Australasian Society for Continental Philosophy Annual Conference 2013

Photo © John Hadley

Organised by Philosophy@UWS
and The School of Humanities and Communication Arts

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Acknowledgment

We would like to acknowledge the Darug people who are the traditional custodians of the land on which the University of Western Sydney at Parramatta stands.

Welcome

The Conference Organising Committee for 2013 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 the University of Western Sydney for the first time, and marks another significant step in the growth of our university. The event has been planned and developed across this year by members of the philosophy@UWS research group.

Conference Organizing Committee

Dr. Diego Bubbio (Chair)

Dr. Paul Alberts

Dr. Charles Barbour

Dr. Alex Ling

Dr. Dimitris Vardoulakis

Ms. Mariana Fragueiro (Project Officer)

Thanks to

Professor Peter Hutchings, Dean of the School of Humanities and Communication Arts

Our student volunteers

AUSTRALASIAN SOCIETY FOR CONTINENTAL PHILOSOPHY ANNUAL CONFERENCE 2013

Conference Events

Conference Reception:
Wednesday 4th Dec. 18.30 – 20.00 at The Boilerhouse Restaurant on Campus (registration required for this event)

The BOILERHOUSE and adjacent chimney stack, located on UWS Parramatta Campus, were constructed in 1894 from finely crafted sandstock brick. Containing fire boxes and a number of artefacts of historical significance, the restaurant serves modern Australian cuisine.

ASCP Annual General Meeting:
Wednesday 4th Dec, 12.00 – 13.00 EA.2.13 (LT02)

Hosts

The University of Western Sydney

The 2103 ASCP conference is hosted by the University of Western Sydney on its Parramatta 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@UWS

www.uws.edu.au/philosophy

Philosophy@UWS gathers and publicly disseminates the work and activities of scholars in the University of Western Sydney working in various sub-disciplines of philosophy, or in other disciplines in conversation with philosophy. The cross-disciplinary conversations cut across philosophy, literature, political theory, music, history, and the visual arts.

In order to foster the growth of a philosophically rich and lively intellectual community, Philosophy@UWS stages a wide range of philosophical events, such as the **Thinking Out Loud** lecture series, the **Encountering the Author** seminars, **The Sydney Seminar for the Arts and Philosophy** and supports specialised workshops and conferences.

The cross-disciplinary orientation of scholars affiliated with Philosophy@UWS is anchored in, and amplified by, their institutional location in the School of Humanities and Communication Arts and Writing and Society Research Centre.

Stathis Gourgouris

LESSONS IN SECULAR CRITICISM

Peter Szendy

THE AESTHETIC SUPERMARKET

CONFERENCE INFORMATION

Venue

The University of Western Sydney, Parramatta South Campus

Building EA Ground Level (conference sessions) and Level 2, Room EA.2.13 (keynote addresses).

The Campus Safety and Security Office is located on the Ground floor of Building EA. The evacuation point in case of an emergency is the oval in front of Building EA (behind the bus top).

An Automatic Teller Machine and public telephone are located in the same area (EA Foyer).

Registrations

During the conference, the registration/information desk will operate from 8.00 to 17.00 in Building EA, foyer area.

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

Bookstall

Recent titles by ASCP 2013 keynote speakers will be available for purchase at a pop-up bookstall run by the UWSConnect Bookshop located next to the registration desk in the Foyer Area, Building EA.

Shuttle Service from Parramatta CBD

A free shuttle service will operate in the mornings and afternoons/evenings specifically for ASCP Conference delegates. The three pick up/drop off points are:

» In front of the Novotel Hotel (350 Church St, Parramatta)

» In front of Rydges Parramatta (116-118 James Ruse Drive, Rosehill)

» UWS Shuttle bus stop on campus (please refer to annotated campus map)

Operating times:
Mornings:	8.00 to 11.00
Wednesday evening:	17.00 to 21.00
Thursday:	16.00 to 19.00

Parking

Campus parking fees have been waived for ASCP Conference delegates. Please only park in designated Blue bays in P7 (Please refer to annotated campus map). Parking in spaces for drivers with disabilities without a permit, Red bays or outside of marked car spaces will be subject to traffic fines.

Catering

Welcome tea/coffee, morning/afternoon tea will be provided at Building EA, foyer area through the conference as part of your package.

There will be a number of food outlets open for lunch during the conference. They include:

Bakehouse	8.00am–8.00pm
Café 1898	11.00am–7.00pm
River Café	8.00am–3.00pm
Subway	8.00am–4.00pm
Boilerhouse Restaurant	11.00am–3.00pm

For your convenience, additional commercial catering services are also available at UWS Retail (building between EA and EG).

Internet/Computer Access

Free Wi-Fi access has been enabled for all ASCP delegates. Non-UWS delegates will need to log in with the username and password to be provided at registration. UWS delegates are asked to use their own usernames.

UWS PARRAMATTA CAMPUS MAP

LX

VICTORIA ROAD

Sydney Bus

Pedestrian Crossing

EDa

P1

BRIDGE ST

ONE WAY

FIFTH ST

Oval

Shuttle Bus

Tennis Court

THE AVENUE

P5

FIFTH ST

P6

ED

P17

ESa

P2

JAMES RUSE DRIVE

P16

Building EA

EB

EA

DEM 08

EF

EH

Parking P7

P7

EG

EE

EI

UWS Retail

EJa

ER

EJd

EJc

EKb

Boilerhouse

Shuttle Bus

EQ

P12

P13

P3

P19

EM

P1

EK

EN

EZ

EZa

ET

P8

EY

P9

HERITAGE CIRCLE

P10

P14

EV

Cycleway

ENb

P A R R A M A T T A   R I V E R

RAILWAY ST

VINEYARD CREEK

BRODIE ST

RESERVE

Professor James Martel

Anarchist All the Way Down: Walter Benjamin's Subversion of Authority in Text, Thought and Action

Tuesday 3rd Dec. 9.30 – 10.30 in EA.2.13 (LT 02)

Abstract: In this talk I will discuss Walter Benjamin's radical anarchism. I argue that Benjamin's approach to anarchism happens on multiple levels. On the level of text, Benjamin defies his own authorial voice, the command that the author has over meaning and truth. Benjamin subverts this authority, for example, by often beginning his texts with an apparent--often fairly conservative seeming--set of arguments only to utterly undermine those arguments at some point (and often without foreshadowing). This has the effect of lessening the reader's ability to rely on the author for interpretation. It forces the reader onto her own devices, radically undermining standard traditions of how a text is to be interpreted. In theoretical terms, Benjamin takes aim at Carl Schmitt's claim that anarchism is impossible because to be an anarchist, in his view, is to "decide against the decision." Benjamin evades this construction by demonstrating, in *The Origin of German Tragic Drama*, among other places, that decision is actually impossible. He shows how no decision can ever be made, thus turning the tables on Schmitt and making not anarchism, but archism impossible. In terms of action, Benjamin's anarchism offers an approach to rejecting what he calls "mythic violence" without an answering violence. To answer violence with violence is simply to reinstate oneself or one's group back into an engagement with archism. Benjamin's understanding of how to avoid violence--and mythic forms of law – serves as a way to show how action can be engaged with without recourse to archist forms of politics. By looking at these various dimensions of Benjamin's anarchism, I wish to argue that they manage to achieve a kind of seamless web of anarchist principles and practices. In this case, one aspect of his politics will not conflict with another. He is 'anarchist all the way down,' undermining archism at every level and in every possible way.

James Martel is a Professor in and the Chair of the Department of Political Science at San Francisco State University. He is the author of four books: *Divine Violence: Walter Benjamin and the Eschatology of Sovereignty* (2011); *Textual Conspiracies: Walter Benjamin, Idolatry and Political Theory* (2011); *Subverting the Leviathan: Reading Thomas Hobbes as a Radical Democrat* (2007); and *Love is a Sweet Chain: Desire, Autonomy and Friendship in Liberal Political Theory* (2001).

Professor Elizabeth Rottenberg

Jacques Derrida and the "Question" of the Death Penalty

Tuesday 3rd Dec. 16.30 – 17.30 in EA.2.13 (LT 02)

Abstract: This paper will address the "question" of the death penalty in Derrida's *The Death Penalty Seminars:* the question of the death penalty, if there is one, that is, if there is "la" *question de la peine de mort*. For nothing is less certain. Not only must we speak of a proliferation of questions in both seminars, and not only must we speak of the transformation or mutation of the question of the death penalty from one seminar to the other (in *The Death Penalty I*, the question of the death penalty is primarily the question of the political onto-theology of sovereignty; in *The Death Penalty II*, it becomes the question of reason as the principle of reason). But we must also, in the end, speak of Derrida's question about the question (about the authority of the question or the questioning form, etc.). Indeed, at the very end of *The Death Penalty II*, Derrida will point to the future of the question. How do the possibility and the reality of the death penalty, how does the question of the death penalty force us to ask a question not only about what comes before the question but also about the future of the question, that is, about the future of reason, the principle of reason, and what is proper to man?

Elizabeth Rottenberg is an Associate Professor of Philosophy at DePaul University and an advanced candidate at the Chicago Institute for Psychoanalysis. She is the author of *Inheriting the Future: Legacies of Kant, Freud, and Flaubert* (Stanford University Press, 2005). She is the editor and translator of *Negotiations: Interventions and Interviews* (1971-2001) by Jacques Derrida (Stanford, 2001) as well as the co-editor (with Peggy Kamuf) of the two volume edition of Jacques Derrida's *Psyche* that appeared in English as *Psyche I: Inventions of the Other* (Stanford, 2007) and *Psyche II: Inventions of the Other* (Stanford, 2008). She is currently completing the translation of Jacques Derrida's *The Death Penalty II.*

Professor Gianni Vattimo

Is There a New Need for Metaphysics?

Wednesday 4th Dec. 17.00 – 18.20 in EA.2.13 (LT 02)

Abstract: The paper asks whether there is really a need for (new or old) metaphysics. In a world where the control upon the lives of the citizens and security policies are more and more oppressive, the absolute truths of traditional metaphysics are precisely what one does not need. What we need is a critical attitude, which has to depart from the absolutisms of the past and from all their tragic social implications.

Gianni Vattimo is Professor Emeritus of Theoretical Philosophy at the University of Turin, and Member of the European Parliament. He is one of the most influential European philosophers today. Vattimo is well known for his philosophical style of 'weak thought' (*pensiero debole*). 'Weak thought' is an attempt to understand and re-configure traces from the history of thought in ways that accord with postmodern conditions. He is the author of several books on hermeneutics and interpretation, art, ethics, Nietzsche and Heidegger, including *The Adventures of Difference* (1993); *The End of Modernity* (1998); and *A Farewell to Truth* (2011).

Plenary Panel on the Work of Rosalyn Diprose

Thursday 5th Dec. 9.00 – 10.30 EA.2.13 (LT 02)

Professor Graham Harman

A Compact Account of Object-Oriented Philosophy

Thursday 5th Dec. 16.30 – 17.30 in EA.2.13 (LT 02)

Abstract: Though object-oriented philosophy is often treated as one branch of speculative realism, it predates the latter by nearly a decade, and differs from other variants of speculative realism in crucial ways. In this lecture I will give as vivid a summary of the object-oriented position as possible. Most philosophies reduce objects in one of two directions: either downward to their physical or pre-individual components, or upward to their manifestations in consciousness, language, or events. The method of object-oriented philosophy is to resist paraphrasing objects in terms of either their internal components or external effects. This has surprising implications for a number of fields, including the arts and humanities.

Graham Harman is Professor of Philosophy and Associate Provost for Research Administration at the American University in Cairo. He is the author of ten books, most recently *Weird Realism: Lovecraft and Philosophy* (2012).

ASCP 2013 PROGRAMME

Day 1: Tuesday 3 December

9.20 - 9.30	Conference opening
	EA.2.13 (LT02)
	Professor Peter Hutchings, Dean of the School of Humanities and Communication Arts
	Dimitris Vardoulakis, Chair of Philosophy@UWS

9.30 - 10.30	Keynote Address
	EA.2.13 (LT02)
	James Martel
	Anarchist all the way down: Walter Benjamin's subversion of authority in text, thought and action
	Chair: Charles Barbour

10.30 - 10.45	Morning Tea - Foyer Area Building EA

10.45 - 12.15	Parallel Session 1

EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.36	EA.G.38
Hal Ginges *The Thing-in-itself is not a Thing: Kant, Goethe and the Apprehension of Essences.*	Samuel Cuff Snow *The Promise of Irony: Kierkegaard and Schiller*	John Cleary *Withered by the identical neutrality of the gulf" : The concept of the Event in the Philosophy of Alain Badiou.*	Leah Carr *Nietzschean Perspectivism and Philosophical Therapy*	Simone Drichel *The Disaster of Postcolonial Narcissism*	Nicholas Heron *Theory of the instrumental cause*	Thematic panel: *Sartre reconsidered*	Thematic panel: *Spinoza's Authority*
Daniel Wilson *Reconciling contemporary art with Kant's principles of fine art*	Wojciech Kaftanski *Plato's and Kierkegaard's Reading of Imitation*	Chris van Rompaey *Jean-Luc Nancy's Deconstruction of Christianity: A Badiouian Critique*	Hamish Pringle *Spinoza and Nietzsche on Epistemology and Metaphysics*	Joanne Faulkner *The Coming Postcolonial Community: Political Ontology of Aboriginal Childhood in Bringing Them Home*	Richard Colledge *Arche and Eschaton: Kearney and Desmond on God*	Russell Grigg *Speaking for myself: Freedom and Responsibility in Sartre and Freud*	Gregg Lambert *On Spinoza and "signs"*
Murray Robertson *Can a numinous noumenon exist?*	Jeffrey Hanson *He Speaks in Tongues': Hearing the Truth of Abraham's Words of Faith*	Alexander Karolis *Ontological Intersections: Jean-Luc Nancy and Martin Heidegger*	Jean-Etienne Joullié *Will to Power, Nietsche's Last Idol*	Chair: Simone Bignall	Chair: Daniel McLoughlin	Talia Morag *Keeping psychology personal: Sartre, Bad Faith and the Unconscious*	Dimitris Vardoulakis *Inequality as a Critique of Authority*
Chair: Paul Alberts	Chair: Dalia Nassar	Chair: Alex Ling	Chair: Diego Bubbio			Chair: Jon Roffe	Chair: Justin Clemens

12.15 - 13.00	Lunch

Day 1: Tuesday 3 December

13.00 - 14.30	Parallel Session 2							
	EA.G.10	**EA.G.15**	**EA.G.26**	**EA.G.27**	**EA.G.32**	**EA.G.33**	**EA.G.36**	**EA.G.38**
	Ben Hjorth *A strange kind of inbetween thing: Translating Hegel with Anne Carson* James Muldoon *Would Hegel be a Foucaultian Today?* Michael Leininger-Ogawa *Paul Veyne's Foucault* Chair: Richard Colledge	Valerijs Vinogradovs *Lack of Productive Imagination in Sellars' Appropriation of Kantian Imagination* Gene Flenady *Making Sense in/of Discourse, Figure: Lyotard's Reading of Hegel and our Reading of Lyotard* Lucian Green *Overturning Hegel's experience of alienation through five-fold humanities lenses* Chair: Peter Banki	Alex Ling *The Categorial Imperative: On Badiou's Mathematics of the Transcendental* Justin Clemens *Polemic as logic in the work of Alain Badiou* Chair: Alex Ling	Jessica Whyte *Fail again: Fail better? The 'weak state crisis' and the language of failure.* Timothy O'Leary *Get Over Yourself! Foucault's Critique of Ethical Experience* Chair: Miguel Vatter	Book Panel: Dalia Nassar, *The Romantic Absolute: Being and Knowing in German Romantic Philosophy 1795-1804* Damion Buterin Paul Redding Simon Lumsden Chair: Damian Buterin	Tim Flanagan *Deleuze and Disquiet* Hannah Stark *Corn Man Walking: Deleuze and Plants* Emma Shea Davies *Who cries when a rock dies? The connection between grief and ethics in the human-nonhuman relationship* Chair: Craig Lundy	Thematic panel: *Sartre reconsidered* Robert Sinnerbrink *A Dangerous Mind: Sartre, Huston and the Freud Screenplay* David MacArthur *Sartre, Wittgenstein and the Logical Form of Language* Chair: Eleanor Kaufman	Thematic panel: *Spinoza and Literature* Moira Gatens *Deliberative Fictions: Spinoza and the concept of an ars* Anthony Uhlmann *Spinoza and Understanding and Meaning in Nature and in Art* Chair: Dimitris Vardoulakis
14.30 - 14.45	Break							
14.45 - 16.15	Parallel Session 3							
	EA.G.10	**EA.G.15**	**EA.G.26**	**EA.G.27**	**EA.G.32**	**EA.G.33**	**EA.G.36**	**EA.G.38**
	Tiffany Plotzza *Subjectivity and the Other: The founding role of the Other in the formation of the subject in the ethics of Emmanuel Levinas.* Lisa Slater *Waiting at the border: impossibility, generosity and settler Australian amnesia* Liz Dean *The Ethics of an Encounter; habits and change* Chair: Lubica Ucník	Louise Richardson-Self *Demanding Respect: Rainer Forst's Reflections on Tolerance and Luce Irigaray's Philosophy of Sexuate Difference* Jeff Stewart *Franz Rosenzweig, Martin Heidegger, Luce Irigaray, and the no-longer-book* Rebecca Hill *Fold: on the Implication of Ideas and Becoming* Chair: Elizabeth Stephens	Tessa Clews *The Emasculating Angel: An Anti-Oedipal Reading of Castrations in Film* Thierry Jutel *Location, locality and place: Pacific Rim, The Hobbit and Global Hollywood* Aleksandr Andreas Wansbrough *The Banality and Transcendence of Evil: the Tragic Hero as a grovelling Nazi in Lars von Trier's Images of a Relief* Chair: Saige Walton	Fiona Jenkins *Law's Deformability and the Politics of Address* Marcelo Svirsky *Subjectivity and Profanation* Chair: Sarah Sorial	Mathew Abbott *Cinematic Scepticism: Abbas Kiarostami and Film-Philosophy* Laurence Simmons *The Unfilmable* Chair: Robert Sinnerbrink	Craig Lundy *Bergson, History and Ontology* Sean Bowden *Ontological Relativity and Indirect Discourse: A Potted History with a Deleuzian Coda* Chair: Jon Roffe	Book panel: Genevieve Lloyd, *Enlightenment Shadows* Anik Waldow Dalia Nassar Max Deutscher Chair: Paul Patton	Thematic panel: *Animal Voices* Christopher Peterson *The Monolingualism of the Human* Chris Danta *"Might sovereignty be devouring?" Derrida and the Fable* Chair: Dinesh Wadiwel
16.15 - 16.30	Afternoon Tea - Foyer Area Building EA							
16.30 - 17.30	Keynote Address							

EA.2.13 (LT02)

Elizabeth Rottenberg
Jacques Derrida and the "Question" of the Death Penalty

Chair: Dimitris Vardoulakis

ASCP 2013 PROGRAMME

Day 2: Wednesday 4 December

09.00 - 10.30	Parallel Session 4

EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.34	EA.G.36
Emma Wilson *The Psyche of the Spectacle: Kristeva's Theory of Revolt in a Post-Revolutionary Age* Emma McNicol *Insights gained from Simone de Beauvoir's (recently published) diaries* Chair: Marguerite La Caze	Astrid Lorange *An aesthetic account of new materialisms and dissonant feminisms* Martyn Lloyd *Re-Reading Wahl: Le Malheur de la conscience dans la philosophie de Hegel and French Hegelianism's 'First Wave'* Amanda Third *Contracting Pleasures: Sex, Infidelity and Gender in Erotic Fiction* Chair: Fiona Jenkins	Amy Stefanovic *Democracy is Common Knowledge* Janice Richardson *Spinoza, Information and Privacy* Ozgur Yalcin *The constitution of democratic society: Rawls or Habermas?* Chair: Daniel McLoughlin	Thomas Ryan *Nietzsche's cure from the metaphysical need* Paul Alberts *Nietzsche: Relationality and the Conditions for Naturalism* David Rowe *Nietzsche's Negative View of Freedom* Chair: Joanne Faulkner	Onni Hirvonen *The possibilities of Hegelian group recognition* Mirjam van der Heide *Struggles for dignity* Andrea Mattia Marcelli *Hermeneutics as epistemic ground: A Foucauldian trail* Chair: Heikki Ikäheimo	Knox Peden *The Irony of Equality: Rancière and History* Matheson Russell *The Politics of the Third Person* Chair: Dimitris Vardoulakis	Goetz Richter *Heidegger's Music* Sally Macarthur *Deleuzianising the Composer Identity* Chair: Greg Hainge	Thematic panel: *Deleuze's Dramatic Concepts: The Dark Precursor and the Spiritual Automaton* Simone Bignall *The Obscure Drama of the Political Idea* Gregory Flaxman *Thinking/Cinema* Eleanor Kaufman *The Dark Precursor and What Follows* Chair: Paul Patton

10.30 - 10.45	Morning Tea - Foyer Area Building EA
10.45 - 11.45	Parallel Session 5

EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.34
	Book panel: Charles Barbour, *The Marx-Machine: Politics, Polemics, Ideology* James Martel Anna Yeatman Chair: Dimitris Vardoulakis	Book Panel: Max Deutscher, *In Sensible Judgement* Michael Carey Michelle Boulous Walker Chair: Paul Crittenden	Response panel: William Franke *The New Apophatic Universalism: Deconstruction, Negative Theology, and Open Togetherness in the European Tradition* Respondent: Chris Hackett Chair: Diego Bubbio	Response panel: Jeff Malpas, *'We Hyperboreans': Towards a Nietzschean Topography* Respondent: Paul Alberts Chair: Peg Birmingham	Response panel: Robyn Ferrell *Free Stuff: The Cost of Culture* Respondent: Jess Whyte Chair: Allison Weir	ASCP Postgraduate Professional Development Session

11.45 - 12.00	Break
12.00 - 13.00	ASCP Annual General Meeting - EA.2.13 (LT02)
13.00 - 13.30	Lunch

Day 2: Wednesday 4 December

13.30 - 15.00	Parallel Session 6							
	EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.34	EA.G.36
	Damion Buterin *Hegel's Rejoinder to Nominalism* Emily Finlay *Hegelian Understanding and the Politics of Representation* Chair: Heikki Ikäheimo	Dimitri Vouros *Reinterpreting Hegelian Totality and Abstract Universality in Adorno's Philosophy* Jack Isherwood *Interpretation and Public Reason* Joel Graham *The Problem of Consent: A legitimate Paradox* Chair: Geoff Boucher	Mike Grimshaw *Hermeneutic capitalism? A precursor to Vattimo & Zabala* Nicholas Smith *Does Critical Theory move beyond Hermeneutics?* Chair: Jack Reynolds	Pat McConville *Truths The Hand Can Touch: Towards A Bioconservative Existentialism* Payman Tajalli *Circularity of Argument in Marcel's Authentic Humanism* Juliet Bennett *Panentheism: Reframing the God Debate* Chair: Diego Bubbio	Valeria Pashkova *Hannah Arendt and the tradition of Western thought* Daniel Brennan *Collapsing the Private Public Dichotomy* Magdalena Zolkos *Politica of Marginality: the Question of Jewish Belonging in the Thought of Jean Amery* Chair: Max Deutscher	Severin Staalesen *Something's got to give: phenomenology, cognitive science, and consciousness* Gavin Smith *Mimetic Rapport: Embodied Meaning-Making Through Art* Brook Michael Novak *The Dissolution of the Hand: Pragmatism and Digital Fabrication Technologies* Chair: Terri Bird	Book panel: Justin Clemens, *Psychoanalysis is an Antiphilosophy* Sigi Jottkandt Knox Peden Mark Kelly Chair: Russel Grigg	Thematic panel: *Animal Studies* *Derrida's animals* Eva Birch *Animals, Women and Writing Impurity: From Joy to Compassion* Dinesh Wadiwel *Robbing Peter to Pay Paul: Marx, Derrida and the Animal as Commodity.* Rowena Braddock *Strange Copula: Poematic Hospitality and Animal Catachresis* Chair: Rhiannon Galla

15.00 - 15.15	Break

15.15 - 16.45	Parallel Session 7							
	EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.34	EA.G.36
	Glenn Stewart *Samuel Beckett and the Kantian Cogito* Arka Chattopadhyay *Mathematical Anatomy of Thinking: Samuel Beckett in Company with Philosophy and Psychoanalysis* Russell Smith *'Passions of the Soul' in Samuel Beckett's The Unnamable* Chair: Simone Drichel	Max Deutscher *After Foucault: Descartes' madmen* Elliot Patsoura *Imagination in The Order of Things* Wendyl Luna *Practical Critique: Foucault's Connection to Kant* Chair: Paul Alberts	Emily Hughes *Thrown Impossibility: The Ontological Structure of Despair* Rodger Watson *Hermeneutic Phenomenology in reflective practice* Lubica Ucnik *Heretical Reading of Arendt: The Space of Thinking* Chair: Nicholas Smith	Stephen Abblitt *I have nothing to say about love* David Fiorovanti *The Despair of Moral Reality in The Sickness unto Death* Francesco Paradiso *Double Reading & Jazz Improvisation* Chair: Sally Macarthur	James Hill *After Meillassoux* Bryan Cooke *Nihilism, Nature and Truth: Or what can Hamilton-Grant and Brassier tell us about Deleuze, Badiou and the Prospects of a Contemporary Rationalism?* Alexander James Gillett *The needd for a more speculative Naturalism* Chair: Christopher Watkin	Amanda Teo *The Pathology of Modern Space: Escaping the Sartrean Paradigm of Hell* Alison Beale *Beauty and Art in Wilde and Sartre: A New Interpretation* Michaela Baker *'Oedipus is free. Antigone and Prometheus are free': The role of freedom in Sartre's conception of a 'theatre of situation'* Chair: Talia Morag	Thematic panel: *Mendacity and the Law* Marguerite LaCaze *Sincerity and Lying in Politics in Derrida and Arendt* Charles Barbour *The Hazard of Truth: Perjury and Oath in Derrida's Later Work* Peg Birmingham *Can Political Authority be Founded on a Ruse: Derrida and Lefort on Machiavelli's Use of Political Deception* Chair: Dimitris Vardoulakis	Thematic panel: *Animal Studies* *Animality and Sense* Simone Gustafsson *Between Heidegger's Fundamental Concepts of Metaphysics and Merleau-Ponty's Concept of Animal Life* Rhiannon Galla *Troubling the Animal Image: Art, Difference and Becoming* Jacqueline Dalziell *Rationalising Matter with Physarum polycephalum: What if Nature Thinks?* Chair: Dinesh Wadiwel

16.45 - 17.00	Afternoon Tea - Foyer Area Building EA

17.00 - 18.20	Keynote Address

EA.2.13 (LT02)

Introduction: Professor Andrew Cheetham, Deputy Vice Chancellor Research

Gianni Vattimo *Is There a New Need for Metaphysics?*

Chair: Diego Bubbio

18.30 - 20.00	Conference Reception - The Boiler House Restaurant

Day 3: Thursday 5 December

09.00 - 10.30	Plenary Panel

EA.2.13 (LT02)

Rosalyn Diprose Panel

James Arvanitakis
The Gesture of the Handshake

Simone Drichel
Defending Vulnerability

Sarah Sorial
Embodiment, bioethics and community in Ros Diprose's work

Chair: Joanne Faulkner

10.30 - 10.45	Morning Tea - Foyer Area Building EA

10.45 - 12.15	Parallel Session 8

EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.34	EA.G.36	EA.G.38
James Banwell *Being-Where? Realism and Idealism in Heidegger's Thought* James Garrett *Formal Indication vs the Theoretical Attitude* John Kaye *Death as a Possibility and as a Problem in the philosophies of Martin Heidegger and Gilles Deleuze* Chair: Ingo Farin	Margaux Portron *Reading Michel Foucault in 2013* John Dalton *Biopolitics and Evolution* Christopher Mayes *Continental Philosophy and Bioethics: A Mutually Beneficial Relationship?* Chair: Paul Alberts	Thomas Sutherland *The Law of Becoming: On the Question of Heraclitean Flux* Christopher Watkin *Imitation of the divine: Meillassoux as Oedipus* Jon Roffe *Meillassoux on material inscription* Chair: Brian Cooke	Toby Juliff *'If I contend with thee': Hopkins and Derrida, in a field in Yorkshire* Maebh Long *Absolute Nonabsolute Singularity: Derrida and Fragmentation* Terri Bird *Flesh to frame: reconsidering material relations through practices of contemporary art* Chair: Matheson Russell	Yoni Molad *Nietzsche's philosophical counseling* Trish Nowland *Vulnerability in Absence: Phenomenological Contextualism and Real Negation* Nick Trakakis *Slow Philosophy* Chair: Damion Buterin	James Kent *Socratic Truth in the Philosophy of David Foster Wallace: on making the 'head throb heartlike'.* Norma Lam-Saw *Bartleby's Passive Heroism* Tracy Llanera *On Rorty and the Redemptive Power of Literature* Chair: Magdalena Zoklos	Thematic panel: *Australian Girard Seminar* Diego Bubbio *Girard and Vattimo on Politics* Chris Fleming *Desire Violence and the Philosophical Tradition: The Work of René Girard* Round table with Gianni Vattimo Chair: Joel Hodge	Thematic panel: *Giorgio Agamben: Economics, Theology and the Use of the Common* Steven DeCaroli *Poverty as a Way of Life: Giorgio Agamben and Economy* Miguel Vatter *Franciscan Poverty and Trusts: Agamben and the Biopolitical Critique of Corporations* Daniel McLoughlin *From Sovereignty to government: On Giorgio Agamben's The Kingdom and the Glory* Chair: Simone Bignall	Thematic panel: *Screen Ontologies: Technology, Relation, Sensation* Elizabeth Stephens *Screen Organology: Rereading the French Pre-Cinematic Screen Through Canguilhem* Saige Walton *Folds in the Soul: Philippe Grandrieux's Cinema of Matter* Greg Hainge *Juxtaposition(s): Reading new media and the cinema side by side* Chair: Laurence Simmons

12.15 - 13.00	Lunch

Day 3: Thursday 5 December

13.00 - 14.30	Parallel Session 9							
	EA.G.10	**EA.G.15**	**EA.G.26**	**EA.G.27**	**EA.G.32**	**EA.G.33**	**EA.G.34**	**EA.G.36**	**EA.G.38**

	EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.34	EA.G.36	EA.G.38
	Ingo Farin *Interpreting Heidegger* Ruth Irwin *Poetic Natur and Ek-stasis* Chair: James Garrett	Ben Glasson *Efficient catachresis: Discourse post-nature* Meera Lee *The Politics of Resentment* Andrew Sims *Jacques Lacan and the post-Cartesian Subject* Chair: Knox Peden	Paul Macovaz *The Plastic Screen: Cinema's corporeo-cognitive foil* Cameron Ironside *Film and the Metaphysics of Possible Worlds* Conall Cash *Immediacy and Representation in the Cinema of Lee Chang-dong* Chair: Greg Flaxman	Rhonda Siu *Music, language and expression in Merleau-Ponty's philosophy* Julian Raxworthy *Spring Shoots: "Anti-Fragility" and Growth* Greg Leaney *Flourishing in the Flesh of the Interworld: Ecophenomenological Intertwining and Environmental Virtue Ethics* Chair: Goetz Richter	Tomoe Nakamura *A dream of synthesising truth, beauty and art with a redemption of aisthesis: Re-examination of Alexander Gottlieb Baumgarten's conceptualisation of 'the aesthetic'* Peter Banki *Humor as the Inverted Sublime: On Jean Paul* Rory Dufficy *'The World is Purely Parodic': Georges Bataille and the Theory of the Avant-Garde* Chair: Sabrina Achilles	Book panel: Dimitris Vardoulakis, *Sovereignty and Its Other: Toward the Dejustification of Violence* Nick Mansfield *James Martel* *Miguel Vatter* Chair: Peg Birmingham	Thematic panel: *Nature, Theory, Practice* Jean-Philippe Deranty *Feuerbachian moments in the critical theory project* Andrew Dunstall *Derrida's naturalism (with reference to Merleau-Ponty)* Heikki Ikäheimo *Recognition and human nature in the early Marx* Chair: Sean Bowden	Thematic panel: *More Things in Heaven and Earth: The Work of Roland Boer* Geoff Boucher *A dialectical theory of the religious instance: the work of Roland Boer* Rory Jeffs *Marxism turns back into Theology? The Attachment of Marxism to Political Myth in the work of Roland Boer* Matt Sharpe *Roland Boer's Theology and Marxism* Respondent: Roland Boer Chair: Rory Jeffs	Book panel: Allison Weir, *Identities and Freedom* Jess Whyte *Joanne Faulkner* Chair: Moira Gatens

14.30 - 14.45	Break

14.45 - 16.15	Parallel Session 10

	EA.G.10	EA.G.15	EA.G.26	EA.G.27	EA.G.32	EA.G.33	EA.G.34	EA.G.36
	Anoop George *The Enticing Distress: Heidegger, Modernity and the Global South* Marilyn Stendera *The Unready-to-Hand: A Heideggerian Response to Michael Wheeler* Chair: Ruth Irwin	Karl Nicholas Moll *Marx's Hegelian Anti-philosophy* Monte Pemberton *Rhythmanalysis 101* William Hebblewhite *Althusser, Ranciere and the Division of Labour.* Chair: Jean-Phillipe Deranty	Helen Ngo *Racism and the Habitual Body: Phenomenological Reflections on Racism through Merleau-Ponty and Heidegger* Kirk Zwangobani *Excess and lack - where do I belong?* Chloe Gill-Khan *The subject in European and Islamic philosophical traditions* *Leah Carr* Chair: Elizabeth Stephens	Christopher Conti *Aporia or am-ha'aretz? Kafka's theatre of gesture.* Lana Starkey *Montaigne, identity, and the problem of self-hood* Cindy Lee Zeiher *Theorising Desire in the 21st Century* Chair: Chris Peterson	Christopher Oakey *Heidegger and Lyric Poetry* Warwick Mules *The Limits of Heidegger's Earth* Chair: Goetz Richter	Andrew Inkpin *Merleau-Ponty: A transcendental phenomenologist?* Jack Reynolds *Merleau-Ponty's Gordian Knot: Transcendental Philosophy, Science, and Naturalism* Chair: Matheson Russell	Thematic panel: *Derrida: ethical and political implications* Elaine Kelly *Beyond Hospitable Horizons?* Nick Mansfield *Derrida, Sovereignty, Violence* Chair: Nicole Anderson	Martin Black *Nietzsche's Political Teaching: Its Intention and Significance* Vanessa Lemm *Nietzsche: Truth, embodiment and probity* Chair: Dimitris Vardoulakis

16.15 - 16.30	Afternoon Tea - Foyer Area Building EA

16.30 - 17.30	Keynote Address

EA.2.13 (LT02)

Graham Harman
A Compact Account of Object-Oriented Philosophy

Chair: Alex Ling

17.30 - 17.35	Closing Remarks

Diego Bubbio, Chair of the Conference Organising Committee

ASCP President

ABSTRACTS

Stephen Abblitt

I have nothing to say about love

Love, never too far from death, is articulated for Derrida as a question of the difference between the who and the what, and so is always already open to the possibility of its other. To read Derrida's 'La carte postale' – to pursue the wandering trajectories of this lacuna-filled novel in (love) letters, fundamentally incapable of reaching their destination – is to experience love as this aporetic tension between fidelity and infidelity. It is to experience misdirection and miscommunication, and to bear witness to a structural incapacity to remain faithful – to love and to life. It is also to experience the incendiary archive in operation, its first law the desperate desire to burn everything as an act of remembrance, preservation, salvation, and love. Between philosophy, literature, and autobiography, confession and testimony, this ficto-critical memoir traverses the distance separating-without-separating the who and the what in this experience of love, contemplating a sequence of personally significant images to test this thought that we are always already lost to infidelity and death.

Biography

Stephen Abblitt is a literary philosopher, queer theorist, and post-critic. He recently received his PhD for a critical-creative thesis addressing some intellectual homologies between James Joyce and Jacques Derrida, presented as a sequence of missed encounters, frustrated correspondences, and abortive dialogues. He is an Honorary Visiting Research Fellow in the School of Humanities at La Trobe University, a member of the Centre for Creative Arts, and joint managing editor of the peer-reviewed open-access gender, sexuality, and diversity studies journal 'Writing from Below'. His current research project is a study of love, infidelity, and death in Derrida's 'La carte postale'.

Mathew Abbott

Cinematic Scepticism: Abbas Kiarostami and Film-Philosophy

In this paper I present a defense of the program of film-philosophy through the cinema of Iranian director Abbas Kiarostami. This means showing Kiarostami's films are exemplary of what has been variously called 'film as philosophy' or 'cinematic thinking': not just the idea that film is capable of illustrating philosophical ideas, arguments, or problems, but the bolder (and more controversial) thesis that film is itself capable of a certain type of thinking. In particular my argument is that Kiarostami's cinema – with its rigorous and charming insistence on pursuing the epistemological problems that open in the very act of filming the world – demonstrates the intimate connection between cinematic thinking and problems of scepticism. This claim, which I develop out of the work of Stanley Cavell, leads me to advance four interlocking theses: the kind of thinking that goes in film is different from the kind that goes in philosophy; this difference is nevertheless minimal, such that cinematic thinking cannot be said to completely transcend philosophical thinking; this minimal difference, which turns on film's particular connection to questions of knowledge, can throw new light on post-Cartesian philosophy's own foundational category; this will not quite allow philosophy to solve any problem of knowledge, but can help show it what it (didn't know it) wanted from such solutions. Turning in particular to Kiarostami's Taste of Cherry, I work to show that film-philosophy is best understood not as a means not of resolving but of dissolving problems of modern scepticism. By its nature this dissolution can never be binding or definitive for philosophy: all it can do is repeatedly bring it to its own limits. Yet this repetition is neither compulsive nor monotonous. Rather, each event of film-philosophy is irreducibly specific.

Biography

Mathew Abbott is Lecturer in Philosophy at the University of Ballarat. His first philosophy book – The Figure of This World: Agamben and the Question of Political Ontology – is forthcoming in January with Edinburgh University Press. He researches modern and contemporary European philosophy and aesthetics. He is currently writing Kiarostami's Picture Theory, a monograph in film-philosophy.

Paul Alberts

Nietzsche: Relationality and the Conditions for Naturalism

Nietzsche's philosophy has recently been re-appropriated from strongly naturalist perspectives. (eg, Leiter, 2002, 2009) Although the themes of nineteenth-century naturalism are present in certain texts, opposing, critical positions can also be interpretively reconstructed. Responses against naturalist over-readings (e.g., Clark and Dudrick, 2012; Schacht, 2012) indicate the Nietzsche sensitive to human life as de-natured, and irreducible to narrowly mechanistic or causal relations. This paper argues that the naturalist Nietzsche can be articulated together with opposing non-naturalist positions through particular concepts of relations, which he attempted to explore in early texts, and transformed later into a type of critical operation - relationality, itself not reducible to a confirmed metaphysical site. An examination of this can show how the naturalism debate forms a complex opposition which Nietzsche already understood

as requiring critical displacement. The aim of this displacement as a means to value life-relations beyond normative strictures can then be assessed.

Biography

Paul Alberts teaches philosophy at the University of Western Sydney, and has published recently on the Anthropocene and Foucault. He is interested in this paper in the question of using Nietzsche as a philosophical resource in favour of a critical environmentalism that remains sensitive to the particularities of human social existence.

James Arvanitakis

The Gesture of the Handshake

In his essay 'Notes on Gesture', Giorgio Agamben (2000) explores the idea of gesture as 'pure means' and in the processes refuse to separate action into means and ends. Rosalyn Diprose's 2003 essay, "The Hand that Writes Community in Blood", presents to us the metaphor of the handshake and reflects on what is owed to the stranger. If reciprocated, this 'handshake' can form the basis of an authentic community. Elsewhere, I have argued that this concept of the 'handshake' can be widely interpreted and have applied it to specific theatre projects (see Arvanitakis 2008). Drawing on a series of theatre and art projects, this paper brings together these two concepts to discuss the 'gesture of the handshake'. This gesture, I argue, is driven by a sense of desire to form communities beyond Hegelian 'recognition' to be based on alterity and justice. As such, it can guide us in understanding moments of exclusion as well as employing strategies of inclusion.

Biography

James Arvanitakis is a Professor in the Humanities at the University of Western Sydney and the Head of the UWS Academy. He is also a member of the University's Institute for Cultural and Society. His research areas include hope, trust, political theatre, piracy and citizenship. James has worked as a human rights activist throughout the Pacific, Indonesia and Europe. He is currently working with the Whitlam Institute looking at issues confronting Australia's democracy.

Michaela Baker

'Oedipus is free. Antigone and Prometheus are free': The role of freedom in Sartre's conception of a 'theatre of situation'

Sartre begins his (1947) discussion of his conception of a 'theatre of situation' with the seemingly strange statement that 'great tragedy' (e.g. that of Sophocles and Aeschylus) has freedom as its 'mainspring' (Sartre, 19, my translation). In fact, he continues, the fatalism that we tend to read as constitutive of tragedy is itself, in fact, simply the 'reverse' of freedom and the passions are freedom 'caught in its own net' (Sartre, 19, my translation). Freedom occupies a similarly central place in Sartre's own theatre, which he defines as being concerned with the 'man who is free within the circle of his own situations' (quoted in Gore, 4). In this theatre of situation, Sartre claims, the aim 'is to explore all situations that are most common to human experience' (quoted in Gore, 4-5). In this paper, I examine the connection between the centrality of freedom in Sartre's conception of a theatre of situation and his theory of freedom in his early philosophical work, particularly Being and Nothingness, via an discussion of his plays Huis Clos, Les Mains Sales and Les Mouches. I also suggest the ways in which this central role of freedom might impact upon staging and acting his works.

Gore, Keith (1998). 'Introduction' to Huis Clos. London: Routledge.

Sartre, Jean-Paul (1973). Un théâtre de situations: Textes choisis et présentés par Michel Contat et Michel Rybalka. Paris: Gallimard.

Biography

Michaela Baker holds a PhD in Philosophy from Macquarie University. Her research interests include existentialism and phenomenology, philosophy and literature, ecocriticism, postcolonialism and theatre.

