentially play in moulding our own background culture.

Regarding the latter position, it is noted that the condition for Rawls's ability to defend his radical vision, in his early 1971 book *A Theory of Justice*, was a background culture that was willing to view the basic well-being of all citizens as a collective responsibility. It is also noted that, following the economic reforms that took place in most Western liberal democracies from the last quarter of the twentieth century up until the present day, this background culture could no longer be assumed by Rawls in his later work, because the "collective responsibility" view now found itself facing a formidable opponent in the "personal accountability" view. But if the background culture is central to whether a radical vision of economic justice is compatible with political liberalism, then this suggests a role for activist citizens to themselves actively seek to shift popular opinions.

I close by indicating how what is referred to as continental or European philosophy has assisted me to think through these issues.

Miriam Bankovsky is a Senior Lecturer and ARC DECRA fellow at La Trobe University. She has published *Perfecting Justice in Rawls, Habermas and Honneth: A Deconstructive Perspective* (Hbk Continuum 2012, Pbk Bloomsbury 2013), and many journal articles and book chapters across philosophy, politics and economics. In 2017, she received the Australasian Association of Philosophy's Annette Baier Prize for her work on *Excusing Economic Envy* and she is researching a manuscript on the topic of *The Family, Ethics and Economics: The Cultivation of Character in Orthodox Household Economics*.

## CHARLES BARBOUR

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### 'A People's Bible of Freedom': The Young Marx and the Constitutional Question

Marx is not often thought to have had much to say about the law, especially questions of public law, constitutionalism, or rule of law and institutional procedure. Rather, he is believed to have treated such things as ideologies in the pejorative sense – instruments or epiphenomena of a more profound economic base. And yet, as a young man, Marx studied law at the University of Berlin with some of the great legal minds of the nineteenth century, notably Eduard Gans and Carl von Savigny. When he left the university and began his career as a journalist, virtually all of the articles he wrote dealt explicitly with legal concerns: the theories of the Historical School of law; the laws governing the freedom of the press; the laws governing the theft of wood; the constitutional arrangement of the Prussian state; and so forth. Most importantly perhaps, when, in 1843, he began to challenge both Hegel and his Young Hegelian contemporaries, it was not so much their general philosophical position (so-called 'idealism'), but their specifically legal arguments that attracted his attention. This paper, which forms part of a larger study of Marx's engagements with the law, focuses on his manuscripts of 1843, and especially his *Kreuznach Notebooks*, in which he explores republican political theory and the history of the French Revolution, and his *Contribution to the Critique of Hegel's Philosophy of Law*, in which he examines Hegel's conception of the state. It seeks to show how these texts represent a crucial turning point in Marx's career – a break, as it were, in his understanding of constitutionalism that occurs before, and has profound implications for, his later study of the political economists.

Charles Barbour is Senior Lecturer at Western Sydney University. Along with numerous journal articles and book chapters, he is the author of *The Marx-Machine* (2012) and *Derrida's Secret* (2017). He has also coedited the collections *After Sovereignty* (2010) and *Action and Appearance* (2011), as well as a special issue of the journal *Philosophy Today* on 'Arendt in the Present Tense' (2018). His current research concerns the question of secrecy and politics, on the one hand, and the work of the young Marx and his contemporaries, on the other.

## ROSS BARHAM

The University of Melbourne

### **Feminism Unbounded – Paradoxes of Oppression, Consciousness, and Sex**

Dr Kate Phelan argues that feminist philosophy harbours three core paradoxes. This challenge is presented over a number of articles\* arising from her PhD thesis\*\* on the work of Catharine MacKinnon. Specifically, she claims: 1) that, despite being the locus of innumerable social injustices, women cannot be said to be oppressed qua women; 2) the hyperopic nature of ideology means that there can be no such thing as ‘feminist consciousness’; and 3) sex is rape. Having engaged in extensive consultation with Phelan, I argue that a dialectic acceptance of these paradoxes is not only possible, but beneficial to feminism as a revolutionary social movement and philosophy.

\*See: ‘A Question for Feminist Epistemology’ (*Journal of Social Epistemology*, 2017); ‘Is Feminism Yet a Theory of the Kind Marxism Is?’ (*Feminist Quarterly Philosophy*, 2017); ‘Let’s Face Facts: Sexual Violence is the Norm, Not the Exception’ (*ABC The Drum*, 2017)

\*\*‘How can the objectified know their objectification?’ (RMIT University, 2016)’

Ross Barham is a PhD candidate, MA, DipEd, BA(hons)

## KELLY BECK

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### **Refusing culture, denying nature: a political reading of the novel *The Vegetarian* by Han Kang through the philosophy of Simone de Beauvoir**

In Han Kang’s novel *The Vegetarian* (trans. Deborah Smith, 2015), the central character Yeong-hye engages in a gradual withdrawal from her identities as wife and daughter within her Korean patriarchal culture. The form of withdrawal taken by Yeong-hye is one of refusal in that she resolutely forgoes the sustenance offered by her culture to support these identities. As her social identities fall away, she experiences herself as a woman, but it is an experience of a woman in becoming a tree that is rooted in the natural environment. This paper will read Yeong-hye’s apparent act of refusal through the feminist philosophy of Simone de Beauvoir. While Beauvoir does not have a systematic philosophy of nature as such, her analysis of the oppression of women provides a framework within which to analyse the political and ethical relationship between humans and nature. This paper will consider the political implications of Yeong-hye’s refusal to remain in culture by thinking about it alongside the concept of denial as it is used in the current debate about climate change. In this vein, this paper will explore whether these oppositional strategies are effective in producing the social and cultural change necessary to overcome the patriarchal fear of nature.

Kelly Beck is an MPhil candidate in Philosophy in the School of Historical and Philosophical Inquiry at the University of Queensland. Her thesis examines Simone de Beauvoir’s philosophy in *The Second Sex* in connection with a selection of her short stories in *When the Spirit Comes First*. She is interested in bringing Beauvoir’s feminist philosophy into conversation with contemporary social, cultural and political issues.

## FRIDA BECKMAN

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### **Paranoia and Discipline: A Literary Romance**

This paper critically interrogates the potential of paranoid fiction to engage with contemporary questions of control. Linking what some theorists have marked as a paranoid subjectivity typical of the postmodern to the paranoid counter-tendency that Deleuze and Guattari identify as the other side of the coin of capitalism (the other one being, of course, schizophrenia), it suggests that a type of fiction often associated with counter-culture authors and alternative or radical projects may now serve to support rather than challenge the continuing proliferation of control in the present. Ultimately, the paper searches for possible explanations for the difficulties of expressing control mechanisms within the parameters of literary culture in what it sees as a persistent attachment between paranoid fiction and discipline.

Frida Beckman is Associate Professor at the Department of Culture and Aesthetics, Stockholm University, Sweden. She has published essays on literature, cinema, philosophy, and politics in journals such as *Symploke*, *SubStance*, and *Textual Practice*. Books include the edited collections *Deleuze and Sex* (2011) and *Control Culture: Discipline after Foucault and Deleuze* (2018), the monographs *Between Desire and Pleasure: A Deleuzian Theory of Sexuality* (2013) and *Culture Control Critique: Allegories of Reading the Present* (2016), as well as the critical biography *Gilles Deleuze* (2017).

# Abstracts

## NATHAN BELL

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### Radical Justice: Levinas contra Aristotle

I argue that Levinas can be opposed to Aristotle concerning justice in politics. Whereas for Aristotle justice means moderation – ‘meden agan’, nothing to excess – for Levinas, justice retains within it an excessive quality that is carried over from his ethics, an ‘anarchic responsibility’ that is not tamed by moderation. The radical implications of this reworking of the meaning of justice for political praxis will then be considered, with particular reference to the politics of asylum.

Nathan Bell completed his PhD at the end of 2017. He has worked as an academic at Monash University over the past few years, including as a unit coordinator in Semester One 2018. His work focuses on political theory and continental philosophy, especially on Hannah Arendt, Emmanuel Levinas and Jacques Derrida.

## MICHAEL BENNETT

University of King's College  
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### Book Panel: Michael James Bennett's book *Deleuze and Ancient Greek Physics: The Image of Nature* (Bloomsbury 2017)

Michael James Bennett's book *Deleuze and Ancient Greek Physics: The Image of Nature* is a critical analysis of Gilles Deleuze's use and abuse of the history of philosophy. It details the ways in which he appropriates concepts and problems from Hellenistic philosophical traditions in particular—Stoic, Aristotelian, and Epicurean—in service of his post-Structuralist projects of ‘overturning Platonism’ and the creation of concepts.

## SILVIA BENSO

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### The Resistance of Reality: Vattimo's Ontology of Actuality and the Hermeneutic of Resistance

In this paper, I explore how Gianni Vattimo's weak thought, which extends into an ontology of actuality, constitutes a political act of hermeneutic resistance against the recurrent temptation of various forms of realism that flatten the real onto the factual and thus participate in acts of violent reductivism that deny the complexity and complications of reality.

Silvia Benso is Professor of Philosophy at RIT, where she works in the areas of ancient philosophy, contemporary European philosophy, the history of philosophy, ethics, aesthetics, and feminist theories. Besides having published on Hegel, Nietzsche, Heidegger, Levinas, Italian philosophy, and ancient philosophy (especially Plato), she is the general co-editor for the series *Contemporary Italian Philosophy* (SUNY Press) and the co-director for SIP—Society for Italian Philosophy.

## HANNAH BERRY

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### **The shoe never fits: a phenomenological revision of empathy**

The contemporary lay use of the term empathy appears to be synonymous with ‘sympathy’, ‘fellow-feeling’ or the ability to “put yourself in someone else’s shoes”. For a philosophy which draws on human experience, how much does phenomenology tell us about empathy? How much do we know about the self, the other and the relationship between them? How does empathy differ from *Einfühlung*?

This paper explores the historical landscape of empathy: its etymology, position in the philosophical field as well as which areas redeveloped, renamed or rejected theories of empathy. Empathy has become a focus point in recent evolving research such as: artificial intelligence, psychology, sociology, linguistics, communication studies, and neurobiology and disability studies.

Contemporary phenomenology offers a different perspective on what empathy is and is for than traditional theories in the field. I compare aspects of Zahavi’s theory of empathy with Husserl’s to suggest which is most effective in the application and development of understanding human nature. I then propose a theory of epistemic or aesthetic empathy that is built on an interpretation of Husserl, which in turn allows us to rediscover certain aspects of transcendental phenomenology (as Husserl’s philosophy is a precursor to preconception and landscaping of empathy). My theories project elements of traditional and contemporary phenomenology to better understand how, why and what it is when we do empathy.

Hannah is a Ph.D. researcher entering her write-up year. Her research focuses on phenomenology, particularly Edmund Husserl, however is based in the English department at University of Liverpool.

## THOMAS M. BESCH

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### **Actualist public justification, discursive respect, and purchase justice**

The paper outlines an “actualist” reading of public justification in Rawls-type political liberalism; it draws out the kind of discursive respect that such justification gives expression to; and it considers whether this kind of discursive respect meets basic intuitions of purchase justice. Actualist public justification is non-ideal justification by a standard of reciprocal acceptability by “reasonable” people. Contrary to various readings of its role, it is basic in political liberalism. And while it accords to all fully enfranchised people a form of discursive respect that has a high participation value, it fully enfranchises only people who already share liberal commitments. A standard objection here is that this fails to suitably respect or recognize as equals many relevant, non-“reasonable” people. The paper distinguishes between formal and substantive discursive equality in order to show why this (well-motivated) objection misfires, but then re-situates the objection as giving expression to deeper worries about the level of discursive-normative influence that affected people should be able to exercise in justification practice, and about the permissibility, or justness, of differences of such influence across different individuals or groups. It is open how liberal actualist public justification can allocate such discursive-normative influence in a manner that is not impermissibly unequal, or that meets basic intuitions of purchase justice. As this reflects a problem not only of political liberalism’s view of public justification, the paper concludes with some more general remarks about the prospects of actualist public justification.

PhD, University of Oxford, 2005  
Instructor in Political Philosophy, Bilkent University, 2000- 2007  
Lecturer in Political Philosophy, Sydney University, 2007-14  
Research Fellow, University of Hradec Kralove, 2015  
Luojiia Professor of Philosophy, Wuhan University, 2015-present

## EMMA BLACK

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### **Tracking the Super-Empirical**

Paul Ricoeur’s “masters of suspicion” (Marx, Nietzsche, and Freud) challenged the cognitive pretensions of traditional philosophers and empirical scientists by arguing that explanations of the world can be given neither purely in terms of reasons, nor purely in terms of causes. However, if explanatory inferences from effects (the rise of the bourgeoisie, the triumph of Christianity, traumatic neuroses) to causes (class struggle, wills to power, unconscious processes) can proceed neither by way of rational justification, nor by way of empirical observation, why should we believe they are real? In the following paper, I will assess the epistemic status of what Ray Brassier calls the super-empirical: “forces that in Kantian parlance cannot be situated on either side of the divide between the a priori and the a posteriori, but whose effects can be tracked within a suitably enlarged conception of ‘experience’”. In tracking the super-empirical—that is, in understanding what prevents us from knowing—we might be able to overcome the opposition between Enlightenment optimism and postmodern pessimism.

Emma Black is an independent researcher based in Melbourne. She recently completed her MPhil at the University of Queensland, entitled: *After Misology: Speculations on Kant, Heidegger, and Deleuze*. She is co-founder of the Queensland School of Continental Philosophy and a member of the Melbourne School of Continental Philosophy. In her spare time she co-hosts a podcast exploring contemporary trends in philosophy, politics, and technology: <https://ectpodcast.wordpress.com/>

## Abstracts

### CHRISTOPHER BOERDAM

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#### **A Love Beyond Belief: The Knight of Faith as Feminine, Revolutionary Subject**

In the appendix of his latest book, *Incontinence of the Void* (2017), Žižek presents an account of how, according to his dialectical materialism, love can overcome death. This presentation situates Žižek's argument in the context of his ontology and his theory of the subject to explicate how Žižek arrives at this position: one that appears, on the surface, to be inconsistent with a staunch materialist and atheistic stance. Building on Žižek's references to Kierkegaard in this appendix, I will furthermore argue that the figure of the Knight of Faith from Kierkegaard's *Fear and Trembling* can be as another instantiation of the revolutionary subject of the act. This figure can be said to participate in a type of love that overcomes death insofar as its attachment to objects of desire embodies the acephalous, undead drive that is not reducible to ontic or symbolic structures of reality.

Christopher Boerdam is currently enrolled in the Rhd program at the University of Queensland and is writing his Phd Slavoj Žižek, focusing on the relationship between the metaphysical and the practical dimensions of Žižek's dialectical materialism.

### BEHROUZ BOOCHANI

Non-resident Visiting Scholar at the Sydney Asia Pacific Migration Centre (SAPMiC), University of Sydney

#### **Round table discussion and launch: Behrouz Boochani, *No Friend but the Mountains: Writing From Manus Prison* (Picador, 2018)**

Where have I come from? From the land of rivers, the land of waterfalls, the land of ancient chants, the land of mountains... In 2013, Kurdish journalist Behrouz Boochani was illegally detained on Manus Island. He has been there ever since. People would run to the mountains to escape the warplanes and found asylum within their chestnut forests... This book is the result. Laboriously tapped out on a mobile phone and translated from the Farsi. It is a voice of witness, an act of resistance. A lyric first-hand account. A cry of survival. A vivid portrait through five years of incarceration and exile. Do Kurds have any friends other than the mountains? Praise for *No Friend but the Mountains*: "A chant, a cry from the heart, a lament, fuelled by a fierce urgency, written with the lyricism of a poet, the literary skills of a novelist, and the profound insights of an astute observer of human behaviour and the ruthless politics of a cruel and unjust imprisonment." Arnold Zable, author of the award-winning *Jewels and Ashes* and *Cafe Scheherazade* "In the absence of images, turn to this book to fathom what we have done, what we continue to do. It is, put simply, the most extraordinary and important book I have ever read." Good Reading Magazine (starred review) "Not for the faint-hearted, it's a powerful, devastating insight into a situation that's so often seen through a political - not personal - lens." GQ Australia "It is an unforgettable account of man's inhumanity to man that reads like something out of Orwell or Kafka, and is aptly described by Tofighian as 'horrific surrealism'. It is clear from Boochani's writing that he is a highly educated and philosophical man; he segues effortlessly between prose and poetry, both equally powerful." - The Australian Financial Review Magazine "Behrouz Boochani has written a book which is as powerful as it is poetic and moving. He describes his experience of living in a refugee prison with profound insight and intelligence." Queensland Reviewers Collective.

Behrouz Boochani graduated from Tarbiat Moallem University and Tarbiat Modares University, both in Tehran; he holds a Masters degree in political science, political geography and geopolitics. He is non-resident Visiting Scholar at the Sydney Asia Pacific Migration Centre (SAPMiC), University of Sydney. Boochani is also co-director (with Arash Kamali Sarvestani) of the 2017 feature-length film *Chauka, Please Tell Us the Time*; collaborator on Nazanin Sahamizadeh's play *Manus*; and author of *No Friend but the Mountains: Writing from Manus Prison* (Picador 2018).

### BEHROUZ BOOCHANI

Non-resident Visiting Scholar at the Sydney Asia Pacific Migration Centre (SAPMiC), University of Sydney

#### **Manus prison poetics/our voice: revisiting 'A Letter from Manus Island', a reply to Anne Surma**

Even if there were only one person reading my writings beyond this island, I would continue writing for that one reader" Behrouz Boochani's presents his response to Anne Surma's article "In a different voice: 'a letter from Manus Island' as poetic manifesto." Boochani will be engaging in Q&A via communication technology from Manus Island.

Behrouz Boochani graduated from Tarbiat Moallem University and Tarbiat Modares University, both in Tehran; he holds a Masters degree in political science, political geography and geopolitics. He is non-resident Visiting Scholar at the Sydney Asia Pacific Migration Centre (SAPMiC), University of Sydney. Boochani is also co-director (with Arash Kamali Sarvestani) of the 2017 feature-length film *Chauka, Please Tell Us the Time*; collaborator on Nazanin Sahamizadeh's play *Manus*; and author of *No Friend but the Mountains: Writing from Manus Prison* (Picador 2018).

## FRANCESCO BORGHESI

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### **Pico della Mirandola, Concord and Dignity**

Giovanni Pico della Mirandola (1463-1494) is not often perceived as a philosopher concerned with the society of his times or politics in general. However, his notion of 'concord,' interpreted as a tendency to strive to reconcile different opinions, leaves room for speculation on its relation to the idea of 'common good.' This chapter analyses Pico's philosophical and, possibly, political aims at the end of the Quattrocento in the context of the rhetorical traditions of both *bene comune* and *concordia* throughout Trecento and Quattrocento Italy. Within this context, it also aims at reconsidering Pico's idea of dignity, which has been debated by recent scholarship.

I hold degrees from the Università di Bologna and Brown University, and teach at the University of Sydney. My research interests include Renaissance philosophy, textual criticism, and the comparative study of religions. I have held fellowships at the Seminar für Geistesgeschichte und Philosophie der Renaissance at the Ludwig-Maximilians-Universität in Munich, at the Warburg Institute in London, at the Italian Academy for Advanced Studies at Columbia University, and twice at Harvard University.

## MICHELLE BOULOUS WALKER

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### **Diotima's Laughter: What Can Philosophy Do?**

Is laughter philosophical? If so, what can it do? Philosophers in the Western tradition have, from time to time, addressed the significance of laughter. Hobbes famously suggested that "laughing is a bad infirmity of human nature, which every thinking mind will strive to overcome". Returning to Plato's *Symposium*, we find Diotima, who laughs at Socrates's attempts to respond to her questions. This paper explores Diotima's methodology – her way of doing philosophy and the significance of her laughter – in order to ask questions about what philosophy is, or can be.

Head of the European Philosophy Research Group (EPRG) and Senior Lecturer in Philosophy in the School of Historical & Philosophical Inquiry at The University of Queensland. Author of *Slow Philosophy: Reading Against the Institution* (Bloomsbury 2017) and *Philosophy and the Maternal Body: Reading Silence* (Routledge 1998); editor of *Performing Sexualities* (IMA 1994). Other publications span the fields of European philosophy, aesthetics, ethics, and feminist philosophy. Teaching interests in philosophy include intersections with politics, film, and literature.

## SEAN BOWDEN

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### **'Becoming-equal to the act': the temporality of action and agential responsibility**

What does it mean to be an agent of an action if an action, in its very temporal structure, outstrips what we intend and can foresee? Is agential responsibility thereby denied? This paper attempts to address these questions in three steps. First, it will develop an account of the temporality of action and agency with reference to Deleuze's account of the three syntheses of time in *Difference and Repetition*. Second, it will apply this account of temporality to two kinds of action: ordinary actions whose 'success conditions' can be specified in advance of that action, and actions aimed at something whose success conditions cannot be specified in advance but are rather internal to the temporally unfolding action itself. Finally, with reference to latter type of action, it will draw on some of Deleuze's references to Hölderlin in the exposition of the third synthesis of time in order sketch an account of thought and agency that does not depend on the ideal or achievement of an agent's full self-understanding of what is expressed in their activity, and that is capable of bearing what is 'incomplete' in thought and action without denying the very notion of agential responsibility.

Sean Bowden is Lecturer in Philosophy at Deakin University. He is the author of *The Priority of Events: Deleuze's Logic of Sense* (Edinburgh UP, 2011), and the co-editor of *Deleuze and Pragmatism* (Routledge, 2015 – with Simone Bignall and Paul Patton) and *Badiou and Philosophy* (Edinburgh UP, 2012 – with Simon Duffy). His work has appeared in the *European Journal of Philosophy*, *Angelaki*, *Critical Horizons*, the *Journal of Speculative Philosophy*, *Deleuze Studies*, *Parrhesia*, and elsewhere.

# Abstracts

## TRISTAN BRADSHAW

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### Utility's Politics in Aristotle and Spinoza

In today's dominant approaches to utility, utility denotes the satisfaction of individuals' needs as "preferences" that principally takes place through exchange in the context of scarce resources in the market economy. Utility, then, connotes an activity and a sphere that are understood to be essentially distinct and separate from politics. Against this tradition, in this paper I draw on Aristotle and Spinoza on the interconnection between politics and utility—now as usefulness—to outline two dimensions of utility's politics. In his ethical texts, Aristotle wrote that utility friendship—whose function is the exchange of useful goods—is "political friendship." I expand on this notion by drawing on Aristotle's etiology of the polis in his *Politics* to outline what I call a "politics of expansive utility." This politics is grounded in individuals' abundant potential capacities—principally reason—that are crucial for understanding how political activity, and indeed political community, can exist at all. But if Aristotle deviates from contemporary theories of utility by confronting the question—and incontrovertible fact—of human utility, Aristotle also speaks into the present as he theorizes an opposing dynamic—the "politics of reductive utility"—by which human utility is delimited as it is directed by the *politeia* (constituted power). I argue that Spinoza helps us to see this in politico-theological terms as a form of religious superstition, in which we posit the existence of a divine (sc. political, or for us, economic) ruler whom we placate in order to augment utility, thus displacing the true source of our utility and its democratic politics; namely, our reason. And while Spinoza compliments Aristotle in outlining a radical politics through the abundant capacity of our reason, Spinoza also realizes that our reason is in the process of becoming, which presses us into appreciating the embodied aspects of utility's politics.

I'm a PhD candidate, majoring in political theory, in the Department of Political Science at Northwestern University, U.S.A. I work at the intersection of ancient Greek political thought and the critical theory tradition, especially that stemming from, or influenced by, Baruch Spinoza, Karl Marx and Friedrich Nietzsche. In my dissertation, I am developing an alternative approach to the politics of utility.

## DANIEL BRENNAN

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### The Legal Chartism of Jan Patočka and Liu Xiaobo: Reimagining Dissent

The paper explores and compares the unique application of chartism contained in the work of Jan Patočka and Liu Xiaobo. Patočka and Liu, through their respective involvements in Charter 77 and Charter 08, employed a chartist dissident tactic of exposing social injustice through charter movements; however, rather than calling for legislative change, their respective charter movements demand that existing laws be respected (which the respective Czechoslovakian and Chinese governments were not contemporaneously respecting). The paper explores the specific dissident philosophy at the heart of this appeal to legality as a form of dissent. The value of this philosophy is demonstrated as a rethinking of resistance away from combative imaginaries of violence.

Daniel Brennan teaches ethics at Bond University. He lectures in ethics at Bond University. His research areas are social and political philosophy, and his publications include *The Political Thought of Vaclav Havel* (Brill 2016). He is developing a phenomenology of resistance in order to critique the notion of sacrifice in resistance. He has published work on the thought of Václav Havel, Jan Patočka, Hannah Arendt, Victor Klemperer, and Iris Marion Young, among others.

## ANDREW BRODZELI

University of Sydney

### Relational Accounts of Technicity and Infrastructure: Approaching a Simondonian-Marxist synthesis

Technology unavoidably mediates our relationship with each other, as well as with the non-human world. Confrontations with so-called 'grand challenges' such as transitioning to a post-carbon future tend to rely upon technical solutions to profoundly socio-ecological problems. It is therefore timely to inquire into the nature of this technical mediation, and to consider how we may reconcile with it whilst remaining cognisant of its political-economic context. The paper begins by tracing pertinent approaches to theorising technicity that share some commitment to a relational ontology. Here, relationality refers to the capacity of technology to shape and be shaped by its interactors and environment. The Marxist lineage of socio-economic evolution tends to consign a functionalist role to technology as largely developed to facilitate capital accumulation, often in conditions of worker resistance.

While such accounts have revealed the strategic selectivity of technological application within a capitalist political-economy, they largely neglect the possibility immanent to technologies and infrastructures of heralding genuinely non- or post-capitalist social relations. In contrast, the French Simondonian lineage foregrounds the 'ontogenetic' principle that characterises technical evolution as a semi-autonomous affair. This approach also posits a concept of cultural-technical alienation that contrasts to Marx's well-known theory of alienated labour. Can a synthesis of these two potentially complementary approaches help guide us to ask the right questions about political strategy vis-a-vis technology? This paper closes with a study of contemporary anthropology of infrastructure and Dominic Boyer's framework of 'energopolitics' as prefiguring the strategic possibilities revealed by this such a synthesis.

I am a graduate of the political-economy department at the University of Sydney. This year, I received a medal for my 2017 honours thesis, 'Technics and Transition: contesting capitalist relations in the Australian energy sector'. I have been a research fellow at the Sydney Environment Institute, and currently work in the History and Philosophy of Science department at the University. I try to switch between, and sometimes wear simultaneously, my two hats as a researcher and an activist, and strive not to look too silly in the process.

## CRAIG BROWNE

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### **The Problem of Hierarchy and the Modern Political Imaginary**

Hierarchy has been a central concern of work on the modern political imaginary. The need to elucidate hierarchy's deeper sources and its legitimations were some of the motivations behind Cornelius Castoriadis' development of the notion of the imaginary. The work of Claude Lefort on the political imaginary similarly commences from a critical analysis of the hierarchical form of bureaucracy and its place in the constitution of totalitarian political regimes. In a rather different vein, Charles Taylor's conception of the imaginary details a long-term process of the erosion of preceding forms of hierarchy and their justifications, such as that of the idea of a great chain of being. In the contemporary period, the opposition to hierarchy has penetrated into organisations and institutions that had previously been shaped by it, like the family, the capitalist firm, the school, and the political movement. Despite the potentials that these initiatives suggest of a change in the political imaginary, it will be argued that forms of hierarchy have, to varying degrees, been reconstituted and that the problem of hierarchy appears in new ideological forms, both with respect to institutionalised power and the legitimating justifications for how things are organised. The critique of hierarchy was once associated with the radical democratic imaginary, however, there have recently been perverse mobilisations of the oppositions to hierarchy by neo-populist movements. These neo-populist movements actually sustain and instantiate versions of hierarchy, whilst rejecting the claims of 'expertise', scientific rationality, 'elites', and 'cosmopolitan' institutions. My paper will explore the problem of hierarchy and its relation to the modern imaginary through reflections on these historical dynamics. It will clarify and apply a series of interrelated concepts that are associated with notions of the imaginary, like those of institution, dialectic of control, displacement, incorporation, justification, and collective subjectivity.

Craig Browne works in the area of critical social theory. He is the author of *Habermas and Giddens on Praxis and Modernity: A Constructive Comparison*, Anthem Press, 2017; *Critical Social Theory*, Sage, 2017; and, with Andrew Lynch, *Taylor and Politics: A Critical Introduction*, Edinburgh University Press, 2018.

## DIEGO BUBBIO

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### **A Sacrificial Crisis Not Far Away: Star Wars as a Genuinely Modern Mythology**

The *Star Wars* saga is often regarded as a modern form of mythology, and George Lucas claimed that the story was shaped by Joseph Campbell's work *The Hero with a Thousand Faces*. I rely on René Girard's analysis of the "history of mythology" to show the shortcomings of Campbell's theory of myth and to argue that some of the narrative elements of *Star Wars* escape any artificial planning to reflect evidences of a sacrificial crisis. Subsequently, I argue that the prequel trilogy can be interpreted as an attempt to rationalize the myth. Finally, I argue that the development of the saga (Episodes VII-VIII) confirms my hypothesis, and that *Star Wars* can indeed be considered as a form of mythology that mystifies and simultaneously reveals the presence of a sacrificial crisis.

Diego Bubbio is Associate Professor of Philosophy at Western Sydney University. He is the author of *Sacrifice in the Post-Kantian Tradition: Perspectivism, Intersubjectivity, and Recognition* (SUNY Press, 2014); *God and the Self in Hegel: Beyond Subjectivism* (SUNY Press, 2017); and *Intellectual Sacrifice and Other Mimetic Paradoxes* (MSU Press, 2018) – the latter devoted to René Girard's mimetic theory.

## Abstracts

### DIEGO BUBBIO

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**Book panel: Paolo Diego Bubbio, *Intellectual Sacrifice and Other Mimetic Paradoxes* (MSU Press: 2018)**

*Intellectual Sacrifice and Other Mimetic Paradoxes* is an account of Paolo Diego Bubbio's twenty-year intellectual journey through the twists and turns of Girard's mimetic theory. The author analyzes philosophy and religion as "enemy sisters" engaged in an endless competitive struggle and identifies the intellectual space where this rivalry can either be perpetuated or come to a paradoxical resolution. He goes on to explore topics ranging from arguments for the existence of God to mimetic theory's post-Kantian legacy, political implications, and capacity for identifying epochal phenomena, such as the crisis of the self, in popular culture. Bubbio concludes by advocating for an encounter between mimetic theory and contemporary philosophical hermeneutics—an encounter in which each approach benefits and is enriched by the resources of the other. The volume features a previously unpublished letter by René Girard on the relationship between philosophy and religion.

Diego Bubbio is Associate Professor of Philosophy at Western Sydney University. He is the author of *Sacrifice in the Post-Kantian Tradition: Perspectivism, Intersubjectivity, and Recognition* (SUNY Press, 2014); *God and the Self in Hegel: Beyond Subjectivism* (SUNY Press, 2017); and *Intellectual Sacrifice and Other Mimetic Paradoxes* (MSU Press, 2018) – the latter devoted to René Girard's mimetic theory.

### DANIELLE CELERMAJER

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**Adam in the garden and Lear in the storm: The King amidst the animals**

The absolute ontological break between humans and non-human animals across Western philosophy and theology has been consistent and durable and constitutive of status claims (dignity, reason) at the heart of key ethical and political systems. But there is reason to be suspicious of such monolithic uniformity. In light of the pathological impacts of an imaginary where humans have dominion over earth and other animals, we must seek out clandestine imaginaries that invite more hospitable ontological geographies.

Rather than looking for alternatives at the periphery of Western traditions, this paper seeks them at "the heart of the beast": the Bible and Shakespeare. Soloveitchik reads the two divergent creation stories in Genesis as indicative of an ontological tension at the heart of the human. The first (hegemonic) Adam is mandated to subdue the earth, while the second Adam—fashioned from the earth—is charged with tending the garden. For Adam1, dignity comes with majesty, through dominating the environment. Adam2 lives in the immediate presence of, and in receptivity to the fluid and vulnerable embodied divine, and finds redemption 'in the depth of crisis and failure'.

Shakespeare's *Lear* represents the pathology of a human who embodies to the point of caricature the one dimensionality of Adam1. When his majesty/dignity becomes vulnerable, he goes mad, thrust into the raw irrationality of the natural world. Bereft of this self, he can experience the animals around him only as lack, describing himself as even more reviled than the dog, horse and rat, and he dies in grief.

Through these sources, I explore the ontological complexity belied by the singular narrative and argue that the tragic vision *Lear* provides is suggestive of the possibility of the move into another way of being human, albeit one that remains off stage.

Danielle Celermajer is a Professor of Sociology and Social Policy at the University of Sydney. Her research stands at the interface of theories exploring the multi-dimensional nature of injustice and the practice of human rights. She recently completed a European Union funded multi-country project on the prevention of torture, focusing on everyday violence in the security sector. Her publications include *Sins of the Nation and the Ritual of Apology* (Cambridge University Press 2009) and *The Prevention of Torture: An Ecological Approach* (Cambridge University Press, 2018).

## DAVID CHAI

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### Heidegger, Zhuangzi and the Quest for Originary Thinking

For the ancient Chinese philosopher Zhuangzi, words deceive humanity through their allure and grandeur, obscuring the true nature of reality. While words are reliant on thinking to express their content, thinking is not limited to words alone. Originary thinking for Zhuangzi can only take place when words have been transformed into their silent, non-word form. In the West, Martin Heidegger also blamed words for the preponderance of thoughtlessness plaguing the world. The world, Heidegger opines, has become too calculative in its mindset; what is needed is a return to the meditative. In addition to exploring how words incapacitate authentic thought, this paper will also discuss how releasing words of their self-attachment creates a clearing within which the question of being can be properly asked anew, and what is to be gained in doing so.

I am Assistant Professor of Philosophy at the Chinese University of Hong Kong. I am the author of *Zhuangzi and the Becoming of Nothingness* (SUNY 2019), and editor of *Daoist Encounters with Phenomenology: Thinking Interculturally about Human Existence* (forthcoming, Bloomsbury), and editor of *The Dao Companion to Neo-Daoism* (forthcoming, Springer). My work largely deals with topics in metaphysics, phenomenology, and hermeneutics.

## MILLICENT CHURCHER

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### Reimagining Sexual Ethics: Consent, Self-regard, and Reciprocity (Part I)

In this paper we explore the relationship between recognition, sexual self-regard, and reciprocity in the context of normative heterosexuality. We treat the work of Ann Cahill and Nicola Gavey as recent examples of productive attempts to move beyond a narrow and restrictive focus on consent as a means of thinking through the ethics of heterosexual sex. Both theorists focus on how dominant cultural discourses of male and female sexuality provide “scaffolding” for rape and other forms of non-reciprocal sex by encouraging women to perceive unwanted and coercive sexual encounters as normal and routine; as ‘just sex.’ In our paper we aim to build on this framework through a consideration of what genuinely reciprocal and ethical sex between men and women might entail. As part of this discussion we reflect critically on the concept of mutual recognition in heterosexual relationships and the virtues it calls upon. In particular, we focus on how collective imaginings of what it is to treat others with honour, dignity, and respect are implicitly gendered, and carry different weight and meaning for sexed subjects. If appeals to recognition are to be genuinely emancipatory for women, we argue, then they must involve a commitment to scrutinizing and reimagining what it is to ‘respect’ and ‘honour’ female heterosexual subjectivity. In the final part of the paper, we examine and defend the cultivation of sexual self-regard among heterosexual women as a habitual, embodied, intersubjective, and institutionally-supported practice of caring for the self that demands challenges to, and shifts within, multiple imaginaries and (in)sensibilities that cluster to support damaging norms of sexual conduct between men and women.

Dr. Millicent Churcher is a postdoctoral research associate at the University of Sydney. Millicent’s research interests include the early modern sentimentalist philosophy of Adam Smith, as well as contemporary studies on empathy, affect, and institutions in relation to social (in)justice.

## TOMMY CLEARY

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### Transparency and Vision

Transparency is crucial to vision. Once the lived experience of transparency is established the ends of vision can be explored.