Peter Banki

Humor as the Inverted Sublime: On Jean Paul

This paper analyses Jean Paul's celebrated concept of humour as elaborated in his School of Aesthetics. I situate his concept both as a contribution to Romantic theory and criticism and also a supplement to the Kantian concept of the sublime.

Whereas for Kant, jest and laughter is "a play with aesthetic ideas...where in the end nothing is thought", for Jean Paul

humour has an underlying seriousness when "man measures out the small world against the infinite world and sees them together."

Biography

Peter Banki is a Research Associate in Philosophy at the University of Western Sydney. He holds a Ph.D in German and Comparative Literature from New York University, (September, 2009). He has published articles in French and English on the work of figures such as Maurice Blanchot, Jacques Derrida, Martin Heidegger, Philippe Lacoue-Labarthe and Jean-François Lyotard. His website is www.peterbanki.com

James Banwell

Being-Where? Realism and Idealism in Heidegger's Thought

This paper addresses the question of realism and idealism in Heidegger's early thought. More specifically, its main contention is that recent Anglo-American interpretations of Heidegger that present him as espousing a form of realism are to a large extent misguided, and that Heidegger is more profitably read as philosophising in the spirit of Kant's transcendental idealism. In line with this, the paper begins by arguing that for both Kant and Heidegger, the move towards idealism is motivated by a desire to avoid the sceptical problems with which realism is encumbered. This is accomplished not by providing solutions to these problems, but rather by avoiding the presuppositions that give rise to them in the first place. It is also argued that as in Kant, Heidegger's idealism leads him to endorse a distinction between appearances and things-in-themselves, and that this distinction is important for Heidegger's conception of Dasein's finitude. The paper concludes by demonstrating how Heidegger's idealism allows us to understand why his method of responding to the question of Being in Being and Time calls for an existential analytic of Dasein, and why this analytic takes the particular form that it does.

Biography

James Banwell received his BA (Hons) in Philosophy from the Australian National University in 2012. His interests include hermeneutics, metaphysics and idealist approaches to issues in epistemology and ontology.

Charles Barbour

The Hazard of Truth: Perjury and Oath in Derrida's Later Work

This article takes up the question of perjury and the oath in Derrida's later work. It proposes that Derrida's reflections on such theological concepts need to be understood, less as part of a "religious turn," and more in the context of political and juridical theology, or the manner in which modern politics and law are haunted by theology. It shows how, for Derrida, every social relation is structured by an oath, or an implied promise to tell the truth, and a perjury, or a betrayal of that promise. It develops this argument through a consideration of Derrida's engagements with Levinas and de Man.

Biography

Charles Barbour is Senior Lecturer in Philosophy at the University of Western Sydney. His current research concerns two broad topics: secrecy and equality.

Alison Beale

Beauty and Art in Wilde and Sartre: A New Interpretation

This paper will examine two theories of art: the phenomenological-existential theory of Jean-Paul Sartre outlined in the conclusion to L'imaginaire (1940), and the aesthetics-focused view proposed by the character Vivian in Oscar Wilde's Socratic dialogue 'The Decay of Lying' (1891[1889]). We will examine their striking similarities (whilst keeping their stark inherent differences in mind) and argue that the conception of the ontology and purpose of art found in Wilde's dialogue, whilst not expected to directly answer or debunk criticisms of Sartre's theory, can give us a new framework by which to consider Sartre's theory that can help to allay certain criticisms. To this end I will focus on one criticism of Sartre's theory: that it does not give us any way to formally conceptualise the intuitive difference that we see between a beautiful thing and a work of art. Without wishing to co-opt or claim Wilde as a phenomenologist or existentialist (though his work explores many related concepts), we will see how the view of the motivation for and aim of art in Wilde's dialogue can help us logically extend Sartre's theory towards an answer to the question of the difference between the beautiful object and the artwork.

Biography

I am an MPhil candidate at Macquarie University (supervised by Dr Robert Sinnerbrink) working on Sartre and the relationship

between phenomenological and existentialist theory and literature. In the future I hope to explore these concepts further with a focus on the possible links between phenomenological and existentialist literature and the philosophies and works of Oscar Wilde.

Juliet Bennett

Panentheism: Reframing the God Debate

Panentheism is a process-oriented theology that locates everything (pan) inside and part of (en) a cosmic event that may be referred to as "God" (theos). Challenging anthropomorphic concepts of God, panentheism is a naturalistic, inclusive and ecological alternative to classic theism and atheism. This paper surveys panentheism's long and rich history from Plato and the Hindu scriptures through to German idealism and the speculative metaphysics of Alfred North Whitehead. Following an introduction to some of the key concepts of panentheism, it draws from the analytic interpretive process philosophy of Martin Heidegger and narratology of Paul Ricoeur to provide a non-theological explanation of panentheistic theology. Written from an interdisciplinary Peace and Conflict Studies perspective, this paper considers some of the ways that panentheist theology and process philosophy contribute to the aim of positive peace.

Biography

Juliet Bennett is a postgraduate research student at the Centre for Peace and Conflict Studies at the University of Sydney. Her research explores the intersection between ideas and peace, with a particular focus on the contributions of process philosophy to positive peace. Juliet completed a Masters of Peace and Conflict Studies in 2009 and a Bachelor of Business in 2002, working in business, fashion and travel writing in-between. Juliet is also the Executive Officer of the Sydney Peace Foundation.

Simone Bignall

The Obscure Drama of the Political Idea

Deleuze rarely countenances concepts that conventionally comprise political discourse, such as 'rights' or 'democracy'. This is unsurprising, since these typically refer to properties of political identities or to intentional processes occurring between agents who express coherency; they reference the representational structures that Deleuzian philosophy aims to counter and unravel. His thought is nonetheless profoundly political in every aspect, insofar as it contends with the intensive dynamics of force relations that decompose and recompose forms. To understand political life in Deleuzian terms, we must first discover the immanent conditions of the political in the virtual Idea operating 'underneath' the political concept, in the serial dynamisms that determine the Idea to incarnate itself. Politics primarily concerns the force of virtual desire and the preconscious conditions of coupling: power acts in the dark libidinous passages between organised forms. This interaction describes a subterranean drama of relational individuation, directed by 'partial' and non-subjective 'agents of communication'. This 'obscure' plane of differential force relations, then, is where the substance of Deleuze's political concepts must be sought. In this paper, I consider how a concept of cooperation is implied in Deleuze's depiction of the 'dark precursor' as a 'difference operator' that 'relates difference to difference'.

Biography

Simone Bignall is Vice-Chancellor's Research Fellow in philosophy at the University of New South Wales. She is the author of Postcolonial Agency: Critique and Constructivism (Edinburgh 2010/ 2011); and she is co-editor of Deleuze and the Postcolonial (with Paul Patton; Edinburgh 2010); of Agamben and Colonialism (with Marcelo Svirsky; Edinburgh 2012); and of Deleuzian Encounters with Pragmatism (with Sean Bowden and Paul Patton; Routledge 2014).

Eva Birch

Animals, Women and Writing Impurity: From Joy to Compassion

This paper examines the subjectivity of the woman and the animal through the critical lens of écriture feminine, the poststructuralist, feminist theory of Hélène Cixous, Julia Kristeva, and Luce Irigaray, and queries how these theorists have used religious notions to either bolster or challenge their constructions of identity. In the book of Leviticus in the Old Testament we find ordinations in regard to the pure and the impure. Cixous and Kristeva's interventions into this text draw on literature to illustrate the shared associations between women and animals as categories of the impure and subjects of abomination. Yet, their feminist brand of anthropocentrism belies general disregard for the morality of eating meat, which is a pivotal concern in Leviticus. Irigaray's autobiographical writing, which forgoes the confessional trappings of conventional memoirs, provides us with an alternative literary engagement with this theme, one that counters what Jacques Derrida terms 'carno-phallogocentrism' with an embrace of vegetarianism. In her essay 'Animal Compassion' she writes about impurity in a way that describes possibility of companionship between those exiled by this category, and therefore problematises the notion of human privilege.

ABSTRACTS

Biography

Eva Birch is a PhD candidate at the University of Melbourne.

Terri Bird

Flesh to frame: reconsidering material relations through practices of contemporary art

Challenging the assumptions of dualistic thinking remains a focus of many fields of inquiry. In the visual arts rethinking relations to matter, the body, language and desire is prevalent amongst artists wanting to move away from concepts of production that assume the imposition of form, content and meaning onto inert or chaotic matter. A common interest shared by these investigations is the materialist philosophy of Giles Deleuze written together with Félix Guattari. Deleuze and Guattari provide a model for thinking about the connections between thought and actions as movements and flows that takes into account the dynamism of matter.

In 'What is Philosophy' Deleuze and Guattari argue the aim of art is to extract autonomous blocs of sensation. However this is not sensation that is experienced by the flesh of the lived body, just as sensation does not simply reside in material. While flesh is involved in revealing sensation, for Deleuze and Guattari it only indicates the nonhuman becomings of affects and percepts.

Through an examination of a series of artworks, broadly concerned with responses to landscape, this paper will explore their framing operations in order to elaborate the inhuman potential of art suggested in the writings of Deleuze and Guattari.

Biography

Terri Bird is an artist and lecturer in the Department of Fine Arts at Monash University. Her practice investigates materiality as a way of rethinking the relations of matter outside of the customary binaries. Since 2003 Terri has also worked collaboratively with Bianca Hester and Scott Mitchell as OSW generating situations and events exploring the potential of spatial practices (www.osw.com.au). In 2007 Terri completed a Ph.D. focusing on art's relation to exteriority; her writing on the practices of other artists continues this investigation.

Peg Birmingham

Can Political Authority be Founded on a Ruse: Derrida and Lefort on Machiavelli's Use of Political Deception

The institution of Hobbes' Leviathan is marked by the transformation of cunning, equally shared by all in the state of nature, into a rational, sovereign politics. The question I take up here by way of Machiavelli and two of his contemporary readers, Derrida and Lefort, what if cunning, was politicized rather than replaced by sovereign reason? In other words, what if cunning, a complex political deception, was not abandoned or given over to the sovereign? I argue that Lefort's reading of Machiavelli, embracing as it does the central role of a shared cunning or ruse between the people and the prince, offers valuable resources for thinking the foundation of political authority for a secular democratic politics, while in contrast, Derrida's critique of Machiavelli's cunning illuminates why he is not able to escape a sovereign, theological foundation for political authority and the law.

Biography

Peg was educated at Duquesne University. She teaches and conducts research in the areas of political thought, ethics, and feminist theory. She is particularly interested in modern and contemporary political thought, emphasizing the texts of Hobbes, Rousseau, Arendt, Heidegger, Kristeva, and Foucault. She has published in journals such as Research In Phenomenology, Hypatia and The Graduate Faculty Philosophy Journal on topics that include radical evil, human rights, and the temporality of the political.

Martin Black

Nietzsche's Political Teaching: Its Intention and Significance

Nothing is gained by the substitution of political slogans for the careful appraisal of a philosopher's thought. But it is equally pointless to set aside the social or political aspects of a philosopher's thought from other topics, however fundamental. The controversy over the political side of Nietzsche's thought is important because his fundamental thesis about the poetic or constructed character of human existence is accepted by commentators who also wish to argue that this thesis is compatible with a respect for individual or collective rights or with some notion of political equality. But there are reasons to suspect that Nietzsche himself was right to draw precisely the opposite conclusion: that is, the specific capacities or cultures we

recognize as human require a kind of discipline of the mind and character that is undercut by the theory and practice of human rights and modern liberal democracy. Whether Nietzsche's proposal is correct is a question of immediate concern in an age of globalization, i.e. of the universalization of democratic rights and the notions of persons, property, and the substitution of economics for politics that accompany them.

Biography

M. Black wrote his PhD on Plato under the supervision of Stanley Rosen at Boston University. He has since edited two volumes of the latter's essays, and published essays on Plato, the crisis of modernity, and self-knowledge. He has been teaching at Boston College and Suffolk University.

Geoff Boucher

A dialectical theory of the religious instance: the work of Roland Boer

This paper contributes to opening up the critical reception of Roland Boer's monumental Marxism and Theology series. At stake is a twofold project—at once to retrieve the religious impulse within Marxist theory and to prepare for a Marxist theory of religion. I propose that the Marxist aspect of this project is best grasped as a neo-Althusserian groundwork for an analysis of Judaism and Christianity, that is, as a set of preliminaries for a regional theory of the religious instance. Religion is conceptualised as having specific practices and contradictions lodged within its own historical dynamic—a characteristically Althusserian thesis—but this is grasped within the dialectical modification of structural Marxism performed by, notably, Fredric Jameson. The most important consequence of the Jamesonian twist is that Boer can effectively deploy categories such as trans-coding and narrative within a dialectical hermeneutic; hence, neo-Althusserian. Unlike Jameson's notion of the "dipole" of ideology and utopia, however, where utopia is an a-conceptual image, Boer grasps religion as both vision and theory, that is, as a non-scientific totalisation that is to some extent a rival discourse to Marxism. In conclusion, I explore some potential tensions that arise from this unique approach.

Biography

Geoff Boucher is a senior lecturer in Literary Studies and Psychoanalytic Studies at Deakin University. He is the author of number of books on culture and psychoanalysis, including Zizek and Politics (2010) and The Charmed Circle of Ideology (2008). His most recent works are Understanding Marxism (2012) and Adorno Reframed (2012).

Sean Bowden

Ontological Relativity and Indirect Discourse: A Potted History with a Deleuzian Coda

Proponents of the recent 'ontological turn' within cultural anthropology want to move beyond the relativist idea that different cultures have different and incommensurable 'conceptual schemes' functioning as different 'perspectives' on the world. However, their talk of there being 'multiple worlds' and 'multiple ontologies' still raise for philosophers the spectre of pernicious relativism. This paper will attempt to defuse these notions of 'multiple worlds' and 'multiple ontologies' with reference to a line of antirepresentationalist thinking about the relation between 'what there is' and various forms of 'indirect discourse' (Quine's radical translation, Davidson's radical interpretation, and Brandom's de dicto/de re ascriptions of propositional attitudes). It will also show that this line of thought can be usefully supplemented by Deleuze's (and Guattari's) notion of 'free indirect discourse'.

Biography

Sean Bowden is an Alfred Deakin Postdoctoral Research Fellow at Deakin University. He is the author of The Priority of Events: Deleuze's Logic of Sense (Edinburgh UP, 2011), and the editor, with Simon Duffy, of Badiou and Philosophy (Edinburgh UP, 2012).

Rowena Braddock

Strange Copula: Poematic Hospitality and Animal Catachresis

In The Animal That Therefore I Am Derrida, calling (finally) for a philosophical thinking of the animal to begin, renews his insistence that hospitality be offered not merely to human beings but to animals and to all living things. I wish to explore the rhetorical (graphematic and poematic) form that such hospitality might take. Crucially, in Of Hospitality Derrida makes explicit a connection between hospitality and the poetic, declaring: "An act of hospitality cannot be but poetic". Bearing in mind this declaration, and following the bewildering itinerary of the hedgehog of 'What is Poetry?' (at once word and thing and neither) this paper will explore the difficult fictive and unconditional hospitality of the poematic moment that makes tremble the border between human and animal, philosophy and literature, life and death. Animals in Derrida's discourse, I will suggest - whether hedgehogs or cats - are given over to a very particular metaphorical enterprise, being always and

at once catachrestic. The troubling and beguilingly uncertain status of the figural animal transports the meaningful risk that Derrida enshrines in his concept of unconditional hospitality – the liminal crossing from one to the other for which there can be no defense, absolute or otherwise.

Biography

Rowena Braddock is Lecturer in the Department of Gender and Cultural Studies at The University of Sydney. Rowena is currently preparing a manuscript based upon her recently completed PhD thesis that reads Derrida's concept of Unconditional Hospitality as a poetico-literary concept. Rowena has a number of essays on Derridean animals forthcoming with Mosaic, Substance and Antennae.

Daniel Brennan

Collapsing the Private Public Dichotomy

My paper considers the distinction drawn between the private and public spheres in the work of Hannah Arendt. Arendt's political project is concerned with restoring a pluralistic space to the public sphere against a privatising of the public space in totalitarian states. Whilst not entirely disagreeing with Arendt's political theory my paper makes a case for reconsidering the importance of the private sphere. A reading of Vaclav Havel and Viktor Klemperer on the political manipulations of language will highlight that any analysis of politics must be necessarily concerned with the private sphere and how essentially political the private sphere is, at all times.

Biography

Daniel has just completed his doctorate on the political philosophy of Vaclav Havel.

Diego Bubbio

Girard and Vattimo on Politics

In the last fifteen years, Rene Girard and Gianni Vattimo have engaged in a dialogue, finding themselves in agreement on the view of secularization as an effect of the Gospels, and in disagreement on the notion of truth. In 2011, Vattimo co-authored (together with Zabala) a book where a non-violent anti-capitalist stance, combined with an emphasis on the interpretative nature of truth, is adopted.

This paper investigates to what extent Vattimo's and Zabala's political project can be compatible with the mimetic theory, giving

Girard's assessment of communism as a 'bogus humanism' . To do thus, I first briefly explore the debate about the political implications of Girard's mimetic theory. I then explore Vattimo's and Zabala's political theory, paying attention at three inter-related issues: their account of metaphysics as intrinsically violent; the alleged neutrality of contemporary philosophical realism, which they regard as the ideology employed by "the oppressors" to justify their violence against "the oppressed"; and their argument that truth is inevitably "violent". Finally, I discuss the compatibility of Vattimo's and Zabala's theses with Girard's mimetic theory.

Biography

Diego Bubbio is Senior Research Fellow in Philosophy at the University of Western Sydney. He is the author of 'Intellectual Sacrifice. Rene Girard and the Philosophy of Religion' (1999), 'Sacrifice. Reason and its Other' (2004), both in Italian, and 'Sacrifice in the post-Kantian Tradition. Perspectivism, Intersubjectivity, Recognition' (2014, forthcoming), and the co-editor of 'The Relationship of Philosophy to Religion Today' (2011, with P. Quadrio) and 'Religion After Kant. God and Culture in the Idealist Era' (2012, with P. Redding). He has also published numerous journal articles on post-Kantian thought, on Girard's mimetic theory, and broadly in the field of philosophy of religion.

Damion Buterin

Hegel's Rejoinder to Nominalism

In this paper I explore a handful of features of Hegel's treatment of the category of singularity in The Science of Logic, as presented in the second volume of that work on the Science of Subjective Logic or the Doctrine of the Concept. These features concern, for the most part, what amounts to a critique of nominalism. Or at least that's what I propose to show. I focus, though in fairly broad terms, on Hegel's assessment of singularity as a rejoinder to a type of modern rationality that's grounded on a nominalist ontology – insofar, that is, as it takes for granted the reality of discrete existents as the starting-point for evaluating the scope of human knowledge. My aim is to suggest that Hegel, contrary to some interpretations, wants to save the singular by specifying the conditions which make it possible to conceive anything as an individual entity. The paper will also include some remarks about the socio-political implications of reading Hegel as an anti-nominalist.

Biography

PhD in philosophy, awarded by Macquarie University. Currently teaches philosophy at Macquarie University and the University of New South Wales. Research interests are mainly in the area of modern German philosophy, and German idealism in

particular. Has published peer-reviewed papers in international journals, including the Review of Metaphysics, Inquiry and the International Philosophical Quarterly, and in edited monographs. Has published a monograph on Nietzsche.

Leah Carr

Nietzschean Perspectivism and Philosophical Therapy

I will discuss Nietzsche's later work within a frame that construes his philosophy as a therapeutic enterprise, one that is both indebted to and in conversation with Hellenistic philosophies such as Stoicism and Epicureanism. I will be taking Nietzsche's perspectivism, as well as his conception of the subject as a multiplicity of drives and affects, as a starting point for a discussion of Nietzsche's own distinct approach to self-care and self-cultivation. In particular, I will centre upon eternal recurrence and amor fati, considering how a shift of perspective across temporal modalities (past, present and future) draws out different therapeutic challenges that call for different therapeutic regimes. In particular, I want to press upon a tension I believe exists between an eternal recurrence, construed as a call from a future self that demands authenticity, risk taking, and experimentation, and an eternal recurrence that must come to terms with, and affirm a past, that might not be particularly pleasant. I will attempt to tie together and reconcile this tension by applying the metaphor of "digestion through interpretation".

Biography

Leah Carr is a Phd candidate at the University of Queensland currently investigating Spinoza's notion of affect and the implications this has upon contemporary debate in the philosophy of emotion.

Conall Cash

Immediacy and Representation in the Cinema of Lee Chang-dong

The films of Lee Chang-dong continually pose the question of how history is to be represented or enframed by the cinema. Those of his films most directly concerned with significant periods or moments in Korean history – To The Starry Island (1993) and Peppermint Candy (2000) – are highly attentive to the tension between immediate historical experience and the ways in which that experience comes to be represented, and their own narrative structures – most notably the reverse chronology of narration employed in Peppermint Candy – serve to make

apparent this tension. This paper will be chiefly concerned with Lee's later film, Secret Sunshine (2007), which presents this representational tension in a contemporary and more personal context, through its dramatisation of its central character, Shin-ae's unmooring from her relationship to the social world and social institutions following the kidnapping of her young son. Specifically, the tension between an undetermined immediacy of experience and the structured codes of representation which render that experience meaningful is expressed through an oscillation between two types of images in the film, which could be called 'screen images' and 'banal images'. Looking at Lee's film with reference to theories of the screen in Virilio and Deleuze, but also to the conception of reification in Lukács's work, this paper will consider Lee's dramatisation of this tension between immediacy and representation, and how the film enables reflection upon broader questions of cinematic realism.

Biography

I completed an MA by Research in Critical Theory at Monash University in 2012. I am currently a sessional tutor in History at Victoria University, and co-editor-in-chief of the Monash-based postgraduate student journal, Colloquy: text theory critique.

Arka Chattopadhyay

Mathematical Anatomy of Thinking: Samuel Beckett in Company with Philosophy and Psychoanalysis

The paper traces the minimalist trajectory of thinking in Samuel Beckett's prose-text Company (1980), exploring the unfolding of the unconscious at the level of enunciation in discourse, an unfolding that is problematized by Beckett's use of the rare second-person point of view. In its engagement with motility, posture and position, I argue the text presents, on the one hand, a 'corporeal' trail of thought, and at the same time projects this passage of thought onto a geometrical and numerical formalization, thereby generating what I call a mathematical anatomy of thinking. This anatomy of thought, I contend, stages an encounter between philosophical cogitation (in its deconstruction of the Cartesian cogito), psychoanalytic formalization (specifically the Lacanian mathematization of thought) and literary thinking (in particular through second person narrative flashes). Allocating the story-function to the locus of the Other, inter-subjective thinking plays out between the desire for company and the desire for its renunciation. The paper will investigate how Company simultaneously distinguishes its thinking-operation from philosophy and psychoanalysis, yet cannot remain entirely outside their "companionability" by dramatizing the contraction and expansion between the fact of solitude and the fiction of company.

ABSTRACTS

Biography

Arka Chattopadhyay is an M.A, MPhil from the Department of English, Jadavpur University, India. Having finished his MPHIL on Samuel Beckett and Alain Badiou under Prof. Supriya Choudhuri, he is pursuing his PHD at The University of Western Sydney on Samuel Beckett and Lacanian Psychoanalysis under the supervision of Prof. Anthony Uhlmann and Dr. Alex Ling. He has presented in the 2010 and 2011 NEMLA Conventions and presented in the International Samuel Beckett Working Group in 2012. He has published himself in Miranda and Samuel Beckett Aujourd'hui and edited the book Samuel Beckett and the Encounter of Philosophy and Literature.

John Cleary

"Withered by the identical neutrality of the gulf" : The concept of the Event in the Philosophy of Alain Badiou.

What are Events? For Alain Badiou they are instances of radical discontinuity and rupture that found what he calls subjective truth procedures: the uprising in Paris on March 18th 1871, Cezanne's late paintings or Galois' invention of group theory, for example. However, their exceptionality means that they are also essentially fragile, appearing only to disappear. In this paper we will explore the way Badiou theorizes this concept of the event in Being and Event and Logics of Worlds and how it relates to the emergence of subjects. After looking into Badiou's thesis that the exceptionality and fragility of events arise from the fact that they pertain to "that which is not being- qua- being", we will discuss their formalisation via the concept of a reflexive set. We will then trace the consequences number of important changes with respect to the concept of events between Being and Event and Logics of Worlds: In the former the occurrence of an event is undecidable, and thus it is the inaugural act of the subject to 'intervene' by naming it; in the later the event still evaporates but it causes something that did not exist to appear, leaving a 'trace'.

Biography

John Cleary has studied philosophy in Australia and France and will be commencing a Phd in philosophy next year.

Justin Clemens

Polemic as logic in the work of Alain Badiou

What has - bizarrely - never yet been noted in the extensive secondary commentary on Alain Badiou is the very particular way in which he structures the writing of almost all his philosophical work, from his brief notes all the way up to his major treatises. The key to this structuring is in the order-relation that he establishes between the subsections of these presentations. Every beginning in Badiou invariably and explicitly elaborates a form of self-situation in order to proceed through targeted argumentative negations to constructive propositions — and this very organisation itself exemplifies the work of affirmative reconstruction that it formalises. In doing so, Badiou forces his rhetoric to be governed by his conditions. Such conditioning becomes the index of a non-dialectical point for what we will name as the directives of philosophical excession.

Biography

Justin Clemens is Senior Lecturer at the University of Melbourne. His recent books include Psychoanalysis is an Antiphilosophy (Edinburgh UP 2013) and, with A.J. Bartlett, the edited collection Alain Badiou: Key Concepts (Acumen 2010).

Tessa Clews

The Emasculating Angel: An Anti-Oedipal Reading of Castrations in Film

The castration complex at the heart of psychoanalytic and Oedipal theory has, unsurprisingly, been frequently criticised as misogynistic on the basis that it implies that the 'female' is a castrated male and that power resides exclusively in the phallus. Yet the prominence of psychoanalytic thought in film studies has led to the deployment of Oedipal theory as a means of interpreting films that depict actual castrations – usually by arguing that the female castrator fulfils her lack through the act of castration. I argue that psychoanalytic readings of castration films have been misguided and that their criticisms have been unable to successfully account for the affect and desire of the female castrators. Thus I intend to reinterpret castration films using Deleuze and Guattari's theories of affect and desiring-production from Anti-Oedipus. Although Deleuze and Guattari posit a theory that is explicitly non-gendered, the nature and quality of desiring-machines and desiring-production, can reinterpret these films as showing their female castrators not as slaves to their own lack and desperate to gain the power associated with obtaining the phallus, but as women who use and incorporate castration into how they express their own desire.

Biography

Tessa Clews was born and raised in Hamilton, New Zealand. She completed her MA in Film, Television and Media Studies in 2012 at the University of Auckland. She is currently pursuing post-graduate study in Feminist Continental Philosophy and is primarily interested in studying the roles of desire, affect and agency in the feminine subject.

Richard Colledge

Arche and Eschaton: Kearney and Desmond on God

Over the past couple of decades, Richard Kearney and William Desmond have developed kindred but strikingly different philosophical theologies that draw on distinct (if at times overlapping) traditions within the history of philosophy and contemporary Continental philosophy. Both develop uncompromisingly honest assessments of the domain of being as a chiaroscuro of good and evil within which Divinity is nonetheless imperceptibly at play. Further, both combine philosophical analysis and critique with narrative and artistic modes of reflection that look to evoke the imperceptible through a range of ways of thinking and being. But the differences are also quite stark. Drawing mainly on Kearney's The God Who May Be: A Hermeneutics of Religion (Indiana, 2001) and Anatheism (Columbia, 2011), and Desmond's God and the Between (Blackwell, 2008) and The Intimate Strangeness of Being: Metaphysics After Dialectic (CUA, 2012), this paper suggests that the key point of difference between them is a metaphysically-rooted methodological divide. Kearney's thought privileges possibility, and in this way his hermeneutical orientation is thoroughly eschatological, albeit anti-teleological. Desmondian thought privileges actuality, albeit with an attentiveness to hyperbolic traces therein, in this way developing a thoroughly archeological hermeneutic that is driven by wonder at the profusion of being.

Biography

Richard Colledge is on staff at ACU's School of Philosophy, where he has been Head since 2011. He completed an M.A. 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, with a thesis on Heidegger's alethiological understanding of being. Current research interests centre on issues in Continental philosophy of religion, metaphilosophy and the philosophy of psychoanalysis. He has two book projects underway: "The Chiaroscuro of Being: Desmond on Evil" and "The Unworlded World: Heidegger and the Real".

Christopher Conti

Aporia or am-ha'aretz? Kafka's theatre of gesture.

Walter Benjamin's sketch of a class of legal assistants in Kafka's fiction as "sextons who have lost their house of prayer" describes the disconsolate posture of the interpreter before the mysteries of Kafka's texts ("Franz Kafka: On the Tenth Anniversary of His Death"). For Benjamin, modernity, in its disenchantment, is denied revelation. Kafka's work registers this epochal shift by withdrawing from commentary into a theatre of gesture. The "cloudy spot" Benjamin saw in Kafka's parable "Before the Law," which blocks hermeneutic access to—or exit from—Kafka's work, has led political theorists to conclude that Kafka's chief concern was the aporia of the law. In this paper I suggest that the gestural theatre of The Trial, including the comedy of miscommunication between the sexton and Josef K. in the Cathedral episode, indicates a coherent interpretation that allows us to move on from the paradoxical situation dear to Benjamin the scrivener: the commentator on lost sacred tradition or sexton bereft of a house of prayer. While there are enough clues in the novel to dispel the "cloudy spot" on the parable, it remains to be seen whether political theorists of sovereignty influenced by Benjamin can do without it.

Biography

Dr Christopher Conti is an Associate Lecturer in Literary Studies at University of Western Sydney. His first book of fiction, Proofs, appeared with Puncher & Wattman Press in 2012.

Bryan Cooke

Nihilism , Nature and Truth: Or what can Hamilton-Grant and Brassier tell us about Deleuze, Badiou and the Prospects of a Contemporary Rationalism?

This paper arises out of a larger project devoted to the prima facie quixotic attempt to construct a 21st century Rationalism (or what I call a "Rationalism of the Idea") arising from the works of Alain Badiou and Gilles Deleuze. One of the animating questions of this project is: how can we affirm the power of thought to grasp the real or, put differently, defend the existence of truths, given what would seem to be the indisputable limitations of the human condition (i.e. the fact that we are finite, evolved, social creatures whose minds are in many ways constituted by and through the various ways in which they do not(as Spinoza would say) possess adequate knowledge of real causes?

ABSTRACTS

In the light of these concerns, this paper will argue first, about the limitations of empiricism and pragmatism as ways of accounting for the natural sciences as well as the connection of a particular 'empiricist' image of thought with a political doxa which takes the present neo-liberal world order as a kind of logical extension of the fundamental facts of human nature. Second, in the bulk of the paper, I shall discuss the different ways in which some of the authors associated with "speculative realism": Ray Brassier, Quentin Meillassoux and Iain Hamilton-Grant have attempted to wrestle with these issues and what I see as the current challenges facing the S/R project as well as drawing parallels between these challenges and the debates around reason between Kant, Jacobi and their contemporaries.

Biography

Bryan Cooke is the Secretary of the Melbourne School of Continental Philosophy. He has taught at the University of Melbourne, Deakin University, Swinburne University and is currently completing a PhD on Badiou, Meillassoux, Deleuze and what he (as might have been apparent from his paper abstract) calls the search for a "Contemporary Rationalism of the Idea"

Samuel Cuff Snow

The Promise of Irony: Kierkegaard and Schiller

In this paper I argue that Kierkegaard's notion of "controlled irony" can be read as a promise, that is, a promise to uphold a balance between actuality and ideality, the very same balance that Schiller proposed would lead to political freedom. This is prompted by Rancière's underscoring of a promise in Schiller's Aesthetic Letters, that is, "the promise of both a new world of Art and a new life for individuals and the community." Rancière goes on to chart the varying "emplotments" of this promise in modernity. I would like to suggest that what Kierkegaard names at the close of his dissertation "controlled irony" is a rearticulation of Schiller's promise. Controlled irony is Kierkegaard's proposed exit out what he sees as the over-valorisation of ideality at the expense actuality by Romantic irony. In particular, it forms the basis of what could be called Kierkegaard's existential-aesthetic programme. This is a programme in service of a distinctly aesthetic (ironic) development of individual selfhood – "a new world of Art and a new life for individuals and the community" – both in Kierkegaard's philosophical presentation of irony and his employment of such irony in his pseudonymous works. (Indeed, Kierkegaard's work could perhaps be viewed as an emplotment of his own promise, and therefore of Schiller's.) In order to sketch this programme, I will draw on Schiller's Letters. More specifically, I argue that it we must reread Schiller's ontology of the drives alongside Kierkegaard's conception and use of (controlled) irony in order to identify clearly the promise of irony in Kierkegaard's work.

Biography

I completed my Honours on hermeneutics and deconstruction in 2009, and my MA on the figure of suffering in Kierkegaard and Levinas in 2013, under the supervision of Andrew Benjamin. I have co-authored, with Andrew Benjamin, a chapter in Perspectives on Human Suffering, edited by Jeff Malpas, and have a translation (German to English) of a piece by Gertrud Koch forthcoming in Critical Horizons (14.3, 2013). I am applying for PhD programs in Australia and the US at the end of this year.

John Dalton

Biopolitics and Evolution

This paper will critically explore the concept of biopolitics in Foucault and Agamben. It will argue that the concept of biopolitics is anachronistic and so lacks the capability to support a radical critique of contemporary institutions. Indeed, we can turn to evolutionary psychology to understand much of the motivation of radical politics itself. By way of a critical engagement with the concepts of ontology, biopower and the messianic as they play out in Foucault and Agamben respectively, this paper will argue that pragmatic naturalism is better suited to critique and develop a scientific understanding of contemporary moral and political issues.

Biography

PhD from Macquarie University. UWS casual.

Jacqueline Dalziell

Rationalising Matter with Physarum polycephalum: What if Nature Thinks?

Physarum polycephalum is a species of unicellular slime mold. In recent years, it has intrigued the Biological Sciences, due to an unpredicted level of cognitive literacy for an amoeba. So far it has perfectly anticipated the itinerary of the Silk Road, outwitted human engineers in transport network organisation, solved puzzles supercomputers cannot, replaced machines to control microchips, and driven robots. However, a curious cast of terms emerge that dilute and appear to consciously skew the scientific evidence for Physarum's cerebral articulation. 'Programming' is used in place of cognition, 'signalling' instead of language, and 'anticipation,' not memory. Referred to as "living computers," "programs," "systems" and "machines," scientists struggle with how Physarum is able to complete such feats without a brain, nervous system, or a body. This paper considers the thoughtful slime mold as a heuristic to open the question of consciousness as traditionally conceived.

What is intelligence if divorced from the human- from the brain? What is intelligence if divorced from the body? If thought is read as an imperative, as always already knitted into Nature's undulating patternment, does it require a body in which to reside? That is, what if there is no(body) before cognition, or rather, no outside intelligence?

Biography

Jacqueline Dalziell is in the first year of her PhD in Sociology at the University of New South Wales, prior to which she completed her B.A. (Hons 1) from the Gender and Cultural Studies Department at Sydney University. Her academic interests traverse Feminist Theory, Animal Studies, Posthumanism, Microbiology and Philosophy of Science. Her Doctoral research stalks questions of cellular semiotics, parasitic humanism and microbiological cognitive articulation. It ponders: when it comes to consciousness, disciplinarily and ontologically, who makes the cut? What if Nature thinks?

Chris Danta

"Might sovereignty be devouring?" Derrida and the Fable

The fable works by physicalizing things, including that thing which is most often used to distinguish human from animal: speech. Why do animals in fables speak? According to Louis Marin, it is to draw attention to the place in the body where speech and eating coincide: the mouth. By presenting an animalized body that both speaks and devours, Marin thinks, fables simulate "a symbolic regression to the level of instinct." In The Beast and the Sovereign, and with minimal acknowledgement of his former colleague, Jacques Derrida applies Marin's hypothesis about the fable to the notion of sovereignty. "Might sovereignty be devouring?" asks Derrida. "Might its force, its power … its absolute potency be … a power of devourment (mouth, teeth, tongue, violent rush to bite, engulf, swallow the other, to take the other into oneself too, to kill it and mourn it)? … The place of devourment is also the place of what carries the voice." In examining Derrida's debt to Marin on the fable, I want to explore how this genre connects human and animal by figuring speech as a matter of physical devourment.

Biography

Chris Danta is Senior Lecturer in English in the School of the Arts and Media at the University of New South Wales. He is the author of Literature Suspends Death: Sacrifice and Storytelling in Kierkegaard, Kafka and Blanchot (2011) and the coeditor of Strong Opinions: J. M. Coetzee and the Authority of Contemporary Fiction (2011). He has also published essays in New Literary History, Angelaki, Textual Practice, Modernism/modernity, SubStance and Literature & Theology.

Emma Shea Davies

Who cries when a rock dies? The connection between grief and ethics in the human-nonhuman relationship

In this paper I will explore how the ethics of the relationship between the human and the nonhuman is and might be informed by grief. Drawing heavily on the work of Judith Butler in Frames of War, When is Life Grievable I will explore how precariousness and vulnerability, as ontological conditions of human life, calls us to question the frames that determine our consideration of the loss of others as grievable or not. Frames are understood as the frameworks through which we filter the world. Frames affect our understanding and apprehension. I seek to extend Butler's argument in order to understand how shared conditions of precariousness and vulnerability require us to question the frames that determine our recognition of the nonhuman realm, and acknowledge loss in this realm as grievable. Drawing on the work on Val Plumwood I seek to extend Butler's argument to understand the ontology of vulnerability and precariousness in the human-nonhuman relationship in a way that is egalitarian and avoids what I refer to as a vital-centric approach. How this ontology constitutes grievability and furthermore how grievability informs an ethics of responsibility in the human-nonhuman relationship is the key focus of this investigation.

Biography

I have recently completed an honours year in Philosophy at the University of Queensland. This paper is part of a research project that I seek to investigate further at the doctorate level.

Liz Dean

The Ethics of an Encounter; habits and change

Turning again to Derrida's conceptualisation of 'undecidability', which includes the possibility of judgment as a singular ability to act ethically, and taking into account the formal Apology in 2008 to the First Australians for the 'Stolen Generations', how can we judge the apparent inaction of many Australians following this event? This paper turns to this question with a consideration of Merleau-Ponty's account of embodiment to also ask whether habits of thinking and acting could underpin such seeming inactivity, and if so, a change of bodily habit could create the potential for change.

ABSTRACTS

Biography

I have been teaching in the School of Social and Political Sciences and have an ongoing interest n the exploration of ethics in the work of Irigaray, Levinas, Derrida and Merleay-Ponty.

Steven DeCaroli

Poverty as a Way of Life: Giorgio Agamben and Economy

Economies are designed to administer incommensurable demands, which is why we find the root of economy in the life of the home, the oikos. In his recent work, Agamben's concern with sovereignty, which occupied the earlier volumes of the Homo Sacer series, recedes and is replaced with reflections on economy, and in particular the relation between economic order and legal order. In The Highest Poverty, Agamben examines the patterning of everyday life typical of monastic communities to show how they were set against, or rather, were practiced with indifference to, the legal framework that surrounded them. What is in question in monastic life, he writes, is "not the ability to profess this or that article of faith, but the ability to live in a certain way." What is in question, he continues, "is the 'abdication of every right,' that is, the possibility of human existence beyond law." What I propose to discuss in my paper is the central concern with poverty that appears in relation to life lived beyond law. I will argue that there is a link between Agamben's discussion of poverty and his earlier work on political authority, and that the concept of necessity underpins this relation.

Biography

Associate Professor of Philosophy and Chair of the Philosophy and Religion Department at Goucher College. Published works include articles and book chapters on Hannah Arendt, Giorgio Agamben, Antonio Negri, Hegel, Johann Winckelmann and Johann Herder, among others. Co-editor of Giorgio Agamben: Sovereignty and Life (Stanford, 2007)

Jean-Philippe Deranty

Feuerbachian moments in the critical theory project

This paper is part of a project to retrieve Feuerbachian moments in the Critical Theory project (in the tradition of the Frankfurt School). The paper identifies several ways in which Feuerbach's "sensuous" naturalization of dialectic already provided key insights for an embodied approach to the questions posed by the Critical Theory project: at the epistemological, anthropological and political levels.

Biography

Associate Professor of Philosophy, Macquarie University, has published widely in French and German philosophy.

Max Deutscher Deutscher

After Foucault: Descartes' madmen

In L'Histoire de la Folie (1961) Foucault read Descartes' refusal to consider that in his hyperbolic doubts he might be insanus as symptomatic of a 17C process of excluding and confining madness. Derrida objected ('Cogito and the History of Madness') that Descartes' dreams, demons and artists' fantasies fully contain the theme of madness. In response ('My body, this paper, this fire'), Foucault rejects Derrida's preoccupation with 'textual traces' as blinding him to the discursive practices that comprise the Meditations. By observing these discursive practices, Foucault did show that Descartes' dreams and painterly fantasies are contained within the 'clarity' of the rational meditative subject. That what seems real may be a dream is Descartes' diversion from the question whether he can question his own soundness of mind. The thesis argued in this paper, however, is that 'I might now be dreaming' runs closely in parallel with 'I might now be mad'. The issues that spurred Foucault and Derrida into bitter disagreement bring us to recognise not only limitations in each of their differing modes of textual analysis but also, limits to Descartes' very project of hyperbolic doubt.

Biography

Foundation Professor, Macquarie University1966-98; published on remembering, inferring, and physicalism. After involvement in Vietnam protests, wrote Subjecting and Objecting (1983), papers on Sartre, Ryle, and Husserl, and essays in conceptual analysis after deconstruction. A free-lance philosopher since 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.) He is presently writing on consciousness in European and analytical philosophy.

Simone Drichel

Defending Vulnerability

In her forthcoming essay "Corporeal Interdependence: From Vulnerability to Dwelling in Ethical Community" (SubStance 42.3), Rosalyn Diprose seeks to highlight "what is missing" in the recent turn or return to vulnerability. Focusing particularly on Judith

Butler's work, Diprose argues that this work remains focused on human interdependence and vulnerability, and therefore "does not apply so well to responding to the ruin of so-called natural disasters." Further, she worries that "emphasizing shared vulnerability puts human existence always on the brink of loss and always under threat. This all-too-easily feeds into the paradigms of security and risk that currently govern our political lives."