Transparency can be understood with an examination of water and of the human eye.

That is, water can be nothing but transparent because it makes up a large part of the ocular tissue.

Thus, the eye is the part of the body that allows transparency, and the transparency of water, to be visually embodied in human experience.

This type of sensory transparency is identified not to avoid and objectify the other scientifically.

The ends of minds seeking each other within the transparent means available to them; through the senses, through language and through the body is the goal of this examination.

That is, presence and absence are often discussed as crucial to our experience of the world.

To identify them as familiar and not alien encounters, familiar presences and familiar absences, a discussion of transparency is paramount.

This familiarity will be examined in the context of accounts from people with limited vision, time and again seeking the other to give vision its epistemological and ontological significance.

This paper will also discuss encounters and recollections of people from the fringe. People without any eyesight, and limited other senses, such as Helen Keller, but where the transparent qualities of mind has enabled them to engage emphatically with the other.

Conclusion: The ends of minds seeking each other within transparent ways of knowing is familiar because it is our shared lived experience.

Tommy Cleary is honorary fellow of the Australian Health Services Research Institute.

## Abstracts

### LIVIA COCETTA

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#### **Art, Adorno, Auschwitz.**

After the Jewish Holocaust, Adorno contained, condemned, art to the space of his dark reflections. By restricting the practice of aesthetic expression—the poetic—to within his negative dialectic method, he announced its telos: the authentic art of a damaged life, a perennial suffering, or the expression of an inauthentic barbaric lyricism, the pernicious ‘style’ of totality—The Enlightenment’s resultant Culture Industry.

I ask: what if an art of the “barbaric”, the foreign, the external, together with the joyful expression of the lyrical, existed within the “Situation” of Auschwitz?

By focusing on two surviving paintings from the Lagermuseum, Auschwitz 1, the production site of the enslaved artist, I argue that in what Adorno might think of as un-“shudder” worthy, or even ‘kitsch’, his transcendent might be found.

This transcendent as an aesthetic-political dimension, when read through post-Adornoean aesthetics, reveals a spatiotemporality between his dialectic standpoint. Indeed, another situation emerges, interweaving between the fraught relations of exchange that the function of this museum engendered; a paradoxical space between the forced labour of the SS commissioned propaganda and the forbidden necessity of the artist to record the surrounding horror.

It is within the shared aesthetic givens of these Romantic-Picturesque paintings (arguably a culture that leads to Adorno’s barbaric lyricism) that a space opens up revealing resistance, existential emancipation, momentary equality, even a reconfigured exchange of power relations among the totality of domination that was the death camp.

This then begs the question: could these unremarkable works harbour the remarkable—the glimmer of hope—the authentic freedom that Adorno yearns for?

Livia Cocetta is a PhD Candidate at Macquarie University. Her research is based in 20th and 21st Century aesthetic-politics. Her thesis is focused on the spatiotemporal dimensions embedded in the work of Jacques Rancière, in particular his aesthetic-social revolutionary claim as it relates to art and architecture. Livia also lectures in Interior Architecture at the University of South Australia.

### VALERI CODESIDO

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#### **The Iconic Structure of Postmodernism in the Australian Films from the Seventies**

In the year 2010, due to the release of the documentary *Not Quite Hollywood The Wild, Untold Story of Ozploitation!* (2008), some attention had been paid to the exploitation films produced in Australia in the seventies. Although in previous decades very few films were shot per year, the improvement and growth regarding Australian filmmaking that took place back in that period, due to low budget and very daring movies funded by the government, was questioned promptly, yet scarcely, by some academics. The decade of the seventies confers great developments in both film and television industries which have had considerable impact on style, genre and narrative in later audiovisual productions. However, this decade excels in titles that were never highly valued by the experts and yet have been timelessly popular with the audience. Therefore, many aspects related to the movie business of that period remain unstudied in Australia. This paper will argue the social role of exploitation movies in Australia during the decade of the seventies. The theories of Roland Barthes, among other thinkers related to structuralism and poststructuralism, will help to undertake a textual analysis which should clarify the fascination for these films then as well as nowadays.

Váleri is a second-year Ph.D. student in Media Studies at both Complutense University of Madrid and Western Sydney University, where she is studying the impact of economics and political measures on the production of creative audiovisual content and the subsequent construction of socio-cultural meaning as a result. She is interested in the analysis of items classified as sub-genres or “B movies” such as exploitation or giallo films and she is particularly focusing on government founded productions. She also is interested in a variety of theories relating gender studies.

## RICHARD COLLEDGE

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### The Nothing: Heidegger's Lethic Beyng

Martin Heidegger is known as a thinker of Being par excellence, and yet somewhat ironically he is also one of the west's key thinkers concerning the nothing. This paper will explore the theme of nothingness in Heidegger, as it arises in several early and late texts, from *Being and Time* (1927), through his famous and complex treatment in the *What is Metaphysics?* lecture (1929), his subsequent "Postscript" (1943) and "Introduction" (1949) to that work, and finally to his extended letter to Ernst Jünger subsequently published as *On the Question of Being* (1955). However, it also seeks to situate this theme within the context of a larger pervasive motif that shows up in so many overlapping guises across the *Gesamtausgabe*: i.e., Being/Beyng as that which withdraws behind that which shows itself. Two sets of texts must suffice to illustrate this larger context. The first is what might be understood as a key 'ancestral text' in the genealogy of the thinking of the nothing: i.e., Kant's brief discussion of "the concept of nothing" in the first Critique (A290/B347 ff), and here I focus in particular on his third (modal) sense of the nothing as *ens imaginarium* ("empty intuition without an object"). If Heidegger's own texts that deal explicitly with the nothing stand within this tradition, so too do his analyses of Anaximander's thinking of the *ἄπειρον* as these are developed in both *The Beginnings of Western Philosophy* (1932) and *Basic Concepts* a decade later. What emerges across these various Heideggerian texts is a consistent account, variously enacted, of the primal opening by which a-letheia is made possible through the kenotic withdrawal of lethic Beyng that recedes always into the background. In this sense, the theme of world and worlding points beyond itself to the lethic or un-worlded 'real' by which it is possible.

Richard Colledge is senior lecturer and Head of the School of Philosophy at Australian Catholic University. He completed his MA in Philosophy from the Katholieke Universiteit Leuven (Belgium), with a thesis on Søren Kierkegaard's metaphysics of the self, and a PhD through the University of Queensland in 2006 on Heidegger's alethiological ontology. His teaching and research focus on phenomenology and hermeneutics, metaphysics, the history of philosophy, the philosophy of religion, and philosophical psychology.

## ANGIE CONTINI

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### The Ecological Soul and the Image of Humanity: Toward a Faith in the Grotesque Posthuman

The themes of this paper participate within a larger, interdisciplinary project which develops a theory of faith in the organic-creaturally grotesque posthuman. Toward the affirmation of this possible mode of existence, and against the environmental backdrop of the Anthropocene, I take up the spiritual complexity of the grotesque aesthetic as the ecological extension to the idea of a future faith in nature, as variously developed by Deleuze and Guattari, and Giorgio Agamben: between, respectively, an endemic loss of faith in humanity, and "the end of human history", both call upon a creaturely consciousness—rather than divine wisdom or human intelligence—for the restoration of faith in humanity. Alongside archetypal figures from ancient music mythology and modern cinema, these dialogues have become catalysts for my own ecological engagement with peculiar paradoxes intrinsic to an ahistorical genealogy of the grotesque, and its apparent shift from the archaic artworld to the postmodern real world. Contra to the Christianised conception of the Anthropocene—with its belief in humanity as omnipotent god-species, its moralisation of animality and its apocalyptic aura of the future—the grotesque, I argue, harbours a pluralist, ahistorical "spiritual ecology", one which affirms the possibility of its own organic-creaturally transformations, while gazing ironically at its divine and technological inclinations.

For this paper then, I introduce a latent reciprocity between the polarising components of environmentalism, and the liminal anthropological principles of the grotesque as described by Geoffrey Galt Harpham. In the spirit of complexity, I take up the energy of the grotesque as the means with which to approach both the mythology and the history of human identity in the age of the Anthropocene, so as to harness the transformational possibilities of the ecological soul.

## Abstracts

Angie is a music and film studies PhD candidate with the Film Studies Program at The University of Sydney, currently under examination. Her interdisciplinary research draws from existential aesthetics and theories of art, ethics and spirituality in continental philosophy. Her thesis, "Between Time and Eternity: Imagining Spiritual Complexity through Musical Meaning and the Cinematic Human Figure" takes up liminal modes of existence, intrinsic to both music and film aesthetics, to imagine an (im)possible space between sacred and atheistic belief.

### MICHAEL COOMBS

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#### Towards Musical Consciousness

This paper proposes a notion of musical consciousness as dynamic vitality that produces subjects and lifeworlds, and is critical to the viability of individuals, communities and cultures. Musical consciousness problematises subject-object binaries, and is a critical counter-tendency to reification. This research draws on sources including Merleau-Ponty on embodiment, Daniel Stern on dynamic vitality and Guattari on the machinic unconscious. Guattari in particular helps us to think about the political dimension of musical consciousness and helps us to assert the creative imagination as critical to becoming. Fostering musical consciousness fosters the possibility for bodies to affect and be affected, to be open to the world, to be active in it and to be patient and listen for its return.

Michael Coombs is a PhD candidate in Humanities and Communication Arts at WSU. He holds degrees in music, cultural studies, philosophy and business. Michael is also a performer and has worked in cabaret and experimental writing. His soundtext 'The Visitor' was published in the Latrobe university journal 'Writing From Below', together with a recording on Soundcloud. Michael's PhD project, 'Musical Consciousness' aims to show how lifeworlds and subjects are engendered by musicalities, using phenomenological, poststructuralist and critical theory.

### ANNA CORRIAS

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#### Marsilio Ficino in Search of Aristotle

This paper will explore the different ways in which Marsilio Ficino (1433-1499) engaged with Aristotle and his legacy, with a special focus on *De anima* III.4 and III.5. Despite Ficino's undisputed commitment to Platonic philosophy, Aristotle had an important influence on the shaping and development of Ficino's thought and is an abiding presence in his writings. Most importantly, Ficino was keen to find evidence for what he considered an obvious truth, i.e., Aristotle's belief in individual immortality and, as a consequence, his ultimate agreement with Christianity. By looking at both Ficino's place in the Plato-Aristotle controversy and the impact of Aristotle's philosophy per se on Ficino's thought, this paper will shed some light on the Renaissance understanding of the controversial relationship between the two most famous philosophers of classical antiquity.

Anna Corrias has recently joined the School of Historical and Philosophical Inquiry at the University of Queensland after spending three years as a British Academy Postdoctoral Fellow at UCL. She is currently working on the reception of late ancient philosophy in the early modern period and on the role of late antiquity in the history of classical reception. Her monograph, entitled: *The Plotinian Soul: The Renaissance of Plotinus in Marsilio Ficino's Commentary on the 'Enneads'* is forthcoming with Routledge.

**BEN CROSS**

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**Liberal Questions**

It is a common feature of everyday discourse that the asking of a question presupposes certain facts about the world, and sometimes certain assumptions about the value or desirability of particular ends. For example, asking ‘how can we stop Bill and Tom from fighting?’ assumes: i) that Bill and Tom are either currently fighting or likely to start fighting without some sort of intervention; and ii) other things being equal, it is desirable that Bill and Tom not fight each other. If either i) or ii) is false, then the question starts to appear not only irrelevant, but also somewhat misleading and deceptive in its own right. I aim to show that many contemporary forms of liberal political theory, especially those associated with the idea of public reason, ask questions that are deceptive in this sort of way.

Ben Cross is a postdoctoral researcher at Wuhan University in China. He received his PhD from the University of Sydney in 2014. His current research focuses on realist accounts of legitimacy and political conduct.

**ANYA DALY**

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**A Phenomenological Grounding of Feminist Ethics**

The central hypothesis of this paper is that the phenomenology of Merleau-Ponty offers significant philosophical groundwork for an ethics that honours key feminist commitments – embodiment, situatedness, diversity and the intrinsic sociality of subjectivity. Part 1 evaluates feminist criticisms of Merleau-Ponty. Part 2 defends the claim that Merleau-Ponty’s non-dualist ontology underwrites leading approaches in feminist ethics, notably Care Ethics and the Ethics of Vulnerability. Part 3 examines Merleau-Ponty’s analyses of embodied perception, arguing that these offer a powerful critique of the view from nowhere, a totalizing God’s-eye-view with pretensions to objectivity. By revealing the normative structure of perceptual gestalts in the intersubjective domain, he establishes the view from everywhere. Normativity is no longer deferred to higher authorities such as duty, utility or the valorised virtue, but through the perceptual gestalt it is returned to the perceiving embodied subject. This subject, defined by inherent intersubjectivity, is thereby vulnerable to others and has the capacity for care.

Anya Daly has recently returned to Australia after two years as an Irish Research Council Postdoctoral Fellow at University College Dublin, under the mentorship of Professor Dermot Moran. Her project focussed on the subjective bases of violence, destructiveness and ethical failure culminating in the conference of which she was the principal organiser – The Inhuman Gaze and Perceiving Otherwise, Paris, June 2018. <https://theinhumangaze.com/>

**CHRIS DANTA**

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**Book Panel: Christopher Peterson’s *Monkey Trouble: The Scandal of Posthumanism***

Chris Danta is Senior Lecturer in English at the University of New South Wales, Sydney. His research operates at the intersection of literary theory, philosophy, science and theology. He is the author of *Literature Suspends Death: Sacrifice and Storytelling in Kierkegaard, Kafka and Blanchot* (Bloomsbury, 2011) and *Animal Fables after Darwin: Literature, Speciesism, and Metaphor* (Cambridge University Press, 2018).

## Abstracts

### MINAKSHI DAS

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#### **Virtualization and its Impact on the Lifeworld: A Study from Husserlian Perspective**

In the framework of the 21st century, we find ourselves inhabiting in a world which is drastically changed and revised by enhanced technological systems. Now the user of digital representations acts in a virtual world that provides us with possibility to perceive stimulus beyond the physical boundaries. In this post human situation a user of digital technology is still a being in the world in an embodied mode, but it also splits the body into distinct aspects: the self/body goes into a simulated world, taking much of its physicality, sensory equipment, and kinesthetic senses with it. Yet, in a very tangible way, the physical body concurrently remains in the solid space of the outside world, even as it also inhabits the veridical space within the simulation. In spite of this split, there seems to be no ambiguity at the conscious level. I can be comfortable in this bifurcated self, and choose to favor one over the other, or allow them to coexist equally. Here the peculiar situation is such that the created world is the virtual and the entering body is the real. These kinds of practices in virtual or computer-generated world could strongly affect and possibly even alter the personal identity of some individuals in the real world. It may also create certain psychological problems like, multiple personality disorder, feelings of depression, anxiety etc. Thus, virtual environments have introduced an entirely new mode of being that transcends the usual human limitations of being in the world, causing us to rethink the question of what does it mean to be 'human' in the sense of a 'being in the world', and how having bodies affects that being? So, to address these issues the article would make an attempt at introducing Edmund Husserl's concept of the Life-world which is pre-logical but lived, intersubjective and a shared public world. Thus, the article makes an attempt at re-visiting the question: 'what it is to be a human subjectivity' in the context of the virtualization of the Life World. The article addresses some such questions from a phenomenological perspective.

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Past designation: Registrar at Mahatma Gandhi University.

PhD: Indian Institute of Technology Guwahati, India in 2016

B.A.: Philosophy with Distinction in 2008

M.A.: Philosophy from Gauhati University in 2010

UGC-NET& JRF: 2012

SLET: 2011.

UGC-RGNF:2012 for doing PhD

Present area of research: Phenomenology

Conference/workshops: more than 12

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### CHRISTOPHER DAVIDSON

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#### **Discipline and Punish and Educate: The Silent Production of 'Autonomy' in Kant According to Foucault**

Foucault, in volumes 2 and 3 of *The History of Sexuality*, claims that Ancient philosophy generally privileged ethical practices of the self over theoretical knowledge: not only was the good life a more important goal than knowledge, but ethical self-mastery was required prior to philosophizing. Ethics' dual priority was later eliminated, he claimed, primarily by Descartes and Kant. However, Foucault died before explaining Kant's role in this change.

A possible explanation is found in Kant's discussion of moral education, in his lectures *On Pedagogy*. These lectures are rarely discussed but are important for a genealogy of modern ethics, education, and punishment. In them, against the grain of Kant's Groundwork, we see that practices of childhood submission (such as using the affect of shame to motivate the child and creating inflexible moral habits) are absolutely required to produce a free adult. Thus, practices which are not wholly free or rational produce autonomous and knowing subjects. Morality is not taught to and willed by an innate, universal subject, but practices of the self first must create subjects which can desire, understand, and actually carry out ethical actions. Instead of autonomy either innate or self-produced, Kant's *On Pedagogy* repeatedly says it is nearly impossible for a badly educated child to become a moral adult.

Though the *Groundwork* theoretically denies that practices of the self are necessary, practically, they remain indispensable (as the Ancients knew). Kant's denial merely displaces the agent of ethical formation, from self to other, from youth to teacher or institution. Kant's role in deprioritizing practices of the self is this: he theoretically denied them, but practically surrendered (ancient) practices of self-formation to a (modern) formation by authority. The paper concludes with implications regarding neoliberalism, which similarly assumes or asserts theoretical freedom while, in practice, quietly shaping its subjects' autonomy.

Christopher Davidson works on Spinoza's ethics and politics, and on Foucault's genealogy of sexuality. He has published on ethics in Spinoza and Descartes, and on Epictetus. He co-edited a volume of original essays (*New Philosophies of Sex and Love: Thinking Through Desire*). An essay on Spinoza and art (on health and obedience) was published recently, and another essay on Spinoza and art (on melancholy and wonder) is forthcoming. A response to Balibar on transindividuality is also forthcoming. He teaches at Ball State University and received his PhD from Villanova University.

## EMMA SHEA DAVIES

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### **From Recognition to Re-inscription, Indigenous Cosmologies and the deconstruction of Western Metaphysics**

In 2014 the New Zealand government and representatives of the Whanganui Iwi signed a landmark agreement providing legal recognition of Te Awa Tupua. The Whanganui Iwi are the tribes of Whanganui represented by the Whanganui River Māori Trust Board, and Te Awa Tupua refers to the Whanganui River – though there are nuances of the concept that defy such a simple translation western language and ideology.

The case is the first of its kind granting legal personhood to a natural object, highlighting the implications of debates surrounding personhood for environmental ethics, politics, law and culture. This paper will make a case for reading the settlement agreement as a deconstruction of the western sovereign subject, through a close examination of the nuances of the agreement, and their relevance for thinking through nonhuman subjecthood and environmental ethics.

I explore the specificities of the Whanganui River Settlement insofar as they are relevant to these debates. A close reading of the documents reveals a form of recognition of environmental sovereignty that resists the colonialist perspective, insofar as this sees nature as a set of resources for human use and commodification. Furthermore the settlement challenges the Kantian binary between ends and means. Finally I bring this discussion into dialogue with New Materialist scholarship, arguing that indigenous ontologies inform a richer deconstruction of the humanist subject with respect to nonhuman personhood than the intellectual resources offered by New Materialism alone.

I began my PhD at the ANU in early 2014, having completed bachelor degrees in Arts (Hons I. Philosophy) and Economics at the University of Queensland. This project aims to explore connections between ontology, affect, framing and ethics in the human-nonhuman relationship. Broadly, the project aims to explore the plausibility of moving beyond a human centered ethics; more narrowly, examining the roles of conceptions of subjectivity and affect, in the ethical encounter between humans and nonhumans.

## LUDO DE ROO

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### **Narratives of Climate Change: Between Technology and the Natural Elements**

In an age of increasing environmental crises, I suggest that a phenomenology of film experience effectively complements ecocinema theory: the spectator's sensory-affective film-immersion is an essential vehicle for providing a broader basis for the formation of an environmental ethics for the future.

While the emerging sub-discipline of 'ecocinema' has explored how various aesthetic tactics of environmentalist films include the spectator's cognitive processes (cf. Rust et al 2013), what tends to be forgotten is that film-experience is not only a cognitive-rational process. Complementing this research with a phenomenological approach, and extending recent work on Heideggerian film-philosophy (Loht 2017), I emphasize that the vital process of film-immersion is primarily rooted in cinema's representation of the natural elements – earth, water, air and fire. Hence, prior to their rich, concrete metaphors, these world-constituting elements can also fundamentally help re-sensitizing the spectator's experience of the natural world on a deeper, affective level.

I will argue, then, that the aesthetic representation of these natural elements plays an important role in (1) immersing the spectator on an affective level of experiencing film. It is a cinematic form of Bachelard's 'material imagination' (1943) or Sallis' 'force of imagination' (2000) that helps us to dynamically reconnect with the (film)world. Subsequently, this affective-immersive elemental 'grounding' is also (2) an essential part of invoking environmental engagement on an ethical-existential level. The boldest argument here –inverting Heidegger's essay on technology (1977)– is that it is in fact (3) the essentially technological nature of cinema that affectively discloses this originary relation to the natural world (e.g., the 3D-effects of 'Avatar').

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Thus in navigating the interdisciplinary contexts of film-philosophy, phenomenological aesthetics and ecocinema, my aim is to clarify the link between the connected processes of cinematic and ecological involvement in cinematic experience.

Ludo Beau de Roo is PhD-candidate in Philosophy at Macquarie University, Sydney. His research in film-philosophy focuses on ecocinema and phenomenology.

### JEAN-PHILIPPE DERANTY

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#### **From Recognition to Interaction: Toward an enlarged Conception of Autonomy Hegel Autonomy Recognition Interaction**

I focus on the subjective spirit section of the Encyclopedia to outline a relational conception of autonomy that is not limited to recognition but also encompasses interactions with the natural, material and social environments.

Jean-Philippe Deranty is Associate Professor of Philosophy at Macquarie University, Sydney. His research focuses on social and political issues from the perspective of post-Hegelian philosophy and contemporary critical theory.

### MAX DEUTSCHER

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#### **Ontologies of Voids**

Sartre's appeal to a 'néant' as a non-generative origin to which we must appeal in thinking about what it is to be conscious appears, now, as a precursor to a Derridean exposure of thinking about 'impossible' origins.

In physics, also, within the context of puzzles about the 'big bang' as the coming into being of time itself, some cosmologists have started to theorise in terms of a void, or 'nothingness' which, while it cannot 'precede' the big bang, is in some sense an origin.

It is in relation to such very general 'impossibilities' that we might also understand, and critique, Thomas Nagel's recent arguments (*Mind and Cosmos*) against the possibility of an evolutionary theory of consciousness.

Studied philosophy at University of Adelaide, then Oxford, with Gilbert Ryle. Lecturer at Trinity and Exeter Colleges, Oxford, 1962-1964, Senior Lecturer, Monash University, 1964-66. Foundation Professor, Macquarie University 1966-98; published on themes of remembering, inferring, and physicalism. After involvement in Vietnam protests, wrote *Subjecting and Objecting* (Blackwell, Oxford, 1983), papers on Sartre, Ryle, and Husserl, and essays in conceptual analysis after deconstruction. Since leaving Macquarie in 1998, he has published *Michèle Le Dœuff: Operative Philosophy and Imaginary Practice* (ed.) (2000), *Genre and Void: Looking Back at Sartre and Beauvoir* (2003), *Judgment After Arendt* (2007) and *In Sensible Judgment* (2013.) Drawing upon both the 'analytical' and the 'continental' traditions, he is presently engaged in a reappraisal of Ryle's 'behaviourism' in relation to Descartes' 'dualism' and the contemporary resurgence of a 'mystique' about consciousness.

## DARLENE DEMANDANTE

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### **Political Subjectivity in Rancière's Aesthetics and Politics**

This paper will deal with the question of the subject and the process of subjectivation in relation to the link between aesthetics and politics. I will proceed by first talking about the general idea of aesthetics and how it is related to politics. Then I will specifically address the question of political subjectivity in Rancière's work on aesthetics and politics by discussing the anonymous subject of aesthetic modernity. Ultimately, the purpose of the discussion is to find out how these conceptions of subjectivity fit in with Rancière's idea of the subject without subjectivity and what can be learned from these notions of the subject.

Darlene Demandante is a Phd in Philosophy student at Macquarie University. Her research interests include social and political philosophy and aesthetics.

## BEAU DEURWAARDER

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### **Nothing comes back: 'Annihilation' as a Posthuman and Anthropocene text**

This paper will treat the morphological themes of Alex Garland's 2018 film 'Annihilation' as existential incentives to consider the ethical position of the posthuman in the age of the Anthropocene. In the film, based on the Jeff VanderMeer novel of the same name, five scientists enter a quarantined territory known as 'the shimmer', a radioactive landscape caught in a nascent state of ecological and vegetal mutation. As the scientists explore the deterritorialized Earth, they reterritorialise along with their surroundings, echoing and reinforcing the shifts in the environment, which they liken to a malignant tumour. The physicist of the expedition explains the external boundary of the shimmer as a prism that refracts all biodynamic and morphological matter, a hypothesis that extends immaterially to disjointed memories and shared hallucinations that afflict the party. Aided by a reading of Félix Guattari's 'The Three Ecologies', a transversal network can be observed in the exchange between the environmental, social, and psychological ecologies of the shimmer and its inhabitants. Pursuing this reading through the immanent and monistic lens of what Rosi Braidotti terms 'zoe', the non-human, vital force of Life, allows us to consider the shimmer as a site of posthuman mutation and planetary becoming that leaves the human subject behind. Garland renders this spectre cinematically in a series of abstract digital effects designed to evade representation and embrace an embodied annihilation of the human. Although Garland's extra-terrestrial themes do not prescribe a reflection on the Anthropocene, the text's strength lies in a cautionary reading that invites the death of the human and the threat of ecological collapse as an ethical and existential pasture to consider. 'Annihilation' concludes uncomfortably by asking the question the protagonist should have asked from the outset of her journey: what happens when, or if, one returns from the shimmer?

Beau Deurwaarder completed a Master of Fine Arts in Interdisciplinary Arts Practice at the Centre for Ideas at the Victorian College of the Arts in 2017. His thesis considered how the practice of sorcery and the eternal return coalesce in the work of Friedrich Nietzsche. Beau currently tutors undergraduate philosophy at Trinity College at Melbourne University. He has presented at continental philosophy conferences both internationally and nationally, mostly in respect to the thought of Gilles Deleuze. This is his third ASCP conference presentation.

# Abstracts

## NATALIE DOYLE

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### **The debate between Alain Badiou and Marcel Gauchet: structural autonomy and contemporary capitalism**

In 2014, reacting to the deepening of the European economic and political crisis, two of France's most prominent public intellectuals, Alain Badiou and Marcel Gauchet, engaged in a lively and ultimately surprising debate on the future of democracy published in English translation under the title *What is to be done? A Dialogue on Communism, Capitalism and the Future of Democracy*. Pitting Badiou's interpretation of 20th century history against Gauchet's, the debate tackled the great contemporary controversy: is the current crisis in any way comparable to that of the 1930s?

Whilst there was total disagreement on historical interpretation and social theory, the debate revealed a surprising philosophical convergence around the notion of political subject and the need for it to be reasserted to counter the depoliticization of European societies and their loss of regulatory capacity over the capitalist forces now operating on a global plane. Ultimately though, the two philosophers remained divided in their understanding of the significance of contemporary globalization.

Whilst Badiou is well known in the English speaking world for his defence of the "communist hypothesis", his critique of both capitalism and historical communism and attempt to reinvent a radical political agenda. By contrast, Marcel Gauchet's intellectual project is much less known. His writings on liberal democracy and human rights have attracted attention in North America but to comfort a rather conservatively liberal understanding of democracy at odds with Gauchet's own commitment to socio-democratic ideals.

Starting with his debate with Badiou, this paper will present Gauchet's debt to the ideal of individual and collective autonomy which was central to Cornelius Castoriadis's theory of radical democracy. It will introduce Gauchet's understanding of modern "structural autonomy" which transcends

the opposition between democracy and capitalism and outline his analysis of contemporary neoliberalism and "generalized" capitalism as presented in *Le nouveau monde*.

Dr Natalie Doyle is a senior lecturer in French Studies at Monash University. For two decades she has researched the work of French political philosopher and historian Marcel Gauchet and has produced a number of translations of his key texts with critical introductions. In recent years she has also written on the contemporary crisis of the European Union and political radicalization in the name of Islam. She is the author of *Marcel Gauchet and the Loss of Common Purpose* (Lanham: Lexington Books, 2018). She co-edits *Social Imaginaries*, the journal of socio-political theory.

## SIMONE DRICHEL

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### **"a forgiveness that remakes the world": Trauma, Vulnerability, and Forgiveness in the work of Emmanuel Levinas**

Although the context within which the question of forgiveness frequently arises—trauma and its aftermath—is one that is of central concern in Levinas's later work (which develops a distinctly traumatological understanding of ethical subjectivity), the question of forgiveness barely arises in his work. My aim in this paper is to consider the role that trauma, vulnerability, and forgiveness play—or perhaps ought to play—in Levinas's ethics. I argue that what is required to defend the kind of vulnerability that makes ethics possible is, in Robert Bernasconi's words, "a forgiveness that remakes the world" (2012, 269): remakes it, that is to say, so that the kind of vulnerable exposure to the other that makes ethics possible can once again be risked. Drawing on relational psychoanalysis, I propose that, inasmuch as trauma is itself the result of "traumatic aloneness" at the time of traumatisation (Ferenczi 1988, 193), this kind of forgiveness is a relational "capacity" that can only be acquired in what D. W. Winnicott calls a "holding environment."

Simone Drichel is a Senior Lecturer in the Department of English & Linguistics at the University of Otago, New Zealand. A cross-disciplinary researcher, her current work traverses the fields of continental philosophy and relational psychoanalysis to tackle questions of vulnerability and relationality, especially as they relate to narcissism as a relational and ethical problem. Her work has appeared in a broad range of journals (such as *Philosophy & Social Criticism*, *American Imago*, and *Textual Practice*), and she is the editor of a special issue on "Vulnerability" (*SubStance* 42,3 [2013]).

**ANDREW DUNSTALL**

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**Book Panel; Matthias Fritsch, *Taking Turns with the Earth***

The environmental crisis, one of the great challenges of our time, tends to disenfranchise those who come after us. Arguing that as temporary inhabitants of the earth, we cannot be indifferent to future generations, this book draws on the resources of phenomenology and poststructuralism to help us conceive of moral relations in connection with human temporality. Demonstrating that moral and political normativity emerge with generational time, the time of birth and death, this book proposes two related models of intergenerational and environmental justice. The first entails a form of indirect reciprocity, in which we owe future people both because of their needs and interests and because we ourselves have been the beneficiaries of peoples past; the second posits a generational taking of turns that Matthias Fritsch applies to both our institutions and our natural environment, in other words, to the earth as a whole. Offering new readings of key philosophers, and emphasizing the work of Emmanuel Levinas and Jacques Derrida in particular, *Taking Turns with the Earth* disrupts human-centered notions of terrestrial appropriation and sharing to give us a new continental philosophical account of future-oriented justice.

**VENESSA ERCOLE**

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**Cynic Parrhesia as a Way of Life**

Ancient Greek *parrhesia* (frank truth-telling) has recently received much attention following the publication of Foucault's late lectures at the Collège de France on Ancient forms of truth-telling. The scholarship on *parrhesia* has tended to focus the discussion on its role in the political domain. However, in his final lecture, 'The Courage of Truth,' Foucault distinguishes *parrhesia* as the manifestation of truth as a form of life. For this reason, a discussion of *parrhesia* under the rubric of philosophy as a way of life is both required and useful for a full appreciation of the notion of *parrhesia*. Foucault discusses two types of *parrhesia* in his late lectures; Socratic and Cynic. Cynic *parrhesia* has received considerably less attention than Socratic *parrhesia*. However, Cynic *parrhesia* goes beyond just harmony between ones speech and life but manifests the truth in their very manner of living. Using Foucault's late lectures on the Cynics, I will show how *parrhesia* is not limited to the political domain but was a way of life and manifestation of truth through bios which is best illustrated by the Cynic.

Venessa Ercole is a final year Ph.D candidate at Griffith University in the department of Government and International Relations with particular interests in French and German continental philosophy and Ancient Greek thought. Her current project investigates the relationship between Foucault's late lectures on 'epimeleia heautou' and 'parrhesia', and Nietzsche's Dionysian man. She holds a B.A of Psychological Science and a B.A of Arts obtaining a first class Honours for her thesis on Nietzsche's higher types.

**RODRIGO ESCRIBANO ROCA**

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**"Hijas de la Anarquía". Latin America in the antirepublican political philosophy of Spain (1846-1914) Antirepublicanism, Spain, Latin America, nationalism, historicism**

When, in the year 1847, the American general George Winfield Scott completed the military occupation of Mexico, the Spanish philosopher Jaime Balmes seemed to confirm his convictions about Republican institutions. According this Catalanian thinker, the defeat of Mexico could have been avoided in case the country had adopted a constitutional Monarchy following the Spanish model instead of the democratic federalism of its current invaders, the United States of America. As Balmes, an important group of Spanish thinkers (Mariano Torrente, Fermín Gonzalo Morón, José Ferrer de Couto, etc) repeatedly defended during the nineteenth century that the political instability of Latin American countries was mainly due to their treason to the juridical tradition of the Spanish Empire. The hypothesis of the paper is that those intellectuals used the convulsive contemporary history of Latin America as a narrative resource to construct an anti-republican, anti-secular and anti-democratic ideology. The ideas about Latin American development permitted to cement a coherent philosophical anti-republicanism that served to defend a limited constitutional Monarchy in Spain. Their arguments were generally based in some master-ideas: the prevalence of history over nature for conferring legitimacy to laws (juridical historicism over iusnaturalism); the defense of a confessional state over a secularized state; the vindication of a central government and the refusal of federalism; the correlation between the republican state, popular democracy and political anarchy; the association of monarchical principles with representative institutions and with the rule of law; the claim for the expansion of executive authority; and the limitation of popular participation in government. What was the role of the negative representations of Latin American history in the configuration of Spanish anti-republicanism? Our intervention

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will explore the main ideas and narratives that were constructed by this tendency and the ways they have survived in Spanish political imagination until present times.

Rodrigo Escribano Roca is researcher, teacher assistant and PhD student at the University Research Institute of Latin American Studies (IELAT), University of Alcalá, and in the School of Humanities and Communication Arts of Western Sydney University. He has been Visiting Graduate Student in the Center of Iberian and Latin American Studies. He has been awarded “Scholarship for university staff training” (FPU) by the Ministry Education and Culture of Spain, [https://portal.uah.es/portal/page/portal/epd2\\_profesores/prof308973](https://portal.uah.es/portal/page/portal/epd2_profesores/prof308973). His PhD research, “Histories of the Old Empire. The Americas in the historical thought of Spain and Great Britain (1830-1898)” studies comparatively the representations of the Americas in the historical cultures of Spain and Great Britain during the “Victorian” or “liberal” age.

### HARRY FAIRLESS

Western Sydney University

#### Processual Materiality in Philip K. Dick's *Ubik*

In this paper I examine the fictional cosmology that Philip K. Dick constructs in his novel *Ubik* (1969). Dick presents us with a world of flux, transition, and constant activity. The events of the novel take place in a dreamlike realm called ‘half-life’, a liminal place between life and death in which objects lose their stability and solidity and instead become fluid and insubstantial. In other words, *Ubik* gestures at an ontology based on processes and events rather than enduring substances. I argue that this half-life reality that Dick portrays is supposed to be a hyperbolic reflection of our own universe. Furthermore, I make connections between the processual cosmology of *Ubik* and the metaphysics of Alfred North Whitehead as elucidated in his *Process and Reality: An Essay on Cosmology* (1929). Whitehead's metaphysics, I claim, helps us to examine in intricate detail what *Ubik* is saying about the nature of physical reality (which has been neglected by critics). This paper will also analyse some of the disjunctions between Dick's and Whitehead's ideas, concluding that Dick is much more ambivalent towards a process-based universe than Whitehead. *Ubik* depicts such a world as phantasmic and imbued with a quality of unreality, while showing that freedom and salvation are possible within it as well.

Harry Fairless is a doctoral student at Western Sydney University in the Writing and Society Research Centre. His thesis examines the fiction of Philip K. Dick, focusing on the concept of becoming that runs through Dick's work in an attempt to provide a thematically unified reading of his oeuvre. The thesis draws from various ‘process’ philosophers to enhance this reading and contribute to our philosophical understanding of Dick's opus and worldview. It also considers how Dick's fiction, and the genre of science fiction more generally, can enable new reflections on philosophical ideas.

### INGO FARIN

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#### Reconstructing Heidegger's Question of Being

In this paper I attempt to show that notwithstanding the philosophical and philological criticisms levelled against Heidegger's question of being (Tugendhat, Rosen, Sheehan), the very question of the meaning of being can be defended (on strictly philosophical grounds) and be shown to be central to Heidegger's thought. I attempt to show this by a close analysis of Dieter Henrich's new and original, non-Heideggerian reconstruction of the question of being (in light of his Hölderlin interpretation) and John Haugeland's conception of ontological truth. I conclude that far from being obsolete the question of being and non-being is central to philosophical thought and that despite fundamental deficiencies in Heidegger's conception of the question of being, especially in his onto-historical period, Heidegger is still an important reference point for thinking being today.

Ingo Farin teaches philosophy at the University of Tasmania

## JOANNE FAULKNER

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### Remembering Oblivia: Collective Trauma and the 'Wounded Aboriginal Child' in Alexis Wright's *The Swan Book*

Alexis Wright's *The Swan Book* (2013) is an extraordinary work of magical realism, which elaborates the Australian colonial imaginary from a First Nations perspective with disturbing clarity. Set in a remote community where First Nations people are interned, policed, and abandoned (continuous with this century's NT Intervention), 'the swamp' is also a sanctuary for climate refugees and whoever else "needed to be secluded far away behind a high, razor-edged fence from the decent people of mainstream civilization" (52). This provides a scene of ambiguous rebirth for a young Aboriginal girl, who, interred within a tree for ten years, is rescued, claimed, and renamed by a European woman (Bella Donna). Because of her strangeness, her own people shun 'Oblivia Ethylene': mute, gloomy, and apparently Bella Donna's creature, she is tainted by 'outsidedness' and is unreadable to them. She is seen as a counterpoint to the lake people's own missed and deeply loved stolen children. To Bella Donna, Oblivia is significant as the piece of Aboriginality she rescued, and who is supposed to absolve her of any criticism she might attract for behaving like an oppressor. I argue that Oblivia, thus loaded with these diverging and heavy significances, may be read as a site of double trauma for both coloniser and First Nations communities. A figure of abused juvenile Indigeneity, she symbolises what has come to be the foremost alibi for governments in Australia that enables them to intervene in Aboriginal life with public sanction. Representing the occasion for further colonial violence — and as emblematic of its wound — Wright's Oblivia is charged with working through the meaning of colonisation, and the psychological implications for First Nations people of colonialism's unbroken advance.

Joanne Faulkner is an ARC Future Fellow in Cultural Studies at Macquarie University. She is the author of *Young and Free: [Post] colonial Ontologies of Childhood, Memory and History* (Rowman & Littlefield International, 2016), *The Importance of Being Innocent* (Cambridge UP, 2011), and *Dead Letters to Nietzsche* (Ohio UP, 2010), and co-editor (with Magdalena Zolkos) of *Critical Childhood Studies and the Practice of Interdisciplinarity: Disciplining the Child* (Lexington, 2015). Her current project explored [post]colonial significances of childhood in Australia.

## OLIVER FELTHAM

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### Hume's Topology of Passions

In the first two volumes of his *History of England* Hume sought to set the historical record straight with regard to the most recent and troublesome period of political history, a period in which he thought "the misrepresentations of faction" began: the reigns of the Stuart Kings, the epoch of revolution, regicide and an unsteady republic. In these volumes patterns emerge in the appearance of political events, patterns of rise and fall, inversion, faction and conspiracy. On the basis of a close analysis of Book II of Hume's *Treatise of Human Nature* one can extrapolate a 'topology of the passions' whose basic mechanisms can account for the emergence of these specific patterns in the appearance of events. The construction of this topology gives us both a model of the ontological environment or 'field of reception' of political action, and a model of society. The distinctive feature of this topology, compared with rival theories of political action, is that it does not admit any primary ontological dichotomies between the psychological and the social, the mental and the material, the internal and the external, the rational and the emotional, self and other, society and state, the governed and the governing. My question concerns the impact of this peculiar topology of passions on Hume's own model of political action: government.

Oliver Feltham coordinates the Philosophy Program at the American University of Paris in 2004. His areas of expertise include critical theory, contemporary French philosophy and Lacanian psychoanalysis. His areas of competence include early modern philosophy, and political philosophy. His current project is to develop a genealogy of models of political action, playing practical episodes of political innovation, such as in the English, American and French revolutions, against philosophers' attempts to theorize those moments in their systematic accounts of politics and justice.

# Abstracts

## SUSANNE FERWERDA

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### **A Sea-Ontology for the Anthropocene: Situating Australia within the South Pacific**

The Anthropocene is commonly described as an epoch of far-reaching changes to the Earth's geology (Zalasiewicz et al. 2017). When depicted, images of barren land, deserted mines, dead birds with bellies full of plastic washed ashore quickly materialize. Yet, what happens when we shift our perspective from land to sea? What does it mean to extend our ideas about the time we live in to an oceanic perspective? From spheroidal carbonaceous fly ash particles that end up in freshwater and marine sediments, peats and ice after the burning of fossil fuels (Rose 2016) to the large amounts of plastic in global waters, the Anthropocene intricately connects land and water.

Current global change indicates that a separation of land and water no longer holds. This paper therefore situates Australia within the wider South Pacific region. By decolonizing Western ontologies that have historically separated land from water, human from nature, and self from other, I want to consider an ethics for a decolonized Australia that includes more than its famous beaches and extends to the waters of the South Pacific. Leaving the Eastern shore behind and wetting our feet in the water that connects the environment of this region, this paper is an attempt at upturning boundaries imposed by colonial legacies. Envisioning a sea-ontology and a non-Eurocentric ethics, I want to connect thought anchored in continental philosophies such as Astrida Neimanis' feminist phenomenology of water to the work of Alice Te Punga Somerville and Epeli Hau'ofa who did not need "a 'turn to the sea' because [they] were already there" (Somerville 2017)."

Susanne Ferwerda is a PhD Candidate in English at the University of Tasmania. After completing a Research Masters in Gender Studies at Utrecht University in the Netherlands, she started a PhD examining contemporary Anthropocene and climate change literature. Drawing on environmental criticism, feminist theory and decolonial thought she is currently researching the physical and figurative role of water in contemporary South Pacific short stories.

## RICHARD FINCHAM

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### **Mitigated and Unmitigated Pyrrhonian Scepticism and the Genesis of the Critique of Pure Reason**

Kant scholars face a dilemma concerning what precisely 'awoke' Kant from 'dogmatic slumber.' Whereas the Prolegomena implies that Hume's doubts about causality were decisive, other sources imply that it was the antinomy. Recently attention has focused upon Hamann's translation of Treatise 1.4.7, but there remain disagreements: Kreimendahl arguing that it made Kant aware of the extent of reason's antinomy and Kuehn arguing that it made him aware of the extent of Hume's scepticism concerning causality.

This paper seeks to resolve this dilemma. We first show how Hume equates 'scepticism' with 'Pyrrhonism' while only endorsing a 'mitigated Pyrrhonism' demonstrating that, in regard to claims incapable of empirical verification, epoché is our only reasonable recourse. Second, we demonstrate that Kant interpreted Hume as just such a 'mitigated Pyrrhonian,' but became dissatisfied with such an attempted solution to reason's antinomies because of its failure to prove necessary ignorance. Third, we argue that the Prolegomena's admission is making two distinct claims: (1) that Hume interrupted his dogmatic slumber and (2) that Hume gave a different direction to his researches in speculative philosophy; the former referring to how Hume alerted Kant to the antinomy, and the latter referring to doubts concerning the objective reference of a priori categories. We connect this interpretation with Kant's discussion of the history of scepticism, which suggests that scepticism began doubting the claims of 'special metaphysics' and only later doubted those of 'general metaphysics.' We interpret this as a semi-autobiographical reflection referring to how Kant only later became aware of how Hume's Pyrrhonism had an "unmitigated" dimension through Hamann's translation of Treatise 1.4.7. Our interpretation of the impact of this document thus forges a 'third way' between Kreimendahl and Kuehn's respective interpretations, insofar as we interpret it as showing Kant that there are also 'dialectical ambiguities' concerning 'principles of experience.'

Richard Fincham is a graduate of the University of Warwick, England, where he obtained his Ph.D. in Philosophy in 2004. He is currently Associate Professor and Chair of the Department of Philosophy at the American University in Cairo, Egypt. Fincham specialises in Kant and 19th century German philosophy and has published in, among others, the *Journal of the History of Philosophy*, the *British Journal of the History of Philosophy*, and *Fichte-Studien*. He is currently working on a book manuscript provisionally entitled 'Transcendental Idealism and Humean Scepticism.'

**LUKE FISCHER**

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**Hölderlin's Philosophical Poetics: From 'Aesthetic Letters' to the New Mythology**

Like his contemporaries, Schiller and Novalis, Hölderlin's commitment to poetry was not simply a matter of personal inclination or the pursuit of his poetic talent. Rather, Hölderlin saw a deep philosophical significance in poetry. In fact, he was of the view that the ultimate problems of philosophy could only be adequately addressed and resolved through art and poetry and their close alliance with the divine beauty of nature. Though there are certainly shortcomings in Heidegger's readings of Hölderlin – most noticeably his refusal to situate Hölderlin in the context of German idealism – there are a number of key respects in which Heidegger and Hölderlin are in accord with one another, including the conviction that poetic thinking can uniquely address philosophical concerns.

This paper illustrates connections between Hölderlin's philosophical ideas from the time of 'Judgment and Being' (1795) until the early 1800s and traces how his theoretical and literary writings progressively respond to philosophical concerns. To begin with I consider Hölderlin's conception of the Absolute as the unity of being and the privileged place of the beautiful in Hyperion. Although Hölderlin did not write the 'New Letters on the Aesthetic Education of Man', which he had promised for Niethammer's Philosophical Journal, on the basis of Hyperion and various letters it is clear that like Schiller in his 'Aesthetic Letters', Hölderlin would have argued that the beautiful can overcome the opposition of reason and sensibility, and foster a new political community of free individuals, but he would have granted the beautiful an ontological status that it lacks in Schiller (due to his Kantianism). Drawing on the significant ties between Hölderlin and the so-called 'Oldest System-Program of German Idealism', I explicate how Hölderlin's philosophical aesthetics culminates in the program of a new poetic mythology, which he pursues in his poetry.

Luke Fischer is a philosopher and poet. His books include *The Poet as Phenomenologist: Rilke and the New Poems* (Bloomsbury, 2015) and the poetry collections *A Personal History of Vision* (UWAP, 2017) and *Paths of Flight* (Black Pepper, 2013). He is co-editor of a special section of the *Goethe Yearbook* (2015) on 'Goethe and Environmentalism' and a volume on the philosophical dimensions of *Rilke's Sonnets to Orpheus* (Oxford University Press, forthcoming). He is an honorary associate of the philosophy department at the University of Sydney. For more information see: [www.lukefischerauthor.com](http://www.lukefischerauthor.com)

**TIM FLANAGAN**

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**The Distance Between Immanence and Emanation**

This paper undertakes to critically examine the charge from chapter eleven of Deleuze's study on Spinoza that Neoplatonic thought remains hobbled by the subordination of 'immanent causality' to 'emanative cause'.

In so doing the paper surveys Deleuze's broader engagement with themes in Neoplatonism as well as the sustained influence of Bergson's reading of Plotinus on his work to show that, despite the very real ontological tension between immanence and emanation, the charge of a radical transcendence that would in the end serve to limit thought is a reading which may be somewhat overstated.

The problem with this reading, the paper shows, is that it presupposes an understanding of the One which attributes to this supreme principle a putative activity which, in Plotinus at least, does not exist in any sense which would regulate the contemplative power of the other primary principles (Thought or Being).

Instead, this paper contends, while the ultimate nature of the One indeed requires that it be posited 'beyond' Thought and Being, Thought and Being are themselves organized according to their own principles. And while these principles may well resemble those of the One itself, they are conceptually sufficient in themselves and obtain in an organization independently of any analogical relation to (or emanative dependence on) the One.

In this way, the paper considers whether Plotinus' thought may be more closely related to Deleuze's project than is often taken to be the case.

I completed my PhD in Scotland, under the UK's Overseas Research Students Awards Scheme, with a thesis on how the notion of the Baroque provides for an understanding of certain received and ongoing problems in philosophy. Before returning to Australia I taught variously at Dundee, Greenwich, and Wolverhampton.

## Abstracts

### CHRIS FLEMING

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**Book panel: Paolo Diego Bubbio, *Intellectual Sacrifice and Other Mimetic Paradoxes* (MSU Press: 2018)**

Dr Chris Fleming is Associate Professor in the School of Humanities and Communication arts at Western Sydney University. His work has appeared in journals such as *Philosophy and Social Criticism*, *Body & Society*, *Public Understanding of Science*, and *Anthropological Quarterly*. His most recent books include 'Modern Conspiracy: The Importance of Being Paranoid,' and 'Mimesis, Movies and Media.'

### CHRIS FLEMING

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**Book Panel: Christopher Peterson's *Monkey Trouble: The Scandal of Posthumanism***  
Peterson, animal studies, posthumanism

Dr Chris Fleming is Associate Professor in the School of Humanities and Communication arts at Western Sydney University. His work has appeared in journals such as *Philosophy and Social Criticism*, *Body & Society*, *Public Understanding of Science*, and *Anthropological Quarterly*. His most recent books include 'Modern Conspiracy: The Importance of Being Paranoid,' and 'Mimesis, Movies and Media.'

### MATTHIAS FRITSCH

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**Book Panel: Matthias Fritsch, *Taking Turns with the Earth***

The environmental crisis, one of the great challenges of our time, tends to disenfranchise those who come after us. Arguing that as temporary inhabitants of the earth, we cannot be indifferent to future generations, this book draws on the resources of phenomenology and poststructuralism to help us conceive of moral relations in connection with human temporality. Demonstrating that moral and political normativity emerge with generational time, the time of birth and death, this book proposes two related models of intergenerational and environmental justice. The first entails a form of indirect reciprocity, in which we owe future people both because of their needs and interests and because we ourselves have been the beneficiaries of peoples past; the second posits a generational taking of turns that Matthias Fritsch applies to both our institutions and our natural environment, in other words, to the earth as a whole. Offering new readings of key philosophers, and emphasizing the work of Emmanuel Levinas and Jacques Derrida in particular, *Taking Turns with the Earth* disrupts human-centered notions of terrestrial appropriation and sharing to give us a new continental philosophical account of future-oriented justice.

Matthias Fritsch is Professor of Philosophy at Concordia University, Montréal. His publications include *The Promise of Memory* (SUNY Press, 2005), *Taking Turns with the Earth* (Stanford UP, 2018), *Eco-Deconstruction* (Fordham UP, 2018, co-editor), *Reason and Emancipation* (Humanity Press, 2007, co-editor), *Martin Heidegger, Phenomenology of Religious Life* (Indiana University Press, 2004, co-translator). He has been Humboldt Fellow in Frankfurt, Visiting Research Professor in Kyoto, and Senior Research Fellow at Western Sydney University.

### JANET GALBRAITH

Writing Through Fences  
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**Round table discussion and launch: Behrouz Boochani, *No Friend but the Mountains: Writing From Manus Prison* (Picador, 2018)**

Janet Galbraith is a poet and writer living on the un-ceded lands of the Jaara people. She founded and co-facilitates Writing Through Fences, a group that resources writers and artists incarcerated by Australia's immigration detention industry. Galbraith's work has been published in anthologies, literary and academic journals and newspapers including *Cordite*, *Mascara*, *AFLJ*, and *The Saturday Paper*; her multi-media work and poetry have been performed in festivals throughout Australia. Galbraith's poetry collection 're-membering' was published by Walleah Press in 2013.

## MOIRA GATENS

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### **Reimagining Sexual Ethics: Consent, Self-regard, and Reciprocity: Part II**

In this joint paper, we explore the relationship between recognition, sexual self-regard, and reciprocity in the context of normative heterosexuality. We treat the work of Ann Cahill and Nicola Gavey as recent examples of productive attempts to move beyond a narrow and restrictive focus on consent as a means of thinking through the ethics of heterosexual sex. Both theorists focus on how dominant cultural discourses of male and female sexuality provide “scaffolding” for rape and other forms of non-reciprocal sex by encouraging women to perceive unwanted and coercive sexual encounters as normal and routine; as ‘just sex.’ In our paper we aim to build on this framework through a consideration of what genuinely reciprocal and ethical sex between men and women might entail. As part of this discussion we reflect critically on the concept of mutual recognition in heterosexual relationships and the virtues it calls upon. In particular, we focus on how collective imaginings of what it is to treat others with honour, dignity, and respect are implicitly gendered, and carry different weight and meaning for sexed subjects. If appeals to recognition are to be genuinely emancipatory for women, we argue, then they must involve a commitment to scrutinizing and reimagining what it is to ‘respect’ and ‘honour’ female heterosexual subjectivity. In the final part of the paper, we examine and defend the cultivation of sexual self-regard among heterosexual women as a habitual, embodied, intersubjective, and institutionally-supported practice of caring for the self that demands challenges to, and shifts within, multiple imaginaries and (in)sensibilities that cluster to support damaging norms of sexual conduct between men and women.

Moira Gatens is Challis Professor of Philosophy at the University of Sydney. She is author of *Imaginary Bodies, Collective Imaginings: Spinoza Past and Present* (with G Lloyd), *Spinoza's Hard Path to Freedom*, as well as numerous journal articles in the areas of political philosophy, history of philosophy, philosophy and literature, and feminist philosophy. Her two current research projects are on Spinoza and Art, and Institutions and Affective Imaginaries.

## ANOOP GEORGE

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### **Modern Sense of the Sacred: Heidegger and Taylor in Dialogue**

Is there anything sacred today? Heidegger and Taylor seem to think positively. Heidegger more self-assuredly than Taylor, but both philosophers do not believe that this is an iron fate which we cannot break free of. I shall argue that Heidegger feels the loss of the sense of the sacred more powerfully than Taylor but shows a way forward, albeit painfully and with grave difficulty. I am here not looking at the possibilities of Heideggerian postmetaphysical theology, though I do not deny this possibility. I rather look at the sense of the sacred that Heidegger paints in a postmetaphysical world despite the flight of the gods or culturally entrenched secularity. Taylor has a spiritually loaded and much more direct take on the loss of meaning than Heidegger. He definitely thinks that secularity has contributed to this situation and secularity is not a necessary stage in the cultural ontology of humanity. Indeed, with postmodern secularity, the kernel tenets of religion are never fully lost. They survive in secular ways.

Dr. Anoop George is Assistant Professor at Indian Institute of Technology Palakkad, Kerala, India. His research interests are Phenomenology and Existentialism with a special interest in Modernity and Technology.

## THEODORE GEORGE

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### **Cosmophilia, a hermeneutical perspective**

In this paper, the author argues that the ethical stakes of hermeneutical experience come into focus when this experience is characterized as a form of cosmophilia, or, a love of the larger context that conditions and gives orientation to existence.

Theodore George is Associate Professor and Head of the Department of Philosophy at Texas A&M University. Dr. George focuses on hermeneutical philosophy, Hegel, and ethical philosophy. His publications include *Tragedies of Spirit: Tracing Finitude in Hegel's Phenomenology* (SUNY 2006) and many essays in his areas of expertise. His research has been supported by the Fulbright Commission, the Freiburg Institute of Advanced Studies, the DAAD, and the Goethe Institute. A faculty member of the College of Fellows at Western Sydney University, Dr. George holds a PhD from Villanova University.

# Abstracts

## ALEXANDER J. GILLETT AND WILLIAM HEBBLEWHITE

Macquarie University

### Every Step You Take We'll Be Watching You: The Ramifications of Geographic Information Systems

The proliferation of geographic information systems (GIS) into everyday life has had a profound effect in shaping the way in which humans navigate and interact with their surroundings. Behavioural, ethnographic, and neurological experimental research indicates that increased usage of GPS devices, and GIS in general, is having a significant impact on human neurocognitive systems (Gramann et al 2017). Despite this, there has only been a limited exploration of the political ramifications of the spread of GIS technologies. In this paper, we explore in what ways habitual reliance on spatial mapping technology undermines autonomous decision-making through “nudging” (Thaler & Sunstein 2008) – the alteration of psychological behaviour without the explicit forbidding of choice. In particular, we look at the way in which these technologies implicitly “nudge” us towards accepting the normalisation of constant location tracking. And furthermore, how this issue is exacerbated by the fact that human spatial cognition is highly plastic and susceptible to being sculpted and altered by cultural practices (e.g. Hutchins 1995; Levinson 2003).

Dr. Alexander James Gillett (Macquarie University) is an adjunct lecturer and tutor in both the departments of Philosophy and Anthropology at Macquarie University. He completed a PhD in philosophy of cognitive science at Macquarie University in 2018.

Dr William Hebblewhite (Macquarie University) completed a PhD in Political Philosophy at Macquarie University in 2018.

## JOEL GLAZEBROOK

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### Analogical reasoning and political ontology

This paper will contend that a deeper understanding of the ontological and structural aspects of analogical thinking in philosophy can be used to critically appraise the use of analogies that attempt to reify particularly damaging ontological presuppositions. Specifically, the paper will look at the use of analogical reasoning in contemporary public discourse on social hierarchies and contrast this with the way analogy was used by Aristotle to justify slavery. Finally, it will examine a possible structural reconfiguration of analogical reasoning – exemplified by the work of David Hume – that may allow for the destabilisation of pernicious ontological presuppositions that justify anthropocentrism.

Joel Glazebrook is a philosophy HDR student in the MPhil program at University of Queensland. He also teaches philosophy to high school students.

## LOUGHLIN GLEESON

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### Hegel's Critical Potential: Towards an Immanent Universalist Model of Evaluative Criticism

This paper will seek to defend the notion of Hegel's critical potential by reconstructing an immanent universalist model of evaluative criticism from his Philosophy of Spirit. In essence, this model turns on Hegel's claim that 'concrete freedom', by which he means a relational achievement obtaining between self and constitutive other (e.g., both internal and external nature, other subjects and society) wherein the former is genuinely reconciled with the latter, is the immanent evaluative criterion of the human life-form in general. Against such a criterion, it will be argued, it is possible to make certain non-trivial determinations regarding ethically defective instances of 'un-freedom' in which human beings—individually as well as collectively—are unable to be 'at home' in those others upon which they are necessarily dependent. In the first section of this paper, I will seek to justify the need for an immanent universalist model of evaluative criticism against shortcomings identified within other contemporary Hegelian social-critical models, in particular Honneth's account of social justice and the attendant problems of 'particularism' and 'de-naturalisation'. Section two will be devoted to sketching out the proposed model of evaluative criticism with reference to Hegel's claim that concrete freedom is the criterion of our distinctly 'spiritual' life-form. I will close, in the third section, with a consideration of the various kinds of un-freedom—namely, 'totalisation', 'domination' and 'alienation'—as ethical defects within our constitutive relations to nature (both 'inner' and 'outer'), other subjects and society.

Loughlin Gleeson is a Ph.D candidate in philosophy at UNSW.

**ELIZABETH GOULD**

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**To Drag Deleuze:  
A Queer Infinitive in/as Song Time**

Temporality is a central concern of both music philosophy and queer theory. For the former, it involves questions of meter, the time of Chronos (the actual), and motion, the time of becoming, Aeon (the virtual). For the latter, it is a matter of subjectivity, lives worth living—queer as future “horizon” rejecting the now (Muñoz 2009), queer as “no future” rejecting “reproductive futurism” (Edelman 2004), queer as unscripted, outside heterosexual “life experience” (Halberstam 2011). Conceiving queer and music as Deleuzian becomings, actualizing the virtual, I re-purpose Todd May’s (2003) question (“When is a Deleuzian becoming?”) as, When is queer-music?—and argue that the when of queer is Deleuze’s time of the infinitive, to drag: “a way of inhabiting another persona or body or voice” (Halberstam 2011, 53)—or time—just before and just after—what I theorize as song time: the when of music that moves musicking and musickers (Small 1998) out of time. Taking up Ian Buchanan’s (1997) assertion that popular music “set[s] in motion a becoming-minor” (183) I analyze the music and performance of The Pointer Sisters’ song “I’m So Excited” (released in 1982 and again in 1984 with video) in terms of “groove” characteristic of electronic dance music (as disco came to be called in the 1980s, after its 1979 demolition) producing song time through repeated syncopated rhythmic structures compelling collective and polymorphous dancing now as well as in 1970s and ‘80s dance clubs sheltering people (in the binaries of the time) gay and straight, male and female, white and of colour. To drag Deleuze, I invoke Elizabeth Freeman’s (2000) concept of temporal drag, pulling the queer Deleuzian infinitive “I’m So Excited” into a past that is not quite gone and a present that is never fully here.

Elizabeth Gould serves as Associate Professor at the University of Toronto Faculty of Music where she teaches philosophically-based courses in music, music education, and sexual diversity studies. Her research in gender and sexuality in the context of feminisms and queer theory has been published widely, including *Women and Music: A Journal of Gender and Culture*; *Philosophy of Music Education Review*; *Educational Philosophy and Theory*; *Discourse: Studies in the Cultural Politics of Education*; *Musical Encounters with Deleuze and Guattari*; and *Education and the Politics of Becoming*.

**BENJAMIN GRIEVE-JOHNSON**

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**Derrida’s Gift and the Framework  
of Technological Exchange**

In *Given Time*, Jacques Derrida attempts to retrieve the meaning of gift from Marcel Mauss’s anthropology. Where Mauss loses the true sense of the gift by reverting to an exchange-based model which ultimately fails to escape a Hobbesian pursuit of individual power, Derrida sees the inherent aporia of the gift, whereby the moment of its recognition entails its destruction. A more reticent, almost passive recognition of the gift is therefore required. By returning Heidegger—in particular to his writings on technology—I aim to expand our understanding of the ontology of the gift with a view to building a philosophical framework with which to contrast the essence of technology. I argue that technology is both the theory and manifestation of pure exchange, and that the primary exchangeable with which we should concern ourselves is our relationship to place and community. By undertaking this project, I hope to make some headway into suggesting a way of being that, rather than being caught in a reactionary posture with regard to our techno-globalist age, is a unassuming recognition of the gifts of place and others, which allows for their unbounding from the structure of technology altogether.

PhD candidate at the University of Tasmania, writing on technology.

## Abstracts

### ALAIN GUILLEMAIN

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#### **The link between frustration and ontology: a Deleuzian remedy**

Frustration is understood in Psychology as goal interference resulting in aggression or fixations. While such definitions are helpful, they do not provide insight into what grounds frustration. If reality is fundamentally grounded in processes, yet certain constructs in systems of language refer to substances, would the misalignment between these constructs and the reality to which they refer not be a cause for frustration? The paper argues yes, and advances a remedy by way deconstructing 'the text' utilising Deleuzian ontology.

Alain Guillemain is a PhD candidate at the University of Queensland. His thesis is titled – Understanding frustration in organisations: a Deleuzian ontological approach.

Alain has a First Class Honours degree in Philosophy from the University of Queensland, a Master of Commerce from Deakin University, an MBA from the University of Newcastle and a Bachelor of Multimedia from Griffith University.

Alain is the Managing Director of Inexure, a management consulting firm based in Brisbane.

### JOHN HADLEY

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#### **A degree of difference is still a difference: The semantic implications of Darwinism**

In 'Descent of Man' Darwin makes the famous claim, "The difference in mind between man and the higher animals, great as it is, certainly is one of degree not kind." In the contemporary animal ethics literature, theorists have almost exclusively interpreted Darwin as emphasizing continuity and his words have been invoked in the service of arguments for improving the ethical status of animals. In this presentation I examine these arguments in a formal way. While I don't question the ethical implications of Darwin's claim, I suggest that the semantic implications have been overlooked. If, following Darwin, the differences between human and animal mental states are differences of degree not kind, then the sense of the term 'sentience' must be different when applied to homo sapiens as opposed to nonhuman mammals. This difference in sense threatens to render invalid the basic sentience-based argument for animal rights. The problem is an example of the common logical fallacy known as the fallacy of equivocation.

John Hadley is a senior lecturer in philosophy in the School of Humanities and Communication Arts. He is author of 'Animal Property Rights: A Theory of Habitat Rights for Wild Animals' (Lexington 2015). His next book, 'Animal Neopragmatism: From Welfare to Rights' is to be published by Palgrave MacMillan in 2019.

### MICHELLE HAMADACHE

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#### **Centres of Violence: Remembering *les centres des regroupement* of the Algerian War for Independence from France (1954-62) in colonial Australia today**

During the Algerian War for Independence from France (1954-62) more than two million Algerians were forcibly removed from their homes by the French military and relocated to *les centres des regroupement*: settlements that were at best serviced by running water and electricity and that at worst were no more than barbed wire enclosures guarded by the French military where torture and executions occurred. While my larger project is to record the oral histories of survivors of the camps, here I want to consider the structural racism that allowed a '*régime concentrationnaire*' to flourish in Algeria so soon after the second world war, a structural racism I will argue continues in Australia today. In *Ethics: An Essay on the Understanding of Evil*, Alain Badiou asserts that contemporary ethics are a direct inheritance of a 'colonial astonishment' at the savage and I will consider this assertion in light of both *les centres des regroupement* of Algeria and Australia's detention centre policy.

Michelle Hamadache has had publications in international journals such as *Parallax* and *Antipodes*, as well as Australian journals *Southerly*, *Meanjin*, *Island* and *Cordite*. She is a lecturer at Macquarie University and Managing Editor of *Mascara Literary Review*.

**PING HE**

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**On Adorno and Marx's Traditions of Critical Philosophy of History**

Adorno's philosophy inherited and developed Marx's critical philosophy of history from the perspective of philosophy of history. Marx advanced the two principles of history: one is the criticism of capital or reason, the other the criticism of morality or culture. Adorn took the two principles to research into the cultural industry in late capitalism and rethink Auschwitz, while the criticized Enlightenment reason and developed Marx's concept of critical philosophy of history on the micro-levels. On this basis, he constructed the metaphysics of culture taking the concept of negation as core and presented the character of criticism of culture in Marx's critical philosophy of history.

Ping He, PH.D, Professor of School of Philosophy of University, Director of Western Marxist Research Institute of Wuhan University, Member of Standing Council of Chinese Institute for History of Marxist Philosophy.

**MICHAEL HEARN**

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**An Ethics of Vulnerability: The Ethical Brain Hypothesis at First Blush**

To suggest vulnerability merely possesses the normative force necessary for an ethics bearing its name, is to seriously underestimate the life-force of its harbinger, the blush. The 'ought' underpinning an ethics of vulnerability is, by virtue of the blush heralding its arrival, momentarily prior to the will and therefore to the violence that must invariably subsume it. In short, the 'ought' is prior to the thought that will proclaim it. This formulation, I want to suggest, implies a collapse of the 'ought' into the 'is'; the blush proclaims itself as the 'is', a force of nature, thereby immune from moral prescriptions, and yet entirely suggestive of an ethical practice.

This paper will explore the ethical potential of the blush of embarrassment implied in the synthesis between psychology, neuroscience and philosophy. It is not my purpose to concretely establish an ethics, rather by keeping in mind the image of two bodies colliding, what I am calling the original ethical encounter, I hope to demonstrate that in the moment immediately subsequent there exists a falling short of the human subject, a leaving behind of the violence, a momentary appearance of the absolute other—the ethical animal.

2nd year PhD student supervised by Marguerite La Caze and Matthew Sharpe.

Dimensions of Vulnerability – Department of Philosophy, University of Vienna (5th-6th April, 2018) – presented paper.

5th EPSSE Conference, Tallinn (13th-15th June, 2018) – presenting paper.

**MICHAEL HEMMINGSEN**

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**Daoist Socialism: Althusser, Zhuangzi and Confucius on ISAs and the Rites**

In this paper I draw parallels between Ideological State Apparatuses (ISAs) in the structural Marxist philosophy of Louis Althusser and the rites (li) in Confucianism. Specifically, both act so as to shape individuals in a way that reproduces the social-political order. After making this connection, I show how criticisms of Confucian philosophy by the Daoist philosophy Zhuangzi are able to be extended to Althusser's concept of ISAs. According to Althusser, newly constructed socialist ISAs continue to operate for a time, post-revolution, so as to shape the new socialist society. However, Althusser acknowledges that ISAs, while primarily ideological, are also always partly repressive. But a society that considers itself fundamentally "emancipated" cannot possibly rely on repression for its reproduction. In Althusser's view, then, ISAs are expected to wither away in the same way that the state itself is. This leaves us with the question, however, as to the ideological reproduction of a post-ISA society, and the role its institutions play in this process. In other words, if socialist ideology is able to be reproduced, something like ISAs are required. But this requires repression, which undermines the very purpose of socialism itself. Yet if ISAs wither away, then how can socialist ideology be reproduced? Zhuangzi's philosophy, and his rejection of the "worldliness" of Confucian morality (a critique that can be extended to the State Ideology promoted by socialist ISAs), helps to develop a "way of being" that doesn't rely on ISAs of any kind for its reproduction, and as such can respond to this problem in Althusser's philosophy in a novel way.

Michael Hemmingsen is an Assistant Professor of Philosophy at the University of Guam. His research interests include social and political philosophy, the Frankfurt School, environmental philosophy and non-Western philosophy.

# Abstracts

## IRA HERBOLD

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### Towards a Political Theory of Extermination

In *Remnants of Auschwitz*, Giorgio Agamben offers an account of the ongoing political significance of the Shoah centred on what he takes to be the ‘cipher’ of the camps, the Muselmann. However, focused as it is on this extreme figure of the concentration camp, his account cannot represent the full significance of the extermination. By considering the historical development of the extermination camps (*Vernichtungslager*) as distinct from the concentration camps (*Konzentrationslager*), I aim to isolate a paradigmatic figure of the extermination camp specifically. Considering mechanisms employed for the disposal of corpses, I argue that this figure is ash, the product of the crematoria. In order to understand the nature of this ash, I examine historical accounts of the ways it was physically used and argue that what emerges from the crematoria cannot be understood as corpses. Rather, the extermination camps produce something that is a not-even-corpse; consequently, extermination cannot be understood merely as killing, but rather, more radically, the creation and enforcement of a form of death which is not-even-death, which in fact does away with death as we ordinarily understand it.

Ira Herbold is an Honours student in Politics at Flinders University. His thesis is focused on the theorisation of Auschwitz in Agamben and Adorno.

## NICHOLAS HERON

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### World History as Last Judgment: A Reception History

The notion that the study of history is in some way bound to the demands of justice has a long heritage, extending at least as far back as Herodotus. But in one late determination of this relationship, which emerged toward the close of the eighteenth century, the tension between the two respective spheres was resolved into a total identification: in this version, history itself, understood in its entirety and in its transcendence with respect to the innumerable individual actions which comprise it, was conceived as the ultimate judge. This new understanding of history, which for some commentators is emblematic of modernity as such, would be epitomised in Schiller’s well-known verse according to which ‘Die Weltgeschichte ist das Weltgericht’, which Hegel would famously cite in his *Elements of the Philosophy of Right*. With this appropriation, through which Hegel sought to express the core of his own philosophy of history, which he conceived on the basis of a secularisation of the Christian Last Judgment, the German philosopher also inaugurated a long line of thinkers—extending from Marx through Spengler to Kojève, among many others—to adopt this verse and adapt it to their own purposes. By tracking certain key moments in the reception history of Schiller’s dictum, this paper will ask whether its subsequent usage in turn reflects an ulterior transformation in the conception of historical time to which it first gave expression.

Nicholas Heron is Postdoctoral Research Fellow in the Institute for Advanced Studies in the Humanities at the University of Queensland. He is the author of *Liturgical Power: Between Economic and Political Theology* (Fordham, 2018) and the translator of Giorgio Agamben’s *Stasis: Civil War as a Political Paradigm* (Stanford, 2015).