This paper argues that it is precisely because humans so frequently experience their existence as precarious and because this experience more often than not leads to fearful—frightened and frightening—defence responses, that a (reframed) focus on vulnerability must be upheld. Extending Ann Murphy's observation that vulnerability's "animating ambiguity" has been "overdetermined by its relationship to violence," I suggest that what is needed now is another kind of defence of vulnerability, one which does not defend against vulnerability but which instead "involves a reimagining of vulnerability in which the specter of violence no longer dominates."

Biography

Simone Drichel is Senior Lecturer in the English department at Otago University. Simone has research interests in the area of continental philosophy, postcolonial theory and psychoanalysis. She is the editor of a forthcoming special issue on "Vulnerability" (SubStance 42,3) and author of several articles on deconstructive postcolonial ethics. Simone is a founding member of the Postcolonial Studies Research Network at Otago University and a co-editor of borderlands e-journal.

Simone Drichel

The Disaster of Postcolonial Narcissism

In The Writing of the Disaster, Maurice Blanchot includes a brief discussion of the Narcissus myth, implicitly inviting us to ask, as Claire Nouvet notes, quite "what is 'disastrous' in Narcissus's story?" Translating this question into a postcolonial context, this paper argues that what is "disastrous" is the profound disturbance the story reveals in Narcissus's capacity to relate to others. In seeking to articulate an effective response, the paper proposes to read Narcissus's disavowal of relationality as the outgrowth of delusions of mastery—or what Leela Gandhi calls the "fantasies of security and invulnerability to which our political imagination remains hostage." Further, I suggest that these fantasies are not so much the symptom of a grandiose sense of superiority (as is so frequently assumed regarding narcissistic pathologies), but a defence response to the traumatic experience of unbearable vulnerability. What emerges as the condition of possibility for a non-pathological form of postcolonial relationality, I propose, is therefore an engagement with, rather than disavowal of, vulnerability.

Biography

Simone Drichel is Senior Lecturer in the English department at Otago University. Simone has research interests in continental philosophy, postcolonial theory and psychoanalysis. She is the editor of a forthcoming special issue on "Vulnerability" (SubStance 42,3) and author of several articles on deconstructive postcolonial ethics. Simone is a founding member of the Postcolonial Studies Research Network at Otago University and a co-editor of borderlands e-journal.

Rory Dufficy

'The World is Purely Parodic': Georges Bataille and the Theory of the Avant-Garde

In recent years, interest in the 'Dissident Surrealism' (to use the title of an exhibition on the subject) centred around Georges Bataille and the Documents journal has grown remarkably. However, this research has tended to either focus on the relations between Bataille and Surrealism or the consequences of this period for Bataille's later thought. In this paper I propose to examine Bataille's writing from this period and attempt to reconstruct his critique of Surrealism as a broader critique of the conditions for an avant-garde aesthetic. I will argue that Bataille begins by taking the foundational destructive premises of the avant-gardes and instead of rejecting them in the name of an autonomous aesthetic, he demonstrates that they have in fact remained trapped precisely within the aesthetic realm they attempted to breach. In doing so, I will examine how Bataille mobilises the concept of 'base materialism' as a kind of absolute or impossible horizon for both thought and aesthetics. Finally, I will briefly limn the ways in which Bataille's critique can be usefully deployed to elaborate the contemporary conditions for any radical (anti)aesthetic.

Biography

Rory Dufficy is a PHD student with the Writing and Society Research Centre at the University of Western Sydney.

Andrew Dunstall

Derrida's naturalism (with reference to Merleau-Ponty)

'Nature' is a promising avenue for contemporary Critical Theory. With this in mind, I take up a suggestion that 20th C. French philosophy – specifically Merleau-Ponty – has contributed an original approach that may help broaden the sources for Critical

ABSTRACTS

Theory, and Honneth's social philosophy in particular. Merleau-Ponty is not the only French thinker of a non-reductive naturalism. In this paper, I show that Derrida, too, has an 'objective' side to his thought, seeking to philosophically articulate both nature and history. Indeed, the 'deconstruction of consciousness' as he called it in 1967, presupposes a certain continuity between the natural being and the sphere of human agency. By making this explicit, I show that this 'naturalism' also bears a strong comparison to that of Merleau-Ponty. Some striking common points also follow in their philosophies of history. Merleau-Ponty has detailed the stakes of thinking the natural in his lectures on Nature – but where does Derrida stand on mechanism and vitalism? On the relation of the parts of the creature to the whole? What is his model of interaction? Does he have an equivalent of behaviour? By answering such questions, I seek to draw Derrida into the larger conversation with which we began.

Biography

Andrew Dunstall teaches philosophy at Macquarie University, and is currently researching the concept of nature in French philosophy and Critical Theory. He finished his PhD in 2012 (at Macquarie), with a thesis on Derrida's philosophy of history.

Ingo Farin

Interpreting Heidegger

While it is often said that Heidegger is one of the most influential hermeneutical thinkers in the twentieth century, there is far less clarity concerning the specific hermeneutical contributions he has made. Moreover, very often Heidegger's hermeneutical orientation seems to be such an integral part of his overall philosophical project that it is quite difficult to assert which of his views can stand on their own as hermeneutical insights outside the peculiarities of his chosen philosophical quest to repeat the question concerning being. Compounding these problems is that while Heidegger has not written much on hermeneutics to begin with, over the years he has opted to accentuate hermeneutical thought in markedly different ways, making it difficult to pinpoint his considered view as such. In this paper I attempt to delineate three distinct periods in Heidegger's thought on hermeneutics: (1) the early period from 1919-1924; (2) the middle period from 1924-1932; (3) the period after the turn. In each of these periods Heidegger develops distinct and specific contributions to hermeneutical thought, which, however, cannot be brought under one general rubric.

Biography

Ingo Farin studied philosophy in Germany and the US. He has translated seminal works by Husserl and Heidegger into English and written extensively on Heidegger. He is currently teaching philosophy in the School of Humanities at the University of Tasmania.

Joanne Faulkner

The Coming Postcolonial Community: Political Ontology of Aboriginal Childhood in Bringing Them Home

The HREOC report, Bringing Them Home (1997), presented a challenge to assumed notions of Australian national identity by registering – in parliament and on the public consciousness – a contingent that previously could not be counted: Australian Indigenous people who were removed from their families and communities as children, and 'raised' in state or foster care for the putative reason of their protection. This paper will argue that Bringing Them Home represents an attempt, in Rancière's terms, to redefine the political sensible or aesthesis by bringing into political community a mode of subjectivity that previously had been invisible. Through first-person recollective accounts of removed childhood that invite empathy (and, to some extent, also identification), the report develops an appeal for political and social recognition of the stolen generation. The paper asks to what extent Australian political community must be reconceived once this part that previously had no part is included. How can an emergent postcolonial community be represented qua emergent? After Agamben, are there gains in allowing such identities to remain only weakly articulated, or "impotential"? Finally, what is the significance of the child's subjectivity in heralding this coming postcolonial community?

Biography

Joanne Faulkner is an ARC DECRA Fellow in Philosophy at the University of NSW. She is the author of Dead Letters to Nietzsche (Ohio UP, 2010) and The Importance of Being Innocent (Cambridge UP, 2011), and has published in Angelaki, The Journal of Nietzsche Studies, Hypatia, and Theory and Event, amongst other journals. Her present project examines the role of conceptions of childhood in articulating community memory and identity, with a special attention to the representation of Aboriginality in Australia.

Robyn Ferrell

Free Stuff: The Cost of Culture

Wikipedia defines a business model as 'the rationale of how an organisation creates, delivers and captures value (economic, social, cultural …)'.

This paper is a free association on the political economy that captures the value of a writing culture, including journalism, publishing and intellectual life. Previously relishing their status as 'free', these artifacts now experience an uncertain future as the commodity fetishism of 'free stuff' captures global cultural markets.

Is it inevitable that a writing culture must be indentured to advertising and marketing to pay its way in a commodified society? Or is there another 'business model' that can allow it to reach its audience and flourish?

Biography

A/Prof Robyn Ferrell is an honorary associate in the Gender and Cultural Studies Department at the University of Sydney. Her philosophy books include; Passion In Theory: Conceptions of Freud and Lacan (Routledge 1996); Genres of Philosophy (Ashgate 2002); Copula: Sexual Technologies, Reproductive Powers (SUNY Press 2006) and Sacred Exchanges: Images in Global Context (Columbia University Press 2012). She is currently working on questions in aesthetics, commodity and the image.

Emily Finlay

Hegelian Understanding and the Politics of Representation

This paper will examine the politics of symbolic and realist representations of otherness in light of Hegel's conception of understanding, arguing that conceptual seeds for realist and symbolist modes of literature can be found in the *Phenomenology*, which on the one hand offers what Bakhtin calls a "monologic", colonising impetus and, on the other, an affirmation of what exceeds or eludes the understanding (as implicit in the chapter on sense-certainty). These two conflicting aspects of understanding can be seen to emerge in realist and symbolist representations of women by nineteenth-century men. This paper uses an examination of such literatures to explore the politics of understanding and communicating otherness as outlined by the dialectic.

Biography

Emily Finlay is a Research Associate in the Research Unit in European Philosophy at Monash University. She completed her doctorate on Maurice Blanchot and Georges Bataille through the University of Sydney in 2012.

David Fiorovanti

The Despair of Moral Reality in The Sickness unto Death

This paper attempts to read Søren Kierkegaard in a specifically moral context. The key text will be The Sickness unto Death, which in its traditional interpretation equates sickness with despair. I claim that Kierkegaard's insights transform the morality of everyday life when the 'sickness of despair' is read as the 'despair of moral reality'. The Kierkegaardian subject is thus one plagued by morality till death. I will demonstrate how Kierkegaard transforms our thinking of morality by situating him alongside Jean-Paul Sartre who, in his own work, plays with a moral theory where the agent is characterised by self-dependency and self-creation. What we find in these existentialist philosophers is a moral subject that strives to create the essence of human being as freedom (for Sartre) and as self (for Kierkegaard). Kierkegaard's absolute-individual and Sartre's singular-universal both attempt to salvage human existence under the pressure of the dominant social models of their times: the all-totalising Hegelian dialectic (for the Dane) and the sterile universalism of Marxism (for the Frenchman). Overall, in bringing Kierkegaard and Sartre together this paper presents a new way to understand 'existential' morality in its everydayness and how Kierkegaard's initial take on sickness as despair can be thought anew.

Biography

David Fiorovanti recently graduated from the social theory program at the University of Melbourne. His PhD thesis, titled 'On responsibility and the social individual: The Sartrean standpoint,' examined how Sartrean responsibility revolves around questions of being, truth and morality while demonstrating the continuing relevance and importance of Sartre's work for contemporary social theory.

Tim Flanagan

Deleuze and Disquiet

This paper shows that the peculiar sense of disquiet which characterizes Deleuze's reading of the Baroque is key for the development of what he calls a 'Leibnizian transcendental philosophy'. Following closely Deleuze's study of seventeenth-century aesthetics, the paper considers how the heightened (turbulent) spiritualism which figures in that period's art and literature is to be understood as signalling an avowedly asymmetric account of things whereby the conditions of experience do not resemble any analysable elements of that experience (as expressed in the 'joy of martyrs'). In place of the

duality of concept and intuition, and as adduced by Leibniz's accounts of crashing waves and the churning water mill, the form of experience for Deleuze is something that obtains as a drama (an 'event'). In this way, instead of emerging through a deduction, the subject comes about through a predicative stutter of the categories – one where the harmony of "that, of which something is said" and "that, which is said of something" cannot be stated independently of one another.

Biography

Tim completed his PhD under the UK's Overseas Research Students Awards Scheme with a thesis on the concept of a Baroque aesthetic to be found in Modern European philosophy. His research and publications investigate the ways in which the History of philosophy remains significant for contemporary thought. Before moving to Western Australia he taught variously at Dundee, Greenwich and Wolverhampton

Gregory Flaxman

Thinking/Cinema

"Philosophy has never had any other problem than thought itself," Gilles Deleuze writes, we would have to admit that his own philosophy constantly stages this problem. In this talk, however, I want to suggest that for Deleuze the locus of thought lies in the cinema. Far from being the idealist he is sometimes deemed, or even the ontologist he is frequently designated, Deleuze elaborates thinking along a plane on which the material and the mental are immanent. We are inseparable from the movements of matter, or images, because those images move in us. The world is already a kind of cinema, or as Deleuze says, a meta-cinema, but then what is cinema itself? In this talk, I venture an answer on the basis of a suggestion that Deleuze makes (but does not properly elaborate) in the context of classical film criticism. In the writings of Jean Epstein, Elie Faure, and above all Antonin Artaud, Deleuze describes the elaboration of a "spiritual automaton," a kind of machine that hijacks the brain and submits thinking to autonomous and automated animation.

Biography

Gregory Flaxman is Associate Professor of English and comparative literature at the University of North Carolina at Chapel Hill. The first volume of his work on 'The Powers of the False' was published in 2012 by Minnesota University Press, under the title Gilles Deleuze and the Fabulation of Philosophy. He is editor of The Brain is the Screen: Deleuze and the Philosophy of Cinema (Minnesota 2000).

Chris Fleming

Desire, Violence and the Philosophical Tradition: The Work of René Girard

This paper will provide an overview of the thought of the French theorist René Girard, with attention given to this work's philosophical significance. The paper begins with his theorisation of 'mimetic desire,' the explanatory hypothesis Girard employs to theorise interpersonal relations. From there, the I will move on to discuss the scapegoat or 'victimage mechanism,' Girard's model for how cultural and religious formation takes place through the banishment or lynching of a victim. This event, or series of events – Girard argues – functions to initiate and sustain cultural stability. I will then consider the relationship between the Judeo-Christian scriptures and the scapegoat mechanism, looking at Girard's depiction of the Bible as representing a critique and unveiling of violence, especially those forms of violence unconsciously used in the service of social unification. Finally, I'll examine Girard's work in relation to select aspects of the philosophical tradition, concentrating on the work of Plato and Nietzsche.

Biography

Dr Chris Fleming is Senior Lecturer in the School of Humanities and Communication Arts at UWS. He is on the Editorial Board of several journals, and recent work is his has appeared in Philosophy and Social Criticism, Parallax, Anthropological Quarterly, and Body & Society. He is the author of the book René Girard: Violence and Mimesis (Cambridge: Polity, 2004) and is the editor of a current series on mimetic theory for Bloomsbury Press. He is currently finishing a book with Australian journalist Emma Jane, entitled "Modern Conspiracy: A Short History of Paranoia", which is due out next year with Bloomsbury.

Gene Flenady

Making Sense in/of Discourse, Figure: Lyotard's Reading of Hegel and our Reading of Lyotard

Lyotard's Discourse, Figure is arguably the most direct response to Hyppolite's influential reading of Hegel within the post-structuralist canon. Unlike Deleuze's Logic of Sense and Derrida's tangential encounters with Hyppolite's Hegel, Lyotard's work has the advantage of being, at least in its first chapters, a relatively straightforward re-reading of key passages in Hegel's Phenomenology of Spirit and Hyppolite's Logic and Existence. The recent translation of Discourse, Figure into English thus provides a fresh opportunity to re-examine the relationship between Hegel and post-War French philosophy. This paper

will demonstrate the ways in which Hyppolite's reading of Hegel proscribes any valorisation of pure singularity, instead arguing for the necessity of conceptual thought's total sublation of sense immediacy. Against the distinction between concept and sense, Discourse, Figure will present the "figure" as that which falls neither outside nor wholly within conceptual thought. As this "neither… nor…" form of argumentation has clear analogues in other post-structuralist oeuvres, the paper will then briefly consider the ways in which the post-structuralist reception of Hegel has itself been received in the English-speaking world, initially as a tragic structure of non-representable loss and, more recently, as an argument for the possibility of transformation and becoming, tracing the evidence for these alternative readings within Lyotard's text itself.

Biography

Gene Flenady completed a Masters thesis on Ranciere and Derrida at Monash in 2011. He plans on commencing a PhD in 2013 on the reception of Hegel and Marx.

William Franke

The New Apophatic Universalism: Deconstruction, Negative Theology, and Open Togetherness in the European Tradition

Recent revolutions in literary and cultural theory have come full circle—or perhaps spiraled back around—to a quest for universal values and perspectives and beliefs. After several decades of accentuated splintering into national, regional, sexual, racial, and religious particularisms, the cry has gone up for attempting to recover some sense of a common bond of universal democratic enfranchisement. Of course, the notion of the universal "returns" metamorphosed. It is no longer the universality of a closed system or of a delimited concept, but rather an open universal that is in question. The crucial breakthrough in the rethinking of universality can best be understood as construing it not as conceptual but rather as what defies conceptualization. It is non-predicative and must be thought as that which resists or exceeds the closure of identity. It opens a radically alternative vision to that of the Enlightenment philosophies that have typically paraded under the banner of universality, although it also undermines the traditional opposition between rational enlightenment and religious or mystical obscurantism. The universal in this new sense opens up a mysterious region of incommensurability as, paradoxically, our only common measure.

Biography

William Franke is Professor of Philosophy and Religions at University of Macao and Professor of Comparative Literature at Vanderbilt University. He is research fellow of the Alexander von Humboldt-Stiftung and has been Fulbright Distinguished Chair in Intercultural Theology at the University of Salzburg. As a philosopher of the humanities with a negative theological vision, he elaborates a theological poetics in books including Dante's Interpretive Journey (Chicago, 1996), Poetry and Apocalypse (Stanford, 2009), Dante and the Sense of Transgression (London, 2012) and develops a philosophical apophatics in On What Cannot Be Said (Notre Dame, 2007) and A Philosophy of the Unsayable (Notre Dame, forthcoming).

Rhiannon Galla

Troubling the Animal Image: Art, Difference and Becoming

This paper addresses the problem of human relations with nonhuman animals and the possibility of relating to other modes of life in ways that do not reinscribe the unified, self-conscious subject of humanism. Whilst the task of grappling with the problem of 'the animal' invites thought to engage difference, the familiarity perceived in nonhuman animals lays a trap of sorts that constrains thought within a representational model of conceiving difference governed by the logic of the Same. Drawing on the work of Gilles Deleuze, I highlight the potential of art for breaking past this dead end in an aspiring posthumanist thought. I consider particular artworks in terms of their capacity to generate bodily intensities and give rise to a different sense of our relation to the nonhuman. I argue that this aesthetic mode of thought follows the productivity of lines of divergence and offers a prime means for troubling the animal images in our thinking. This requires a shift from a conceptualisation of differences by degree to differences in kind, which privileges the point of emergence over that of recognition. I suggest that this shift opens up a generative notion of what thinking relationality might entail for posthumanist thought.

Biography

Rhiannon is a PhD candidate in sociology at the Australian National University, Canberra. Her thesis is focused on the problem of anthropocentrism and how the works of Gilles Deleuze and Friedrich Nietzsche might open up new ways of addressing 'the question of the animal' in contemporary social theory and politics. She is exploring how we might understand the microprocesses of social transformation in the context of human-animal relations through thinking with visual artworks. Rhiannon's research interests include affect, post-humanism, visual studies, and human-animal studies.

ABSTRACTS

James Garrett

Formal Indication vs the Theoretical Attitude

This paper examines the early Heidegger's understanding of the possibility of phenomenological research which he called the method of Formal Indication. The examination of formal indication proceeds in two parts. The first part establishes the outline of the critical opposition of formal indication and the theoretical attitude that Heidegger consistently presents throughout his lecture courses from 1919 to 1923. Both positions are articulated by Heidegger in the threefold intentional schema of content-relation-enactment. The second part reexamines the critical opposition of formal indication and the theoretical attitude in the context of Heidegger's appropriation of Husserl's distinction between formalisation and generalisation.

Biography

James Garrett is the convenor of the Melbourne School of Continental Philosophy and is a PhD candidate at the University of Melbourne.

Moira Gatens

Deliberative Fictions: Spinoza and the concept of an ars

From Leibniz's 'Discourse on Metaphysics' to the present many philosophers have adopted a hostile attitude towards Spinoza's philosophy of immanence, claiming that it cannot generate a meaningful account of beauty or goodness, nor of art or ethics. This paper argues against the orthodox reading of Spinoza on both art and ethics. Using various works of fiction I argue that, for Spinoza, 'ars' and 'moralis' always are connected and crucial to the quintessential human power of reflection or deliberation. Such deliberation always is 'in medias res' – meaning: it always necessarily finds itself in 'the middle of things'.

Biography

Moira Gatens is Professor of Philosophy and Chair of Department at the University of Sydney. She is author of 'Spinoza Lectures: Spinoza's Hard Path to Freedom' (2011) and editor of 'Feminist Interpretations of Benedict Spinoza' (2009).