## REBECCA HILL

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### The Queer Tendencies of Sexual Difference

In gender studies and queer theory, the philosophy of sexual difference is often construed as conservative. Sexual difference is dismissed as heteronormative, and reducible to heterosexual desire. More recently, sexual difference has been read as trans-exclusionary. The founder of sexual difference feminism, Luce Irigaray, has articulated claims that are exclusive of trans and genderqueer subjectivities and her rethinking of eroticism is focused on heterosexuality. I argue that sexual difference is much more than a philosophy of only two sexes, compulsory heterosexuality and heteronormative desire. Sexual difference is grounded on an open thinking of difference. For Irigaray, this difference is generative of at least two sexes in humankind, woman and man. There is no necessity in her theory that these sexes function heterosexually.

With reference to Bergson’s concepts of difference, virtuality and actuality, this paper extends Irigaray’s idea of “at least two sexes.” I argue that the emergence of sexed subjectivities is grounded in the existence of the virtual tendencies of male and female. The actualisation of sexed human beings transforms these virtual tendencies into lived realities. For Bergson, tendencies that are related and distinguished from one another in the virtual, such as male and female, are always actualised in a mixture. I suggest that in most actualisations of a human being, one sexed tendency is dominant but the differing and related tendency also has reality in that being in a latent state. In some subjects, the actualised tendencies of sex are so intermingled that determining the femaleness or maleness in those human beings is reductive.

Actualisations are unique events of differentiation. This means that there can be no proper form of woman, man, a trans person or a genderqueer person. We might say that the emergence of sexually differentiated subjects is always queer.

Rebecca Hill’s current research focuses on feminist and queer theory, decoloniality and Indigenous philosophy. She is a founding convenor of the Philosophies of Difference Group (PoD) and a senior lecturer in Literary Studies at RMIT University.

## EMILY HUGHES

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### Re-thinking the Nothing: Heidegger in dialogue with the Kyoto School

For Heidegger, the question of the Nothing is integral to the question of Being. As he emphasises in the 'Seminar in Le Thor,' "Being: Nothing: The Same." Yet, whilst Heidegger's concept of the Nothing has been dismissed by analytic philosophers (most famously by Carnap in 'The Elimination of Metaphysics through Logical Analysis of Language'), its importance has often not been foregrounded by Heidegger scholars either. In re-thinking Heidegger's concept of the Nothing, this paper follows other recent attempts to draw Heidegger's philosophy into a critical comparison with Eastern thought. Specifically, this paper considers the way in which the idea of Absolute Nothingness (zettai-mu), as thematized by the Kyoto school thinkers Nishida and Nishitani, might help to clarify the significance of Heidegger's interpretation of the Nothing, and the integral role it plays in his pursuit of the question of Being.

Emily Hughes has a PhD on the philosophy of Martin Heidegger from the University of New South Wales, a year of which was spent researching at the Martin-Heidegger-Institut in Wuppertal. She has lectured on Heidegger at both the Sydney and Melbourne Schools of Continental Philosophy, and is currently working on a new project looking at Heidegger's four-dimensional concept of time.

## BRIAN HULSE

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### Sonorous Blocks, Individuating Milieus: The Spacetime(s) of Pauline Oliveros and Gilles Deleuze

Sonic individuation protrudes from a field of heard space, which extends outwardly to an eternally receding horizon in every direction. Pauline Oliveros calls these protrusions 'sonic formations,' while Deleuze refers to them as 'blocks of spacetime' or 'sonorous blocks.' According to Oliveros listening takes place in a centered, whole space or 'spacetime continuum' the dimensions of which are accessible (only) to the ear. Oliveros' Deep Listening program is about "learning to expand the perception of sounds to include the whole space/time continuum of sound." But what is this 'spacetime continuum' (be it of sound or anything else)? And how does a 'block' of it protrude? Is there room in Oliverian meditative analysis for Deleuzian transcendental empiricism here? Deleuze describes the musical act par excellence very much the way I would expect him to describe all true thought, as "abolishing every frontier between the horizontal and the vertical, producing sonorous blocks in series, moving them on a diagonal..." For Deleuze, there are blocks within blocks. The exemplary listening act, then, an act of deep listening, perhaps, is to perceive these blocks and this movement within a whole intuition of spacetime. Sonorous blocks, individuating milieus: this paper asks, what is the common logic between Deleuze's and Oliveros' concepts of spacetime? How do we join the two concepts if Oliveros is specifically referring spacetime to listening while Deleuze refers the whole of experience to it (in that 'blocks of spacetime' can be any perceptual dimension)? Are they the same spacetime? Finally, how is the body involved in the question?

Brian Hulse (PhD Harvard) is a composer and theorist-philosopher and is Associate Professor of Music at the College of William & Mary in Virginia, US. He has published papers on various intersecting themes between philosophy (esp Deleuze and Bergson) and music theory, including co-editing the volume 'Sounding the Virtual: Gilles Deleuze and the Theory and Philosophy of Music' with Nick Nesbitt. As a composer, Hulse's interests lie primarily in chamber music and opera.

## ANNA HUSH

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### Beyond 'consent as contract': Transforming sexual imaginaries in higher educational institutions

In recent years, the problem of sexual violence in Australian universities has become increasingly visible, due to the advocacy work of students and the stories of those who have experienced such violence receiving sustained media attention. Student activists have voiced demands for improved reporting mechanisms, support services, and preventative education, and have criticised the complacency with which universities have approached this issue. Beyond this, however, student movements have also posed a deeper challenge to the nature of contemporary universities and their institutional responsibility to prevent sexual violence from occurring within their communities. Advocates have emphasised that students, as embodied subjects, are vulnerable to violence and harm, and that this vulnerability can be heightened or mitigated by institutional structures. Against the dominant neoliberal conception of the contemporary university as a service-provider or a corporate entity, it is argued that universities have a broader social and ethical responsibility to attend to the problem of sexual violence.

In this paper, I consider the scope of universities' institutional responsibilities in relation to sexual violence, and how these responsibilities might be discharged. Drawing on theories of institutions that highlight the imaginary, symbolic and affective effects of institutional formations, as well as concepts from feminist institutionalism, I argue that universities, as gendered institutions, contribute to the 'sexual imaginary' – the set of imaginative and affective resources that produce certain types of sexual subjectivities. Following Linda Martín Alcoff's recent critique of consent, I argue that universities must go beyond the dominant model of consent education to consider their role in sexual subject formation, and to intervene at a deeper level in the gendered norms that permeate university spaces and sexual imaginaries.

Anna Hush is a PhD candidate in the University of New South Wales Faculty of Law. Her research focuses on how student movements have challenged cultures of sexual violence in Australian universities.

# Abstracts

## HEIKKI IKÄHEIMO

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### Is Hegel a liberal naturalist?

The notion of liberal naturalism has recently attracted much attention among authors in Anglo-American philosophy unhappy with the simplifications resulting from attempts to 'naturalize' the mind, intentionality, meaning, action, freedom etc. (See De Caro & Macarthur (eds.): *Naturalism in Question*, Harvard UP 2004.) In introducing the idea of liberal naturalism in his *Mind and World* John McDowell suggested that Hegel might have been a liberal naturalist. In this talk I will consider this suggestion, discussing what McDowell's 'naturalism' actually is and whether it applies to Hegel. I will also discuss Allison Stone's take on Hegel's naturalism. Both McDowell and Stone paint a picture that is indeed liberal on the realm of Geist, but very illiberal on the realm of nature. Hegel's naturalism on nature is more nuanced than both allow and by overcoming of crude causal reductionism of living nature (without postulating anything "mysterious") it already goes a long way towards easing anxieties about naturalization of Geist or the human life-form. As to the presence of nature or animality in the latter, there is quite a bit more to it than what the notion of "second nature" central to McDowell's liberal naturalism grasps.

Heikki Ikäheimo is senior lecture in philosophy at UNSW Sydney. He is specialized in Hegel, recognition, personhood and critical social philosophy.

## ANDREW INKPIN

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### Heideggerian Authenticity and the Narrative Self

Heidegger's *Being and Time* describes an apparently edifying process of transition from 'inauthentic' to 'authentic' human being (Dasein). In allowing itself to be dictated to by its immediate practical and interpersonal environment, inauthentic Dasein remains passive, cognitively superficial, and lost in the permanent distractions of everyday life. Conversely, by facing up to the anxiety occasioned by the prospect of its own finitude, authentic Dasein is to achieve self-determination, greater awareness of its world, and an enduring and independent self (*ständiges Selbst*). This paper abstracts from the transition process itself to consider whether the idea of a narrative self—particularly as employed by Guignon's reading of Heidegger—can be drawn on to interpret authenticity as a worthwhile aspiration. I argue that while Guignon's reading makes the best sense of Heidegger's text, once we consider what the notion of a narrative self implies, it is difficult to see this as identifying an inherently valuable goal. Depending on what the appeal to a 'narrative' is thought to entail, the narratively unified self either collapses into a trivial attainment, one all agents meet by default, and thus fails to distinguish authentic from inauthentic selfhood; or it requires giving our lives a unified and holistic form, one that perhaps distinguishes authenticity from inauthenticity but which is not directly linked with the fulfilment of human potential suggested by the label 'authenticity'. In the latter case the call to authenticity reduces to an arbitrary (aesthetic or metaphysical) desire to portray one's life as a unified whole that is ultimately of no practical or ethical import.

Andrew Inkipin is a Lecturer in Contemporary European Philosophy at the University of Melbourne.

## NANDA JAROSZ

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### Kant's Literary Sublime

Immanuel Kant, the father of critical philosophy, and the beacon of logical and objective thought in the eighteenth-century, was also an author, a reader, and a literary enthusiast. Kant's appreciation of Milton's poetry has recently come to light, (Budick, 2010) as has the possibility of resurrecting rhetoric as a method of philosophical communication within the Kantian system (Stroud, 2016). Kant's pre-Critical text on the sublime *Observations*, (1764) is filled with cross-textual references to poets, autobiographical exploits, and the communication of the supersensible through the medium of art. However, when we arrive at Kant's Critical theory of the sublime in 1790, references to art and poetic expression have all but vanished from his theory. Almost no work has been done to address the distinct lack of reference to poetic examples in Kant's mature theory of the sublime. However, how is it that a concept which was known invariably as a concept of rhetoric, a manifestation of style, or as the epitome of artistic expression is stripped of any and all relationship to art in Kant's *Analytic of the Sublime*? My work will explore this question through the application of a close-textual analysis on the use of poetic expression in Kant's own method of philosophical communication.

Nanda Jarosz is a third year PhD candidate in the International and Comparative Literary Studies program at The University of Sydney. Her research is focused on communication theories of literary studies and revolves around eighteenth-century works on aesthetics and rhetoric. Her thesis is on the Kantian sublime and uses an interpretation of examples in both the *Analytic of the Sublime* (1790), and in Kant's earlier *Observations* (1790), to examine the possibility of artistic representations of sublimity. She holds a Masters of Comparative Studies from the Sorbonne.

## KATRINA JAWORSKI

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### **Standing on the edge of the abyss: Ethics of Vulnerability, Love and Forgiveness**

Judith Butler argues that vulnerability conditions our lives. It composes who and what we are, regardless of our own choosing. I do not disagree with Butler's argument. Yet I wonder how I can live with vulnerability, especially when its traumatic affects literally stare me in the face. And how do I live with vulnerability, when something about it wounds me? Drawing on the abyss as a metaphor for vulnerability, I offer a personal account of the relationship I have had with my alcoholic father. Part narrative, part analysis, this account canvasses what feels like standing on the edge of the abyss – a traumatic space where I feel my sense of self is about to unravel. Deploying the work of Wendy Brown, Emmanuel Levinas, Judith Butler and Sara Ahmed, I consider the degree to which I am wounded through a traumatic event I describe, and whether hope can come from interdependence I would rather forget, alongside my desire to love and forgive.

Dr Katrina Jaworski is a Senior Lecturer in Cultural Studies at the School of Creative Industries, University of South Australia. Her research focuses on the agency of suicide, with a focus on gender, sexuality, ethics and poetry. She also works on Rwandan genocide, the philosophy of dying bodies, trauma and the cultural politics of thinking. To date, she has authored 'The Gender of Suicide' (Routledge); *Women Supervising and Writing Doctoral Dissertations* (Lexington); and *Rethinking Madness: Interdisciplinary and Multicultural Reflections* (Brill).

## FIONA JENKINS

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### **Who-ever are histories for? Pluralization, border thinking and potential histories**

The question of whose ends are served by history is bound up with immediate and pressing problems of political injustice, legacies of imperial conquest and colonial rule, and geopolitical inequalities. History can readily operate as a tool of governance, legitimating ruling powers in ways consistent with their presumptive entitlement to preserve established territories and hierarchies. Yet it is also true that histories proliferate which give other forms and visions to the past, and not merely in the sense that plural voices come to attention with their multitudinous perspectives, but that one tale performatively intervenes into and rewrites the other. The question posed by my title, 'who-ever are histories for?' intends to highlight how practices of engagement with alterity are themselves living, vital and agential, constituting spaces of encounter in which apparently given identities may come undone; this 'who-ever', is thus not a given or determinate identity but the futural antidote to an epistemic regime, and the addressee of a question as much about what we might become as what we have been.

My approach in this discussion will follow certain leads emerging in and around de-colonial and critical theory. These describe paradoxically inhabited non-places, borderlands that relate and mediate, as well as divide, via the resources of 'potential history' (Azoulay), 'border thinking' (Mignolo) and the 'exilic' (Butler). They suggest ways of capturing the significance of the performative and mediated space of separation and relatedness between 'same' and 'other' as potential sites for de-colonising history. Beginning by foregrounding the question of enunciation in this work, I then turn to the broader theme of the performative in modes of historical narration that seek not only to acknowledge histories of oppression but to imagine a transformative politics premised on these vital interventions.

Fiona Jenkins is an Associate Professor in the School of Philosophy at the Australian National University. After establishing the ANU Gender Institute, she was its Convenor from 2012 to 2015, combining academic and practical interests in gender equity. She is known for her work on Judith Butler as well as her work on the status of women in Philosophy, and is the leader of the ARC Discovery project 'Gendered Excellence in the Social Sciences'. This paper comes from a second project, 'Sensate Democracy', which focuses on questions of political legitimacy and resisting violence.

# Abstracts

## AITOR JIMENEZ

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### Toward a Political Philosophy of Big Data

In 1934 the Italian Philosopher Antonio Gramsci, coined the concept 'American Fordism' to describe a new system of production within the capitalist mode of production. What he witnessed was more than a technical and managerial transformation based on the standardization of production and the extensive use of production lines. The new model produced a new capitalism, a new worker, a new city, a new sexuality and above all a new culture. As happened nearly 100 years before, a new capitalist system of production erupted. Its consequences are going even deeper than previous capitalist transformations. Under Big Data System of Production (from now on BDSP) productive relations are shifting from a post-Fordist structure wherein fewer unskilled labourers were needed for production to a cybernetic economy, based on algorithms 'who' can program, compose, and create, thus endangering hundreds of millions of 'white collar' jobs. The Marxist theoretical frame will provide me with a solid root to analyse the ideological state apparatuses of the BDSP. With this research I will explore this system of production's political thought.

Aitor Jimenez González is a Political Scientist and Attorney. His current research focuses on the ideological fundamentals of the Big Data System of Production under the frame of Critical Legal Studies. He is currently completing a PhD at the University of Auckland.

## PETER JIN

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### The Aesthetic and Critiques of Weimar Democracy: The Counter and Complement to Carl Schmitt's Political Myth

Ever since the recent resurgence of interest in political theorist Carl Schmitt's work, much of the current analysis on Schmitt has focused on evaluating Schmitt's legacy by exposing contradictions in his rationale. Rather than condemn such contradictions, this paper instead seeks instead to analyze these contradictions in an effort to better understand the radical shift in Schmitt's intellectual trajectory from an astute critic of liberal democracy to a fascist apologist towards the end of the Weimar period. An essential part of this change is his interest in what Schmitt called "the emergence of aesthetics." Schmitt diagnosed the underlying issue with the aesthetic in the political sphere to be its irrationalism, indifference, and indecisiveness. For Schmitt, the latter two of these were especially problematic for two of his key concepts: the "political" and "the shared historical reality." Schmitt's radical depiction of "the political" as an existential opposition of allegiances that necessitated a state of emergency and a decisionist sovereign political struggle required an equally radical justification, or Schmitt's call for "a shared historical reality" not based in historical fact yet able to mobilize the masses. In this way, Schmitt clearly condemns the indifferent, indecisive aesthetic that runs against his decisionist, action-oriented political theory. Yet despite his firm stance against aestheticism, Schmitt himself used the evocative and irrational power of aestheticism as a tool to present his own "political myth" that compelled believers to join in decisive unity against a common enemy. In short, Schmitt's contradictions on aestheticism and his creation of a "political myth" suggest that Schmitt's underlying conflict with aestheticism was not as much of an issue of irrationality as it was a chronic preoccupation with coercing concrete action at the expense of rational deliberation.

Born in New York, Peter Jin is an independent scholar of the political theory and intellectual history of the Weimar Republic. He continues to be based in New York, where he is currently at work on a study of anti-democratic critique, political aestheticism, and rejection of pluralism in the work of Carl Schmitt.

## SIGI JOTTKANDT

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### Angelic Names: Irigaray, Serres, Nabokov, Benjamin, Lispector, Lacan

This paper addresses the turn to angelology by Luce Irigaray and Michel Serres. Both philosophers invoke the angel to lead us out of the impasses of contemporary thought. A messenger who slips between the divine and human realms, the angel treads a middle path between transcendental and material philosophies. For Irigaray, the angel's substance as 'pure movement' enables it to resist every impulse towards closure, appearing in her work as a feminist, anti-teleological agent of continual interruption and crossing over. In Serres, the internet has catalyzed the production of an intermediary new space, an angelic hors-là made up of the fluxes and messages of today's web of telecommunications. In these contemporary philosophico-angelologies, the angel acquires a new independence, but its protocols – of reflecting back to us an amplified, prodigious image of ourselves – remain intact. The angel remains safely wrapped in mimetic logics.

And yet, as if out of sheer awkwardness, a fractious literary desire, the incandescent angels of Vladimir Nabokov, Walter Benjamin and Clarice Lispector drive us back to Jacques Lacan's insight that the instrument of mirroring always brings something with it that veers from philosophical pathways. One might understand it as the backwash of the angel's discourse, as the one who calls us individually by name. The angel's naming of us initiates a catastrophic process that, in Benjamin's words, 'wrenches [language] destructively from its context' to summon words back to their 'origin'. Philosophy's mirror play with the angel is, in other words, a perilous undertaking. It seems that the angel offers not so much a third path but a one-way street. As it recalls us to our origin as *objet a*, the residue, waste product of the Other's desire, the angel sequestered in our names takes us to a permanent rupture with language as a representational medium.

Sigi Jöttkandt teaches English at UNSW, Sydney. Her areas of interest are literature and psychoanalysis, especially Jacques Lacan, Henry James and Vladimir Nabokov. She is a co-founding Editor of the journal, *S*, and a co-founding Director of Open Humanities Press.

## JEREMY KANE

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### **The Significance of the Concept of Essence in Spinoza's Epistemology**

In this paper, I argue that the concept of essence is central to answering three interrelated questions raised by Spinoza's epistemology 1) What can we know truly? 2) Why do we fail to know truly? and 3) How can we know truly? In relation to the first, it is relatively uncontroversial that Spinoza holds we can have true ideas only of essences, the properties of essences, and the so-called 'common notions.' More controversially, I argue that both Spinoza's account of error (the answer to question 2) and his account of the possibility of our having true ideas (the answer to question 3) ought to be understood by interpreting the fundamental model of causation at work in *The Ethics* in terms of the Aristotelian notion of formal causes. A formal-causal relation obtains between the essence of a thing and the properties which necessarily follow or are inferable from that essence. In answer to question two, our body's causal interactions with things in experience provide us with ideas that literally confuse the properties and essences of things. Affirming such confused ideas leads us into falsity. In answer to question three, our mind has true ideas only if it is 'internally determined,' which is to say, only if those ideas follow from its essence, which encompasses both its formal structure and its power of thinking.

Kane recently graduated with an honours in philosophy from the University of Melbourne. He works on epistemology and the history of philosophy (primarily early modern philosophy and German Idealism), and is broadly interested in competing varieties of rationalism, Western Marxisms, non-metaphysical readings of Hegel, normativity, and the relation between reasons and causes. He is co-creator of the podcast >ect: ectpodcast.wordpress.com.

## LUARA KARLSON-CARP

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### **Limits of Nature, Limits of Gender: Performing Sexual Difference in the Time of the Anthropocene**

Irigaray's ethics of sexual difference is based in an ontology of irreducible difference between man and woman. Without the cultivation of this difference we are precluded from encountering the alterity of the other as other, instead caught in a specular maze of reflection and projection. For Irigaray, sexual difference is the ultimate anchor of alterity. An ethics based in the unknowability of the sexually different other therefore engenders the possibility of a non-hierarchical encounter with all forms of alterity.

However, this ethics of sexual difference is crucially unable to accommodate or validate transgender people. The application of Irigaray's ethics to the transgender fraught: if the ability to encounter otherness as such is predicated upon the cultivation of sexual difference as ontological difference, transgender identity would seem to directly contravene such cultivation. Yet the transgender other is in dire need of an ethical encounter, as rates of violence against this community show.

In denying the import of sexuate bodily becoming to gender identity, Irigaray is concerned that trans identity denies sexual difference, and thereby elides both the 'elemental' and maternal source of all life. For Irigaray this leads to the objectification and subjection of nature, including the matter of the sexed body, figuring it only as standing reserve, or pure resource, for cultural, technological mastery. Put simply, for Irigaray transgender identity is complicit with the elision of sexual difference, which is always already tied up with the domination and exploitation of the ecological.

Irigaray views the limits of sexual difference as synonymous with the limits of nature. This paper will seek to assess whether it is possible to maintain this onto-ethics without excluding and denying transgender being. Is it possible to think both ecological difference and transgender difference, or is conferring generative significance to what Irigaray would term the 'nature' of the body always mutually exclusive with transgender understandings of gender identity?

Luara Karlson-Carp is a tutor in the School of Social and Political Sciences at the University of Melbourne. Luara's honours thesis was completed in 2016 and examined the ways in which Transgender Studies challenges Luce Irigaray's theory of sexual difference. She has presented research at conferences in Australia and the UK and is a member of the Executive Committee of the Luce Irigaray Circle. Luara will commence further graduate study in 2019.

## Abstracts

### JYHENE KEBSI

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#### **Borderlessness and Transnational feminism: Towards a Feminist Call for Open Borders**

This paper sees paperless migration and asylum seeking as fundamental transnational feminist issues. It shows that the hierarchy of mobility that separates the citizens of First World countries from those who live in the Third World should be a main focus in the feminist struggle to achieve social change. The surge in clandestine migration and the refugee crises that we have witnessed since the “Arab Spring” make this turbulent time a key moment for feminists to call upon an equalization of the right to mobility. “Crimmigration” (Stumpf 381), border militarization, the rise of securitization and penalization are important sites for transnational feminist investigation. The dangerous boat journeys, the death of dehydrated migrants in deserts, the impossibility of family reunification for those who travel without visas, detention/imprisonment and deportation should all be main focal points for transnational feminism(s). This paper shows that transnational feminists need to pay attention to these human disasters not only by focusing on female refugees, but also by studying the suffering of the women who stay in the countries of origin after their family members migrate without papers to the Global North. Transnational feminists should link their intersectional understanding of race, ethnicity, religion, class, age, education and sexual orientation to a discussion of border politics and to a critique of the laws that determine who moves and who does not move – and, by implication, who is “legal” and who loses that “legality” – in this supposedly “global village.” My main argument is that transnational feminism should call for the human right to free movement.

Dr. Jyhene Kebsi is a Lecturer in Gender Studies at Macquarie University. Before coming to Macquarie, she was a Teaching Fellow at the University of Sydney. She also worked at Saint Thomas University (USA) as Teaching Mentee. Dr. Kebsi’s research focuses on women and Islam, Arab feminism(s), transnational feminism(s), female refugees and Arab literature and cinema. She has academic competence in Arabic, French and English. Dr. Kebsi is the recipient of multiple prizes and awards, including Fulbright.

### JYHENE KEBSI

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#### **Round table discussion and launch: Behrouz Boochani, *No Friend but the Mountains: Writing From Manus Prison* (Picador, 2018)**

Dr. Jyhene Kebsi is a Lecturer in Gender Studies at Macquarie University. Before coming to Macquarie, she was a Teaching Fellow at the University of Sydney. She also worked at Saint Thomas University (USA) as Teaching Mentee. Dr. Kebsi’s research focuses on women and Islam, Arab feminism(s), transnational feminism(s), female refugees and Arab literature and cinema. She has academic competence in Arabic, French and English. Dr. Kebsi is the recipient of multiple prizes and awards, including Fulbright.

### DR ELAINE KELLY

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#### **Dwelling, Sovereignty, Ethics: Heidegger, Derrida, Levinas and Climate Refugees**

This panel involves a dialogue between Nick Mansfield and Elaine Kelly in discussion with Nicole Anderson on how Heideggerean, Derridean and Levinasian ontological, ethical and political theory can be activated in relation to current politics, specifically movements of the world population underway in response to climate change. The discussion will pursue three key vectors: following Heidegger, a reconsideration of dwelling in the world in terms of mortality, intersubjectivity and responsibility to challenge the current discourses of mitigation and adaptation imposed locally on vulnerable populations; a possible re-invention after Derrida of a sovereignty leading to freedom and justice, that supercedes the sovereignty of the nation-state dominant in the international compromises in place to address climate change, and using Levinas to challenge orthodox models of ethics in climate change discourse, which focus on rights, compensatory intergenerational justice, distributed responsibility, and the inherent dignity of the individual. The aim is to activate important discussions in Continental Philosophy as an engaged response to the human politics of climate change. The panel will consist of two formal papers, by Nick Mansfield and Elaine Kelly, followed by a panel discussion, chaired by Nicole Anderson, bringing the different theoretical themes to bear on case studies.

Dr Elaine Kelly is the author of the recent book: *Dwelling in the Age of Climate Change: The Ethics of Adaptation*.

## VICKI KIRBY

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### **Book Panel: Christopher Peterson's *Monkey Trouble: The Scandal of Posthumanism***

Vicki Kirby is Professor in Sociology, School of Social Sciences UNSW. Books include *What if Culture was Nature all Along?*; *Quantum Anthropologies: Life at Large*; *Judith Butler: Live Theory, and Telling Flesh: the substance of the corporeal*. Her work has received prominence in feminist and new materialist debates and she is a regular keynote speaker in conferences across Europe. She was Erasmus Mundus Professor in 2013 at Utrecht University and was recently elected to the Terra Critica international research network in the critical humanities.

## TING KONG

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### **Marx's Ecological View of Nature**

As one of the founders of Marxist philosophy, Marx elucidated a unique humanized view of nature on the basis of criticizing and inheriting Hegel's idealist view of nature and Feuerbach's old materialist view of nature. Marx's series of important theories made in the view of nature are of great guiding significance for us to examine the various global issues in the relationship between man and nature today and to explore ways for the coordinated development of contemporary people and nature.

My name is Kong Ting, 26 years old, a Ph.D. student in Marxist philosophy at Wuhan University. His main research interests are the basic principles of Marxism and the Marxist view of nature. He has published many papers in important journals, and he likes to think and debate.

## ABEY KOSHY

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### **The Legacy of Nietzsche and Saussure in the Genesis of Contemporary Feminine Thought**

The paper identifies a turn in thinking in recent times towards 'the feminine' that opens up new vistas of experience, which were formerly unknown to the traditional philosophical reflections. Differentiating 'the feminine' from conventional presentation of feminist ideology, the paper perceives it as the expression and practice of plural experiences of the body and physical world. The libidinal, pro-life desires manifested in it can be seen even in many works of male thinkers too. Thus the feminine is understood as a domain of multiplicity to which men also can have access. The post-metaphysical turn in philosophy created by Nietzsche and Saussure in the early years of the twentieth century is seen as the primary cause of the growth of feminine thinking in recent times. The post metaphysical turn marks the end of thinking based on the transcendental, the universal, the essential, the abstract, the spiritual, the masculine and the beginning of the phenomenal, the bodily, the material, the concrete and the feminine in the sphere of philosophy. Nietzsche's criticism of European metaphysical tradition as nihilistic was helpful to challenge the foundation of the patriarchal world view. Saussure's disclosure of the reality of the world as mere construction of language has also helped thinkers, writers and women to seek strategies to change the existing order of meaning with the help of multiple linguistic expressions. The reflections of Nietzsche and Saussure were thus instrumental to later thinkers and writers such as Derrida, Irigaray, Kristeva, and Cixous for the articulation of the 'differential' thought of the feminine.

Currently professor and Head of the Post-graduate cum Research Department of philosophy of SS University. My Doctoral dissertation is on the philosophy of Nietzsche. Major published works are in Continental Philosophical tradition such as poststructuralism, phenomenology, feminist philosophy, existentialism and aesthetics. I have presented papers in forty conferences. Since 1998, teaching continental philosophy in the post-graduate level. Supervised 10 Phd researchers, of which 3 have been awarded. Languages known to speak and write are English, Malayalam and German.

## Abstracts

### ERIK KURAVSKY

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#### **On the various senses of transcendence in Heidegger**

This subject of the various senses of transcendence is especially relevant to the readings of Heidegger, whose path is one of an evolution of understanding the transcendent ground of the world and of man's relation to it. The co-determinate correlation between the concept of transcendence and man's personal relation to it is first worked out by Heidegger's attempts to go beyond his Neo-Kantian background. These attempts were influenced to a large extent by the works of Lask, who tries to go beyond both metaphysical and epistemological senses of transcendence. Yet, Lask cannot reach the basic existential sense, since he still cannot see (just as Heidegger in 1911 still can't) the intrinsic relation between defining transcendence and understanding man's intimately personal relation to it. Only in 1919 Heidegger will explicitly defend this relation. Without considering this path we can neither understand the sources of Heidegger's thought before *Being and Time*, nor understand the sense of transcendence in the magnum opus itself.

Moreover, an understanding of the sense of transcendence that determines the foundation of *Being and Time* illuminates Heidegger's abolishing of any religious topics and the criticisms that came from both Catholic and Protestant thinkers (but also from non-Christian philosophers like Levinas). All of them were protesting a certain sense of transcendence. But was this sense entirely true to Heidegger's thought?

I think that the answer is equivocal and points to certain misinterpretations of Heidegger's sense of transcendence, but also to a possibility of its further development. It is only in the latest writings in which Heidegger is closest to mystical thought, that his final sense of transcendence is worked out.

Understanding the development of the various senses of transcendence in Heidegger both maps the development of his entire thinking and its relation to various criticisms, especially from religiously-oriented angles.

PhD student in the university of Tel-Aviv, doing research in both early and late Heidegger under the guidance of Professor Hagi Kenaan, especially in the area of Heidegger's relation to mysticism and man's personal transformation, but also in its relation to German Idealism and Neo-Kantianism. I am teaching a BA course of guided reading of David Hume and Immanuel Kant. Previously I've completed the MA degree in philosophy in the university of Tel-Aviv (summa cum laude) with a thesis on the development of the concept of subjectivity in Husserl and early Heidegger.

### MARGUERITE LA CAZE

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#### **Trauma and resistance in Pablo Larrain's *No* (2012)**

In the Chilean film, *No* (2012) we see a response to trauma that is oriented to ending that trauma through resistance. I focus on the trauma of the Pinochet regime and how that becomes transformed into the idea of happiness. The initial idea of the 'No' campaign was to portray the trauma and negative affects resulting from the abuses of the regime by showing images of torture and brutality. This is abandoned because of a determination to win the campaign in the 1988 plebiscite on whether the Pinochet regime should stay as the government for eight more years ('Yes') or hold democratic elections ('No'). Instead of repeating the trauma in a gesture acknowledged to be futile, the supporters of 'No' take up the challenge to 'retemporalize and detranslate' the trauma, a possibility of a new narrative that Kristin McCartney finds in W.E.B. Du Bois' articulation of the importance of slave songs. This is a possibility that needs to be recognised to be effective. (2009) The 'No' campaign, headed by René, who is in advertising, takes up an idea expounded by Aristotle, that happiness is an intrinsic value—'Joy is coming'—and thus the best concept to appeal to a traumatised nation and galvanise them in favour of change. The resistant 'No' campaign portrays a possible future happiness if the regime were to end. While the film has been criticised for over-simplifying events and leaving out the grassroots campaign to register and mobilise voters (Rohter, 2013; Khazan, 2013), my interest is in the portrayal of the shift of attention from painful trauma to happiness as a form of resistance. Rather than seeing the film as a flawed how-to manual for ending dictatorships, my paper explores the importance of the symbolic transformation of affect from a negative past orientation to a positive future one.

Marguerite La Caze is Associate Professor in philosophy at the University of Queensland. She has research interests and numerous publications in European and feminist philosophy especially concerning questions of ethics, politics, and aesthetics, including philosophy and film. Her publications include *Wonder and Generosity: Their Role in Ethics and Politics* (SUNY, 2013), *The Analytic Imaginary* (Cornell, 2002), *Integrity and the Fragile Self*, with Damian Cox and Michael Levine (Ashgate, 2003) and articles in *Contemporary Political Theory, Culture, Theory and Critique, Derrida Today, Hypatia*.

## ANDREW LAC

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### A Kantian reading of the Buddhist community

In this paper, I will attempt to understand the idea of a Buddhist community by looking at the idea through the framework of Kant's 'invisible church' and the 'visible church' that is introduced in his book 'Religion within the boundaries of bare reason (1793/94).

I am a Western Sydney University student doing a Masters thesis in 2018.

## NORMA LAM-SAW

Western Sydney University

### Bartleby at the Margins: Weak Refusals

Herman Melville's "Bartleby, the Scrivener" makes an unlikely and contentious subject of political refusal. Despite his fundamentally passive, solitary and weak literary characterisations, the titular character has been read by a number of philosophers as a figure of insurmountable political resistance, refusal and withdrawal. Thinkers such as Gilles Deleuze, Giorgio Agamben, Antonio Negri and Michael Hardt locate a subversive potential in Bartleby's characteristic passivity, one which is not only grounded in a specific ontological passivity but that which leads them to the thought of the refusal and renewal of contemporary political hierarchies. While Bartleby's passive ontology affords each of these thinkers to formulate a notion of subjectivity that presents refusal and withdrawal as an emancipatory potential, they also acknowledge the fallibility and indeed failure of Bartleby's revolutionary call, precisely due to his weak and passive constitution as this marginal or liminal subject; his solitary position, the lack or incapacity that such a position has in garnering solidarity and change, and the ultimately subtractive or indeed suicidal path that this can only lead to. Is then, the emancipatory possibilities that Bartleby's marginal and passive figure encapsulates resigned to failure? Does this resignation and failure afford, a thought of weakness as recovery, endurance and survival itself?

By examining these readings of Bartleby's passive and marginal position as that which both constitutes an emancipatory potential that points to and is simultaneously "not enough for" revolutionary change, this paper will critically consider Melville's "Bartleby," along with its critiques and secondary literature, as that which presents an example of Gianni Vattimo's idea of "weak thought," or the expression of a weak form of resistance or 'weak refusal.'

Norma Lam-Saw is a PhD Candidate in Comparative Literature and Continental Philosophy at Western Sydney University. Her research examines the possibilities of political resistance, refusal and liberation through expressions of passivity and weakness such as that which is found in Herman Melville's "Bartleby, the Scrivener."

# Abstracts

## TIMOTHY LAURIE AND HANNAH STARK

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### Deleuze, Transfeminism and Feminist Politics

As an inclusive term which denotes a range of gender non-conforming or gender-variable identities, trans has placed pressure on the prevailing political frameworks and identity categories that have been central to the history of feminist politics. This paper advocates for a version of transfeminism that does not simply go “beyond the binary” but rather offers a theoretical mode that can deepen the lines of inquiry into the relationships between individual and collective transformation, and can diversify our understandings of gender as “passage” that contains unexpected pleasures and sedimented modes of violence. Working across and through contemporary trans scholarship, particularly the work of Halberstam, Puar and Preciado, this paper considers what Deleuze’s notion of becoming means for how we imagine the particularity of transitioning bodies as well as the broader machinations of social change in relation to gender and sexuality.

Timothy Laurie is in the School of Communication at the University of Technology Sydney.

Hannah Stark is in the Humanities at the University of Tasmania.

## MARTIN LECKEY

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### What are Heidegger’s question(s) of being?

Heidegger claimed that his whole philosophical journey was animated by a single question: the question of being. But what is meant by this mysterious question and is it really just one question or several questions? And what is being? Herman Philipse claims that there were for Heidegger five different questions of being, while others accept that there was only a single unitary question. In this paper I look at how many questions of being there are, how the questions can be clearly expressed, and what notion of being corresponds to each question. I then consider how relevant or important these questions are today, and what progress has been made in providing answers to the questions. I look at perspectives on and answers to these questions provided by various contemporary philosophers from the analytic and continental traditions, including Herman Philipse, Graham Priest, Julian Young, and Markus Gabriel.

Associate in History and Philosophy of Science, School of Historical and Philosophical Studies, University of Melbourne.

## CATHY LEGG

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### The Solution to Poor Opinions is More Opinions: Peircean Epistemology for the ‘Post-Truth’ Era

Although certain recent developments in mendacious political manipulation of public discourse are horrifying to the academic mind, I argue that we should not panic. Charles Peirce’s pragmatist epistemology with its teleological arc, long horizon, and rare balance between robust realism and contrite fallibilism offers guidance to weather the storm, and perhaps even see it as inevitable in our intellectual development. This paper explores Peirce’s classic “four methods of fixing belief”, which takes us on an entertaining and still very pertinent tour through tenacity, authority and a priori speculation to the method of science – the only method which is both public and self-correcting. Although in the West we (mostly) proudly self-conceive as living in a ‘scientific age’, I argue that this is premature. Precisely insofar as we treat the misbehavior of governments as a harbinger of doom, we remain trapped in authoritarian modes of thinking which Peirce identified with medievalism, although modernity is increasingly quickening around us in worldwide information-sharing practices that are shaped entirely by mutual help. With this framework in mind, many tactics of recent media are most helpfully seen as belonging not to a post-truth, but a pre-truth stage of human intellectual development. Advice on this is sought from Plato who of course also faced a world that was ‘pre-academic’.

Cathy Legg holds a BA (hons) from University of Melbourne, a MA in Philosophy from Monash University and a PhD from ANU, where her thesis (“Modes of Being”) concerned Charles Peirce’s philosophical categories. After a spell of hands-on ontological engineering she returned to academia and now teaches at Deakin University in Melbourne. Her current research bridges philosophy of language, logic, pragmatism, speculative metaphysics and ‘applied ontology’, with particular recent focus on the Pittsburgh philosophical school.

**VANESSA LEMM**

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**Who is Nietzsche's Homo Natura?**

In *Beyond Good and Evil*, Nietzsche envisages the naturalisation of the human being, its retranslation back into nature, as a liberating experience where the human being rediscovers nature as a creative and transformative force that the human being embodies. For Nietzsche, the question of the future of the human being is contingent on whether the human being is capable of re-embodiment nature. Human nature for Nietzsche is not a given of the (human) body, something that belongs to the human being per se. Instead, nature in the human being comes with the task of the continuous reinvention of nature. This is why Nietzsche's thinking about nature is future oriented, opening up the horizon of human transformation. In this paper, I will present readings of homo natura found in psychoanalysis and philosophical anthropology. I argue that Nietzsche's conception of homo natura hinges on a return to the Ancient Cynic's anthropology.

Vanessa Lemm is Professor of Philosophy at Flinders University in Adelaide, Australia, where she also holds the position of Vice-President and Executive Dean of the College of Humanities, Arts and Social Sciences. She is the author of *Nietzsche's Animal Philosophy: Culture, Politics and the Animality of the Human Being* (Fordham University Press, 2009), *Nietzsche y el pensamiento político contemporáneo* (Fondo de cultura económica, 2013), and several articles on Nietzsche, biopolitics and contemporary political theory. She recently edited *Nietzsche and the Becoming of Life and The Government of Life: Foucault, Biopolitics and Neoliberalism*.

**DIANLAI LI**

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**Immanuel Kant and the Development of Contemporary Political Philosophy**

As the pioneer of classical German philosophy, Immanuel Kant played an extremely significant role in the history of political philosophy. In a sense, Kant could be treated as the "origin" of the development of contemporary political philosophy, though he didn't construct a systematic theory of political philosophy like John Rawls. Kant's definition and interpretation of practical reason and individual autonomy principle have had a significant and profound influence on the development of contemporary political philosophy.

Dianlai Li is a professor of philosophy at Wuhan University. His research area is political philosophy, covering Plato, Aristotle, Kant, Hegel, Marx, Rawls and Habermas.

**ZHI LI**

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**The Scope and Expansion of the Area of Practice: On Aristotle and Marx**

Based on the tradition of practice philosophy represented by Aristotle, the issue of practice philosophy mainly refers to political-ethical area. In this regard, Marx's practice philosophy seems to have nothing to do with this tradition. However, on the one hand, the extension of 'practice' has already been greatly expanded in the history. At the beginning, practice only referred to political-ethical actions, and since modern times, it has gradually covered such areas as science, technology, economic life and so on, which is material production in the sense of Marx. On the other hand, although Marx did regard material production as the basis of the whole practical life, it doesn't mean that Marx completely abandoned the normative dimension of practice philosophy.

Professor Li Zhi works at School of Philosophy, Wuhan University, China. The main research areas include Marxist Political Philosophy, Practical Philosophy in Marx and Ethical theory and Humanism in Marx. Professor Li Zhi's recent books include, *On the Concept of Individual Person in Marx*, Beijing: the People's Publishing House, 2014; Jorge J. E. Gracia, *A Theory of Textuality: The Logic & Epistemology*, trans. by Wang Xinyan and Li Zhi, Beijing: The People's Publishing House, 2009.

## Abstracts

### JUDITH LOCHHEAD

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#### **Music's Vibratory Forces: shimmers, arabesques, repetitions, and aliens in Eliza Brown's *String Quartet #1***

The vibratory forces of sound and music have been both attractive and resistant to philosophical thought because of the ways these forces affect bodies and minds. Historically, these vibratory forces of music have been understood to "move" the emotions, to "stir" the passions, to induce the young to suicide, etc. And more recently music's vibratory forces have been exemplary in Deleuzian approaches to affect since they operate outside of linguistic rationality. For instance, Elizabeth Grosz writes: "Music is the result of the movements of the territorialization, deterritorialization, and reterritorialization of vibratory force in its articulation of...the body and the earth."

One of Grosz's goals in *Chaos, Territory, Art* is to "look at music's most elementary relations to chaos" in terms of its vibratory forces, or in other words its affects. My goal is to go beyond the elementary to the particular, considering a unique piece of music with respect to its vibratory forces as they articulate of body and earth. I focus on recent string quartet by Eliza Brown, *String Quartet #1* (2011, rev. 2013), tracking its sonorous details and their transformations over time. The sonorous events of the *Quartet* are shimmers, arabesques, repetitions, all overlaid on a shimmering sonic surface. After identifying particular sonorous qualities of these events, I show how the succession of these events and their combinations delineate the vibratory forces and temporal processes of the Quartet. By considering in detail a single piece of music, I hope to demonstrate the specificity music's vibratory forces, that sounds as unique events have differential forces.

Judy Lochhead is a music theorist and musicologist. She teaches music courses at Stony Brook University.

### CARLOS LOPEZ

Independent scholar  
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#### **How to make room for Hegel's metaphysics**

For quite a while, the metaphysics of Hegel has been a contentious issue among the scholars. To dismiss it or to simply ignore it have been the standard manner to deal with it. Even so, a renewed interest in Hegel's metaphysics have emerged in recent years. A small group of scholars have look to engage forthrightly with Hegel's metaphysics. Due to the previous trends in Hegelian scholarship, an obvious challenge comes up. The question for the relevancy of the metaphysical project haunts all these interpretations. Here, I will consider this new readings of Hegel on the basis of the strategies used for answering this. Moreover, I will quickly reconstruct Hegel's own argument for the relevance of metaphysics. Elaborating on this, I will argue Hegel's argument is overlook. The recent interpretations do not take into account Hegel's own argument for making metaphysics viable. By doing so, they obscure a key aspect of Hegel's metaphysical project. On this basis, I will conclude they offer limited aid for the clarification of Hegel's metaphysics. Notwithstanding, they do offer a compelling case for the relevance of a metaphysics of Hegelian bent.

Bicycle mechanic by day, PhD drop out by night.

### ZHAOLU LU

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#### **Has the Mind-Beyond-Brain Theory been born?**

Ever since the growth of cognitive science made new turns in 1980s, a variety of new movements has emerged from the perspective of cognitive processing beyond the brain, these being the movements of embodied cognition, enacted cognition, extended cognition, situated, cognition, embedded cognition, and distributed cognition. Each of them is claimed to be a new science of the mind or a new paradigm for cognitive science, implying a Mind-Beyond-Brain Theory is born or forthcoming. This paper explains why such a theory is nearly born by providing a historical account of the three developmental stages of the movements from the perspective of cognitive processing beyond the brain and proposes the necessary conditions for the birth of such a theory.

2000-present, Professor, of Philosophy, Tiffin University, Tiffin, Ohio, USA; 1996-2000, Assistant Professor of Philosophy, Hampshire College, Amherst, MA, USA; 1994-1996, Assistant Professor of Philosophy, Concordia University, Montreal, PQ, Canada

**SIMON LUMSDEN**

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**Freedom and the Logic of Hegel's Philosophy of History**

A key problem in Hegel's philosophy of history is how to understand the world historical development it depicts. A standard interpretation of this has been to see it as secularised eschatology, as the transposition of divine providence onto reason. On this view, the realisation of freedom that unfolds in the philosophy of history from antiquity to 19th Century Europe is a path laid out in advance by reason. This paper argues that while there are teleological elements to Hegel's philosophy of history, these cannot be understood as the driving force in Hegel's understanding of historical development. At the heart of what Hegel is trying to understand is how we can provide a justification for the emergence of a new concept. The argument of the paper is that Hegel's logical and methodological terms such as the negative, concrete freedom, and reason provide a far better basis for understanding historical development than teleology. In the first instance they allow us to understand how it is that a form of life comes to be satisfied, and why it ultimately falls apart. This approach will allow us to understand the central role of the state in world history.

Simon Lumsden is Senior Lecturer in philosophy at the University of New South Wales, Sydney. He is author of *Self-Consciousness and the Critique of the Subject: Hegel, Heidegger, and the Post-Structuralists* (Columbia University Press, 2014) as well as numerous papers on German idealism. He is currently completing a monograph on Hegel's philosophy of history.

**DAVID MACARTHUR**

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**Is Truth Dead? A Pragmatist Response**

A recent article in *Time* magazine asks "Is Truth Dead?" In this talk I argue that the threat of the "post-truth" era is not to truth as such but to the connection between truth and what pragmatists call "scientific method" – a conception of social inquiry based on objective evidence and a democratic ethos.

David Macarthur is an Associate Professor in the Philosophy Department at the University of Sydney. He adopts a skeptical approach to the problem of metaphysics using tools borrowed from contemporary pragmatism and Wittgenstein's philosophy of language and psychology. He has published articles in leading philosophy journals and books on liberal naturalism, metaphysical quietism, external world skepticism, common sense, perception, ordinary language, and philosophy of art especially concerning architecture, photography and film. He has co-edited three collections of papers with Mario De Caro.

**SALLY MACARTHUR**

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**If we are habits, nothing but habits, is music a feminist failure?**

If, as in Deleuze's words (1991, x), 'we are habits, nothing but habits', constituted in a world that emphasises 'the principle of the exteriority of relations', then as an exterior force, producing habits of thought and action, as Eva Cox (2016) and others have argued, feminism might well be a failure that needs a radical rethink. For Cox, feminism has failed to remove gender bias from the institutions of work. This idea is repeated by Darla Crispin (2017) who, with the lens trained on artistic research in music, argues that the structural models of music perpetrate gender and race inequalities. Feminism in music has critiqued these inequalities of power relations but has failed to solve them. For Crispin, the answer lies in heeding Donna Haraway's (1989/2004) call for a 'feminist humanity' that resists representation, giving shape to 'powerful new tropes, new figures of speech, new turns of historical possibility' (49). In this paper, drawing on the philosophy of Deleuze, I will explore what an immanent approach to thinking about the dynamics of feminist work in music might do to generate new understandings. I will begin, as Lazzarato (2006) does, from the power of the multiplicity, observing how it is actualised as capture, integration and differentiation such that even the most irreducible singularities, such as a tiny thousand sexes, are related back to the male/female dualism. For Deleuze (1984), power is a relation between forces, while institutions are agents of the integration and stratification of forces. The task for this paper, focused on higher music education, is to explore how the multiplicity produces an assemblage out of the virtual that is rigidly coded according to gender norms and to discover the ways in which the capture and control of this operation might also move into the plane of immanence.

## Abstracts

Since graduating with a PhD in musicology (University of Sydney), Associate Professor Sally Macarthur has undertaken research on twentieth and twenty-first century music in the western classical tradition, drawing on the philosophy of Deleuze, and poststructural and feminist theories. She is the author of two monographs, *Towards a Twenty-First-Century Feminist Politics of Music* (Ashgate, 2010) and *Feminist Aesthetics in Music* (Greenwood Press, 2002), and lead co-editor of *Music's Immanent Future: The Deleuzian Turn in Music Studies* (Routledge 2016), *Intercultural Music: Creation and Interpretation* (AMC, 2006), and *Musics and Feminisms* (AMC, 1999). She was the chief investigator in an international study of women's music (2015-17). Her numerous articles, some emerging from this recent research, appear in esteemed journals such as *Musicology Australia*, the *British Journal of Music Education*, the *Journal of Music Research Online*, *Cultural Studies Review*, and *Australian Feminist Studies*. She is Director of Academic Program for the Bachelor of Music and Master of Creative Music Therapy programs at Western Sydney University.

### NICK MANSFIELD

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#### **Dwelling, Sovereignty, Ethics: Heidegger, Derrida, Levinas and Climate Refugees Sovereignty, Ethics, Derrida, Levinas, Refugees**

This panel involves a dialogue between Nick Mansfield and Elaine Kelly in discussion with Nicole Anderson on how Heideggerean, Derridean and Levinasian ontological, ethical and political theory can be activated in relation to current politics, specifically movements of the world population underway in response to climate change. The discussion will pursue three key vectors: following Heidegger, a reconsideration of dwelling in the world in terms of mortality, intersubjectivity and responsibility to challenge the current discourses of mitigation and adaptation imposed locally on vulnerable populations; a possible re-invention after Derrida of a sovereignty leading to freedom and justice, that supercedes the sovereignty of the nation-state dominant in the international compromises in place to address climate change, and using Levinas to challenge orthodox models of ethics in climate change discourse, which focus on rights, compensatory intergenerational justice, distributed responsibility, and the inherent dignity of the individual. The aim is to activate important discussions in Continental Philosophy as an engaged response to the human politics of climate change. The panel will consist of two formal papers, by Nick Mansfield and Elaine Kelly, followed by a panel discussion, chaired by Nicole Anderson, bringing the different theoretical themes to bear on case studies.

Nick Mansfield is Professor of Critical and Cultural Studies at Macquarie University. His most recent book is *The God Who Deconstructs Himself: Subjectivity and Sovereignty Between Freud, Bataille and Derrida*.

### GABRIELLE MARDON

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#### **Exploring the Intersubjective Temporality of World Constitution in Husserlian Phenomenology**

Postmodern feminist theorists have frequently been suspicious of phenomenology, doubting its usefulness for articulating structures of experience in a way that is sensitive to difference (such as Oksala, 2006). This had led some, such as Young (1990), Bartky (1990), and Bordo (1993), to deploy a phenomenological methodology while neglecting some of the conceptual content of work by Husserl, Merleau-Ponty, Sartre, et al. However, others have discovered concepts and connections that can contribute to phenomenological accounts of lived difference. These include Ahmed (2006), Rodemeyer (2006), Heinämaa (1999), Al-Saji (2010), Weiss (1999), and Zahavi (2001). I argue, with these theorists, that mining conceptual resources and making phenomenology receptive to the complexities of difference is a necessary part of a political project that seeks to understand the constitutive conditions of the present and suggest future possibilities.

This argument is part of an attempt to advance an account of our experience of the present which is, I suggest, structured by an increasingly homogenised global temporality. This results in a flattened experience arguably producing the 'breakdown in temporality' that Jameson describes: "the breakdown [...] suddenly releases this present of time from all the activities and intentionalities that might focus it and make it a space for praxis" (1991, p.27). I argue that our 'inner' time consciousness is structured by an internalisation of 'outer' time. An account of this relationship between the temporality of subjectivity and that of the world as 'space for praxis' can be articulated by returning to Husserl's work on intersubjectivity and

constitution of the lifeworld. This project is undertaken in light of Kristeva's insight that our culture of time informs how we gather, organise, and project into the future (1981). As such, I will clarify the resources in Husserlian phenomenology that are useful for exploring the temporal structures of world co-constitution.

Gabrielle Mardon is a Master of Arts student in philosophy at the University of Tasmania. She is researching feminist and queer approaches to the phenomenology of temporality.

## GREGORY MARKS

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### **Dissolution and Decay: Traits of the Posthuman Gothic**

This paper explores the contours of the Posthuman Gothic, which I define as the confluence of the Gothic's "negative aesthetics" with the posthuman themes of technological transformation, ecological disaster, and the ensuing decentring and dissolution of the human as a stable category.

To discover what a Gothic form of posthumanism would look like, I engage with two previous Gothic turns of cultural theory. Firstly, I turn to the "Gothic Materialism" of Mark Fisher, who espouses a radical indistinction between animate and inanimate forms of matter. In this vein, the Posthuman Gothic charts a path away from the vitalism of contemporary posthumanisms, for which the vibrancy, agency, and ubiquity of life are so often taken for granted. Reversing this trend, the Posthuman Gothic seeks out the zones between life and death, where old structures decay and the new ferments. Secondly, and evoking the "Gothic Marxism" proposed by Margaret Cohen, it is in this indeterminate zone that the haunted nature of posthumanity becomes apparent. Taking its cues from Cohen, the Posthuman Gothic looks not to a bright future freed from the dominance of Man, but to the fragments of an ambivalent past which persist in minor and spectral forms.

I use the Gothic with all its equivocal connotations: it means an anxious, partial, and monstrous posthumanity. Yet I argue that these are all already latent within current posthuman scholarship, and it is the Gothic qualifier that is needed to bring these dark and deadly implications to the fore. If the human is but a face drawn in the sand, its erasure will not be swift or clean. In the long twilight of humanity, the task of the Posthuman Gothic is to recognise both the terrors and the joys of being washed away in the tide.

Gregory Marks is a PhD student at La Trobe University, where he tutors English and Creative Writing. He is working on a thesis on gothic posthumanism in the works of Thomas Pynchon.

## PHILIP MARTIN

Macquarie University

### **Affect in Motion: The Dynamics of Aesthetic Emotion in Spinoza and Abhinavagupta**

In what way can aesthetic experience invest us with affect? Encounters with art are often saturated with emotion, but how does this kind of distilled or refined aesthetic emotion relate to affect in general? Further, how does affectation under the exceptional conditions of art relate to everyday ethical and political processes of emotional engagement? In this presentation I will stage a critical dialogue between the conceptualisation of affect in Baruch Spinoza and Abhinavagupta's interrogation of aesthetic emotion. In the wake of Gilles Deleuze's works on philosophy of art, and the more general shift away from intellectualist aesthetics, Spinoza's immanent analysis of affect in relation to both the ideas of the mind and the body's power of acting has become an important theme in contemporary philosophical aesthetics. In contrast, Abhinavagupta draws on an extensive tradition of Indian aesthetics, poetics, and dramaturgy to explicate the complex experience of emotion in engaging art by developing a nuanced account of the active role of the audience in processing aesthetic meaning. Using this account of emotion in art to think through the relation between aesthetic experience and the logic of affect in Spinoza, I will suggest that this yields an understanding of art and emotional investment which is, on the one hand, immanent and, on the other, cognitively integrated, dispersed, and emotionally distributed. Such an account is able to explore how, through this network of relations, the experience of art can shift the affective structure and orientation of self-consciousness. This gives us a space to think through the ways in which aesthetic experience may affectively link the audience of an artwork to ethical and political concerns.

Philip is a PhD candidate at Macquarie University. His primary research area is philosophical aesthetics and cross-cultural comparative philosophy, particularly focusing on Japanese, Indian, and European philosophical traditions. His PhD dissertation seeks to develop critical aesthetics along cross-cultural lines through Abhinavagupta, Nishida Kitarō, Maurice Merleau-Ponty, and Gilles Deleuze.

# Abstracts

## JOHN MCDOWELL

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### **Violent Desire: Abrams' Star Wars**

Director of Research, University of Divinity. Formerly Meldrum Chair in Theology & RS, UoN NSW; Meldrum Lecturer in Systematic Theology, University of Edinburgh. Research interests: C20th German theology as idealism; philosophy of Higher Education; cinema and critical philosophy; philosophical theology of Donald MacKinnon. Author of *The Gospel According to Star Wars: Faith, Hope and the Force*, 2nd edn. (WJK, 2017); *The Ideology of Identity Politics in George Lucas* (McFarland, 2016); *The Politics of Big Fantasy: Studies in Cultural Suspicion* (McFarland, 2014).

## DANIEL MCLOUGHLIN

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### **Georges Bataille on Revolution and the Sacred**

In 1936, as the clouds of war gathered over Europe, some of the most important left-wing intellectuals in France, including Georges Bataille and Pierre Klossowski, formed a secret society known as Acephale and, over the next three years they would gather in a forest on the outskirts of Paris to conduct rituals before a lightning blasted tree. Legend also has it that the group was to be bound together by a human sacrifice, and that Bataille proposed himself as the sacrificial victim. This paper examines the theoretical and political underpinnings of Acephale by focusing on Bataille's work on revolution and the sacred over the course of the 1930s. In the early 1930s, Bataille drew on Marcel Mauss' to critique bourgeois utilitarianism which, he argued, had all but eliminated useless expenditures such as sacrifice from modern society; yet he also claimed that such an expenditure had once again become possible in the form of class struggle. In 1936, however, Bataille would declare, in the first issue of the journal Acephale, that political agitation counted "for nothing" and that "we are fiercely religious." Unsurprisingly, then, Bataille's work in the late 1930s has been interpreted as a turn away from politics. I argue, by contrast, that Bataille's thought and praxis in the late 1930s responds to the need to resist fascism and his disenchantment with the capacity of socialism to achieve this. Building on his earlier work, Bataille argues for the revival of myth and the because of their capacity to produce an experience of community through radical existential change.

Daniel McLoughlin is Senior Lecturer in the Faculty of Law at UNSW. He is the editor of *Agamben and Radical Politics* (EUP, 2016) and the co-editor of *The Politics of Legality in a Neoliberal Age*. He has written extensively on theories of sovereignty, government, and crisis, and his work appears in journals including *Theory & Event*, *Law & Critique* and *Angelaki*. He is currently completing a book manuscript on sovereignty and government in Giorgio Agamben's thought.

## SHARON MEE

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### **The Rhythm of Life as an Opening to Sensation in Georges Franju's *Le Sang des bêtes/Blood of the Beasts* (1949)**

Cinema is an energetic arrangement in which image and spectator are Open to sensation. Such an argument shifts the position of the cinema spectator of Georges Franju's *Le Sang des bêtes/Blood of the Beasts* (1949) from an identification with the animals in the slaughterhouse that stands apart from the Open of the world as a unified subjectivity, to an aesthetic and sensorial opening derived from the shock of repeated blows, the repetition of bodies and body parts in the "displacement" of whole bodies into segments, and the micro-movements of the nervous response and loss of life in the animals. My paper examines the concept of the Open in the work of Gilles Deleuze and Jean-François Lyotard to extend the rhythms of life to encapsulate the shocks, bursts, or surges of energetic flow that connect and Open the animals in the slaughterhouse to the "felt" sensations of the spectator. Deleuze's concept of the Open is useful for identifying a rhythmic and durational understanding of cinema aligned with a diastolic-systolic opening to sensation. Lyotard begins Libidinal Economy with a call to "open" the body and all its surfaces. For Lyotard, the opening of the "libidinal skin" is an energetic investment of components and highlights "skin" and how we might think about the sensations that arise from the opening out of the skin of the animals in the slaughterhouse. I contend that the diastolic-systolic opening to sensation in Deleuze and the passages of intensity that travel the open "libidinal skin" in Lyotard characterise the behaviour of the rhythm of life as a pulse.

Dr Sharon Jane Mee completed her PhD in 2017 through the School of the Arts and Media at the University of New South Wales. Her thesis conceptualises the cinematic pulse in horror cinema using theorists Jean-François Lyotard, Gilles Deleuze, and Georges Bataille. Her thesis was nominated for Best Doctoral Thesis in the Dean's Research Awards. Sharon has presented her work at national and international academic conferences, including in Sydney, Perth and Melbourne, and Atlanta, United States and Wellington, New Zealand.

**JENNIFER MENSCH**

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**Form and Force: Kant and Goethe on the Organisation of Life**

This talk locates Goethe's approach to nature—that is, the framework provided by Goethe's theories of metamorphosis, polarity, intuitive perception, and the archetype—against the backdrop of contemporaneous discussions regarding organic life. This backdrop can be most efficiently exposed via Kant's analysis of the organism in the Critique of Judgement. While Kant's treatment of organic life or "natural purposes" in the third Critique are well known, his effort to resolve the central dilemma facing life scientists at the time, is less so. It was this effort that drove Kant's emphasis on both the limitations imposed by nature on any mechanical account, and the need for teleology, therefore, to serve as a necessary heuristic adjunct. This grounds a fresh inquiry into Goethe's science, I argue, with special scrutiny of the relationship thought to hold between the archetype and matter, on the one hand, and the archetype and its intuitive perception, on the other.

Jennifer Mensch's research is focused on the figures and debates of the long eighteenth century with a special focus on the intersection of philosophy and science during the German Enlightenment.

**THOMAS MICAL**

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**Non-Photography and Architectural Recall**

The challenge of the high-loss translation of the mediated image of occupiable space in derivative relation to the generative work of designed space circulates around this loss. Laurelle's work on non-photography adds to this consideration, moving beyond prior arguments for the presence of absence, to more precisely interrogate the non-photographic as a conceptual category within the larger project of architectural photography which condenses upon operative images of empty spaces as models of recall and memory, else speculative images of empty spaces as models of compulsion and seduction. Here the needs of architecture to instrumentalize photography carries with it two near-invisible envelopes: that which cannot be photographed, and the possibility of flat world of the image overwriting the grain of the walls of the architecture.

Thomas Mical is Professor of Architectural Theory at Auckland University of Technology, and Visiting Professor at Tongji University in Shanghai. He edited the book *Architecture and Surrealism* (Routledge, 2005) and is co-editor of *Architecture and Ugliness* (Bloomsbury, 2018).

**ELAINE MILLER**

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**Hegel on Reflection and Reflective Judgment**

I argue in this paper that we can best understand the relation between logic and nature in Hegel if we attend to the concept of "reflection" that he uses to describe the self-sundering of the idea into the externalization of nature. Although nominally the term "reflection" seems to denote a uniquely mental process and is often used so by Hegel in his early critique of *Reflexionsphilosophie*, in Hegel's later writings it also has an irreducibly ontological significance. Hegel describes the movement from logic to nature in the Encyclopedia as one of "reflection" (*Widerschein*), and follows Kant in describing the movement from the finite to the infinite (in the relation between nature and thought) as one of reflective judgment. Although Hegel is generally critical of the philosophy of reflection, which he considers to be uniquely concerned with finite cognition and the constitution of finite things, I argue that in his embrace of reflective judgment Hegel posits a constitutive role for reflection in the movement both from logic to nature and from nature to spirit. Ultimately, for Hegel the reflective judgment is not 'merely' reflective, i.e., subjectively posited, but a real feature of the object in question insofar as it is a dynamically unfolding one, such as an organism.

Elaine P. Miller is Professor of Philosophy at Miami University in Oxford, Ohio, USA, and a member of the College of Fellows at the University of Western Sydney. She is the author of *The Vegetative Soul: From Philosophy of Nature to Subjectivity in the Feminine* (SUNY, 2002), and *Head Cases: Julia Kristeva on Art and Philosophy in Depressed Times* (Columbia, 2014), as well as articles on Kant, Hegel, Nietzsche, Beauvoir, and Irigaray.

# Abstracts

## CAT MOIR

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### **Utopian Ethics: Nature, Technology, and the Future in Bloch and Jonas**

Utopia—the ideal image of the good society or perfect state of humanity—bridges the gap between literary genre and social and political thought. From Thomas More to *The Handmaid's Tale*, utopian and dystopian fictions and theories stage scenarios of ultimate perfection and consummate destruction in order to throw a critical light on their respective present, to adumbrate the possibility of alternative ways of being in the world, and to raise questions about the practicality and desirability of different forms of social structure. Nature and technology are perennial themes of utopian writing, from the tropical island Edens depicted in early modern works by More and Neville, to figures of techno-dystopia in the work of Aldous Huxley and George Orwell. Spatiotemporal relations are also a key feature of the genre, with utopian writers and theorists typically setting their thought experiments in alternative times and places, whether to highlight the contrast with their own context or to avoid censorship.

Up to now, research has typically focused on the social and political consequences of the ways in which utopias refigure relationships between nature and technology, space and time, with the ethical dimensions of these questions remaining rather neglected. Recently, however, scholars have begun to investigate the relationship between utopia and the project of an environmental ethics. Lisa Garforth (2018) examines how utopian thinking can help us to confront the ethical dilemmas associated with contemporary ecological crisis. Jocelyn Porcher (2017) encourages us to imagine a society in which the division of labour between humans and animals were more equitably configured. A collection of essays edited by Paul Stock, Michael Carolan, and Christopher Rosin (2015) invokes utopia to rethink the ethics of food. This work demonstrates the significance of utopias for posing questions of environmental ethics today. Acknowledging the deep entanglement of environmental and social questions, these

diverse interventions nevertheless offer hope in their invocation of the future as an as-yet undetermined space of action.

In this paper, I want to offer a historical contribution to these contemporary debates about the ethical dimensions of utopian thinking by revisiting the work of Ernst Bloch and Hans Jonas. In *The Principle of Hope* (1959) and *The Imperative of Responsibility* (1977), Bloch and Jonas constructed utopian and dystopian future scenarios in order to reason about the ethical dimensions of the relationship between technology and the environment. I argue that Bloch's and Jonas' theories demonstrate the potential, as well as some of the possible limits, of utopia as an instrument for posing ethical questions about the interplay of social and ecological forces within the time-space of human history.

Cat Moir is a Lecturer in Germanic Studies and European Studies at the University of Sydney. Her work focuses on the history of ideas in Europe from the late eighteenth to the late twentieth century. She is particularly interested in the histories of German idealism and romanticism, Marxism, and Frankfurt School critical theory.

## JOERI MOL

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## GRAHAM SEWELL

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## LAURENT TASKIN

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### **States of Organizational Surveillance**

Combining surveillance theory and social geography, we adopt a *longue durée* approach to re-examine organizational surveillance. Drawing on the work of Jacques-Alain Miller, we identify two forms of the generalized surveillant gaze—Subjective and Objective. We then combine these with the insights provided by Henri Lefebvre to identify four states of organizational surveillance—Police, Panoptic, Distributed, and Market—where these two forms of the gaze interact in distinct ways to create characteristic Surveillant Spaces of organization that are experienced by employees in different ways. Whilst police and panoptic surveillance are well understood through Michel Foucault's influential work, we argue that they fall short of adequately capturing the distributed nature of surveillance as experienced within contemporary work arrangements like telework. Finally, we speculate how market surveillance as featured in today's sharing economy is likely to not only impact our lived experiences of the social spaces within organizations, but also to give rise to the potential dissolution of established organizational forms into a deterritorialized and cellular form of economic governance.

Joeri Mol researches markets—both inside and outside organisations. I am particularly interested in processes of financialisation and evaluation, and how price and value are brought into an (often) uneasy relationship. Some of my research concerns are: what is the viability of critique in the face of the market? Can we emancipate ourselves from the market as employees, consumers and citizens?

What is the relationship between the state and the market? And what is the scope for market regulation? I often lose sleep over the uncertain fate of the dusky hopping mouse.

Graham Sewell's interest in organizations, societies and markets focuses on performance measurement, labour market dynamics, the nascent discipline of neuro-finance and the rise of the "sharing" economy. My work has appeared in a range of management and social science journals including the *Administrative Science Quarterly*, the *Academy of Management Review*, and the *Journal of Management Studies*.

Laurent Taskin, Ph.D. in management sciences, is Professor of HR and Organization Studies at the Louvain School of Management, Université catholique de Louvain. Holder of the laboRH Chair in Human Management and Work Transformations, he is also academic director of the Master in management as well as of the international network 'european master in labour studies'.

## LYDIA MOLAND

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### Hegel on Music and Feeling the Self

The relation of Hegel's theory of music to his theory of selfhood has been neglected; a better understanding of both can illuminate important aspects of Hegel's aesthetics. Through music, we also come to understand Hegel's theory of time and of our experience of the self through time. Together these claims also contribute, I argue, to a better understanding of Hegel's "end of art" thesis.

Lydia Moland is Associate Professor of Philosophy at Colby College in Maine, USA. She is the author of "Hegel and Political Identity: Patriotism, Nationality, Cosmopolitanism," the forthcoming "Hegel's Aesthetics: The Art of Idealism" and an edited volume entitled "All Too Human: Laughter, Humor, and Comedy in Nineteenth-Century Philosophy." She is also the author of numerous articles on Hegel, Schiller, and German Idealism and is currently working on the philosophy of American abolitionist Lydia Maria Child.

## JOHN MONTELEONE

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### How Sophisticated is Freudian Wish-Fulfillment?

Wish-fulfillment is Freud's idea that certain desires, instead of motivating their possessor to action towards satisfaction, will cause him to experience that desire as already satisfied. Two aspects of wish-fulfillments, i.e., the fact that they lack sophistication and are ways in which a person is active, have not been well-understood. Several approaches, such as the view that wish-fulfillments are mechanical or that they are explained like intentional actions, exclude some aspect. More balanced, but no less problematic, approaches hold that wish-fulfillments involve the mental activity of imagining, which is an innate form of agency that falls short of intentional action. This paper argues that such views have been too restrictive in their understanding of lack of sophistication. Wish-fulfillment is not necessarily limited only to those innate capacities found at the earliest phases of development, but can comprise intelligent skills and capacities acquired much later on. That is because wish-fulfillment can be seen as manifesting a habit. Later more complex performances, such as intentional actions and narrative dreams, manifest the same habit as the earliest, mechanical wish-fulfillments. This account, despite entailing that the earliest wish-fulfillments are not active, provides a better defense of why later, more complex wish-fulfillments are active.

John Monteleone's research interests lie in the intersection between philosophy of mind and ethics. His work so far has been on the philosophy of emotions. He has published essays about how desire and attention play an essential role in emotion, whether emotions facilitate knowledge of values, and what makes emotions comparatively deep or superficial. Related to this work on emotions, John has interests in psychoanalytic concepts of the unconscious mind and character development, and how these ideas have implications for philosophical views of goodness, rationality, autonomy, and virtue.

# Abstracts

## TALIA MORAG

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### Psychoanalysis and Purposiveness

In this paper I examine Jonathan Lear's view of the unconscious mind, according to which the unconscious is a childish problem-solver with impaired or flawed rational capacities. I claim that Lear's view is incoherent and propose a methodology with which one can diagnose such incoherence when examining other views of the unconscious (e.g. wish-fulfillment, the Id, "the unconscious is structured like a language"). What we need, I argue, is to rid psychoanalysis from its subtle rationalism. I suggest instead a genuinely non-rational account of the unconscious mind, which abandons all notions of purposiveness and intentionality, yet nevertheless remains at the person level, without reduction to mere causes. The new view relies on two ordinary and familiar mental capacities: association and inattention, inspired by what Freud calls "primary processes" and "repression" respectively. I claim that this view is explanatorily fruitful and be used to understand many processes discussed in psychoanalysis, such as "projection," "identification," and "transference."