Anoop George

The Enticing Distress: Heidegger, Modernity and the Global South

Calculative intelligibility or the technological understanding of Being, for Heidegger, is distressful because it means the oblivion of Being. The ineradicable distress is abyssal because it means the lack of distress in distress —the enticing distress. This paper enquires into the meaning of 'distress' for the Global South. The name of the distressing entrenchment of the technological understanding of Being in the Global South is 'development'. Development in the Global South, in spite of the promise of justice, is unfolding as the story of the devastation of the earth and the technicization of the human. The promise of justice is itself distressful as long as the essence of the promise is not essentially different from the enticing concretization of the technological essence of modernity. As nations of the Global South celebrate development in terms of a reactive sense of national pride and justice, the deep entrenchment of enframing and the distress it brings become real. The paper is envisaged as a subversive response from the Global South to the enticing distress from the Heideggerian stance of philosophy as critique of common sense and naiveté. The subversive spaces thus opened up are 'impure' spaces of existence, neither modern, pre-modern nor postmodern.

Biography

Anoop George holds an M. A. in Philosophy from the University of Hyderabad. He was the Lecturer in Philosophy at Salesian College of Higher Education, Dimapur, India. Currently pursuing PhD in Philosophy in the department of Humanities and Social Sciences, IIT Bombay, Mumbai. His research interests are Phenomenology and Existentialism with special focus on Modernity. His research publications include: "Language and Perception in Heidegger", in Perception: An Interdisciplinary Exploration (Delhi, ISPCK & Sameeksha, 2013), and "Descartes, Heidegger and the Question of the Thinking Agent", in the Journal of Indian Council of Philosophical Research (Accepted to be published).

Alexander James Gillett

The need for a more speculative Naturalism

Ray Brassier has recently called for a combination of the "speculative audacity" of the continental tradition with the analytic tradition's "really admirable level of engagement with the empirical sciences" (2007). This paper examines the support coming for this viewpoint emerging from within the philosophy of

science. Specifically, two multifaceted arguments: [i] the problem of theory change in the history of science; and [ii] metaphysical underdetermination in fundamental physics. Both of these issues have radical outcomes for realism centring on the philosophical nature of the mathematical and the potential "blurring" of the mathematical and the physical in scientific representation and modelling (French & Ladyman 2003). The austere naturalism advocated by followers of Quine favoured by those in the analytic tradition is unable to adequately articulate these dilemmas because its limitations on metaphysics are too stringent. As such, it shall be suggested that a more speculative naturalism, of the sort propounded by Iain H. Grant and Ray Brassier, can begin to offer a way to examine and articulate these issues arising from within science and the philosophy of science.

Biography

Currently applying for PhD places in Australia. MA Graduate from The University of the West of England, Bristol, UK (2012 with a distinction). Research interests: the intersection of philosophy of science and metaphysics.

Chloe Gill-Khan

The subject in European and Islamic philosophical traditions (title tbc)

The Cartesian subject has exerted profound influence on the shape of European philosophy with its privileging of the ontological method of philosophical examination. Enlightenment philosophers such as Kant and Hegel, Rousseau, Marx and major strands of post structural and postmodern theories share in conversation with the Cartesian subject to recover, rescue and liberate the subject from the shackles of oppressive social, political, cultural and religious ideologies and institutions. In stripping Man to a hollow essence, the subject in fact becomes reliant on others for its supposed liberation. The paper juxtaposes the construction of the European subject with Islamic philosophical framing of the human and the divine. With particular focus on Ali Shari'ati and Abu Hamid Al-Ghazali, the paper traces how the articulation of the subject as an expression of the divine reflects the 'sense of the unity of nature with metanature, of man with nature, of man with man, of God with the world and with man' (Shariati, 1979). Man is not a hollow subject that is emptied out and reinvested with shifting truths and realities. The subject in Islamic thought is part of, and represents, a living cosmic order that has the tools to liberate itself.

Biography

Dr Gill-Khan is a Postdoctoral Research Fellow at the University of South Australia. Her research interests include the era of European decolonisation and anti-colonial struggles, the British and French empires, Pakistani cultures and politics and European and Islamic philosophical traditions. She is working on a monograph on comparative British and French diasporic societies.

Hal Ginges

The Thing-in-itself is not a Thing: Kant, Goethe and the Apprehension of Essences.

In the Critique of Pure Reason Kant claims that the essences of sense-perceptible phenomena, the things-in-themselves, are unknown to us and cannot be known. Kant purports to prove this by establishing the limits to human reason. Kant's contemporary, the poet and scientist Goethe, took a very different view. Goethe argues that the mind is capable of intuiting the essences of natural phenomena and of perceiving the archetypes which inform them. For Goethe the act of cognition is participatory and the object of observation is dynamic. In this paper I outline these points of view and some of the implications of Goethe's response to Kant.

Biography

I am not a professional philosopher. I studied Philosophy in my Arts degree at Sydney Uni before a lengthy career as a criminal lawyer. I have had an enduring interest in the thought and work of the Austrian theosophist, Rudolf Steiner. I undertook an MA in Philosophy at Macquarie Uni, and in 2012 graduated from UWS under the supervision of Dr Michael Symonds with a PhD on Steiner as a philosopher. I live in Katoomba with my wife and cat, and amongst our children and grandchildren, and continue to read philosophy and practice law.

Ben Glasson

Efficient catachresis: Discourse post-nature

Environmentalism attempts to retrieve nature from its marginalised, exploited position, but what comes back looks hardly natural at all. Post-nature thought associated with Bruno Latour, Timothy Morton and Jane Bennett, among many others, finds that nature is an immobile backdrop, a fantasy screen, a secular deity, a master signifier, an empty signifier, a past without a present, both the set and the contents of the set, an indivisible remainder, a nationalist emblem, an Eden and an avenging angel. What it clearly is not, is natural.

ABSTRACTS

This paper produces a formalist reading of post-nature thought, knitting together these contradictory natures as symptoms of the lack of relation between culture and nature: to approach one is only to approach the negation of the other. While this gap shackles nature to another order of reality altogether, it also grounds modern teleological conceptions of progress. Drawing on Lacan, Laclau and Benjamin, I contend that this most catachrestic signifer is also the most efficient. Whether Eden or terrible sublime, nature stands ultimately for a time-of-no-time that grounds the linear progression of history

Biography

Ben Glasson is a PhD candidate in the School of Social and Political Sciences at the University of Melbourne. His thesis observes the cultural-political expression of logics of hegemony and resistance in green politics, focusing on case studies of antagonistic climate scepticism, co-optive 'ecological modernisation' and fragmentary environmental apathy.

Joel Graham

The Problem of Consent: A legitimate Paradox

The social contract predicates legitimate state power on the consent of the people. However in praxis, actual moments of consent are difficult to identify. Do we then, abandon consent as a marker of legitimacy or do we concede that states are inherently illegitimate? When addressing this theoretical problem liberals cling to consent but always in the weakened form of tacit consent or a thought experiment conceptualising what people might consent to if given the opportunity; while anarchists keep their conception of consent as hard as possible in order to prove the illegitimacy of states. Both rely on a notion of the abstract individual self choosing to consent outside of and prior to engaging with the social. The link between consent and legitimacy is intuitively strong and I, like many, am reluctant to abandon connecting the two. I will approach the question of political consent from a perspective influenced by Wittgenstein to ask: how do we actually consent in practice? And perhaps more importantly, how do we withdraw consent?

Biography

I'm currently a post graduate student at UWS writing in political philosophy with the hope of finishing very soon.

Lucian Green

Overturning Hegel's experience of alienation through five-fold humanities lenses

Hegel's claim that the social world is included in consciousness in a certain way is exposed through five-fold humanities lenses of solution-formingness, statemanisation, universalisation, inspiration and researchisation of nature. I aimed to model Hegel's self-alienation of spirit on a master-slave dialectic, where the master's workload is done in terms of the slave's abilities and the culture is in terms of the patterns and stories of the people. My focus is on the difficult "Culture" section of Hegel's magnum opus "Phenomenology of Spirit".

Biography

Lucian Green (Monash University) was a delegate of the Australasian Language Technology Workshop, held in 2004 at Macquarie University, in Sydney, Australia and a delegate of the Logic Summer School, held in 2005 at the Australian National University, in Canberra, Australia.

Russell Grigg

Speaking for myself: Freedom and Responsibility in Sartre and Freud

Sartre famously argues that Freudian psychoanalysis is a psychology of bad faith. Yet if we think of psychoanalysis in Lacan's terms as "the art of speaking well" (l'art du bien-dire"), which entails taking responsibility for one's speech and hence one's destiny, then the respective ethics of psychoanalysis and Sartrian existentialism draw closer together. I compare and contrast a Lacanian ethics of psychoanalysis with Sartre's ethics of responsibility.

Biography

Russell Grigg teaches philosophy at Deakin University and practices psychoanalysis in Melbourne.

Mike Grimshaw

Hermeneutic capitalism? A precursor to Vattimo & Zabala

If as Vattimo notes, we are in the end-days of metaphysical capitalism, then just as metaphysical communism was able

to collapse, so too can metaphysical capitalism. A new 'Nietzschean' announcement is therefore needed: capitalism - like communism - is dead. For in many ways, perversely, the left has continued its belief in capitalism long after it has lost its belief in communism. However if we are to re-engage with Marx, then capitalism is not the end but the state of transition. Secondly, in arguing versus Marx for Marx, the first stage is to interpret and then to change, for the old metaphysical arguments against capitalism- whether religious or communist - did not change it. Now however, after metaphysical capitalism, the task is to firstly interpret post-metaphysical capitalism and then to change it and to do so in tandem with another reworking of Marx whereby the criticism of capitalism is the premise of all criticism. The challenge is that this post-metaphysical capitalism, which I term hermeneutic capitalism is really the transition to hermeneutic communism because it will involve the only class capable of societal transformation in the west and north: the bourgeoisie.

Biography

Mike Grimshaw is Associate Professor, Sociology at University of Canterbury. He works on the intersections of continental thought, religion, society and social theory. He is founder and co-editor of the series Radical Theologies (Palgrave-Macmillan) and recently wrote the introductory essay for To Carl Schmitt by Jacob Taubes (Columbia University Press 2013). He is currently working on three texts: "The necessity to remain impure: Schmitt, Taubes and political theology"; "Hermeneutic capitalism?"; and "Storm warning: An intellectual biography of Lloyd Geering". He also writes on settler identity and culture, the death of god rethought, and - the meaning of sport, especially rugby.

Simone Gustafsson

Between Heidegger's Fundamental Concepts of Metaphysics and Merleau-Ponty's Concept of Animal Life

In Causeries, a series of radio lectures delivered in 1948, Merleau-Ponty discusses world, body, perception, and the notion of animal life. Merleau-Ponty argues that the animal "proceeds unsteadily, by trial and error," and "displays very clearly the struggle involved in existing in a world into which it has been thrown, a world to which it has no key" (Merleau-Ponty 2008, 76. italics added). This is a startling contention, insofar as the use of the term 'thrown' appears to counter Heidegger's notion of thrownness, a concept that refers to Dasein's ek-sistence, and one that, following the arguments put forth in Heidegger's Fundamental Concepts of Metaphysics, essentially cannot be ascribed to the animal. Using this statement as a starting point for reading Heidegger's Fundamental Concepts alongside Merleau-Ponty's works on animality, this paper explores the differences between Merleau-Ponty and Heidegger's accounts of animal life and the consequences of this notion for their respective formulations of 'world.'

Biography

I am a PhD candidate at the University of Melbourne. My research is on the concept of animal being or the figure of 'the animal' in the philosophies of Merleau-Ponty, Derrida and Agamben. I am interested in the function and significance of the concept of animality with regard to their respective philosophical projects.

Greg Hainge

Juxtaposition(s): Reading new media and the cinema side by side

This paper begins with a description of Volker Kuchelmeister's multimedia work Juxtaposition, an interactive installation piece employing a stereoscopic, 3D giga-pixel panoramic montage that is projected onto a circular screen whose motion is driven directly by the spectator, and the effect this piece had on me when I first experienced it. Whilst my initial reaction seemed so extreme because of what appeared to me to be a complete epistemic break, "the shock of the new" in the true sense of the term, I wish in this paper to consider Juxtaposition as, rather, a work that is firmly situated in a lineage with the cinema and that takes as its content the form of the medium that it (potentially) supersedes, as media forms do more generally – as Kittler suggests via McLuhan. Unlike Kittler whose reflections often begin with literature and move forward to a consideration of the media forms that bring about its demise, my analysis here will proceed via a reverse chronology, for the operations of the content of Juxtaposition will initiate a reflection that will be mapped back onto an analysis of Jean-Jacques Beineix's 1981 film Diva. In this analysis, I will suggest something very different to what has been said about this film in the past and unpack the importance of this for a (re)consideration of the ontology of cinema. In doing this, I will invoke another prior technology or procedure, rather, as a privileged model for the operations in play in both cases here, namely, the cadavre exquis.

Biography

Greg Hainge is Reader in French at The University of Queensland. He is the author of Noise Matters: Towards an Ontology of Noise (Bloomsbury Academic 2013), a monograph on Louis-Ferdinand Céline and numerous articles on film, literature, music and continental philosophy. He serves on the editorial boards of Culture, Theory and Critique, Studies in French Cinema, Contemporary French Civilization, Corps:

ABSTRACTS

Revue interdisciplinaire, and Etudes céliniennes. He is currently preparing a monograph on French film maker Philippe Grandrieux.

Jeffrey Hanson

'He Speaks in Tongues': Hearing the Truth of Abraham's Words of Faith

This paper examines the exact manner in which Soren Kierkegaard, through the pseudonym Johannes de Silentio, presents his interpretation of the final words Abraham speaks in Genesis chapter 22: "God himself will provide a lamb for the sacrifice." The text of Fear and Trembling of course concerns Abraham's would-be sacrifice of his own son Isaac, and Johannes claims that the paramount meaning of this mind-boggling act is encapsulated in these final words. These words give voice to a trust that God will provide while remaining completely indeterminate with respect to how God will provide. Insofar as Abraham himself does not fully grasp the meaning of his own words, he provides the paradigm for not just faith itself but for all intelligible talk about faith. My aim is twofold: first, to clarify the mode in which the text is to be read—both literally and figuratively and neither at once—and second, to demonstrate that the apparent factual error contained in Abraham's utterance—that a lamb is not provided for the sacrifice—is a marker for the way in which flexibility about the vindication of faith is inherent to all speech about faith.

Biography

Jeffrey Hanson is research fellow at Australian Catholic University. He previously taught for five years at Boston College. He is the editor of Kierkegaard as Phenomenologist: An Experiment and co-editor with Michael R. Kelly of Michel Henry: The Affects of Thought.

William Hebblewhite

Althusser, Ranciere and the Division of Labour.

Jacques Ranciere has recently shot into the limelight as a leading figure of contemporary French Philosophy. His work covers areas as diverse as Historiography, Pedagogy, Aesthetics and Political Theory. In this paper I argue that Ranciere's oeuvre is an on-going project on the division between metal and physical labour. More precisely, I wish to argue that Ranciere's concern with the division of labour has its beginnings in his early Althusserian

period and that his subsequent work has been an continuous (implicit) reply to Althusserian Marxism.

Biography

William Hebblewhite is a Postgraduate Student at La Trobe University working on Althusser and contemporary Marxist theory. His interests include contemporary French philosophy (Althusser, Badiou, Ranciere, Laruelle), Marxist Theory and theories of communications

Nicholas Heron

Theory of the instrumental cause

The problem of the relationship between politics and religion in modernity, Michel Foucault has suggested, is not the problem of the relationship between the emperor and the pope, but the problem of the minister. But what is a minister? This paper will seek to examine this suggestion starting from Thomas Aquinas's definition of the minister as the "instrumental cause" of sacramental efficacy. Far from representing a mere adaptation of Aristotle's aetiology to the ends of Christian theology, it will argue that the elaboration of a theory of instrumental causality constitutes one of scholastic philosophy's most important, if understudied contributions to the history of thought. But to the extent that it defines the figure of the minister it also grounds a specific technology of power whose enduring topicality the paper intends to assert.

Biography

Nicholas Heron recently completed his PhD in the School of Culture and Communication at the University of Melbourne. He is the editor, together with Justin Clemens and Alex Murray, of The Work of Giorgio Agamben: Law, Literature, Life (Edinburgh, 2008), and the author of several articles and translations that have appeared in journals such as Angelaki and Theory and Event.

James Hill

After Meillassoux

My talk will focus on the epistemic grounds of Quentin Meillassoux's project in his recent book After Finitude. In it I'll analyse Ray Brassier's comparison between Meillassoux's argument for "strong correlationism" and Stove's Gem, a notorious argument for idealism. I argue that Meillassoux must either take the correlationist argument too strongly (so that it

works against his own position), or not strongly enough (so that it doesn't support his position). This dilemma is laid out by analyzing the correlationist argument and Stove's Gem in terms of a third concept, epistemic circularity. The latter is used to explain why Meillassoux takes the correlationist argument as seriously as he does (which, I believe, no other discussion has yet attempted), as well as why he cannot hope to produce a non-question-begging argument against it. It is also used to assess Brassier's charge that Meillassoux falls prey to a rationalist myth of the given.

Biography

I completed both my undergraduate and postgraduate studies at the University of New South Wales, with an undergraduate thesis on Kant (supervised by Paul Patton), and a PhD focusing on scepticism and fallibility (supervised by Stephen Hetherington). I am primarily an analytic philosophy by training but have wide interests that cut across disciplinary boundaries. I am currently working as a casual tutor at UNSW and preparing work for publication.

Rebecca Hill

Fold: on the Implication of Ideas and Becoming

The hegemonic formation of Western metaphysics – Platonism – establishes the existence of ideas beyond the sensible in violently hierarchical and exclusive terms. Yet hierarchization and exclusion are not logically necessary to an elaboration of ontology in which ideas and the sensible are distinguished. With reference to Deleuze and Irigaray, I argue that an open thinking of the relationship between ideas and matter exceeds the dichotomous violence of Platonism and its modern iteration in Cartesian thought. This open thinking distinguishes between the spatium of ideas, the living becoming comprising this universe and known to humans in lived experience, and the virtual past of living becoming. Living becoming is made up of a mixture of embodied being and idealities, idealities which emerge side-by-side with the sensible and cannot be conceived in isolation from the particular and embodied milieus in which they are arise. The distinctions between these orders of being are given through space-time or what I call the fold. The fold is the motor that distributes these aspects of being; the threshold is the motor of difference.

Biography

Rebecca Hill is a Senior Lecturer in Literature and Philosophy in the School of Media and Communication at RMIT University Melbourne. Her book <The Interval: Relation and Becoming in Irigaray, Aristotle and Bergson> was published by Fordham University Press in 2012. She is currently writing a monograph on Deleuze.

Onni Hirvonen

The possibilities of Hegelian group recognition

While the Hegelian concept of mutual 'recognition' has achieved wide attention amongst critical theorists and multiculturalists alike, the concept of group recognition as distinct from recognition of an individual person's identity has gone underanalysed. A widely accepted key intuition in the Hegelian recognition is that it ought to be understood as describing interpersonal actions and attitudes, in which we relate to each other as persons. Thus, genuine group recognition in the Hegelian sense would require personification of groups. This paper uses two contemporary recognition theories – those of Charles Taylor's and Axel Honneth's – as examples to show how uncritical acceptance of recognition of collective entities or too straightforward reductionism of recognition to the individual level lead into theoretical problems. Highlighting the problems of group recognition in existing recognition theories functions as a motivation to map out various possibilities of conceptualising collective recognition in the Hegelian framework. This is done in the hope of finding a more satisfactory model of group recognition – one that stays true to the Hegelian intuition of recognition being interpersonal but would at the same time allow us to use the term 'recognition' in relation to collective social and political struggles for recognition.

Biography

Onni Hirvonen is a philosophy PhD student from Macquarie University and has recently submitted his thesis on 'Concepts of Group Recognition'. He has published on the possibilities and problems of understanding genuine collective Hegelian recognition and works in close contact with the Finnish Academy project 'Pathologies of Recognition'.

Ben Hjorth

A strange kind of inbetween thing': Translating Hegel with Anne Carson

Anne Carson's recently published 'Antigonick' (2012) can be read as a feminist coup de théâtre in which this most vexed of theatrical and theoretical figures 'speaks back' to some of her many interpreters: most notably the Hegel of the Phenomenology, who cites the tragic conflict as a model for dialectics itself, in which 'womankind' famously emerges as 'the eternal irony of the community'. In Carson's idiosyncratic and

temporally paradoxical translation, Antigone actually says to Ismene : "Hegel says I'm wrong". The sisters go on to debate the merit of this reading, which as Judith Butler has noted, 'continues to structure appropriations of the play within much literary theory and philosophical discourse'. Carson justifies her transgressive citationality by noting that 'for us... the Antigone legend includes Hegel.' That is, for Carson, the language of the present – that into which she must translate – cannot avoid Hegel. This paper suggests that Carson provides a poetic-performative model for a revision or a re-reading – a 'translation' – not only of Sophokles, but of Hegel. Although this model, like the figure of Antigone herself, is one that resists finality or totality within any philosophical or theoretical system, it is one that can nonetheless be seen as one in fruitful dialogue with the contemporary, post-structuralist Hegelian scholarship of Butler, Catherine Malabou and Rebecca Comay, all of which struggle to conceptualize what might inhere in a 'future of Hegel'.