Talia Morag is an Alfred Deakin Postdoctoral Fellow at Deakin University working on a project on implicit bias. Her main research interests are philosophical psychology, especially the philosophy of emotions, ethics, social psychology, and the philosophical foundations of psychoanalysis, as well as philosophy of television. Her book *Emotion, Imagination, and the Limits of Reason* was published by Routledge (2016). She is the founding director of *Psyche + Society*, which organizes public conversations about social psychology ([www.psycheandsociety.com](http://www.psycheandsociety.com))

## MICHAEL MOSELY

The University of New South Wales

### Heidegger's Turn as the Question of the 'Belonging Together' of Dasein and Being

The 'turn' [*Kehre*] is one of the most vexed issues in Heidegger scholarship and the disagreements over its nature are nowhere more pointed than between Capobianco and Sheehan. While both scholars understand Heidegger to 'turn' away from the transcendental language of Being and Time they hold diametrically opposing views concerning that which Heidegger turns towards. For Capobianco, Heidegger turns to a language more appropriate for communicating his idea that Being presences excessively and that the clearing is independent of Dasein. For Sheehan, such a notion is a 'crypto-metaphysics'; he holds rather that Heidegger's understanding of Being as meaning and as dependent on Dasein is maintained post-*Being and Time*, only the emphasis of Heidegger's thinking shifts to providing an account of the openness of the clearing rather than Dasein as the source of this openness. Both present a substantial amount of textual evidence to justify their position, evidence in which Heidegger appears to directly contradict himself as he both designates Dasein as the clearing and the clearing as independent of Dasein. Heidegger appears to contradict himself, however, only if, as he writes, one thinks the Dasein-Being relation as a knot that is tied from the Dasein or Being ends. For Heidegger, the Dasein-Being relation must rather be thought as one of 'belonging together'. I argue that the question of the belonging together of Dasein and Being is the problem of the turn and that—contra Sheehan and Capobianco—Heidegger's solution to this problem is to understand Dasein and Being as determining each other reciprocally. This reciprocal determination occurs in φύσις coming to attune poetic Dasein into fundamental attunement so that it might proceed against φύσις, not in order to overpower it but to make it manifest in its self-concealment.

Michael is a PhD candidate at UNSW working on Heidegger's concept of the clearing.

## AHLAM MUSTAFA

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### Living with Monsters: Literary Representations of Memory and Trauma in Radwa Ashour's Works

Research in the area of cultural memory in recent years shifted towards seeking an understanding of the processes by which memories become shared experiences, studies looking into mediums through which cultural memory is created and shared flourished. Literature as a product of the public act of remembering takes part in creating the accumulative repertoire that winds up formulating these shared memories, which are eventually objectivized and externalized streaming into the pool of cultural memory (Assmann 1995).

This study examines the ways in which memories of trauma and suffering interact culturally, socially, and politically with postcolonial identity. Through the analysis of Radwa Ashour's works, I argue that postcolonial traumatic experiences provide an example of how postcolonial modes of traumatic narrative reflect an alternative perspective on the traumatized self and post-traumatic responses. The prolonged and multifaceted nature of traumatic experiences trigger a series of reactions towards traumatic events as variant as the traumas themselves. Conventional healing techniques are questioned as survivors present an ability to integrate traumatic memories into personal and collective identities, or resort to traditional communal practices instead of individualistic approaches.

Through exposing the mechanisms by which various traumas affected postcolonial identity, I aim to question the Western models of identity formation, as well as demonstrate the possibility of integrating traumatic experiences into a functional self. The examination of overlapping traumas in the postcolonial condition and the utilization of shared suffering as a unifying force overcome nation state calcifications and highlight the power of collective memorialization of traumatic experiences. In doing so, I engage in a critical discussion on trauma theory and emphasize the need

to approach trauma as cultural memory, contributing to the ongoing efforts in the project of, what Michael Rothberg calls, "Decolonizing Trauma Studies" (2013).

Ahlam Mustafa is a PhD candidate at the University of Sydney. Her thesis focuses on cultural memory and trauma narratives in the works of the Egyptian woman writer Radwa Ashour, examining the applicability of trauma theory in postcolonial contexts of suffering and collective acts of public remembering. She also works as sessional instructor of Arabic as a Foreign Language (AFL). Her current research interests include: literary studies, cultural memory, postcolonial trauma theory, and cultural identity formation.

## DALIA NASSAR

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### **Goethe's Philosophy of Nature: Conditions rather than Causes**

This paper considers Goethe's philosophy of nature, and more specifically his methodology. The claim is that Goethe sought to understand the natural world not in terms of causes but rather in terms of conditions. The question I will consider is this: what does Goethe mean by conditions and how does his emphasis on conditions rather than causes result in a distinctive philosophy of nature?

Dalia Nassar is a senior lecturer in the philosophy department at the University of Sydney, and the author of *The Romantic Absolute: Being and Knowing in German Romantic Philosophy, 1795-1804* (Chicago, 2014). She is currently working on an ARC-supported project on Romantic Empiricism and its relevance for environmental questions and concerns.

## HELEN NGO

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### **Round table discussion and launch: Behrouz Boochani, *No Friend but the Mountains: Writing From Manus Prison* (Picador, 2018)**

Helen Ngo is an honorary fellow at Deakin University. Her research interests include critical philosophy of race, phenomenology, and feminist philosophy. She is author of 'The Habits of Racism' (Lexington, 2017).

## HELEN NGO

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### **Place and Placelessness in Offshore Immigration Detention: A Phenomenological Engagement with Behrouz Boochani's *No Friend But the Mountains***

Edward S. Casey writes in *Getting Back Into Place* that 'the very idea, even the bare image, of no-place-at-all occasions the deepest anxiety.' (Casey, 1993: ix). If its bare image alone can summons such profound anxiety (or what Casey alternately calls 'place-panic'), what then, would it be like to live this prolonged state of placelessness for those seeking political asylum at Australia's doorstep? What kind of relation to place, and what kind of being-in-place, is called forth by the system of mandatory offshore detention instituted by Australia – a program which allows for the indefinite incarceration of those arriving in seek of refuge on Australia's shores? And, more pressingly, what are the some of the deep ontological ramifications of this kind of placelessness, or, how do such lived experiences permeate one's deep sense of self and embodied being-in-the-world? In this paper I offer a phenomenological reading of Behrouz Boochani's book, 'No Friend But the Mountains', paying particular attention to the placial dimensions of his rich and provocative account.

Helen Ngo is an honorary fellow at Deakin University. Her research interests include critical philosophy of race, phenomenology, and feminist philosophy. She is author of 'The Habits of Racism' (Lexington, 2017).

# Abstracts

## ERIC S. NELSON

Hong Kong University of  
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### **The Uses of Zhuangzi: Uselessness and *Gelassenheit* in Heidegger's "Evening Conversation" (1945)**

Heidegger's 'Evening Conversation: In a Prisoner of War Camp in Russia, between a Younger and an Older Man' (1945), one of three dialogues composed by Heidegger after the defeat of National Socialist Germany published in *Country Path Conversations*, explores the being-historical situation and fate of the German people by turning to the early Daoist Zhuangzi. My paper traces how Heidegger interprets concepts from the Zhuangzi, mediated by way of Richard Wilhelm's translation *Das wahre Buch vom südlichen Blütenland* (1912), such as naturalness, letting/releasement (*Gelassenheit/wuwei*), the unnecessary and the useless (*wuyong zhiyong*) in relation to the Heidegger's own hermeneutical situation and political context. I consider to what extent this dialogue, along with his intense engagement with the Daodejing from 1943 to 1950, marks another turn in Heidegger's thinking toward his later thinking.

Eric S. Nelson is Associate Professor of Humanities at the Hong Kong University of Science and Technology. He is the author of *Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought* (Bloomsbury, 2017) and *Levinas, Adorno, and the Ethics of the Material Other* (SUNY Press, 2019). He is the editor of *Interpreting Dilthey: Critical Essays* (Cambridge University Press, 2019).

## JOSHUA O'ROURKE

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### **Naturalism, Normativity, and the Religious Dynamic of Hegelian Thought**

This paper contributes to the panel by interrogating the notion of 'naturalism' in relation to Hegel's philosophy. I aim to examine the use of the term 'naturalism', distinguishing relevant philosophical senses of the term from uses simply trading in the authority attached to a vague ideological aura. What versions of naturalism are philosophically defensible, and does it make sense to attribute these to Hegel? To this end, I discuss several contemporary Hegel interpretations that seek to place his thought under the rubric of what Huw Price has termed 'subject naturalism'. I pay attention to the relation and tension between the natural and the 'normative' in these strands of thought. Hegel's thought, I argue, can not ultimately be assimilated to subject naturalist positions, such as the one attributed to him by Robert Brandom, for instance. I demonstrate this via reference to the role of religion in Hegel's thought. While it is certainly not the case that Hegel opts for a supernatural solution to the problems of naturalism, the role of 'contradiction' in the dynamic of human knowledge, illustrated by our religious striving, also undermines baldly 'anthropological' conceptions of the philosophical project.

Current PhD student at UNSW.

## AUGUSTINE OBI

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### **Heidegger on the Ethics of Empathy**

It may come as a surprise to many to hear talk about a Heideggerian account of ethics, indeed of empathy (*Einfühlung*), and of its fitness for philosophical analysis. Not only does Heidegger make just a few parenthetical remarks on the subject, but the evidence of his deplorable political associations in the 1930s (and his views well beyond) rightly raise questions about the contribution that his thought might helpfully make to this matter. Nonetheless, in this paper I will argue that Heidegger's call for "a special hermeneutic of empathy" (SZ 125/122) provides us with a promising ontological foundation that illuminates the basic obligation concerning empathy we owe each other as members of the human family. This paper aims at examining Heidegger's approach to empathy to see how it provides a key insight into the possibility of authentic human interrelatedness. I argue that when empathy is properly understood as a concept that traverses the totality of Dasein's mode of Being-in-the-world as affectedness (*Befindlichkeit*), the result then is an account that sees empathy as a call to engage in the humanness of others in order to be connected to their fragility and limit conditions. In playing this role, empathy does not suggest another method or definitive way of relating with the other. Rather, it indicates an openness towards the mortal temporality of the other, an openness that acknowledges our mutual humanness as one that is born out of my own awareness of my limit conditions as Being-in-the-world.

Augustine Obi is currently completing a PhD in philosophy through the Australian Catholic University on *Heidegger's Abyssal Ground of Ethics: A Fourfold Approach*. Prior to the commencement of his higher degree research, Augustine explored diverse academic paths that included Bachelor of Philosophy (Honours), Pontifical Urbaniana University, Rome; Bachelor of Arts in Philosophy, Imo State University, Nigeria; and Bachelor of Theology, Australian Catholic University. His research interest is in Metaphysics (Ontology), Hermeneutic Phenomenology, Metaphilosophy, and Philosophical Scepticism.

## RETO OECHSLIN

s t à n z a©

### Rhenus Rhyax: Rehearsing The Fourth Algebras of Franz Brentano

When Martin Heidegger, who was greatly influenced by Italian German philosopher Franz Brentano, admitted defeat at the last Zollikon Seminar in 1968 in Zurich fifty years ago, it was as if Brentano's death, in 1917 also in Zurich, was repeated. The eleven years of Heidegger's seminars, which had taken place at the invitation of the Swiss psychiatrist Medard Boss, may have played a pivotal role in Brentano's legacy, and be understood as Brentano's second algebras (al-jabr 'reunion'). These followed his initial algebras, mathematically logical processes which prioritise an intentionalist holistic aboutness. Brentano's legacy appears, historically, in well-marked successions. From 1968 onwards, unprecedented regressive reciprocities followed on both sides of the Rhine (from rhenus; rhyax 'flow'), which can be regarded as Brentano's third algebras. Ray Brassier, Quentin Meillassoux and others contested and contest these algebras, essentially because a reliable *finis ultimum* was, and still is today, out of sight. Equally, Alain Badiou's there must be something, or Jean-Luc Nancy's preferably there is something, or Francois Laruelle's there is absolutely nothing testify to the eclipsed consensus between practical and theoretical algebras, which Brentano was about to change but which was never fully achieved. This shadow, which makes dry and waterless algebras, made me think of the Rhine, which plays an omnipresent and central factor in the numerous trans-rhenane philosophical crossings. Heidegger crossed the upper Rhine many times on his journeys to Zurich, as Michel de Montaigne did on his journey to Italy and many other authors too. Hence, symbolically, through the river we may potentially access the algebras that provide entrance to the permutation, which ultimately turns the wheel of closure and through which the theoretical-practical barriers might be lowered. It is at this particular moment where we may see the realisation of Franz Brentano's fourth algebras.

Reto Oechslin PhD SydMA Geneva SydBA Basel Zurich is a trilingual philosopher who was born in Switzerland and lives in Sydney. He is a member of the Swiss Socialists party and has founded the platform s t à n z a©.

## TADAHIRO OOTA

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### On the Role of Thing in itself in Schopenhauer's Philosophy

In this paper, I treat the role of 'thing in itself' in Schopenhauer's philosophy. As is well known, Schopenhauer's philosophy declares itself to be a standpoint of Kantian Criticism. From this standpoint, in Schopenhauer's dissertation *On the Fourfold Root of the Principle of Sufficient Reason*, he tries to explain all the experience from the viewpoint of Subject-object-relation as a Kantian scheme of transcendental philosophy. On the other hand, in §21 of his main Book *The World as Will and Representation*, Schopenhauer suddenly introduces the concept of thing in itself to explain the experience, and abandons the subject-object-relation model. However, at the same time Schopenhauer claims that his metaphysics remains in the 'immanent' standpoint, which is the essence of Kantian Criticism.

In this paper, I reconsider the role of the concept of thing in itself and reveal the reason why Schopenhauer abandons the scheme of subject-object-relation in the context of metaphysics. In the *Sufficient Reason*, Schopenhauer identifies the object of philosophy with representation. From this standpoint, the 'object' which subject recognises is also restricted to the representation. On the other hand, in the context of metaphysics, Schopenhauer extends the object of philosophy over the 'reality of outer world' (*Realität der Außenwelt*) that means the reality which is immediately given to our consciousness in a way other than representation. However, under the standpoint of Criticism, it is impossible to assume that the human subject recognises something other than 'object' regarding the outer world. This limitation of subjectivity under the standpoint of Criticism requires a higher metaphysical principle that can justify both the 'reality of outer world' and the subject-object-relation itself.

Tadahiro Oota is a doctoral course student at Kyoto University in Japan and a research fellow (DC2) at the Japan Society for the Promotion of Science (JSPS), supervised by Professor Shigeru Fukutani. His specialty is German Philosophy, with emphasis on the philosophy of Arthur Schopenhauer, dealing with his thought and its formation from the viewpoint of the post-Kantian movement in German philosophical history. He is also currently studying the philosophy of Jakob Friedrich Fries. Fries and Schopenhauer belong to the school of thought other than so-called "German Idealism".

# Abstracts

## TOSHIRO OSAWA

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### **Why Conscience Can Be Mistaken: Baumgarten contra Kant**

This paper examines the validity of Kant's claim that conscience cannot be mistaken by assessing the opposite claim by Alexander Gottlieb Baumgarten, Kant's direct predecessor, against which Kant structures his argument. Behind this claim is Kant's assumption that a rational being immediately and spontaneously knows whether an action she intends to undertake is good or bad and that this knowledge is infallible. But how can this argument be defended, if we consider cases where, for example, people seem to have no conflict of conscience when recommending us to live in Tokyo located roughly 250 kilometres away from Fukushima, the site of the nuclear disaster? In this paper, I argue that a person must have the knowledge, even the faintest, of the consequence(s) of an action that she intends to undertake to have any conscience at all. Conscience can be mistaken.

This paper has two implications: one for Kant scholarship and the other for contemporary debates in ethics. On the one hand, it unveils what Kant's argument about conscience really means, which is contested even among the Kant literature, in the light of Baumgarten's preceding conception of it. On the other hand, it sheds a new light on how we can reconceptualise conscience in contemporary contexts, and how it is beneficial to think of an alternative ethical theory to Kantian ethics.

Toshiro Osawa completed his PhD in Philosophy at Macquarie University, Sydney, in 2014. He specialises in the ethics of Immanuel Kant with particular focus on the legacy of his direct predecessor, Alexander Gottlieb Baumgarten, in Kant's ethics. Recently, his contribution to Kantian scholarship has come to be recognised internationally. His latest paper, "Kant's Debt to Baumgarten in His Religious (Un-)Grounding of Ethics", is due out in an internationally respected journal, *Kant Yearbook* (forthcoming 2018). He occasionally teaches subjects of philosophy at Macquarie University.

## HAIG PATAPAN

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### **Machiavellian Flattery**

Classical conceptions of magnanimous leadership recognised the dangers of flattery for good leadership and recommended education in virtue, good judgment and truth-telling within the larger framework of public or common good to counter its pernicious influence. Machiavelli's *The Prince* challenges these assumptions to reveal a more complex relationship between leaders and advisors. In the context of discussing the importance of advisors for leaders, he shows how flattery is an irresistible and therefore a formidable weapon in able hands, confirming the fundamentally irreconcilable struggle between rulers and advisors, politics and philosophy.

Haig Patapan is Director, Centre for Governance and Public Policy, Griffith University. His research interests are in democratic theory and practice, political philosophy, jurisprudence and comparative constitutionalism.

## CHRIS PEERS

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### **The Phallocracy. A Reading of Luce Irigaray's Essay "The Universal as Mediation"**

The idea of the phallocracy—a state in which men are citizens, but in which they do not recognise their sex as the basis for their political privilege—has rarely been taken seriously in Western philosophy. Luce Irigaray is perhaps the only philosopher to approach this idea at length, and in her essay *The Universal as Mediation*, originally written in 1986, she addresses this idea in relation to Hegel's discussion of the Ethical Order in the *Phenomenology of Spirit*. In this paper, I revisit Irigaray's essay to try and extract an outline of her argument about the phallocracy, because I am interested in a problem that Irigaray mentions but does not fully articulate i.e., Hegel's failure to apply the dialectical method consistently toward the law of natural sex.

Hegel sees the unfolding of the dialectical method in relation to sex as the unfolding of a natural law, dividing humans into a negative moment. His approach requires the feminine to symbolize a world left behind by history, a past for humanity that survives purely to prop up and redeem the masculine. From this perspective, the historically destined transition from *Moralität* to *Sittlichkeit* that Hegel describes can be interpreted as a parallel expression of the movement of humanity toward its goal, which would presumably entail a disintegration of sexual inequality of some kind. Hegel sees the opposition between masculine and feminine as necessary, a fundamental instance of the dialectical negation, whereby the human transcends its previous state of emptiness i.e., lacking self-consciousness.

The paper discusses the ways in which Irigaray's essay reveals specific problems and presents ways of analysing the difficulties with Hegel's argument. I also consider the implications of these issues for a conceptualization of the family, and of the idea of "natural sex" as it is configured in hetero-normative terms.

Chris Peers is Senior Lecturer in Education at Monash University. He is currently completing his second doctorate at Macquarie University with a thesis on the conceptualization of the family in Plato and Hegel.

## CHRIS PETERSON

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### **Book Panel: Christopher Peterson's *Monkey Trouble: The Scandal of Posthumanism***

Chris Peterson is Associate Professor in the School of Humanities and Communication Arts at Western Sydney University.

## KATE PHELAN

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### **The Oppression Paradox**

As Marilyn Frye says, "It is a fundamental claim of feminism that women are oppressed." As feminists use this claim, it means that women are oppressed not only as women but also by being made women. This claim is intended to expose the wretchedness of women's condition and compel us to ameliorate it. In this paper, I argue that in fact this claim fails to confront women's condition. It presumes that women are the kind of beings of whom the treatment or construction as lesser persons would be oppressive – full persons, men's equals. But, taken seriously, feminist insights into the relationship between knowledge and power make this presumption untenable, leading as they do to the conclusion that women are just who men have described them as. With that, they show that women cannot be said to be oppressed, either as women or by being made women. If we feminists mean to see and to show women's condition—life under male power—for what it is, then we ought to face up to this. But doing so may seem to undercut feminism, for if we cannot claim that women are oppressed, then against and for what do we struggle? I end by explaining why this is not the case.

Kate Phelan works in feminist philosophy and teaches in the School of Global, Urban and Social Studies at RMIT University.

## MICHAEL-FRANCIS POLIOS

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### **Spinoza and the Limits of Reason**

In the Appendix to Part 1 of the *Ethics*, Spinoza illustrates how the superstitious individual is led into the "sanctuary of ignorance". Indeed, by pursuing the "why" of an event from "cause to cause" he will take "refuge in the will of God". I find this perplexing given its isomorphism to our highest virtue; namely, love of God. Indeed, in Part 4, Proposition 26, reason demands nothing more than to understand. It seems to suggest that what the superstitious individual lacks is the recognition of chance encounters. Conversely, it presupposes that the rational ordering of life has already accepted Spinoza's metaphysics.

Recent MA graduate at Western Sydney University.

# Abstracts

## PAUL REDDING

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### **Metaphysics and Historical Necessity in Hegel**

Until recently, attempts to revivify Hegel's philosophy in general have tended to steer clear of his philosophy of history. This is hardly surprising, as this aspect of his philosophy has often been condemned as representing nineteenth century Europe's self-congratulatory celebrations of its achieved domination of non-European peoples and, more broadly, of nature itself. With Hegel, it would seem, European ascendancy is not only celebrated as an historical achievement, it has been afforded a type of logical necessity—an historical outcome built into the metaphysical structure of existence itself. In this talk I reflect on some recent attempts to defend Hegel's philosophy of history from this type of interpretation, and attempt to link these to deflationary accounts of his metaphysical commitments. In particular, I reflect on possible consequences for understanding history if one adopts what I call a "modal actualist" interpretation of Hegel's metaphysical idealism.

For about the last 30 years my interests have tended to centre on Hegel and German idealism. Most recently, the focus of this has been the attempt to understand better the nature of Hegel's metaphysical commitments in relation to his conception of logic. From the start my work has been driven by the hunch that Hegel has been grossly misunderstood because interpreters have failed to recognize that his idealism is effectively a meta-metaphysical redetermination of the project of metaphysics itself, not a metaphysical stance as traditionally understood.

## PIERRE-JEAN RENAUDIE

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### **The Excess of Meaning: Phenomenology and the Limits of Sense**

A wide-spread existential account of the absurd understands absurdity in connection with the experience of a fundamental loss or absence of meaning: the absurd starts where our ability to make sense ends, it reveals the failure of meaning and coincides with its limits. Historically tied to the description of the contingency of Human existence provided by existential phenomenologists such as Heidegger, Sartre and Merleau-Ponty, this conception of the absurd became pervasive in the middle of the 20th Century and spreaded in particular through theatre. However, this conception of meaninglessness fails to account for situations in which the failure of meaning participates in its production, as well as for those in which the fulfillment of meaning conditions is insufficient to prevent us from falling short of making sense. Paying a closer attention to the different forms and levels of meaninglessness, this paper points out the porosity of the boundaries that are supposed to keep the experience of meaning and that of the absurd separated from each other. Husserl's theory of meaning-fulfillment will help us sketch out an alternate phenomenological approach to the experience of the absurd, which accounts for our ability to somehow make sense of meaninglessness and refuses to dismiss any form of overlapping between meaninglessness and meaninglessness. Not only does the consideration of this problematic overlapping provide a richer description of the experience of the absurd, it gives rise to a new concept of absurdity, understood in relation to the excess rather than to the lack of meaning.

Pierre-Jean Renaudie is Lecturer in Philosophy at the University of Lyon, France. He published widely on German and French phenomenologies and is the author of *Husserl et les Catégories* (*Husserl on Categories*, Paris, Vrin, 2015).

## HARRIETTE RICHARDS

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### **My Material Mother: Memory, Photography and the Uncanny**

In 'Camera Lucida', Roland Barthes writes of encountering a photograph of his mother from before he was born. He notes that he could read his "nonexistence" in the clothes she was wearing and he recalls the sense of "stupefaction" he experienced in "seeing a familiar being dressed differently" (2000: 64). Barthes was struck by the unfamiliarity of this familiar figure, stuck in History. He observes the sense of uncanny he felt in recognising her as someone other, different.

The encounter Barthes describes is one I recognise. However, my own encounter with a photograph of my mother is different. Like Barthes, I am overcome by a sense of stupefaction; unlike Barthes, this stupefaction is bound by something other than unfamiliarity. I am struck by the familiarity of my mother in this photograph, not to herself, but to me. My mother in this image evokes the uncanny in that she looks like me, reminds me of myself.

In this paper I will explore memory, photography and the uncanny through the phenomenon of the 'double' or the *doppelgänger*. While the sense of uncanny provoked by this photograph is not frightening in the sense that Sigmund Freud (1955) suggests, it is unsettling. It presents a familiar and an unfamiliar subject simultaneously and therefore challenges the recognition of self. That my mother in this image wears a dress made of film exacerbates this doubling effect. The layers of film on the garment reference the images with which we surround ourselves in order to construct our sense of self. Yet in encountering an image that disrupts our sense of imagined self, this process is undermined. That the dress is made of film demands that we question the manner in which we understand and construct our self-image, and the way in which we imagine the self in both memory and in the photograph.

Harriette Richards is a doctoral candidate at the Institute for Culture and Society, Western Sydney University. Her research considers the cultural history of Aotearoa New Zealand through the sartorial representation of an aesthetic of melancholia. Recent work has been published in *Fashion, Style & Popular Culture*, and the *Australasian Journal of Popular Culture*.

## JANICE RICHARDSON

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### **Spinoza's Ethics and Techniques of Power: A Feminist Perspective**

While Spinoza does not initially appear to be useful for feminists, given his dismissal of women's citizenship in *Political Treatise*, his work has produced some important contemporary feminist scholarship. Drawing upon this, I will focus upon Spinoza's *Ethics* to ask how it can inform our conception of contemporary subordination and its perpetuation.

First, for Spinoza, communication is central to the way in which we are able to advance our adequate knowledge and so anything that undermines its communication—such as a system in which pride and humility are reinforced—is problematic. Spinoza is particularly critical of pride (because it undermines self-understanding) but fails to recognise the fact that it is generated systematically in terms of gender. Pride is also associated with a failure to respect, or even to listen to some speakers, based upon their status (which we now call “epistemological injustice”). Hence, the harm of such subordination and the ways in which it is reinforced, can be understood through Spinoza's framework. Communication of adequate knowledge can include the act of solving a problem together such that we can be viewed as a singular thing, which relates it to my second concern.

Second, I will consider how Spinoza envisages difference, starting by analysing the definition of what it is to form a “singular thing” discussed in E2d7. This prompts us to think of our ability to “concur in one action” by joining with others to solve a problem—just as we could pull on a rope—such that we are “the cause of one effect”. I explore how a boundary can be drawn in which these individuals become one singular thing but only at a particular point in time. I consider this in the context of E3p5 that excludes the existence of an ‘enemy within’ within the “same subject”.

Associate Professor Janice Richardson, Monash University, is author of: *Selves, Persons, Individuals*: (Ashgate, 2004), *The Classic Social Contractarians: Critical Perspectives from Feminist Philosophy and Law* (Ashgate, 2009) and *Law and the Philosophy of Privacy* (Routledge, 2016); journal articles in *Feminist Legal Studies*, *Law and Critique*, *Angelaki*, *Minds and Machines*.

# Abstracts

## MICHAEL RICHARDSON

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### **Affective Witnessing, Mediatized Trauma and the Figure of the Drone**

We live in “an era of becoming a witness” (Givoni 2011), one in which the modes, forms, capacities and potentials of bearing witness are rapidly changing. New devices, cameras and sensors make possible the transmission and circulation of testimony, setting veracities of experience on a collision course with post-truth culture. Now more than ever, corporeal and technological practices, tools and techniques of witnessing are increasingly co-composed: entangling, converging and diverging in unexpected ways to events. To bear witness is to be brought within the intersection of the political and the ethical, yet it is also to be affectively entangled in webs of relations, materialities and matterings (Gregg & Seigworth 2010). No event is more bound up with the challenges of witnessing than trauma. Yet trauma today is also often intensely mediatized, both as it is transposed into representations for circulation and in the more radical sense of trauma produced in, by and through media.

This paper draws on affect theory in the Spinozan tradition to investigate the affective dimensions of trauma and witnessing. It argues that attending to these embodied, relational and differential aspects of trauma is increasingly valuable as traumatic events and traumatic experiences are more and more bound up with processes of mediatization and mediation (Meek 2010, Pinchevski 2016, Richardson 2018). Within this new paradigm of trauma, recognising and engaging the affectivity of witnessing is of commensurate importance. This paper examines this juncture of trauma, affect and witnessing through the figure of the drone. Here, the drone is conceived as a media technology that perceives, records and represents the world even as it engenders traumas—whether the trauma of war and life under the hovering presence of death, or the more diffuse traumas of Western urban spaces rendered less private, less secure.

Michael Richardson is a lecturer in the School of the Arts and Media at the University of New South Wales, Australia. His transdisciplinary research investigates the intersection of affect and power in media, literature and political culture. He is the author of *Gestures of Testimony: Torture, Trauma and Affect in Literature* (Bloomsbury 2016), co-editor of *Traumatic Affect* (CSP 2013) and a number of book chapters and journal articles that address trauma, witnessing, affect and politics. He is currently working on a project about drones and witnessing.

## LOUISE RICHARDSON-SELF

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### **‘She Looks Like a Dike’: On the Heterosexism of Online Misogyny**

In this analysis, I aim to demonstrate misogyny’s critical dependence on anti-queer sentiments in order to police women and to reproduce hierarchies of oppression. Recently, I received my first taste of online ad hominem attacks for the scholarly arguments I have produced. Conducting a thematic analysis of this online commentary, I was alerted to an interesting trend for a researcher invested in both gender and sexuality: the heterosexism of online misogyny. Specifically, this anti-queer misogyny takes two forms: 1. the straightforward accusation of lesbianism—where the inference is that my arguments aren’t worthy of due consideration because of my (assumed) sexual orientation; and, 2. misgendering, as evidenced in comments such as “she’s a female? dam” and “Who is this Feminazi? Never heard of him.” Both tactics aim to ‘punch down’ (Manne 2018) by accusing the author of non-conformity to cisgender norms of hetero-femininity. Thus, I propose to address the following questions in this paper: What role do such comments play in perpetuating heteropatriarchy, given that one cannot assume the target will see the statements? That is to ask, how do such attacks work on women and men (and others), straight and queer, more broadly?

Dr Richardson-Self is a Lecturer in Philosophy and Gender Studies at the University of Tasmania. She is the author of *Justifying Same-Sex Marriage* (2016) and a recipient of the Australian Academy of the Humanities R. M. Crawford Medal (2016). Her current research project focuses on hate speech against women in online spaces.

## SCOTT ROBINSON

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### **The irony of abstraction in Gordon Bennett's Number series: Post-colonial Politics, Art and Philosophy in Australia**

In Gordon Bennett's Number series of abstract paintings, he challenges the identification of himself and his work as 'Aboriginal' and seeks the 'freedom' of an artist. Much work on Bennett has focused on his explicitly politicised (in)filtrations of art history and Australian culture, in which the abstracts do not fit comfortably. I want to explore the way in which Bennett's abstraction deploys a cunningly ironic politics of art, aligned more with dis-identification that identity, with unsettlement and unlearning. Drawing on a tradition of abstract line-paintings reminiscent of the American artist Frank Stella, Bennett's Numbers reverberate against the philosophical effort to locate their significance or politics in dominant post-colonial discourse. They force us to pause and reflect on the meaning of abstraction in aesthetics and in anti- or de-colonial politics. Allowing the lines to both captivate and distract the beholder, the paintings catch us at the task of making sense, force the task upon us in the urgency of the political situation, and simultaneously deny that the task will be adequately fulfilled in philosophy or aesthetics. To accompany the task, I follow the lines of philosophy and influence suggested by Bennett's paintings. I show how an ironic politics of abstraction emanates from the paintings and Bennett's comments about them, which demand that we reconsider the relation between the artist, race (including whiteness and its claim to neutrality), the status of the beholder and the effort of making sense.

Scott Robinson is a PhD Candidate at Monash University. His work focuses on aesthetics and experience in modernity. His writing has also appeared in *Overland*.

## ROBIN RODD

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### **Emergency Art, Memory Museums and the Banality of Evil**

Arendt coined the term 'banality of evil' to explain how the horrors of Nazi Germany were made possible by people going about their everyday business while thoughtlessly obeying the law. In a thoroughgoing elaboration on Arendt's insights, Forti traces a genealogy of 'mediocre demons' to the 'absolutization of life' and the 'desire for servitude' (Forti 2015:314). Forti argues that a Christian duality of good and evil prevents appreciation of the ways that participation in the reproduction of suffering is dispersed through social relations and norms. Normalised evil results from a web of constraints that are either culturally valued or tolerated because they are considered obvious, unchangeable, or not worthy of thinking about. Banality lends itself to dispersed pleasures, generality over specificity, the everyday over the momentous, but not to villains and victims, monuments or memorialisation. When one looks for the banal, it disappears. The systemic and dispersed nature of normalised evil makes it elusive and difficult to represent. Weinstein and violence against domestic animals get headlines while patriarchy and industrial agriculture remain ungraspable. In a world marked by the fading of old democracies and the emergence of new authoritarianisms, however, there is an urgency to understand how conformity, suffering and thoughtlessness are normalised. What processes of (de-)subjectification prepare people to be complicit in authoritarian rule, genocide and other forms of violence? How can the systemic and everyday nature of normalised evil be represented so that it can be drawn into public debate? I consider memory museum exhibits and works of art that disclose what Zabala refers to as 'the essential emergency', which is that emergency has become normalised, as possibilities for representing and arresting the banalisation of rights, suffering and life.

Robin Rodd teaches anthropology and critical theory at James Cook University in North Queensland. His doctoral research involved shamanic apprenticeship and copious amounts of yopo. His current research explores political memory and the cultural terrain of citizenship, democracy and authoritarianism in a dedemocratising world. He has worked in Venezuela, Argentina, Uruguay and Australia.

# Abstracts

## JON ROFFE

Deakin University

### **Anti-production: brief genealogy of a concept from Anti-Oedipus**

Is Eugene Holland correct to say that the concept of anti-production, and its associated conceptual apparatus in *Anti-Oedipus*, is indebted to Bataille's notion of *dépense*? Because of the scant explanation Deleuze and Guattari provide, this certainly seems like a viable interpretation.

In this paper, I will construct, however, an alternative conceptual lineage for the term, drawing on a concept of Freud's that Deleuze returns to in many of his works of the sixties: desexualisation.

Jon Roffe teaches philosophy at Deakin University.

## LEWIS ROSENBERG

Flinders University

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### **Nietzsche and Equality**

According to Friedrich Nietzsche, the development of human greatness requires an 'order of rank'. Nietzsche voices a number of criticisms of the modern ideal of equality, viz 1) that it quashes difference and uniqueness; 2) that it eliminates productive conflict; and 3) that it is linked to pity and resentment, sentiments Nietzsche speaks about in condemnatory tones. In this paper, I will outline and assess Nietzsche's criticisms of equality. I will also explore ways he was or on his own terms ought to have been a proponent of a form of equality. I hold that what Nietzsche has to say about equality, far from being some kind of juvenile nostalgia for past aristocracies, is insightful for contemporary political thinking.

Lewis Rosenberg is an Honours student in Nietzsche and Political Philosophy at Flinders University.

## LACHLAN ROSS

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### **Simmel and Foucault on the bonds of modernity**

For Simmel, modernity is a period of highly flexible social bonds, where complex internal psychic states impossible for 'traditional' human beings become banal, necessary even; for Foucault, the modern period is the epoch of chains of adamantine, though they now exist on the soft fibres of our brains, and not our wrists and ankles. These theses at first glance appear to be inexorably opposed, the one as a strong atomisation thesis, the other as a firm denial of the same, however, they can also both be seen as different studies of how the 'modern individual' came into being, via a deepening and expansion of human consciousness, creating internality (a soul, even, in the Nietzschean sense) where before there was little or none. This paper will study both theses as if they were a further working-out of Nietzsche's genealogy of 'modern man', and revisit the idea that the quality of human consciousness is neither based in the rude fact of having a 'human' form (in the 'brain' or the 'body' or their various mutations and interrelations), nor in structures external to human beings (in becoming enmeshed in a 'symbolic order' that overwrites, possesses, or even 'programs' the flesh), but is rather a product of the 'human being' being a malleable physical entity situated within social-historical processes, some of which (e.g. the slave revaluation of values, the proliferation of money, and the rise of self-discipline) create the species of being that we call 'modern'.

Lachlan Ross is a Marx and Nietzsche scholar. His present research is focused on the theory of alienation in Marx's work post 1860 and the applicability of Marx's theory of technology to digital technology and biotechnology. Recent publications: 'The mad animal: On Castoriadis's radical imagination and the social imaginary', in *Thesis Eleven*, DOI: 10.1177/0725513618776710."

## ALISON ROSS

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### What is Walter Benjamin's idea of communist society?

This paper attempts to identify the constituents of Benjamin's conception of 'collective experience' by way of comparison with Helmuth Plessner's criticisms of this category. Plessner's modern conservatism, which endorses the value of bourgeois tact, is based on anthropological arguments regarding human needs and the affirmation of the achievements of Western civilization. Benjamin's opposition to bourgeois society is not based on historical or social analysis, or anthropology. As he writes in his notes for 'On the Concept of History', he surveys social phenomena with his theological instrument for the 'presence of messianic force in history', which he finds in 'classless society'. On the basis of this comparison with Plessner I argue that 'community' in Benjamin's writing is a category of experience and not a type of social organization, and that this is also the perspective he uses to develop his image of 'communist society', which is characterized by the feeling of 'complete security of existence'.

Alison is based in the Philosophy Department at Monash University.

## JON RUBIN

Independent Scholar

### Is Spinoza's third kind of knowledge useless?

Is the third kind of knowledge useless? Given the number of questions that remain unanswered regarding the third kind of knowledge (is it inferential? what is its relation to causation? what is the epistemic or ethical difference between the second and third kind of knowledge? Just what does conceiving things 'through God's essence as real beings' actually involve?) it may seem like asking yet another question would only guild the lily of our ignorance.

Spinoza does tell us what the reasonable forms of desire are: tenacity (and its varieties: moderation, seriousness, sangfroid) and magnanimity (and its varieties: propriety and forbearance). Spinoza does not however spell out what the intuitive form of desire would be, begging the question: 'what do we do when we know intuitively?' This, though, is just the worry about the lack of clarity about the ethical difference between the two kinds of adequate knowing-thinking.

Of course, in part, this question is a provocation. But being useless is not necessarily a criticism. When Aristotle describes his third kind of knowledge, *theoria*, its lack of utility is a mark of its distinctiveness from *phronesis* but the reason for its lack of utility is precisely that it is the highest form of knowledge. *Theoria* is not for anything else, being sufficient, perfect and god-like. It is the kind of knowledge by which Aristotle's god knows itself. As such, it is neither ethical, nor practical, nor deliberative.

These afore-mentioned characteristics make it intriguingly similar to Spinoza's *scientia intuitiva* but an attempt to link Spinoza and Aristotle, or Aristotelian scholasticism, needs to be cautious given Spinoza's famous dismissal of that tradition in favour of the atomists (Letter 56). This paper will carefully investigate the ways in which Aristotle's account of *theoria* in the *Nicomachean Ethics* can shed light on Spinoza's *scientia intuitiva*.

Jon Rubin taught the graduate program, 'The Philosophy and Ethics of Mental Health', for eight years in the Medical School of the University of Warwick, before moving to Australia. He now lectures for the MSCP, most recently on 'Spinoza and Politics'. His research is currently split between Spinoza and Deleuze.

## Abstracts

### ANISHA SANKAR

University of Auckland

#### The Legacy of Fanon's Dialectics

Frantz Fanon radicalised dialectical thought, providing new theoretical weapons for anticolonial struggles worldwide. This paper seeks to critically evaluate the work of Lewis Gordon, George Ciccariello-Maher and Glen Coulthard in the context of their contemporary uptake of Fanon's dialectics. The study of these scholars reveals both the malleability of Fanon's thought, and allows for a deeper understanding of the ways in which his radical theory of freedom and disalienation resonates with contemporary anticolonial philosophy and politics. Their focus on, and active use of Fanon's dialectics, contributes ultimately to the project of re-establishing radical dialectical methodology as the most relevant and appropriate theoretical weapon in the project of anticolonial resistance today. Gordon, Ciccariello-Maher and Coulthard refuse to use Fanon in a one-dimensional manner, instead accepting Fanon as an invitation to reinvent—or "stretch", as it were—the tools of anticolonial emancipation. In doing so, they have allowed Fanon to remain open-ended, dynamic, and their transdisciplinary application of Fanon asserts implicitly the validity of his dialectics. Collectively, their work signals to the 'decolonial turn' that is finally gaining momentum within the academe. As Gordon writes, Fanon left an "indelible mark on twentieth-century thought and politics." These scholars are proof of this mark, exemplifying how Fanon's legacy maintains an undeniable power and relevance with a vast variety of subjectivities that exist under the state of contemporary colonial relations. Above all, their work is perhaps the most ultimate testimony of Fanon's production of living thought—engendered by the dual characteristics of vulnerability and strength, contributing to its ability to constantly reproduce itself as, that Jean-Paul Sartre himself proclaimed as the qualities of true (and dialectical) philosophy.

I am a Masters student in Sociology at the University of Auckland. I am interested in the intersecting and at times inseparable topics of Marxism, decolonization, and critical theory.

### JACINTA SASSINE

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#### Gorgias, Democracy and Justice

The Sophist Gorgias is a figure who has often been undervalued in jurisprudence studies. This paper seeks to argue that Gorgias presents a theory of justice, based on his understanding of rhetoric, that is highly suited to a democratic political framework. Using both Gorgias' representations in Plato's dialogues and the fragments that remain of his own texts, this paper will show how reading Gorgias in this particular way enriches discussions of the Ancient Greek Sophists, in a broader sense. This task is especially relevant to a modern context as Gorgias' theory can both contribute to discussions of justice in democratic states, as well as illuminate the relationship Gorgias' sophistic model of rhetoric has with the practical operation and idealistic trajectory of the law.

Jacinta Sassine is a PhD student at Western Sydney University. Her project is an interdisciplinary one, situated within the areas of Philosophy and Law. Her thesis specifically focuses on Ancient Greek philosophy, jurisprudence and political theory to argue for a deeper understanding of tensions between the law and its practice within modern democratic states.

### DENNIS SCHMIDT

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#### "Tell me what you think about translation and I will tell you who you are"

Some reflections on how the quite unique experience of the translator can shed light on how we might best think the nature of language and of human being as beings of language. Concludes with some suggestions about how thinking through this experience of language can help understand how we are beings set into the world responsibly.

Professor and Head of the Philosophy Research Initiative at WSU. Most recent books are *Idiome der Wahrheit* (Klostermann, 2015); *Between Word and Image* (Indiana University Press, 2013); *Lyrical and Ethical Subjects* (SUNY Press, 2005); *On Germans and Other Greeks* (Indiana University Press, 2001). Co-editor of *Difficulties of Ethical Life* (Fordham University Press, 2008); *Hermeneutische Wege* (Klostermann, 2000).

## BRIAN SCHROEDER

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### **The Flow of the Elemental: The Horizontal Recurrence of Dao**

This paper stages an engagement between Japanese Zen philosophy and Western phenomenology. It considers the relationship between the Chinese concept of Dao and the German concept of *Gelassenheit* with respect to deepening our understanding of nature and the elemental. It brings into dialogue the perspectives of Dōgen, Nishitani, Heidegger, and Sallis.

Brian Shūdō Schroeder is Professor and Chair of Philosophy at the Rochester Institute of Technology. He has published widely on Continental philosophy, the history of philosophy, environmental philosophy, Buddhist philosophy, and the Kyoto School. He serves currently on the executive committees of the Comparative and Continental Philosophy Circle and the Society for Italian Philosophy. He is formerly codirector of the Society for Phenomenology and Existential Philosophy, codirector of the International Association for Environmental Philosophy, and director of the Collegium Phaenomenologicum.

## SHERON SENDZIUK

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### **Overcoming Freud: Deceptions Post Nietzsche.**

Until we recognise Freud is damming Nietzsche; while we remain with 'psychology'; we never understand Freud, nor Nietzsche. Freud sublimes Nietzsche via the sublimation of his Geist. But using concepts like *Aufheben* or *Aufhebung*, we see that Nietzsche is far from overcome. Freud obscures readings of Nietzsche which inadvertently accept Freud's psychological basis for their concept of understanding, a psychology which is pretty much debunked before his demise. Freud's view of the Id, Ego and Superego; along with his view of the subconscious; remain firmly entrenched within the cultural psyche via the 'psychological.' This is precisely because the 'unconscious' is exactly what Nietzsche was pointing to. Freud; and Jung after him; produced simplified readings of Nietzsche based on their own associations, and the Empirical School of Brentano, from which they convinced themselves they understood Nietzsche's 'psyche.' To this day some accept these analyses, for example, Lindgren (1992) who claims Nietzsche; and philosophy; are 'Narcissistic' and that Nietzsche is a solipsistic idealist thinker. Empiricist readings of Nietzsche as Egocentric Hedonism are relying on the same Freudian 'psychology.' The Psychoanalytic Post-Kantian school reconstructs Nietzsche in the 'phenomena' via the post-analytic (precisely Freudian) perspective of the French Deconstructionists, such as Derrida; who invent names for him, like structuralist; as against post-? Any reasonable thinker should be dubious of Nietzsche 'the idealist.' Nietzsche's answer was simpler, "worthless people want us to be all like them." Indeed Nietzsche, in the analytic tradition, is recognised for what he most certainly is, a damning evaluation of the moral perspective. Meanwhile what we fail to notice is he enacts something deeper. Having battled with 'the conscious', he urges us on; overcome. A standpoint we once again re-evaluate in Post-Kantian times. Is it time?"

Currently studying a PhD at the University of Queensland in the School of Languages and Cultures with Professor Tim Mehigan and Michelle Boulous-Walker – Philosopher UQ. Completing German language studies in order to visit Weimar Museum in order to complete an original reading of Friedrich Nietzsche's manuscripts in their original language context.

## Abstracts

### FUGANG SHENG

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#### **An overview of the editing and translation history of German Ideology in China**

As is well known, Marx and Engels shared a common view of history, known as “the materialistic conception of history” or “historical materialism,” the core theses of which were documented for the first time in the so-called Feuerbach manuscripts, which became the first chapter in *The German Ideology*. I divide history of edition reason of “the Germany ideology” in China into three phases (1938-1949, 1963-1995, 2005-2014) and give an outline with the characteristic. Then, over an evaluation to Hiromatsu Version, I take up a debate developed among Izumi, Omura/Tadashi Shibuya/Tomonaga Tairako with Zhang Yibing and Masato Kobayashi and clarify the reception situation of this debate in China. In addition, I clarify the practical significance of translating and publishing Online version in non German speaking countries.

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### NEVILLE SYMINGTON

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#### **Paranoia and Persons**

Paranoia rages at my inner disablement, at this impotence at the core of me. There is a knowledge of my inner ineptitude ‘and why should this other person have what I don’t have’? There is knowledge of what constitutes a person and that I lack that essential component. If I am born without an arm I know that there is some piece of equipment that I lack. Being born without an arm I am still a person but lack a useful instrument. But when my centre is atrophied I cannot judge what is good or what is bad, I cannot enter into relation with others, my capacity to communicate is faulted. When I see someone that is able to do these things, that she does have a personal centre that functions marvellously, I seethe with fury. Paranoia is the rage at this human marvel being in another and not in me. Paranoia is a reliable sign that the centre, the very essence that makes me a human being rather than a robot, it is a sign that this kernel of me is in a shattered state.

Neville Symington is a psycho-analyst in private practice in Sydney, Australia. As a young man he took a diploma in Philosophy and then in Theology. He later did a degree in Psychology and took a diploma in Clinical Psychology. He did his psycho-analytic training in London and is a Fellow of the British Psycho-Analytical Society. He held a senior staff position in the Adult Department of the Tavistock Clinic from 1977-85. He was also Chairman of the Psychology Discipline for the Adult and Adolescent Departments at the Tavistock Clinic in London. In 1986 he migrated to Sydney, Australia where he was Chairman of the Sydney Institute for Psycho-Analysis from 1987-93. He was President of the Australian Psycho-Analytic Society from 1999-2002. He is the author of *The Analytic Experience* published by Free Association Press and St. Martins Press, of *Emotion and Spirit* published by Cassell and later re-published by Karnac Books, of *Narcissism: A New Theory*, *The Making of a Psychotherapist*, *The Spirit of Sanity*, *A Pattern of Madness*, *How to Choose a Psychotherapist*, *The Blind Man Sees*, *A Healing Conversation*, *Becoming a Person through Psycho-Analysis*, *The Psychology of the Person* and *A Different Path*

which are all published by Karnac Books. He is joint-author with Joan Symington of *The Clinical Thinking of Wilfred Bion* published by Routledge. He also published a novel called *A Priest’s Affair* published by Free Association Press and a book of poetry *IN-GRATITUDE and other POEMS* published by Karnac. In 2007 he started a clinical organization called Psychotherapy with Psychotic Patients (PPP). It had its first conference in February 2010 with Michael Robbins as keynote speaker together with himself and Jim Telfer. Its second conference with Carine Minne as guest analyst was in 2016 on 22nd October 2016. He has lectured in Britain, Norway, Denmark, Poland, Portugal, Germany, Italy, the United States, Brazil, Israel, India, Japan, New Zealand and Australia. He has a website at: [www.nevellesymington.com](http://www.nevellesymington.com)

## ROBERT SINNERBRINK

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### The Act of Witnessing: Cinematic Ethics in The Look of Silence

*The Look of Silence* (2014), Joshua Oppenheimer's remarkable sequel to his confronting documentary, *The Act of Killing* (2012), is a powerful and moving work of cinematic ethics. Indeed, the two films compose a documentary diptych, *The Look of Silence* providing the absent victim perspective and reckoning with historical responsibility that was lacking in *The Act of Killing*'s focus on the perpetrators of the 1965-66 massacres in Indonesia after Suharto's military coup. In this article, I explore this documentary dialogue, showing how these films can be understood as contrasting cases of what I call 'cinematic ethics': film understood as a medium of ethical experience enacted through emotional engagement and cognitive reflection. The one film is a 'perpetrator documentary' that invites the killers to film bizarre movie-style re-enactments of their crimes, the other a case of 'ethical witnessing' in which a descendant of one of the victims questions and confronts his brother's killer. Together these films stage a cinematic dialogue that contrasts the ethical exposure of the perpetrators (of their culpability as well as their society's complicity) with the ethical witnessing of the victims (who continue to seek recognition for the suffering they experienced as they contend with the traumatic effects of this history of violence). With its visual metaphors of moral blindness and insight, its melancholy mood evoking historical mourning and the trauma of unacknowledged suffering, it can be understood as a case of 'ethical witnessing' (Cooper 2006, Douglass and Vogler 2003, Ivakhiv 2013, Saxton 2008). In this sense, *The Look of Silence* expresses the ethical force of the victim's gaze, and the power of their voice to seek acknowledgment of injustice, enacting a critical questioning of the past and demand for recognition in the present that together define an ethics of witnessing.

Robert Sinnerbrink is Associate Professor in Philosophy and former Australian Research Council Future Fellow at Macquarie University, Sydney. He is the author of *Cinematic Ethics: Exploring Ethical Experience through Film* (Routledge 2016), *New Philosophies of Film: Thinking Images* (Continuum 2011), *Understanding Hegelianism* (Acumen 2007/Routledge 2014). He has published in journals such as the *Australasian Philosophical Review*, *Angelaki*, *Film-Philosophy*, *Necus: European Journal of Cinema Studies*, and *Screen*. His new book is entitled *Terrence Malick: Filmmaker and Philosopher* (Bloomsbury 2019).

## MAKS SIPOWICZ

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### Medicine and Virtue in Descartes

In the French preface to his *Principles of Philosophy* (1647) Descartes tells us that that his system of philosophy is best represented by the metaphor of a tree of knowledge, where "the roots are metaphysics, the trunk is physics, and the three branches emerging from the trunk are all the other sciences, which may be reduced to three principal ones, namely medicine, mechanics and morals" (CSM I 186). Descartes follows the description of the tree with just one definition, that of morals. He tells us that "by 'morals' [he] understand[s] the highest and most perfect moral system, which presupposes a complete knowledge of the other sciences and is the ultimate level of wisdom" (CSM I 186).

Scholars have hitherto looked to interpreting the relationship between morals and the other sciences in one of two ways focused around Descartes' understanding of human beings. The first, which I'll call the "Body to Mind" approach, takes the relationship between morals and the other sciences to begin with the human body and its influence on the mind. The second, which I'll call the "Mind to Body" approach, takes the influence as going the other way. In this chapter I argue that both approaches fail by not taking seriously Descartes' understanding of human beings as a mind-body composite. Instead, I present a synthetic account, which I argue avoids this failing.

I'm a graduate student at Monash University, working on a project tracing the influence of Descartes' *Passions of the Soul* on 17th century British moral philosophy.

# Abstracts

## JEREMY SMITH

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### **Political Imaginaries and Nationalist Traditions in the Americas**

Questions of the creation of nation-state and modes of nationalism look different when viewed from the point of view of the Americas. In political philosophy and social theory, scholars have debated how the Americas have been modern counter-points to Old World traditions and indeed and to what extent this is the case. This paper sketches political imaginaries and nationalist traditions that condition the political terrains of American states. Political imaginaries and nationalisms have each variously formed frames of reference for original doctrines of political thought and action in Canada, the US, the Caribbean, Latin America, and Brazil. In considering the institution of political traditions, this paper integrates perspectives on political imaginaries developed by Claude Lefort and Cornelius Castoriadis. When it comes to the relationship of democracy, and nationalism to political imaginaries, Craig Calhoun, Chiara Bottici, Dick Howard, Martin Plot, Jose Mauricio Domingues, and Charles Taylor become reference points. In this particular combination, I will highlight how perspectives from the field of social imaginaries represent a challenge to traditional conceptions of American polities derived from the modernization paradigm.

Jeremy C A Smith is in the School of Arts at Federation University Australia and is a Visiting Fellow at the University of Victoria, Canada. He has published in *European Journal of Social Theory*, *Critical Horizons*, *Journal of Intercultural Studies*, *Atlantic Studies* and *Political Power and Social Theory* and is the author of *Europe and the Americas: State Formation, Capitalism and Civilizations in Atlantic Modernity* (Brill, 2006) and *Debating Civilizations: Interrogating Civilizational Analysis in a Global Age* (Manchester University Press, 2017).

## MICHELLE STEAD

Western Sydney University  
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### **When Life Gives You Lemonade? The Biopolitics of Listening to the Visual Album in the Digital Age**

Foucault (2008) uses the term 'biopolitics' to describe the processes and relations that produce, measure and regulate the behaviours of bodies to increase efficiency within the prevailing neoliberal epistemology. Rather than produce subjects with greater freedoms (the biggest of these being freedom of choice), Foucault argues that these forces operate to produce 'eminently governable' subjects (Foucault, 2008: 270). This ideology is embodied within the onset of the digital age which has spawned both new challenges and new possibilities for music. Initial claims about the power of digital media heralded it as a revolutionary force capable of toppling the music industry thus making music more accessible, free and to allow artists direct access to stardom. However, as Nowak and Whelan (2016) suggest, the effects of digital media on music were grossly overstated. These utopian constructions of freedom in music, both a result of neoliberal governmentality and a necessary mechanism to ensure its influence, resulted in nothing more than new ways to capitalise on music production, representation and access.

In this paper, I consider the highly regulated release of American singer Beyoncé's 'visual album' *Lemonade* (2016) as it constructs, performs and negotiates the landscape of neoliberalism and, I examine how these values are encoded into the music itself. Released initially as an hour-long film via streaming service Tidal, *Lemonade's* intended modes of access (via digital and social media), coupled with its multi-media format (including its use of poetry, dance, music, etc.) engages the neoliberal landscape in ways which position it as an oppositional force, as an alternative to the status quo and as if it transcends the commercial interests of the music industry. Therefore, I will consider the role of digital media in the release of the album as one of the (many) mechanisms that operate to co-opt listeners into engaging the album in ways which, I argue, allow it to become a powerful biopolitical force.

Dr Michelle Stead lectures in musicology at Western Sydney University and the University of New England. Her PhD, awarded in 2017, examined the discursive construction of listening within the context of electroacoustic music. Michelle's current research critically examines the role of digital and social media in the ways it discursively constructs and engages subjects in their musical meaning-making processes.

## MARILYN STENDERA

The University of Melbourne

### **Re-framing Being: Manifestation, meaningfulness and the early Heidegger in dialogue**

Capobianco and Sheehan represent opposing approaches to what one might call the 'problem of Being', that is, the challenge that readers of Heidegger face when trying to discuss the subject in ways that acknowledge the shifting nuances in Heidegger's account without thereby taking up the types of descriptions and tendencies it rejected. The fluctuating conceptualisations of Being simultaneously necessitate and undermine efforts to consider Heidegger's oeuvre as a whole; they also at once invite and problematise attempts to bring his thought to bear on other disciplines and issues. Capobianco takes up the challenge by exalting Being, arguing for its constitute priority, primacy and independence. Sheehan, on the other hand, responds by taming Being, cashing it out as 'meaningfulness' within the framework of human concerns. Both imply that the choice for the reader of Heidegger is largely limited to the options they present. This paper will suggest that neither need be taken up, not because a middle path presents itself, but because both arguably proceed from limited conceptions of key aspects of Heidegger's early work. Neither Capobianco nor Sheehan appear to take full advantage of the radical potential offered by the early period's conceptualisations of Dasein, temporality and the phenomenological method, each of which resists in its own way the duelling narratives that Capobianco and Sheehan construct about the role of Being throughout the oeuvre. The paper will conclude by exploring the implications this would have for those discourses that seek to bring Heideggerian thought to bear upon other disciplines. These dialogues often focus primarily on the early Heidegger, which leads to accusations of *Seinsvergessenheit* from those siding with Capobianco and a concomitant temptation to adopt Sheehan's reduction of Being to meaningfulness. Re-framing the choice between these alternatives opens up other ways for Heideggerian dialogues to address the problem of Being.

My research focuses on phenomenology, especially its conceptualisations of time and intersections with philosophies of mind/cognition; I'm also interested in virtue ethics, debates about content/representations, and the so-called analytic/Continental distinction. I recently received my PhD from Melbourne (on Heideggerian temporality and cognitive science); since then, I have taught at Melbourne, Monash and for the MSCP.

## ANNE SURMA

Murdoch University

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### **Round table discussion and launch: Behrouz Boochani, *No Friend but the Mountains: Writing From Manus Prison* (Picador, 2018)**

Anne is currently academic chair of the English and Creative Arts program at Murdoch University. She teaches undergraduates in the areas of literary studies and professional writing, and supervises several PhD students in creative, critical and literary projects. Her research explores the imaginative and ethical uses of discourse and rhetoric in public and professional texts. She has authored two monographs, *Public and Professional Writing: Ethics, Imagination and Rhetoric* (Palgrave Macmillan 2005), and *Imagining the Cosmopolitan in Public and Professional Writing* (Palgrave Macmillan 2013).

## Abstracts

### ANNE SURMA

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#### **In a Different Voice: “A Letter from Manus Island” as Poetic Manifesto**

On 9 December 2017, *The Saturday Paper* published ‘A Letter from Manus Island’, an essay and manifesto written by Behrouz Boochani, a Kurdish-Iranian journalist and refugee being held on Manus Island with hundreds of other men. Boochani writes in a radical, ‘poetic’ voice that makes the ordinary strange again, as he talks of love, the interdependence of human beings, and the strength to be derived from acts of solidarity. He challenges not only the prevailing vituperative tenor of contemporary public rhetoric, but also the dehumanising discourses within which humanitarian practices in Australia, and in the west more broadly, operate. This paper is written as a letter, in direct reply to Boochani’s own. It is inspired by Lilie Chouliaraki’s critique of contemporary practices of humanitarianism and the ways in which politics, the market and technology have transformed ‘the moral dispositions of our public life’. It explores the unsettling effects and provocative insights presented by Boochani’s poetic voice – the refugee as human subject and agent rather than victim or object of pity (or hate). The paper thus reflects on our conventional responses to the ethical call to solidarity from vulnerable subjects and imagines how we might respond otherwise.

Anne is currently academic chair of the English and Creative Arts program at Murdoch University. She teaches undergraduates in the areas of literary studies and professional writing, and supervises several PhD students in creative, critical and literary projects. Her research explores the imaginative and ethical uses of discourse and rhetoric in public and professional texts. She has authored two monographs, *Public and Professional Writing: Ethics, Imagination and Rhetoric* (Palgrave Macmillan 2005), and *Imagining the Cosmopolitan in Public and Professional Writing* (Palgrave Macmillan 2013).

### KRISTI SWEET

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#### **Kant’s Natural Cosmology in the Critique of Judgment**

This paper will argue that Kant offers a new kind of cosmological context for the human being in his third Critique. In this, the human being is given meaning and context in virtue of our place in and relation to nature.

Kristi Sweet is Associate Professor of Philosophy at Texas A&M University, and a member of the College of Fellows at Western Sydney University. Her research focuses principally on Kant’s practical philosophy and his aesthetics.

### YANNIK THIEM

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#### **Weaponizing Queerness: The Unbearable Whiteness of Life After Performativity**

As performativity seems to have won the day in the global North, nature has become fluid. As we become genderfluid and heteroflexible, nature—as in “born this way”—is now nothing but ongoing transition itself. Nature becomes culture; culture becomes nature. But at the same time as nature has vanished as the bedrock of stability, we have witnessed a retrenchment on the conservative right in the U.S., where it is religion and religious identifications that emerge as unchangeable, fixed, and non-negotiable. One could read this constellation as a predictable conflict where gender queerness and fluidity ought to win as exemplary model of overcoming the ills of an old metaphysics of naturalized binaries. Instead, however, I will attend to two instances where queerness seems to collide with religion to show what structural dynamics become legible, when we examine religious identification as a medium for coping with an increased fluidity of identities and hence an unbounding of differences: On the one hand, the conservative Christian religious retrenchment is directed against the presence of queer lives and women’s sexual freedom as infringing on religious freedom. On the other hand, LGBTQ persons and women’s equality are claimed as what must be protected from ethnic others, whose racial difference is now mainly coded religiously as Muslim. My aim will be to demonstrate 1) how the religious retrenchment is not opposed to, but rather aligned with the underlying metaphysics of performativity, and 2) how the oscillating constellations of religion and queerness make legible how—as racial difference becomes denaturalized—religious difference and normative queerness function to protect systemic white supremacy, where racial difference is constantly hyper-visible as ascription to individual bodies and made socially and politically less than salient.

Thiem is Associate Professor of Philosophy at Villanova University. Thiem specializes in feminist and queer theory and political philosophy. He is the author of *\*Unbecoming Subjects: Judith Butler, Moral Philosophy, and Critical Responsibility\** (Fordham UP, 2008). His second book *\*Ripples of Redemptive Time: The Ethics and Politics of Temporality in Hermann Cohen and Walter Benjamin\** is under contract with Fordham UP and he is working on a new project entitled *\*Politics of Affect: Race, Religion, Sex, and Other Monsters\**.

## JANNA THOMPSON

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### **Book Panel; Matthias Fritsch, *Taking Turns with the Earth***

The environmental crisis, one of the great challenges of our time, tends to disenfranchise those who come after us. Arguing that as temporary inhabitants of the earth, we cannot be indifferent to future generations, this book draws on the resources of phenomenology and poststructuralism to help us conceive of moral relations in connection with human temporality. Demonstrating that moral and political normativity emerge with generational time, the time of birth and death, this book proposes two related models of intergenerational and environmental justice. The first entails a form of indirect reciprocity, in which we owe future people both because of their needs and interests and because we ourselves have been the beneficiaries of peoples past; the second posits a generational taking of turns that Matthias Fritsch applies to both our institutions and our natural environment, in other words, to the earth as a whole. Offering new readings of key philosophers, and emphasizing the work of Emmanuel Levinas and Jacques Derrida in particular, *Taking Turns with the Earth* disrupts human-centered notions of terrestrial appropriation and sharing to give us a new continental philosophical account of future-oriented justice.

## OMID TOFIGHIAN

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### **Citizen Media and Philosophy**

Community-led and grassroots mobilisation are associated with long established intellectual traditions, combine theory and practice in transformative and empowering ways, and intersect with philosophy positioned in the academy. Multidimensional forms of knowledge production, documentation and cultural expression are central for community advocacy and often synthesised in practice; they not only have continuities with everyday life and struggle but are also sources of epistemic liberation and empowerment. However, questions remain why significant forms of citizen media have not been sufficiently recognised for their philosophical potency; community actors have yet to be counted as pivotal interlocutors in dominant epistemic practices or as creators spanning diverse knowledge systems. This paper explores the possibilities for philosophical practice within community-led and citizen media. In the context of philosophical inquiry the communication emerging from these advocacy spaces allows for rich and compelling dialogues in their capacity to amplify subaltern counterpublics and cultures of resistance. This presentation also subverts normalised and state-defined categories; special attention is placed on the knowledge ecologies, accounts of lived-experience, and cultural forms of non-citizens, stateless peoples and colonised populations. By examining the interdependent relationship between community advocacy, media and philosophical ways of knowing this paper makes two interventions: 1) it challenges the marginalisation and limitations in professional philosophy by exploring the philosophical work done in particular community-led and grassroots organising; and 2) it illustrates how their social-cultural-political spaces and communicative practices are sites of philosophical discovery. Using case studies involving the Black Panthers, the Haitian Revolution and the work of Behrouz Boochani, this contribution

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examines media strategies and objectives in community advocacy in order to motivate critical questions about tradition, methodology and the canon in philosophy.

Omid Tofighian is Assistant Professor of Philosophy, American University in Cairo; Honorary Research Associate for the Department of Philosophy, University of Sydney; faculty at Iran Academia; and campaign manager for *Why Is My Curriculum White? – Australasia*. He is author of *Myth and Philosophy in Platonic Dialogues* (Palgrave Macmillan 2016) and translator of Behrouz Boochani's book *No Friend but the Mountains: Writing From Manus Prison* (Picador 2018).

### JASON TUCKWELL

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#### **Technē, agency and computation**

In Aristotle's characterisation of technē, the craftsperson operates as a paradigm for the appearance of agency in phusis, posing something of an irreducible problematic. Insofar as this ancient account remains restricted to the productive activities of human beings, findings in the contemporary biological sciences have uncovered evidence of technē like behaviour in the intelligible activities of all living beings. Where technē is the capacity for agents to deviate the flow of natural causation, a path is opened to re-conceive the artificial/natural dialectic as primitive, so that a series of reciprocal counter-causes can be understood to broadly operate upon primary, generative processes. This is to argue that if Aristotelian technē is reduced to its minimal structure it might provide a generic method for apprehending agency, establishing a primordial precedence for art and technics that long predates homo faber.

This paper examines how the elaboration of the mathematical function, especially in the context of computational logic, overturns the dominant analogical function technologies serve in modelling natural processes. What is new (or perhaps older) about digital and computational technologies, is that they arguably return to the central insight that technologies are not first of all tools or machines; they are, rather, those agents that cause deviations in nature. This is the revelation that defines the terms of modern computation and calculation: that is, the central problem of computation posed by Turing (1937) explicitly evokes Aristotle's primary insight, because the paradigm for computation is a technite: a human computer. What Turing shows is that the logic of calculation entails the axiomatisation of an active agency, with consequences for how technical metaphors inform mechanistic models of nature. As such, to insist on the artificiality of the technical might affirm agency as a primordial emergence, irreducible to nature.

Jason Tuckwell teaches literature and theory at Western Sydney University. He has recently published a book, *Creation and the Function of Art: Technē, Poiesis and the Problem of Aesthetics* (Bloomsbury Studies in Continental Philosophy, 2017), and articles in *Philosophy Today* and *Transcultural Studies*.

## NEIL VALLELLY

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### **‘The Place was not a Place’: A Critical Phenomenology of Forced Displacement**

In 2003, Sudanese refugee Valentino Achak Deng collaborated with American author Dave Eggers to tell the story of his forced displacement during the second Sudanese civil war (1983–2005). The result was *What is the What*, published in 2006. Deng spent his adolescence in the Kakuma refugee camp in Kenya; he was educated, fell in love, and even became part of theatre troupe there. And yet, throughout this time, he was plagued by an existential dilemma—was life in Kakuma really lived? After all, as Deng tells us, it was “nowhere”: “the place was not a place.”

In contemporary political discourses, place is often imagined as a fixed location with established boundaries, which leads to associations with stability and order, and desires to protect this order from infiltration. Likewise, contemporary philosophy—in particular, phenomenology—tends to view place as the primary milieu. The axiom “to be is to be in place,” proposed initially by prominent place theorist Edward S. Casey, exemplifies the dominant line of phenomenological thought that being springs forth and always returns to place. But if this is true, then what is the ontological status of Deng and displaced persons? Is it possible to be in a place that is not a place?

This paper is a critical phenomenology in two senses. Firstly, it is at times critical of the phenomenology of place—namely, its tendency to reduce displacement to an ontological side-effect of the loss of place. Secondly, it argues that phenomenology is critical to any understanding and potential transformation of displacement as a lived experience. By drawing on refugee testimonies and anthropological case studies, alongside work in existential phenomenology and affect theory, this paper suggests that the trauma of displacement enables us to critique the restrictive political and legal relationship between rights and place.

Neil Vallelly completed his PhD in 2015 as Commonwealth Scholar at the University of Otago. He has published in the fields of phenomenology, critical theory, and literary studies.

## CHRIS VAN ROMPAEY

Independent scholar

### **In Pursuit of Beauty: Baumgarten, Winckelmann and the Founding of Art History**

Just as Alexander Baumgarten is often credited with having established the modern discipline of aesthetics, Johann Winckelmann is said to have laid the foundations of art history. It’s notable that both were at the University of Halle in the late 1730s, Winckelmann as a theological student and Baumgarten in his first academic appointment as Doctor of Philosophy. The question of the latter’s possible influence on his younger contemporary would thus seem worth asking. The evidence, however, is surprisingly ambivalent: it’s just as difficult to rule out a link between the two as it is to affirm one. Many studies of Winckelmann don’t mention Baumgarten’s name. And while some commentators have pointed to the likelihood of a link, others have pointedly rejected the possibility.

The starting point of my enquiry is an examination of the arguments both for and against such a link, and of the evidence cited in support these views. In each case either the evidence is incomplete, or the inferences drawn are in some way open to question. A position that minimises Baumgarten’s influence is perhaps easier to defend: Winckelmann makes no acknowledgement of Baumgarten and is openly critical of the Wolffian scholasticism to which the latter is heir. Rather than emphasise differences, however, the paper will focus on assumptions common to both Winckelmann’s writings and Baumgarten’s *Aesthetica*. Specifically, these relate to the concepts of beauty and grace, and to the role of education in developing aesthetic sensibility. While the parallels that emerge are undeniably striking, they do not in themselves establish a pattern of influence. The extent to which these similarities may derive from a shared intellectual heritage will be considered as an alternative explanation.

Chris van Rompaey completed a PhD in Literary Studies at Deakin University where he subsequently taught for a number of years. He is currently working on a translation of Alexander Baumgarten’s *Aesthetica*.