Biography

Ben Hjorth is undertaking Honours study at Monash University's Research Unit in European Philosophy, under the supervision of Andrew Benjamin, focusing on the role of theatricality, performativity and citationality within philosophical discourses, particularly those of Hegel and the poststructuralist tradition. He holds a Bachelor of Dramatic Art from the University of Melbourne (VCA) and a Bachelor of Letters from Monash University. He is a trained actor and theatremaker currently working on a staging of Anne Carson's 'Antigonick'.

Emily Hughes

Thrown Impossibility: The Ontological Structure of Despair

This paper argues that the mood of despair, with its emergent emotions of sorrowfulness, despondency, anguish, hopelessness and emptiness has been neglected in psychiatry, psychopathology and the philosophy of psychiatry despite is prevalence in affective disorders such as major depressive disorder. This is a negligent omission because despair is undoubtedly an experience of profound, 'harmful' suffering, and this paper aims to redress this neglect. In so doing, this paper employs the interpretive method of Heideggerian existential hermeneutic phenomenology. It undertakes to systematically appropriate Heidegger's existential analytic (Being-in-the-world as thrown and projecting, underpinned by the temporality of the Care structure) to the mood of despair in order to elucidate its ontological structure. Through this framework, despair is understood for the way it radically disrupts and deconstructs the way the world can matter, dismantling meaningfulness and intelligibility and thus ones situatedness in the world. Through

examining the existential implications of these radical disruptions to one's ontological structure, this paper looks at the meaning and significance of despair, and, in turn, what despair discloses about the meaning of Being itself.

Biography

Emily is a PhD candidate in philosophy at the University of New South Wales. Her research interests include Heidegger, existentialism and hermeneutic phenomenology. Further, Emily is interested in the relevance of continental philosophy to the philosophy of psychiatry and psychopathology in general and to moods and affectedness in particular.

Heikki Ikaheimo

Recognition and human nature in the early Marx

What is human nature? Or more exactly: what are the essential distinctive features of the human life-form? What normative or evaluative conclusions could be drawn from an adequate description of the human life-form? In the Hegelian tradition the concept of recognition has been in the centre of attempts to address such questions, and the young Marx attempted to develop a normatively informative account of human nature or the human life-form—drawing on Hegel, Feuerbach, and others writing in Germany in the 1830's and 40's . There is recently a renewed philosophical interest in Marx, and much of the new work takes a look at Marx's influences in left-Hegelianism, and at the specifically Hegelian motives in his work. In this presentation I will analyse Marx's conception of human nature, or what he calls 'species-being', in his 'Comments on James Mill', from the point of view of the Hegelian concept of recognition, and make observations about its deficiencies and potential contemporary use value for critical social philosophy.

Biography

Heikki Ikäheimo is Senior Lecturer and Australian Research Fellow in philosophy at The University of New South Wales. His research interests include Hegel, recognition, personhood, social ontology and critical social philosophy. Among his publications are the monograph Anerkennung (forthcoming), and the co-edited collections Recognition and Social Ontology (2010) and Dimensions of Personhood (2007).

Andrew Inkpin

Merleau-Ponty: A transcendental phenomenologist?

Merleau-Ponty's apparent willingness to integrate and exploit empirical scientific results within the framework of a phenomenological position has made his views attractive to many recent readers of his work. However, his early studies in the Structure of Behaviour led him to conclude the need for a transcendental attitude which the Phenomenology of Perception apparently aims to meet. This aspiration can appear puzzling, given Merleau-Ponty's indifference to, and/or rejection of, precisely those features which for Husserl distinguished phenomenology as a transcendental discipline over against naturalistic and empirical studies. Thus Merleau-Ponty sees intentionality as constituted by the lived body rather than an absolute subject, the 'phenomenal field' as factically conditioned rather than pure, and remains ambivalent at best about the capacity of phenomenological reduction to transfigure lived experience into a transcendental equivalent. Further, despite affirming that psychology gravitates towards transcendental concerns, he suggests he is not interested in conditions of 'possibility' and interprets the apriori and aposteriori as lying on the 'same level'. In view of his revisions to Husserl's approach, this paper assesses whether Merleau-Ponty was right to present his own phenomenology as a form of transcendental philosophy and so to clarify how his work relates to empirical science.

Biography

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

Cameron Ironside

Film and the Metaphysics of Possible Worlds

The metaphysical concept of 'possible worlds' can be traced back to prephilosophical beliefs. That is everyone has a belief that the world could have been otherwise. A film is a possible world as an expression of 'the other' but one that differs from the possible worlds of logic. A film is a visual representation of a possible world whose ontology is constructed by visual effects original to cinema including photography, editing, montage, mise-en-scene and computer-generated imagery. Collectively these effects construct the exposition of a world, which is just one of many ways the world could have been. Different philosophers ascribe different levels of realism to possible worlds. David Lewis argues possible worlds are real entities that are

disjunct from each other. Saul Kripke cited Leibniz in proposing a model structure for possible worlds while Alvin Plantinga endorsed the concept of 'transworld individuals' that exist across several possible worlds. The full implication of these concepts to film philosophy remains open to debate. However, films can be analysed as possible worlds without ontological questions that surround notions of reality. All these theories may be applicable in theorising an entire film, an individual scene or a single character.

Biography

Cameron Ironside is a film teacher and researcher with a focus on contemporary cinema and the moving-image. He has a Masters Degree in Fine Art and has given lectures at the University of Melbourne, the International Symposium of Electronic Art, the Deleuze Studies conference and the Film Philosophy conference. He currently teaches film studies at the University of Western Australia where he is finishing his PhD thesis.

Ruth Irwin

Poetic Natur and Ek-stasis

Heidegger relishes the opened out field of possibilities held in poetics. It is the inter-relationship between ontology and epistemology, where the physicality of dynamic be-ing erupts, as earth, into the language and meaningfulness of the truth through the vector of human language. Poesis collides the world of humanity with the broader unmasterable ground of earth, undermining the sceptical, nominalist divide between human subject and natural object without demoting the significance of what it is to be human. In these texts, more than any other, Heidegger manages to find a 'holy' and 'spiritual' path that avoids the quagmire of metaphysics and religion and yet rejoices in the specialness of what it is to belong to what he believes is the thinkingmost of animals. The drive to organise a cohesive world view is in constant tension with the diffusion of the unknowable. Nietzsche took the Ancient Greek gods Apollo and Dionysus to characterise these two opposing but mutually necessary concepts. Heidegger evokes ek-stasis as sublime awe that holds within it both the danger of chaotic dissolution and also the gentle gathering of new insight and ways of knowing and organising a future. Ek-stasis both illuminates as insightful enlightenment and explodes the existing order of things.

Biography

Ruth Irwin is the author of 'Heidegger, Politics and Climate Change,' and the collections, 'Climate Change and Philosophy,' and 'The Handbook on New Zealand Educational Policy.' Her work is on the articulation of climate change, philosophy, and

the public sphere. She is currently working on a manuscript comparing Heidegger with Deleuze and Guattari on techne and governance.

Jack Isherwood

Interpretation and Public Reason

The notion of public reason, as proffered by J. Rawls and J. Habermas, articulates a normative account of how persons ought to act as citizens and public officials given the 'deep pluralism' characteristic of Liberal-Democratic societies. Indeed, both of them stress the importance of 'translating' political claims into a generally acceptable language via a principle of reciprocity. This paper shall argue that their approach is both descriptively and normatively misguided by synthesizing insights from social psychology as well as the 'liberal-realist' critique of their methodological approach. Indeed, it shall be particularly stressed that their work suffers from a motivational deficit, thereby bringing its practical applicability and relevance into question. The paper shall then defend an understanding of public reason which does not privilege justification but rather understands it as a public exercise of interpretation amongst diverse moral traditions, beliefs, values and principles. I shall then offer a normative account of public dialogue using Hans-Georg Gadamer's distinctions between "I-Thou" relationships which outline the conditions of possibility for the widening or transformation of our own perspectives. I conclude by suggesting that this dialogical approach is commensurable with empirical psychological research and that it is more attuned to asymmetries of power than the Rawlsian-Habermasian paradigm.

Biography

I am a PhD student on the Doctoral Program in Political and Social Thought at the University of Western Sydney. I am interested in how citizens and public officials can ethically forge agreement on contested public issues in light of deep disagreement, asymmetries of power and institutional limitations. I am also interested in how social psychological research and normative political theory can mutually inform each other.

Reynold Jack

Merleau-Ponty's Gordian Knot: Transcendental Philosophy, Science, and Naturalism

In this paper I want to explore a series of fertile ambiguities that Merleau-Ponty's work is premised upon, avowedly and deliberately so. These ambiguities concerns some of the central methodological commitments of his work: his commitment (or otherwise) to transcendental phenomenology and how he transforms that tradition; his relationship to science and philosophical naturalism and what they suggest about his philosophical methodology. To briefly indicate the terms of the dispute, most analytic engagements with Merleau-Ponty's work either deflate it of its transcendental heritage, or offer a "domesticated" or "modest" rendering of its transcendental dimensions. This is also true, albeit to a lesser extent, of the work of the more empirically-minded phenomenological philosophers who engage very seriously with Merleau-Ponty - e.g. Hubert Dreyfus, Shaun Gallagher, Evan Thompson, Alva Noe, and others. At the same time, many other scholars contest these scientific and more naturalistic uses of Merleau-Ponty's work on hermeneutical and exegetical grounds, and who likewise criticise the deflated reading of his transcendental philosophy that tends to support them. For the former group, then, Merleau-Ponty's work distances itself from Husserl's pure conception of transcendental phenomenology, and in his engagement with various sciences comes to offer a sort of proto-cognitive science before the term was invented, and even might be thought of as proffering a weak form of methodological naturalism, in which science and philosophy are conceived of as mutually constraining. For the latter group, however, his transformations to the Kantian and Husserlian conceptions of the transcendental in no way mitigate against his project of transcendental philosophy, which although it certainly engages with the sciences, is insistent upon limiting their extension and domain, and is stridently anti-naturalist in regard to the capacity of science to capture the exigencies of the lived body. As such, some proclaim him a cognitive scientist and naturalist philosopher before his time (albeit a non-reductive one); others argue he is a traditional transcendental philosopher (albeit with the turn to the lived body rather than consciousness) who is certainly anti-naturalist, perhaps even anti-science. This paper will seek to establish which view does greater justice to Merleau-Ponty's philosophy.

Biography

La Trobe University

Rory Jeffs

Marxism turns back into Theology? The Attachment of Marxism to Political Myth in the work of Roland Boer

This paper will argue that Boer's four-volume series on Marxism and Theology signifies a unique contribution to the understanding the current impasse in Leftist revolutionary politics. Roland Boer's series illustrates the importance of the

numerous references to theology in Marxist literature. This paper will pose that such references also signify an unfinished critique of or "break" from theology in many of Marxist thinkers under Boer's radar. In short, Boer's history demonstrates how Marxism and theology each occupy a similar contested space, which he refers to as "political myth". This paper will argue that whilst religious-like faith can inspire and fuel collective emancipatory action in terms of "affect", there is a greater risk and exposure to despair if such action is taken because of a core "myth". The paper will examine key instances of the implications of this "despair" from Boer's examples, but also include figures sidelined from Boer's narrative, such as Hendrik De Man and Georges Sorel – who all learnt this lesson the hard way. The paper will conclude with a reconsideration of Marx's critique of Bruno Bauer's theologisation of politics as key to this whole problem of what Marxism owes, but also shares with theology.

Biography

PhD Candidate at Deakin University. Thesis dissertation is on the work and legacy of Russian-born French Hegelian philosopher Alexandre Kojève and its reception from Georges Bataille, Leo Strauss, and Carl Schmitt. General research interests are Hegelianism, Marxism, political philosophy, phenomenology, existentialism, and psychoanalysis. I have publications in the Parrhesia journal of critical philosophy and in an edited collection on secularism (Secularisations and their Debates, Springer 2013).

Fiona Jenkins

Law's Deformability and the Politics of Address

Much of Judith Butler's work stresses the deformability of law – its dependence upon and thus vulnerability to a materiality it regulates. A moment of negativity is important: the operation of any norm is incomplete, permitting belief in radical social transformation. Where violence becomes "less possible", it is because a political critique of legally recognizable identities is practiced, opening relations, potentialities, voices and memories that interrupt an established episteme. Writing against the adequacy of thinking of ourselves politically solely as the individual or collective bearers of rights, Butler indicates the need in articulating this "we", to move beyond the liberal ontology of "bounded beings" – "distinct, recognizable, delineated, subjects before the law, a community defined by some shared features" (Precarious Life, 24).

Over against this, law is instrumentalized by state bureaucrats who work to re-iterate the frameworks of established legal identities, in a condition of "petty sovereignty" that excludes

emergent forms of relationality, for instance as relation emerges through the migration of peoples. Here I explore the claim that the ethical condition under which law is opened to transformation and in this way alone becomes obligatory and binding - not merely the instrumental tool of government - requires both a Levinasian account of the relation of address and a Spinozist project of attending to the potentialities of the living.

Biography

Fiona Jenkins is convenor of the ANU Gender Institute and a senior lecturer in the School of Philosophy, Research School of Social Sciences at the Australian National University. Her work examines power, injustice and violence, and explores new directions in ethical thinking apt to challenge entrenched social hierarchies. Her co-edited book "Women in Philosophy: What Needs to Change?" is published by OUP, and another, "Allegiance and Identity in a Globalising World" is forthcoming. Her work on topics in social and political philosophy as well as on Judith Butler, on Nietzsche, and on film, have appeared in many books and journals. She is presently completing a book manuscript titled, "Sensate Democracy: How Bodies Matter in a Common World".

Jean-Etienne Joullié

Will to Power, Nietsche's Last Idol

Contradictions abound in Nietzsche's works. To overcome this situation, Nietzsche scholars have traditionally resorted to two strategies: either they have identified a dominating theme and explained away anything found in the corpus running against what Nietzsche 'really meant', or they have argued that the value of his philosophy lies precisely in these contradictions, that Nietzsche's inconsistencies are deliberate and part of a philosophical project of a higher order. Neither solution is particularly convincing. The latter has a strong odour of unfalsifiability, since it transforms whatever new evidence of incoherence in Nietzsche's thought into second-degree evidence supporting the initial position; the former conveniently forgets that Nietzsche dismissed any sort of philosophical dogmatism, which he considered as infantile and fit for beginners. Both ignore that Nietzsche was exasperated by the inconsistencies the works of his predecessors and contemporaries contained. My book Will to Power: Nietzsche's Last Idol (2013) tries to do more justice to Nietzsche's works by proposing a critique of his late writings as if proposed by Nietzsche himself. There are reasons to believe that Nietzsche was failing in the ambitious project which was to find its expression in the book he did not write, 'The Will to Power' and in which the eponymous notion would have been developed.

ABSTRACTS

Biography

Electrical engineer by education and trade for 18 years, I have committed myself to teaching philosophy since 2007. I completed my PhD on Nietzsche in 2012. A revised version of my thesis will be published by Palgrave Macmillan later this year (two weeks before the conference). I would like to take the opportunity of the conference to present this work.

Toby Juliff

'If I contend with thee': Hopkins and Derrida, in a field in Yorkshire

In 2001 the British artist Jeremy Deller re-imagined and re-enacted the Battle of Orgreave, an infamous 1984 clash of striking miners and the police. The encounter, filmed by Mike Figgis for Channel 4, was seen by Deller as symptomatic of the strike and trauma for generations of local communities more generally. This paper critically considers Deller's decision to use local members of the community – some of them former striking miners themselves – to play the part of the police. The acts or imaginary violence upon the self begs questions of justice and reconciliation in a community already at odds with itself. Jacques Derrida's work on the interpellation of justice, truth and reconciliation might be considered useful here in asking questions regarding the 'presence' of justice on those two days, 17 years apart. Deller's Battle or Orgreave is symptomatic of new maneuvers in participatory art practices that explore the complex evolution of justice, the lie and of perjury. This paper is a reading of such maneuvers.

Biography

Toby Juliff is a graduate of the University of Leeds specializing in the history and theory of sculpture. Before arriving at the Victorian College of the Arts he was lecturer in Critical and Contextual Studies at Leeds College of Art (2006-2012) and associate lecturer in Art History at the Open University, UK (2008-2012) where he taught on the MA Art History program. He has presented lectures at peer-review conferences at the Courtauld Institute, University of London, the Universities of Amsterdam, Gothenburg, Paris, Bristol, Warwick, Glasgow, Leeds & Birkbeck College, London.

Thierry Jutel

Location, locality and place: Pacific Rim, The Hobbit and Global Hollywood

This paper investigates the relation between narrative, location, geography, and the logic of global media flows by contrasting the discourses of place in two recent big-budget films, Pacific Rim (Guillermo del Toro, 2013) and The Hobbit (Peter Jackson, 2012). The two films partake to the developments of global Hollywood yet they produce different relations to the notion of locality in terms of narrative, film locations, industrial organization, and the blockbuster franchise. While The Hobbit is strongly associated with the literary, the primacy of land, the mythical geography of Middle-Earth, special effects and disembodiment, "Wellywood" as ex-centered film studio, and New Zealand as tourist destination, Pacific Rim insists on the hybridization of cinematic genres, on the recognition of actual locations (the Sydney harbor bridge looms prominent on the Australian poster), on cinematic point of view as embodiment, Hollywood as export production, and on the deterritorialised presence of the Pacific Ocean as primary locale. This paper will argue that the two films produce different logics of locality and, to use Fredric Jameson's concept, different forms of "cognitive mapping" which are relevant to our understanding of contemporary film and media industries.

Biography

Thierry Jutel teaches Film at Victoria University of Wellington. He writes on topics relating to space, landscape, technology and contemporary cinema. He is the head of the School of English, Film, Theatre and Media Studies.

Wojciech Kaftanski

Plato's and Kierkegaard's Reading of Imitation

Extensively debated in Platonic studies and, fairly new to the Kierkegaardian conversation, imitation is an important facet of the thinkers' philosophies. In Plato's works imitation constitutes the true philosopher and the role of art in the ideal society. For Kierkegaard, imitation is what is necessary to become the ideal self, namely the single individual in his becoming a true Christian. In this paper I argue that both thinkers through their critical account of imitation present two types of imitation in which one can distinguish positive and negative engagements with that phenomenon. The negative employment of imitation refers to the external facets of the emulated objects that are contingent with regard to their essence, and are without consideration to what constitute them. The positive type of imitation relates to

the ideals, therefore the true imitator in that sense emulates the changeless objects with "regard to their nature and meaning." This juxtaposition emphasizes the deep influence of Plato's philosophy on Kierkegaard's thought in the sphere of mimesis. It also shows, what seems to be so far undiscussed by the scholars, that Plato's concept of imitation has its existential dimension. According to both thinkers existential employment of the ideals legitimizes the genuine imitator.

Biography

Wojciech Tomasz Kaftanski, graduated in Philosophy from University of Silesia, Katowice, Poland. In 2011 awarded with House Foundation Fellowship from Hong Kierkegaard Library at St. Olaf College, MN, USA. Currently a PhD student in Philosophy at School of Philosophy, Australian Catholic University, Melbourne. Published articles in various publications, especially in the field of Kierkegaard studies.

Main research fields are studies in S. Kierkegaard, Continental Philosophy, Existentialism, Postmodern Philosophy, R. Girard, W. Gombrowicz

Alexander Karolis

Ontological Intersections: Jean-Luc Nancy and Martin Heidegger

If we begin with Heidegger's assertion that; "Every humanism is either grounded in a metaphysics or is itself made to be the ground of one. Every determination of the essence of man that already presupposes an interpretation of being without asking about the truth of Being, whether knowingly or not, is metaphysical." Then perhaps we can read Nancy as rewording Heidegger in the following way, 'every determination of the essence of community that already presupposes an interpretation of common-being without asking about the truth of Being-with, whether knowingly or not, is a metaphysics of the subject'. In his essay The Inoperative Community Nancy is clear from the very beginning that the fundamental indictment with which he charges the modern age is, "the dissolution, the dislocation, or the conflagration of community", in this paper I explore the implications of Nancy's assessment, and the possibility of reading Heidegger through Nancy.

Biography

I am currently completing a PhD on the philosophy of Jean-Luc Nancy and his work on the deconstruction of Christianity. My work has led to the exploration and implications of Nancy's philosophy in relation to other philosophers such as Derrida, Lacan, Heidegger and Charles Taylor. Sophia in April 2013

published a paper on a segment of my work entitled 'Sense in Competing Narratives of Secularization: Charles Taylor and Jean-Luc Nancy'.

Eleanor Kaufman

The Dark Precursor and What Follows

My interest is to develop the implications of the "dark ontology" that Deleuze himself chose not to undertake. Although it may at times appear this way, it is not the case such a development simply dwells on a negative or diabolical underside to Deleuze's earlier work. Quite the contrary. Instead it alights on those states--stuckness, disembodiment, isolation, the world as perceived by the immobile underclass--that we would generally rather not dwell on and argues that looking at these things in an unflinching fashion may in fact allow the discernment of more positive and in any case less pathologizing modes of perception. This approach could in fact be aligned with certain strands of utopian Marxism. Insofar as "empty structures" serve as a "dark precursor" and hidden kernel to Deleuze's oeuvre, it is also conceivable that they come to bear on concepts from the joint work such as the plane of consistency, even the body without organs, and also perhaps the crystal-image of time or the noosign of differentiation from the cinema books.