## MIGUEL VATTER

Flinders University

### **‘Only a god can resist a god.’ Goethe’s Frank Speech to Napoleon . On Gnosticism and Political Theology**

Sovereignty—based on a claim to irresistible authority—and ‘speaking truth to power’ (or ‘parrhesia’) are evidently opposed and yet they seem to have a strange affinity with one another. Since at least Plato the affinity between the true sovereign and the philosopher who speaks or counsels truth to power is a well-known topos, having been revived in the 20th century by thinkers like Kojève, Strauss, Schmitt, and, lastly, by Foucault in his last lectures dedicated to ancient Greek political philosophy. In this paper I propose to revisit one of the most famous of such encounters in the modern period, namely, the one between the German poet Goethe and Napoleon at the time of his invasion of Germany. This encounter has been minutiously reconstructed by Blumenberg in his ‘Work on Myth’ but to date has received little attention in the debates on political theology and on frank speech and political power. My reading of Blumenberg’s discussion will frame it in the context of his ongoing polemic/debate with Schmitt’s idea of sovereignty. To Schmitt’s belief that sovereignty depended on the parallelism between One God and One People (whose unique representative is the human sovereign), Blumenberg later in his career opposes an antinomial struggle between two gods: ‘only a god can resist a god’. This phrase was Goethe’s response to Napoleon, and a part from setting up a conflict between two mundane gods and their representatives, it also connotes a struggle between the claims of poetry and those of politics. Decoding its meaning will allow me to bring together and connect in a new way the discourse on political transcendence related to political theology and the discourse on parrhesia or frank speech lately revived by Foucault.

Teaches political science at Flinders University. Author of ‘The Republic of the Living. Biopolitics and Critique of Civil Society’ (Fordham UP 2014). Works on republicanism, political theology, and biopolitics.

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### DIMITRIS VARDOULAKIS

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#### **Spinoza's Different Kind of Law: On Ratio Vivendi**

Traditionally, there are two distinct ways of identifying the origin of the law: either theologically through revelation, or politically through a founding act that is often conceived in terms of violence. These two sources are on occasion combined, as in the case of Moses's Tablets. By contrast, Spinoza says in Chapter 4 of the *Theological Political Treatise* that the law should be defined "as a logic of living [ratio vivendi] that one prescribes to oneself or to others for some end." How exactly does the predicate of the law, ratio vivendi, escape the theologico-political narrative about the origins of legality? To answer this question, we will have to delve to the peculiar use of ratio vivendi in the opening few pages of Spinoza's chapter on the law.

Dimitris Vardoulakis (Western Sydney University) is the author of *The Doppelgänger: Literature's Philosophy* (2010), *Sovereignty and its Other: Toward the Dejustification of Violence* (2013), *Freedom from the Free Will: On Kafka's Laughter* (2016), and *Stasis Before the State: Nine Theses on Agonistic Democracy* (2018). He has also edited or co-edited numerous books, including *Spinoza Now* (2011) and *Spinoza's Authority* (2018). He is the director of "Thinking Out Loud: The Sydney Lectures in Philosophy and Society," and the co-editor of the book series "Incitements" (Edinburgh University Press).

### JEANNE-MARIE VILJOEN

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#### **Ongoing violence and the ineffable: a closer look at 'Waltz with Bashir' (Folman and Polonsky 2009)**

My approach to theorising trauma follows visual culture and affect theorists such as Laura Marks (2000), Sarah Ahmed (2004), Brian Massumi (2001) and Elspeth Probyn (2005) in conceiving of such violence as something that cannot be directly approached because it is not always visible and includes the ineffable. It is especially in situations of ongoing violence for postcolonial subjects where I think the pervasive western lens of psychoanalysis does not provide a sufficient explanation for such goings-on, especially when these processes cannot be re-visited but must be endured, continually. This corresponds with comments by Gibbs' about how trauma studies' needs to rid itself of its colonial past and its use of psychoanalysis as a universal theoretical model (Craps et al. 1015).

I argue instead that that such experiences of violence can best be shared by approaching them through aesthetic models which eschew the direct and universal gaze which has as its goal clear and accurate representations, often through the ever-higher-resolution images of western main stream media. However, approaching such violence indirectly through aesthetics involves thinking of aesthetics as not exclusively mimetic or visual but as a collective process of construction of truth in the moment that carefully accommodates the ineffable and aspects of such experiences that cannot be explained away.

One way in which I argue that the aesthetic may include the ineffable and thus richly depict such trauma is by evoking senses other than sight when portraying such experiences and also by paying attention to the body in the process of sharing of such experiences.

I will demonstrate the application of this argument by analysing parts of Folman and Polonsky's 2009 animated documentary film *Waltz with Bashir*, which attempts to render the spectacular trauma and violence of the 1982 Sabra and Shatila massacre in a multi-sensory and evocative visual form.

Dr Jeanne-Marie Viljoen is a lecturer in cultural and media studies and English at UniSA. She also teaches visual research methods. She is an early career researcher with an interest in critical visual and digital cultures and post-colonial literary trauma theory. She is intrigued by what happens to our experience when what is not seen gets marginalized in our representations, in a world where we often assume that seeing is knowing. Much of her research considers the effects of the exclusion of the invisible parts of our experience in our depictions of violent realities.

**DIMITRI VOUROS**

Western Sydney University

**Violence, Democracy and Constituent Power**

The question of violence persists as an intractable problem in the theory and philosophy of human society and action. The most common philosophical approaches to violence are ethical, phenomenological and psychoanalytical. In this paper I will be considering violence from the perspective of political theory. Specifically I will demonstrate how the philosophers Georges Sorel, Walter Benjamin, Hannah Arendt and Antonio Negri interpret political violence as an epiphenomenon or material effect of the tension between constituent power and constituted power. The contest between these two aspects of constitutionality problematizes what one means by power, force, violence, decision and legitimacy. Given a deep enough legitimization crisis, the citizens of democracy always retain the right to contest the constitutional foundation of the state. It is a truism that the law that has ultimate and coercive authority is initially generated and then maintained by its subjects, by the whole body politic. Yet this very fact presents a challenge to the philosophy of sovereignty and the practice of government. The vicious circle hidden within constitutional foundations points to the need for a strong theory of democratic agonism. The authors I am considering explain why democracy is always threatening to break out into various manifestations of political violence and offer incisive political judgements missing from both normative and deliberative accounts of governance and democracy.

Dimitri Vouros is currently a doctoral candidate in philosophy at Western Sydney University. He holds a Bachelor of Arts (Medieval Studies and English) from the University of Sydney and a Master of Arts (Philosophy) from New England University.

**DINESH WADIWEL**

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**The Courage to Hear? Animals, Foucault and Parrhêsia**

A common tactic utilised by animal advocates involves the display of graphic footage or imagery (such as video footage from a slaughterhouse or factory farm) which depicts the “truth” of human violence towards animals. The logic of these actions is to offer the viewer an unfiltered image of a reality that had otherwise been hidden, in order to impel thought and change in action. However, the utility of these political tactics remains uncertain. Visibility of animal suffering does not necessarily lead to practice change; and to an extent, at least when it comes to images of animal suffering, many people just “do not want to know.”

In this paper I want to explore Foucault’s final lectures at the Collège de France, which feature a close analysis of “speaking freely” or parrhêsia. Here I am particularly attracted by the image Foucault depicts of an act which constructs the agent as a truth telling subject who seeks to interrupt an order of knowledge. In some respects, pro-animal politics reflects this dynamics of this parrhesistic truth-telling, involving frank and uncomfortable truths. But, as Foucault describes, this truth telling can only occur a context where the listener demonstrates “courage in agreeing to accept the hurtful truth that he hears” (2012, 13).

In other words parrhêsia relies on relation between truth telling and an audience who is prepared to be susceptible to this truth. Perhaps, as I shall argue, this shapes the political strategies advocates must adopt: parrhêsia depends on different modalities of politics, such as in education (the relation between the teacher and student) and within political movements (such as in the development of “revolutionary discourse”).

Dinesh Wadiwel is a Senior Lecturer in human rights and socio-legal studies at University of Sydney. His research interests include sovereignty and the nature of rights, violence, race and critical animal studies. His current book project explores the relationship between animals and capitalism, building on his monograph, *The War against Animals*.

**BRIOHNY WALKER**

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**Borders and Boundaries in the Anthropocene: Agency and Queer Ecology**

How does and how should the declaration of the Anthropocene impact understandings of human agency? The definition, boundaries and significance (theoretical and material) of the Anthropocene remain under debate. However, the liveliness and persistence of these conversations suggest that the term captures something compelling. Climate change has emerged and numerous environmental tipping points have been proclaimed as they rush into temporal proximity. The rapid popular adoption of a geological declaration of epochal shift suggests that new vocabularies are required to make meaning adequately with and through these transformations and to negotiate the profundity of what is at stake. Theory around agency requires such rethinking. This paper takes an interdisciplinary approach, bringing together political theory, gender studies, environmental philosophy and feminist new materialism to respond to philosophical questions of agency that arise in response to the declaration of the Anthropocene. Academic interrogation of the Anthropocene depicts the environmental degradation that characterises the era as both generated by and impinging upon human agency, revealing a deep interrelationship between human and nonhuman agencies that troubles long-outdated Western assumptions of human autonomy. To investigate this tension, I will examine a series of boundaries that serve Western individualist notions of agency, (including national borders, the boundary between the human body and the outside world, and the boundary between time and matter) asking how they have been created, recreated and naturalised throughout time, with a focus on processes of capitalism and colonialism. I suggest that these boundaries all rely on increasingly untenable and interconnected abstractions, and that the Anthropocene is putting pressure on these abstractions and the models of agency and ethics they support. In search of models of agency capable of tracing paths through the loss of these abstractions, I turn finally to queer ecology, suggesting agential models that prioritise alliance and affiliation.

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Briohny Walker is a PhD candidate at the University of Tasmania in Philosophy and Gender Studies, with interests in feminist philosophy, queer theory, Anthropocene ethics and the transformative potential of education. Briohny is a cofounder of Brisbane Free University and Queering Health Hobart.

### RYAN WALTER

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#### **Smith's Invisible Hand: Providence in Text and Context**

Recent research has reconnected Adam Smith with the Christian intellectual traditions of his time, especially Protestant natural law and utilitarian voluntarism. This revisionist move has had special significance for how we should read his passages on the 'invisible hand', with some suggesting that they represent a straightforward example of providential thought. These accounts tend to operate in isolation of Smith's argumentation, as if the theology of the period were capable of elucidating Smith's arguments without the need to closely attend to his texts. This paper offers a more balanced account of Smith by restoring intellectual context to its proper role—a necessary but insufficient tool for textual exegesis—and then closely following the pattern of argument in *Wealth of Nations*. The result is to show that the providential reading is untenable.

Ryan Walter teaches the history of political thought at the University of Queensland.

### XINYAN WANG

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#### **Moving towards a should-be community of shared future for mankind**

In recent years, researchers have formed two different understandings about building a community of shared future for mankind as they analyze and interpret Xi Jinping's thoughts on it: one holds that we should make better the already existent community of shared future for mankind; the other argues that we should strive to bring the possible community of shared future for mankind into reality. Neither has grasped the true meaning of this idea. In fact, the emergence of all kinds of global problems now indicates that a community of shared future for mankind has already been formed, but in this actual community, the common interest of mankind as a bond among human beings is manifested in a negative form: we are confronted with global disasters and an unpredictable human destiny. To build a community of shared future for mankind is to move from the actual one towards a should-be one which will bring lasting peace, universal security, common prosperity, openness and inclusiveness as well as a clean and beautiful world. In this should-be community, the common interest of mankind as a bond among human beings has been transformed from being manifested in a negative form to an affirmative one, that is, from the common threat to human survival and development, to common prosperity and development of human beings.

## ALLISON WEIR

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### Decolonizing Feminist Critical Theory

In his classic work, "Traditional and Critical Theory," Max Horkheimer argued that the aim of critical theory is the freedom of human beings from slavery.

Since its inception in the earliest work of Angela Davis in the 1970s, feminist critical theory in the tradition of the Frankfurt School has invoked this aim. But as Wendy Brown notes, the commitment to freedom, understood as utopian revolution, in this early work has since been replaced by more cautious projects in feminist theory. As she writes, feminist theory has abandoned its radicalism: ambitions to overthrow relations of domination have been replaced by "projects of resistance, reform, or resignification, on the one hand, and normative political theory abstracted from conditions for its realization, on the other." (Brown 2006: 2). Feminist theory's abandoned radicalism can, as Brown notes, be regarded as a mature reconciliation to the limits of political transformation. And she writes that while it is difficult to hope anymore for freedom, we can at least sustain theories and practices of critique.

In this paper I argue that critique is not enough. Drawing on Saba Mahmood and Talal Asad, I question the role of critique in the absence of a transformed conception of freedom. Drawing on Eve Sedgwick, I argue for a reparative relation to freedom as loved object. Drawing on the work of Indigenous theorists including Dian Million, Bonita Lawrence, Glen Coulthard, Audra Simpson, and Aileen Moreton-Robinson, I argue for a renewed commitment to a feminist critical theory of freedom, and outline a feminist critical theory of relational freedom as a theory and practice of decolonization.

Allison Weir is Research Professor in Social and Political Philosophy and Gender Studies and Director of the Doctoral Program in Social and Political Thought in the Institute for Social Justice at the Australian Catholic University in Sydney. She is the author of *Identities and Freedom* (Oxford 2013) and *Sacrificial Logics: Feminist Theory and the*

*Critique of Identity* (Routledge 1996). Her current book project, *Decolonizing Freedom*, considers conceptions and practices of freedom beyond the Eurocentric frame, focusing in particular on Indigenous and Islamic feminist and queer theories.

## JOSEPH WILLIAMS

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### The Unquiet Grave: History, Identity and Chaos in a Century of Traditional Music

Cecil Sharp's 1907 treatise, *English Folk-Song: Some Conclusions*, has exerted a profound influence on the way that the concept of folk music and its successors, 'traditional music' and 'heritage music', have been mobilised since the early twentieth century. By drawing on the principles of Charles Darwin's theory of evolution, Sharp was able to address some of the questions which had haunted the field of folk music scholarship in the eighteenth and nineteenth centuries. Most importantly, Sharp advanced the principles of 'continuity', 'variation' and 'selection' in order to explain the all-important connection between cultural identity and musical aesthetics that was fundamental to folk music's claim to a special status distinguishing it from popular music. This Darwinian core of Sharp's theory has proven robust enough to withstand the criticisms which have been levelled at his work over the last one hundred and eleven years, and continues to inform the construction and implementation of policies around traditional music by international organisations such as UNESCO. In this paper, I will draw on the philosophical synthesis of Deleuze and Darwin that is offered by Elizabeth Grosz in *Chaos, Territory, Art* (2008). Grosz, with the benefit of a significantly more detailed understanding of evolutionary principles than any which was available during Sharp's lifetime, considers music as one of the ways in which life connects with its chaotic milieu. I will ask whether it is possible to find a concept of traditional music on Deleuzo-Groszian ideas, which might see traditional music not as an enduring expression of identity but as a machine which becomes-other by continually enfolding difference. This possibility will be explored through a case study of the journey taken by one of the ballads collected by Sharp, "The Unquiet Grave," as it passed through the hands of various musicians in the twentieth and twenty-first centuries.

Joseph is a PhD candidate and casual lecturer in musicology at Western Sydney University. His research interests span musicology, ethnomusicology, history and philosophy.

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## HEATH WILLIAMS

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### **The Generalisability, Elasticity, and Limits of Empathy**

For Husserl, empathy involves an analogical relation of similarity between self and other. A problem faced is generalisability: given the need for similarity, to what extent can I empathise with people who are significantly different from me? Husserl solves this problem by arguing that the analogy which founds empathy might be between the other and relevant (but not necessarily identical) aspects of my self. Or, the similarity might be between the other and a past self, or, at the very least, a possible self. In these ways the limits of (analogising) empathy are elasticised.

I discuss that, although I can draw analogies with past or possible selves, and thereby empathise with people significantly different from me, it may not always be psychologically healthy to do so, and we sometimes choose not to empathise with others who are different on moral grounds. Furthermore, analogising empathy runs up against the limits of unique and singular forms of experience. Finally though, Husserl's incorporation of possible and past selves into empathy highlights the virtue of reflection, as via reflection we can imagine possible variants of past selves, which greatly expands our ability to understand psychological life generally, and grants us greater empathic ability.

I have just had my thesis passed on the intersection between Husserlian phenomenology and cognitive science on the topic of intersubjectivity. I have received travel grants to present my work nationally and internationally, and had work published in top journals in my field. I teach across universities in WA.

## ROBERT H. WILLIAMS

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### **The Measure of the Soul: Nietzsche's Platonism**

The function of measurement as fundamental to the origin and operation of morality is understated in contemporary analyses of Nietzsche's thought. It is argued that Nietzsche's project of enhancement for Mensch resounds with the Platonic practice of the art of measurement through which the discerning and measuring of value both calibrates and creates the tension and quality of soul amidst the play of cosmos.

Robert is a PH.D candidate at the University of Divinity in Melbourne. His doctoral research involves Nietzsche's consonance with Plato.

## FIFI WONG

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### **Reapproaching the issue of Heideggerian world disclosure**

Heidegger's concept of world disclosure gives us an account of how it is that humans can experience the world in the way that we typically do, i.e., as a meaningful and coherent whole. He argues that the condition of possibility of our embodied existence in the world is the prior disclosure of meaning horizons. Heidegger's treatment of the relationship between disclosedness and truth has met some powerful criticisms. Ernst Tugendhat argues that Heidegger's account of disclosedness as primordial truth cannot be a justified ground for propositional truth because he fails to answer –by virtue of what is disclosedness primordial truth? Tugendhat's case against Heidegger has been taken up by Cristina Lafont, who charges Heidegger with supporting a form of linguistic idealism that entails the worrying outcome that we can only refer to things in our world insofar as those entities happen to fit our descriptions of them. Tugendhat and Lafont have had momentous influence upon subsequent scholarship on world disclosure. Contemporary literature generally identifies the core problem with world disclosure as the reduction of meaning and intelligibility to the disclosure of the 'truth' of Being. However, I argue that this criticism obfuscates an equally important question, namely, how humans can have a self-reflective and critical awareness of the pre-disclosed significances of the world such that they can potentially transform them. Two of Heidegger's opponents in the 1960s and 70s addressed this issue: Karl-Otto Apel and Jürgen Habermas. By looking at the work of these two scholars, I want to address the merits and limitations of world disclosure with regards to one of Heidegger's main motivations: that of conducting a phenomenological analysis of embodied, factual human life that highlights the praxis of language use and experience.

Fifi Wong is a PhD candidate at the University of Auckland, where she is involved with the Life Beyond Schools program as a facilitator and student

mentor. Her research interests include phenomenology, pragmatism, hermeneutics, and the relationship between ontology and ethics. Her doctoral research focuses on developing a pragmatic reinterpretation of Heidegger's concept of world disclosure.

## ASHLEY WOODWARD

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### “White Skin”: A Libidinal Economy of Race

In 1975 Jean-François Lyotard published a short text entitled *Pacific Wall*. A mash-up of philosophy, fiction, biography, and art criticism, it is a dissimulatory and paradoxical text, highly gnomic if read in isolation. Yet if, as I propose here, we read it alongside his main book from this period, *Libidinal Economy*, and shorter pieces in which similar ideas are explored (those on the artists René Guiffrey and Shusaku Arakawa in particular), a clearer picture emerges. *Pacific Wall* may then be read as sketching a libidinal economy of race in the context of capitalism in its global expansion. The central concept of the book is “white (or blank) skin,” a concept which avoids any simple identification and which instead expresses a series of permutations of desire in relation to race and sex: “white skin” is equally the skin of white heterosexual women and of black homosexual men; equally the otherness at the borders of capital's expansion and the supposed identity at the heart of the empire. Lyotard's libidinal economic approach to race offers an alternative perspective to those more well-known in continental philosophy, such as the existential phenomenology of Sartre and Fanon, or the discursive and deconstructionist approaches of Spivak and other postcolonial theorists. Such a perspective suggests that racism may be understood in terms of the circulation of largely unconscious feelings such as lust, jealousy, fear, and the desire for revenge, and that these circulate and mutate along with the flows and transformations of capital.

Ashley Woodward is a Senior Lecturer in Philosophy at the University of Dundee. He is a member of the Melbourne School of Continental Philosophy and the Scottish Centre for Continental Philosophy, and an editor of *Parrhesia: A Journal of Critical Philosophy*. His work on continental philosophy has included several books on *Lyotard: Nihilism in Postmodernity* (Davies Group, 2009), *Lyotard and the Inhuman Condition* (EUP 2016), and (edited with Graham Jones) *Acinemas: Lyotard's Philosophy of Film* (EUP 2017). He is currently working on a book on Lyotard's philosophy of art.

## XINWEI WU

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### Gramsci's Interest in Language and the Renewal of Marxist Paradigm

With the increasingly influence of Marxism in the 20th century, the New Left movement, post-Marxism, and the cultural studies, Gramsci's name and his philosophy have been world widely disseminated. His philosophy is recognized as an example of anti-dogmatism of Marxism and has been discussed and restudied in-depth. The reason why the philosophy of Gramsci is full of charm lies in the strikingly national and personal characteristics. This feature can be traced back to his school days, since then, he had a strong interest in language, and began a systematic linguistic learning. Even the imprisonment did not make him give up linguistic research. In pursuit of innovation in Gramsci's philosophy and his renewal of Marxist paradigm, we should pay more attention to his interest in language.

2014 – present, School of Philosophy, Wuhan University, Associate Professor.

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## Abstracts

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#### **How Does the “Original Sin” of Capitalism Justify Its Injustice—On Marx’s Theory of Primitive Accumulation of Capital**

The premise of the argument of Marx’s primitive accumulation theory is that there exists a “vicious circle” in the operation mode of capitalism. If we want to break away from this circle and analyze the secret of the interaction between capital and surplus value, we can only assume that there is the primitive accumulation before the accumulation of capitalism as the starting point. According to Marx’s theory of primitive accumulation, primitive accumulation is not an idyllic accumulation of wealth, but the forced separation of labor force and production relationship, and the early history of capitalism which is full of exploitation and violence. Marx’s theory of primitive accumulation was put forward to demonstrate the injustice of capitalism, but he did not prove it from the perspective of history with the exploitation and violence at the beginning of capitalism. The reason for the injustice of capitalism is that it attempts to make itself an eternal mode of production.

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### SAMEEMA ZAHRA

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#### **Violence and Subjectivity in *The Second Sex***

Simone de Beauvoir claims in *The Second Sex* that violence is an authentic test of a person’s attachment to themselves (Beauvoir, 2011, 354). However she also claims that the structure of violence is gendered as women do not have access to it (Beauvoir, 2011, 355). This paper questions the paradox created by these two claims that apparently makes subjectivity and femininity incompatible. In the first part of the paper I engage with the identification of violence with subjectivity. I claim that Beauvoir uses violence in a very special sense; not every act of violence is considered an act of authenticity. Violence is dialectical for Beauvoir, it presumes an equal opponent. She draws a line between violence and oppression; violence is not always an evil however oppression is an evil beyond doubt in each and every situation. In the second part I engage with Beauvoir’s more problematic claim that women are excluded from the realm of violence. My first attempt in this section is to read these claims closely by doing a slow reading of some parts of *The Second Sex*. This reading asks whether this exclusion is a result of learning or is due to women’s ontology. With the help of these questions I also question Beauvoir’s exclusion of women’s (apparent) acts of violence, like suffragette movements from the domain of violence. I conclude that for Beauvoir an act is considered violent if the other, with whom the one engages, accepts the one as an equal participant. Women have never challenged men and even if they do men do not recognize that challenge and that is why they have never entered the domain of violence. The final question I want to raise is whether Beauvoir is proposing women to become a part of this dialectic. I argue that Beauvoir’s aim is twofold, first to expose the structure of patriarchy; its singular support to violence and the gendered nature of violence and second to show that there are multiple ways of becoming subjects. Violence is not the best way to become subjects let alone the only way.

Sameema Zahra is pursuing PhD in philosophy in the School of Historical and Philosophical Inquiry, University of Queensland. Her research project questions the role violence plays in the lived experience of individuals and how its presence and absence from their experience affects their subjectivity. She has done her Masters and MPhil in philosophy from India. Her research interests include Existentialism and Phenomenology, Feminism, ideas of social and political justice specially with an understanding and respect for diversity and differences.

## CINDY ZEIHNER

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### The Jouissance of Unsayability

What can be said? And why does attempting to say something render such trauma? This paper explores the anxiety of utterance as both a particular will to jouissance as well as a troubling presence concerning the lack of words we have to work with. Although both traumatic and anxious for the subject, unsayability is ironically a fundamental property of language. Together with Lacan, Jankélévitch and Franke this paper considers why we take such a dim view of unsayability and argue the opposite: that it designates language in an affirming way. As a way of exploring unsayability we turn to Herman Melville's classic novella "Bartleby, the Scrivener" as a way exploring a philosophy of the unsayable.

Cindy Zeiher is a lecturer at the University of Canterbury, New Zealand. Her writings and publications are in the areas of Lacanian psychoanalysis, politics, science and social theories. Together with Todd McGowan she has recently edited and contributed to a collection of essays, *Can Philosophy Love? Reflections and Encounters* (2017, Rowman and Littlefield International) and is currently co-authoring a book with Ed Pluth, *On Silence: Holding the Voice Hostage* (2018, Lacan Palgrave Series).

## MENG ZHANG

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### Marx's Political Philosophy in Twentieth Century

From the end of the nineteenth century to the beginning of the twentieth century, there was a two-way movement of Marxism: from Western Europe to Russia, and then from Russia to Western Europe. In this process, Marx's political philosophy has been greatly developed. The Marxists from the East and the West have intensified their debates on three aspects: (1) the generality and particularity of Marxist philosophy, (2) the unity of theory and practice, (3) the initiative of the subject, and finally produced two kinds of Marxist political philosophy traditions. At first, the Russians accepted Marx's political philosophy. They focused on the general and particular problems of Marxist philosophy, and then reconstructed the unity of the theory and practice, developed the initiative of the subject, and finally created the Russian tradition of Marx's political philosophy. The victory of the October Revolution made the Russian Marxist philosophy get the orthodox position, which promoted the proletarian movement in Western Europe, and formed the expansion of Marxism from Russia to Western Europe. However, guided by Russian Marxist philosophy, proletarian movement in Western Europe unfortunately failed. By analysis of the failure, Gramsci, Korsch and Lukacs recognized that the main task of the proletarian revolution in Western Europe was not to change the mode of production but to carry out ideological criticism. Russian Marxist philosophy was only suitable for solving the problem of production mode changing. Therefore, the western proletarian revolution cannot simply use Russian Marxist philosophy, but must reconstruct the Marxist theory of ideology. Based on this understanding, they analyzed and criticized the Russian Marxist philosophy and created the Marxist philosophy of ideology. This is the Western tradition of Marx's political philosophy. This tradition, together with the Russian tradition, formed a complex picture of Marx's political philosophy in the twentieth century.

I am a PHD Student of Wuhan University (since 2017 until now), and major in Marxism; Got master Degree of Wuhan University several years ago, and major in Chinese Philosophy; Got Bachelor Degree of Wuhan University several years ago, and major in Philosophy and Journalism.

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#### Reflections on Dialectics and Metaphysics

Dialectics, in its original sense, deals with contradictions in the essence of things. The essence of things is only meaningful for people's thinking. The essence of things itself is manifested in the activity of thinking or the activity of concepts in human thinking. The thinking activity is in an endless change. The essence of things presents endless self negation in the never-ending thinking activities. Dialectics means that this kind of negation is itself a way to recognize this negation itself. Metaphysics and dialectics are often shown as two dialectical ways of thinking. Metaphysics helps the development of dialectics, but it can not replace dialectics. Dialectics exists on a higher level. Mastering metaphysics does not mean that we can master dialectics. Mastering dialectics can certainly grasp metaphysics.

I am a doctoral candidate in School of Philosophy, Wuhan University. I am interested in Marxist philosophy and Hegel's philosophy.

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#### The Sinicization of Marxism and the Chinese Historical Mode

Chinese traditional Philosophy had ever developed a kind of Chinese historical development mode which was misunderstood and therefore despised by Hegel. The quintessence of this mode lies in highlighting the ethic principles rather than material benefits. This model integrates human and the nature into the one, in which, of course, there is no room of subjectivity so that individual values are regarded as triviality essentially. Through out thousands years, this mode had been crystallized into a dominate historical power and therefore Chinese social structure and culture have never been ground into pieces.

Certainly, It is not strange that Chinese historical mode was looked down and defeated immediately when it encountered with European historical mode in the nineteenth century. Even Karl Marx also questioned: how did China keep its stability without private property system? Because of this reason, both European and Chinese thinkers treated Chinese mode as disadvantaged one. As if there were a mere correct historical mode, which undoubtedly is European mode. Consequently, Chinese historical discourse was changed radically. Generally speaking, Chinese mode turned to the western one completely at first, and then the Sinicization mode of Marxism, which, according to Hedger, still mainly belongs to European mode. Under this situation, we can firmly claim that most of European thinkers made a double mistake. On the one hand, they did not realize that what they faced with is not the same one as Chinese traditional historical mode but the one of Europe. On the other hand, however, they understood the Communism in China as European Communism. In fact, what had happened and is still happening in China is the struggle of two style historical modes, both of which originated from Europe, and had been sentenced to the fate of death by Hedger.

How to understand the Chinese historical mode nowadays? Has China been developed a new historical mode owned by itself due to its growth in recent years? Or does it still walk on the road of European mode? This topic will be discussed.

Zhao Kairong is a professor in the Department of Philosophy of Wuhan University, who mainly focus on the issues of Marxist philosophy.

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**Karl Marx's Thoughts on Modernity**

Marx's thought of modernity has important contemporary values. Especially in the era of globalization, some liberal scholars have been advocating universal values and constantly denying the possibility of pluralistic modernity. Marx's thought of modernity once again makes us understand that modernity is not singular, but plural. Pluralistic modernity is not only possible, but also a fact today. There is no universal concept of modernity without distinction. Because modernity is not a state of completion, but an unfinished project. This means that modernity essentially refers to the different ways of realizing modernization, as well as the essence and characteristics reflected by different modernization paths, which is the essential meaning of modernity. All roads lead to Rome. Modernity is the commonness or universality in the process of modernization of different national countries. So modernity is the unity of individuality and universality. In terms of personality, it refers to the modernization path of different ethnic countries. In terms of commonality, it refers to the common development goals of different ethnic countries. The goal is what Marx called the ideal communist society for the future. Unlike liberal scholars' understanding of modernity, Marxism holds that modernity is a process full of contradictions. It must abandon itself in the course of self-denial. The bourgeoisie and capitalism played a leading role in the development of modernity. This is the root of Marx's dialectical criticism of modernity. Marx profoundly analyzed the inherent contradictions and crises of capitalist modernity, especially the alienation brought by it in the relationship between man and nature, between man and society, and between man and himself, and actively explored the alternatives of capitalist modernity. It shows Marx's profound historical vision and concern for the fate of mankind. Therefore, Marx's modernity thoughts are still of great value today.

Zhao Shifa (1973.10 -), Ph.D., Wuhan university, LuoJia distinguished professor, doctoral supervisor, school of philosophy, deputy director of philosophy and Marxist philosophy teaching and research section, director of the institute of philosophy; 2009-2010 visiting scholar, university of California, Los Angeles, USA; He is also the executive director of the China society of value philosophy, the director of the China society of dialectical materialism, the director of the national society of MAO Zedong philosophy, The main research areas are marxist philosophy, marxist semiotics.

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**Exception, Sovereignty, and Political Action: Arendt contra Schmitt and Agamben**

The main question I examine is how we can rethink the new beginning in politics apart from the logic of sovereignty and its theological logic. And to sketch a preliminary answer, I propose to reinterpret the role of exception in Carl Schmitt's political theology in light of Hannah Arendt's philosophy of transformative political action. Schmitt argues that theology continues its existence in modern secular politics by shaping the conceptual apparatus of sovereignty. Consequently, the juxtaposition of Arendt, Schmitt, and Agamben does not simply oppose secularism to political theology but raises three crucial problems: First, what is the role of analogy and language in the Western concept of sovereignty? Second, what are the different meanings of exception in political life? Is exception always tied to the sovereign decision on the state of exception (Schmitt) and to the violent exclusion of bare life (Agamben)? And finally, can exception be reinterpreted as the unexpected element of political action, as a new beginning? Ultimately I claim that the debate about the role of exception is crucial not only for Arendt's theory of action but to all non-foundational politics of difference.

Ewa Plonowska Ziarek is Julian Park Professor of Comparative Literature at the University of Buffalo, a Senior Research Fellow at the College of Fellows at Western Sydney University. Most recently she co-authored with Rosalyn Diprose *Arendt, Natality and Biopolitics: Towards Democratic Plurality and Reproductive Justice*, forthcoming from Edinburg UP. Her other books include, *Feminist Aesthetics and the Politics of Modernism* (Columbia 2012); *An Ethics of Dissensus: Feminism, Postmodernity, and the Politics of Radical Democracy* (Stanford 2001); *The Rhetoric of Failure: Deconstruction of Skepticism, Reinvention of Modernism*

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(SUNY, 1995); and co-edited volumes, such as, *Revolt, Affect, Collectivity: The Unstable Boundaries of Kristeva's Polis* (SUNY 2005); *Time for the Humanities* (Fordham, 2008) and *Intermedialities: Philosophy, Art, Politics* (Rowman & Littlefield 2010). Her interdisciplinary research interests include feminist political theory, modernism, feminist philosophy, ethics, and critical race theory.

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### Heidegger's Poetic Way of Thinking

Staging the encounter of thinking (*Denken*) and poetry (*Dichtung*), Heidegger occasions manifold pathways through their neighborhood for the sake of inaugurating a non-metaphysical way of thinking. This transformed thinking is expressly to be poetic and not conceptual, as it can no longer rely on the comfort of transparent meaning, the grasping power of thought, or the self-evident correctness of propositional statements. The poetic way of thinking Heidegger envisions is still the most radical challenge to philosophical thought, not only uprooting the set ways but also redefining and rechanneling the very experience of thinking. This declared need for thinking to turn poetic does not immediately disclose either how this change would occur or what specifically would come to be transformed. The paper explores the constitutive elements of this poetic way of thinking and its significance.

Krzysztof Ziarek is Professor and Chair of Comparative Literature at the State University of New York at Buffalo. He is the author of *Inflected Language: Toward a Hermeneutics of Nearness* (SUNY), *The Historicity of Experience: Modernity, the Avant-Garde, and the Event* (Northwestern), *The Force of Art* (Stanford), and *Language After Heidegger* (Indiana). He co-edited two collection of essays, *Future Crossings: Literature Between Philosophy and Cultural Studies* (Northwestern) and *Adorno and Heidegger: Philosophical Questions* (Stanford).

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### Poetics of Displacement, Politics of Undesirability: Reading together Jean Améry on the Jewish Exile and Behrouz Boochani on the Manus Detention

Jean Améry argued in his essay "How Much Home Does a Person Need?" that there is a distinctive kind of homesickness, or what he calls the exiled subject's "complete uprootedness" and "alienation from the self," descriptive of the experiences of the German-speaking Jews who, like him, sought refuge during the war. They were dispossessed not only of their country in the present, but also of their past collective attachments and identifications. I suggest a novel way of reading "How Much Home Does a Person Need?"—one that moves away from traditional interpretations of Améry's phenomenology of homelessness and homesickness, and/or from those who read it as a critical commentary of the idea of *Heimat*. Instead, I approach Améry's essay from the angle of critical postcolonial concepts of exile and asylum-seeking as the 'politics of undesirability' and 'expulsions', which highlight the extreme political precarity of those who, by the virtue of their place of origin, skin colour, ethnicity or religion become subjects of necro-politics and 'slow violence' of the liberal state. This re-reading of Améry's essay through the lens of its political preoccupations allows me, in the second part of the paper, to bring it into a dialogue with the contemporary literature on the 'refugee experience', and more specifically, with Behrouz Boochani's book *No Friend But the Mountains: Writing from Manus Prison*.

Magdalena Zolkos is Senior Research Fellow at the Institute for Social Justice at the Australian Catholic University. She is the author of *Reconciling Community and Subjective Life: Trauma Testimony as Political Theorizing in the Work of Jean Améry and Imre Kértesz* (Continuum, 2010) and *On Jean Améry: Philosophy of Catastrophe* (Lexington, 2011). Her articles on trauma theory, memory and affect, and literature and philosophy have been published by *Angelaki*, *Contemporary Political Theory*, *Humanities and Textual Practice*.



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