Biography

Eleanor Kaufman is Professor of comparative literature, English and French Studies at the University of California, Los Angeles. Her book Deleuze, the Dark Precursor: Dialectic, Structure, Being was published in 2012 by John Hopkins Press. She is also the author of At Odds with Badiou: Politics, Dialectics and Religion from Sartre and Deleuze to Lacan and Agamben (Columbia 2013); The Delirium of Praise: Bataille, Blanchot, Deleuze, Klossowski (John Hopkins 2001); and co-editor of Deleuze and Guattari: New Mappings in Politics, Philosophy and Culture (Minnesota 1998).

John Kaye

Death as a Possibility and as a Problem in the philosophies of Martin Heidegger and Gilles Deleuze

This presentation will attempt to locate and mediate Heidegger's and Deleuze's distinct notions of death in relation to the Deleuzian problem. For Heidegger, Dasein - as one's own lived experience - is a holistic relational process of being, and the phenomenological disclosure of this temporal process

necessitates a methodological account of death as an authentic openness to the possibility of the impossibility of being. Death in this respect is temporal and accordingly generative, which for Deleuze equates to the problem, as death is the last form of a problematic that provides a source for other problems to form and create. It will be argued that although Deleuze distances his thinking from a belief in death as finitude, he nonetheless posits the problem as the where and when that secures the affirmation of being. Through a dialogical reading of both philosopher's accounts of death in relation to Heidegger's possibility and Deleuze's problem, this presentation will provide a new insight into their relationship and subsequent systems of thought.

Biography

This is a joint paper by John Kaye and Dr Malcolm Riddoch. Kaye currently teaches and lectures in media and art theory and has presented on Deleuze internationally. Riddoch is a phenomenological sound artist and specialist on Heidegger.

Elaine Kelly

Beyond Hospitable Horizons?

In 2012, the United Nations Climate Change conference held in Doha brought to the forefront the emerging framework of 'Loss and Damages' in relation to the implications of climate change. In this paper I introduce Jacques Derrida's work on hospitality in order to critically engage with the ethical and political consequences of Loss and Damages. Hospitality, understood simply, is the extension of welcome to the stranger. But a deconstructive approach to hospitality complicates this philosophico-religious conceptualisation to reveal the deeply embedded political, cultural and ethical tensions of 'welcome'. On the one hand, speaking of loss and damages attends to the inhospitable conditions of contemporary global political negotiation. Can there really be a hospitable future when the conceptual parameters of the debate have shifted from mitigation to loss, damage and irretrievability? On the other hand, loss and damages demands a serious engagement with hospitality as a form of compensation. How can these tensions be negotiated in the context of unequal power relations between the Global South and North and the ongoing legacies of colonialism? And can Derrida's ideas around un/conditional hospitality offer any transformative politics?

Biography

Elaine Kelly is a Postdoctoral Fellow at the University of Technology, Sydney.

James Kent

Socratic Truth in the Philosophy of David Foster Wallace: on making the 'head throb heartlike'.

This paper argues that there is a tension between two intellectual traditions in David Foster Wallace's book Infinite Jest. Within his fiction, the positivist world view, in which he was immersed as an undergraduate logic student encounters his Socratic suspicion that truth (or at least truth that can in some sense be existentially consoling) emerges organically out of dialectic, rather than through a rigorous observation and understanding of the world. It is through this clash of traditions, I argue, that Wallace successfully stumbles upon a genuine Socratic dialectic, wherein (following Hegel's interpretation of Platonic Socratic dialogue) the unification of opposites through difference emerges as a genuine means towards both genuine dialogue (which is both meaningful and existentially consoling) and truth.

Biography

I have a BA (Hons) from the University of Melbourne. My honours thesis was on Wittgenstein and his book On Certainty. I am currently undertaking my Masters at Monash University. I am working on R. G. Collingwood and his historical approach to philosophy and its relation to the work of Hegel and Croce.

Marguerite LaCaze

Sincerity and Lying in Politics in Derrida and Arendt

In 'History of the Lie: Prolegomena' (2002) Jacques Derrida examines Hannah Arendt's analysis of the modern lie in politics in her essays 'Lying in Politics' (1972) and 'Truth and Politics' (1968/ 1993). Arendt contrasts the traditional lie, where lies were told and secrets kept for the greater good or to defeat the enemy, with the modern lie, which comprises deception and self-deception on a massive scale. My paper investigates the seriousness of different kinds of lies in political life in the light of Arendt and Derrida's reflections on lying and contemporary lies in politics and shows where concern should focus.

Biography

Dr. 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. 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, Law, Culture, and The humanities, Parrhesia, Philosophy and Social Criticism, Philosophy Today, Political Theory, Simone de Beauvoir Studies, Symposium and other journals, and book collections.

Gregg Lambert

On Spinoza and "signs"

Interpretation, whether in scripture or in nature, is concerned only with signs and effects. And yet, interpretation may already be a misleading word, belonging to what Spinoza calls a "confused idea," since the sign would be seen as the cause that produces in the mind the effect of a passion (or passivity) that requires interpretation; or rather, that calls for someone who bears the imagination and the authority (auctoritas) to express as the sign's effect the power of understanding (conatus). Thus, for Spinoza, both scriptural and juridical interpretation stem from the same confusion of signs with effects, and this forms the expressed argument of the Theologico-Political Treatise "revelation and philosophy stand on completely different footings." And yet, as my reading will show, the true object of this dualism is the analysis of the different arrangements of what Spinoza will classify as the "common notions" within the forms of Monarchy, Aristocracy, and Democracy (e.g. freedom, generosity, pietas, reason, fear and hope, c.f. TPT, Ch 7). Therefore, Spinoza determines the concept of law by the different historical arrangements of common notions belonging to each state form, in order to demonstrate that the expression of sovereign right, qua expression (i.e., either in the form of command or imperative), is completely contingent upon political constitution of Monarchy. In turn, this informs the basic paradox that motivates Spinoza's entire inquiry: in view of different combinations of the forces that determine contemporary society and the expression of a state of nature that no longer resembles a tyrant, how is it that the concept of law is still determined by command or dictate by a first sovereign principle? Thus, the TPT is perhaps the first expression of a fundamental principle of philosophical modernity, and Spinoza is perhaps the first philosopher to question the validity of then current conception of Right in view of the arrangement of the common notions that belong to a democratic society, in which law becomes positive, no longer expressing the right of a Sovereign, but rather the expressed assent or common agreement of a "voxpopuli. Henceforth, the concept of right would be replaced by the notion of "contract," which has at its fundamental expression a "sign" of agreement, and the legal personality of the state, formerly embodied in the figure of the Monarchy, would now become a problem of expression

that is taken up by the science of jurisprudence. However, as Deleuze already underlined in Spinoza: A Practical Philosopher, the final section on Democracy in the Theologico-Political Treatise remains unfinished, which will lead me to speculate on the current arrangement of the common notions and the interpretation of "signs."

Biography

Gregg Lambert currently holds the research appointment of Dean's Professor of the Humanities at Syracuse University, New York, where he has also served since 2008 as the founding director of the Humanities Center.He is author of many works in Continental Philosophy and Critical Theory, including most recently, In Search for a New Image of Thought: Gilles Deleuze and Philosophical Expressionism (Minnesota 2012).

Norma Lam-Saw

Bartleby's Passive Heroism

The titular character of Herman Melville's "Bartleby, the Scrivener" is an enigmatic and passive character who makes an unlikely and paradoxical hero. Bartleby is revealed to readers as "one of those beings of whom nothing is ascertainable." He is portrayed as fundamentally passive, doing little more in the narrative than repeating "I would prefer not to," which is seen to passively refuse his employer's requests, before dying cold and alone at the end of the narrative. Bartleby is thus portrayed in a way that is contrary to traditional figures of the hero who plays an active role to overcome obstacles.

Biography

Norma Lam-Saw is a Masters of Arts research student. Her research interests are in comparative literature and continental philosophy. Norma's current research investigates the idea of heroic passivity in Herman Melville's "Bartleby, the Scrivener."

Greg Leaney

Flourishing in the Flesh of the Interworld: Ecophenomenological Intertwining and Environmental Virtue Ethics

I utilise Merleau-Ponty's ontology of the divergent intertwining to develop an ecophenomenological virtue ethics using a metaphysics of embeddedness. The ambiguity and imminence of the Ineinander of the intertwining accounts for the inherent difference within the interrelationship of the human and the

nonhuman natural world, through the co-instituting role these worlds play through their mediation of each other. I argue that we should transform our interworldly ethical practice through a normatively and practically pluralistic ecophenomenological virtue ethics, and that our focus should be on maximising the intertwined flourishing of the human and nonhuman interworld.

Biography

Greg Leaney is a Lecturer in the School of Education at the University of New South Wales.

Meera Lee

The Politics of Resentment

Can we imagine resentment as an inverted psychic thread of forgiving? Might we then say that hate is the anomalous affect of love? This paper will explore the ways in which resentment can be conceived as a psychic reaction to trauma, producing a different economy of forgiving and love. More specifically, in contrast to the typical politics of resentment that aims to accentuate negative affects to sustain a feeling of hate toward an enemy or torturer, the paper will imagine it otherwise. That is, on the premise that resentment is an intimate psychic affect of ambivalence between lovers or even between adversaries, it might be a psychic masquerade of love and thus homage to forgiving. Therefore, we come to arrive in the new nodal point of the politics of resentment to reconsider the boundary of our unconscious and violent history. To this end, I will discuss the Korean psyche of resentment recognized as han in connection to the psychoanalytic theories of hate, love and forgiving established by Klein and Kristeva.

Biography

Assistant Professor of Asian/ Asian American Studies in Dept. of Languages, Literatures and Linguistics at Syracuse University. Specializes in contemporary Korean cinema and literature, trauma, Asian American narrative, comparative postcolonial studies, psychoanalysis.

Michael Leininger-Ogawa

Paul Veyne's Foucault

French historian Paul Veyne is renowned for his philosophically charged explorations of Greek and Roman Antiquity. Veyne is also well known as a friend of Michel Foucault during the later years of the latter's life. Whilst Veyne has written on

Foucault on a number of occasions, 2008 witnessed his most complete discussion of Foucault yet in Foucault: His Thought, His Character. This paper will attempt to present Veyne's own philosophy as well as his approach to history as a means for understanding his reading of Foucault's thought. From this perspective, attention will also be directed towards Veyne's comparisons of Foucault and Martin Heidegger.

Biography

Michael Leininger-Ogawa recently completed his doctoral thesis, on the work of Michel Foucault, at The Australian National University. His current research interests include Foucault, Heidegger, Hegel, and philosophy of science.

Vanessa Lemm

Nietzsche: Truth, embodiment and probity

In the history of western philosophy, truth is typically associated with an activity of the mind. For Nietzsche, instead, what distinguishes the human intellect is its capacity to produce errors and illusions. However, errors and illusions are inherently life-preserving because they permit the social formations based on conventions that sustain life. Hence, for Nietzsche, the intellect is before all an instrument for the preservation of social and political forms of life rather than for the uncovering of truth. If error and convention are life-preserving, the relation of (philosophical) truth to life becomes a problem of uncertain solution. Nietzsche reverses the traditional understanding of philosophy by putting forth the claim that truth does not have a value in itself rather its value depends on whether it enhances or diminishes the power of life. This essay argues that for Nietzsche the concept of truth that enhances life is truth understood as Redlichkeit (probity). Additionally, it argues that Redlichkeit makes possible a conception of philosophical life that is political and yet stands in critical tension with the conventional conception of truth that lies at the basis of social and political forms of life.

Biography

Vanessa Lemm is professor in Philosophy at the School of Humanities and Languages of the University of New South Wales, Sydney, Australia. She is the author of Nietzsche's Animal Philosophy: Culture, Politics and the Animality of the Human Being (New York: Fordham University Press, 2009), Nietzsche y el pensamiento politico contemporáneo (Santiago: Fondo de cultura económica, 2013), and several articles on Nietzsche, biopolitics and contemporary political theory. She has also edited volumes on Hegel and Foucault.

Alex Ling

The Categorial Imperative: On Badiou's Mathematics of the Transcendental

This paper examines the theoretical progression between two of Alain Badiou's previously unpublished works, Topos, or Logics of Onto-Logy: An Introduction for Philosophers and Being-There: Mathematics of the Transcendental, books which represent Badiou's early forays into category theory (and in particular the sub-branch of topos theory) from two vastly different philosophical angles. If in the first book Badiou approaches category theory (at least initially) as a foundational and hence ontological rival to set theory, by the second book this ontological competition had shifted toward something of an onto-logical communion, whereupon category theory came to designate the logical phenomenology that forms the complement to his set-theoretic ontology. Spurred on by Jean-Toussaint Desanti's criticism that the 'intrinsic ontology' he deploys in Being and Event remains too minimal, these works document Badiou's gradual turn 'outward' as he attempts to supplement his established set-theoretic ontology with a logical (category theoretic) phenomenology (or again, as he attempts to supplement a minimal intrinsic ontology with a maximal extrinsic onto-logy), in order to establish a complete formal science of being-there.

Biography

Alex Ling is Research Lecturer in Media and Communication Arts at the University of Western Sydney. He is the author of Badiou and Cinema (EUP 2011) and Badiou Reframed (I.B. Tauris, forthcoming 2014), and the editor and translator (with A.J. Bartlett) of Mathematics of the Transcendental (Bloomsbury, forthcoming 2014).

Tracy Llanera

On Rorty and the Redemptive Power of Literature

Richard Rorty characterizes the intellectual's quest for redemption as the search for an answer to "end, once and for all, the process of reflection on what to do with ourselves." In the West, this search has progressed through three stages: religion (a relationship with God), philosophy (the quest for certainty), and literature (the acquaintance with alternative ways of being human). Rorty celebrates this literary turn, and his position implies that the redemptive power of literature can equal that of religion and philosophy: that the Imagination is as, or perhaps even more powerful, than God or Truth. In his oeuvre, one finds him consistently arguing that literature vivifies the significance of two modern values: autonomy and solidarity.

My reading of Rorty's case is that literature offers a redemption that is, in religious terms, polytheistic, and in philosophical terms, subjective. Several critics (eg. Richard Bernstein and Martha Nussbaum) have objected to the adequacy of this synthesis on the grounds that it would deliver impoverished forms of autonomy and solidarity. The paper proceeds by considering this objection, particularly in view of the alternative paths to redemption offered by religion and traditional philosophy.

Biography

Tracy Llanera is doing a PhD in Philosophy at Macquarie University on Richard Rorty's idea of a literary culture, with emphasis on the connection between the redemptive power of literature and the modern values of autonomy and solidarity.

Martyn Lloyd

Re-Reading Wahl: Le Malheur de la conscience dans la philosophie de Hegel and French Hegelianism's 'First Wave'

The rediscovery of the Phenomenology of Spirit by French intellectuals in the 1930s and 40s has been described in equivalent terms to the rediscovery by the Christian West of Aristotle and Plato. Alexandre Kojève has often taken to be the key moment in this rediscovery but Kojève's lectures (1933-9) were not the first introduction of the Phenomenology to France and the extent of their actual influence is increasingly being questioned. As Bruce Baugh argues in his French Hegel: From Surrealism to Postmodernism (2003) Kojève was preceded by Jean Wahl's Le Malheur de la conscience dans la philosophie de Hegel (1929). Baugh's text remains central to scholarly understandings of French Hegelianism such that this secondary text is read in place of the untranslated and hard-to-find original. In this paper I will return to and re-examine Wahl's text. I will do so in the context of Wahl's broader writing and the 1931 'Hegel' edition of Revue de Métaphysique et de Morale.

Biography

Martyn Lloyd is a Lecturer in Philosophy at the University of Queensland. His research focuses on the History of French Philosophy, particularly on the Eighteenth and Twentieth Centuries. He has published in Intellectual History Review, Philosophy Today and Parrhesia. He is the editor of The Discourse of Sensibility: The Knowing Body in the Enlightenment, (Springer Dordrecht: 2014).

ABSTRACTS

Maebh Long

Absolute Nonabsolute Singularity: Derrida and Fragmentation

In "Che cos'è la poesia?" Derrida presents the hedgehog, the poematic conception of the poem, as a form which is singular and untranslatable, neither process nor product, but an aleatory reworking, an assortment of paratactic phrases which longs to exist rather than represent, to be, "without external support, without substance, without subject, absolute of writing in (it)self". The "absolute nonabsolute" of the poematic names a singularity which is absolute yet conjoined, ideally nonideal, literally nonliteral. It names a fragmentary, interrupted and yet conjoined singularity denoted by a phrase performing its own tautology and paradox: the absolute is that which is self-referential, unconditional, centred on itself, and thereby itself and example of itself, itself and other. The nonabsolute, centred on the other, contains and refers to everything through the other and in this embracing acquires a certain completion. The singularity of the poematic brings Derrida's hedgehog poem into a relation/non-relation with Schlegel's hedgehog fragment. While Blanchot and Derrida criticised Schlegel for a formulation of the fragmentary which rendered singularity a totalised isolation, this criticism ignores the fragment's ruptured sovereignty. This paper relates Derrida's work on singularity to his writings on the fragment/aphorism through the works of Schlegel and Blanchot.

Biography

Maebh Long is Lecturer in Literature at the School of Language, Arts and Media at the University of the South Pacific. She is the author of Assembling Flann O'Brien (London: Bloomsbury, 2014), a monograph of theoretical engagements with the Irish author Flann O'Brien/Myles na gCopaleen/Brian O'Nolan. In addition to incursions into Irish Studies, her principle areas of engagement and publication are theory and philosophy, currently ironic and fragmentary forms in Derrida, Blanchot and Schlegel. Recent publications include "Derrida Interviewing Derrida: Autoimmunity and the Laws of the Interview" in Australian Humanities Review 54 (May 2013).

Astrid Lorange

An aesthetic account of new materialisms and dissonant feminisms

This paper will explore the links between Continental philosophical feminisms, contemporary aesthetic theory, and the various strands of so-called 'new materialism'. I will consider whether there can be a new materialist account of sexual difference that corresponds productively with the ontological claims of the decentred human (non)subject. In part, I will make the case that a nuanced feminist critique is needed of the new materialist position; at the same time, I will make the case that a nuanced new materialist critique is needed in order to problematise the discursive emphasis of Continental philosophical feminisms. Touching on Isabelle Stengers, Hélène Cixous, Avital Ronell, Luce Irigaray. Jane Bennett, Rosi Braidotti, Steven Shaviro, and others, I will give a reciprocal, or simultaneous, critique of these two philosophical moments from the perspective of contemporary aesthetics, and I will finally ask whether an 'aesthetics of existence' (to paraphrase Shaviro) is needed in order to account for both the material and the discursive.

Biography

Dr Astrid Lorange is an Associate Lecturer at the College of Fine Arts, UNSW. Her doctoral thesis was a study of Gertrude Stein alongside philosophy, queer theory, and twentieth-century modernisms. She currently lectures on contemporary aesthetics. Her poetry books include Eating and Speaking, Minor Dogs, and One that Made it Alike. She is a co-editor of the chapbook publishing collective SUS Press.

Wendyl Luna

Practical Critique: Foucault's Connection to Kant

An ambivalence exists in Foucault's philosophy: while his early works embody a criticism against Kantian philosophy and the project of Enlightenment in general, his later works not only explicitly align himself with Kant but also resume the Kantian philosophical enterprise, while offering it a different account. This ambivalence divides Foucault's critics: those who see in Foucault an inherent contradiction (Habermas, Han and Fraser), and those who claim that Foucault's criticism of the modern project is not a total rejection but only an immanent critique, finding a coherence in Foucault's philosophy (Allen, Touey, Hendricks, Schmidt and Wartenberg).

Following the coherence theorists, I argue that, faithful to the Kantian questioning of the present, Foucault's methodology allows him to question or, in his neologism, "problematize" certain things: madness, crime, sexuality and truth. Asking how and why those things became a problem for us today is the "practical critique" which connects Foucault to Kant. If, in the course of his problematizing, Foucault adopts and modifies the Kantian critique, this only shows the regard in which Foucault held Kant, as well as the cleverness of Foucault's approach in adapting and reinvigorating the Kantian critique within Foucault's unique philosophical framework.

Biography

Wendyl Luna is doing a Masters by Research degree under the supervision of Prof. Paul Patton at the University of New South Wales. His interests lie mainly in Contemporary French Philosophy, especially the philosophy of Michel Foucault. He is currently examining the extent to which Foucault applied and adapted Kantian philosophical principles.

Craig Lundy

Bergson, History and Ontology

Since the revival of Bergson studies, a key aspect of his work has remained largely dormant amongst scholars: his philosophy of history. In this paper I will address this under-explored area of investigation by making some suggestions as to what Bergsonian philosophy might have to offer our understanding of history. This task will be guided throughout by a concern for the ontological nature of history. Although Bergson's thoughts on history are often considered to be restricted to his Two Sources of Morality and Religion, I will demonstrate how Bergson develops and deploys an ontology of history and historical ontology in his prior texts that arguably plays a significant role within his broader thinking. In so doing, Bergsonian philosophy will be shown to advance strategies for escaping the traditional and dominant conceptions of history as representational, casual-linear and teleological – strategies that are subsequently expanded upon and modified by Bergsonian thinkers such as Charles Péguy, Arnold Toynbee and Gilles Deleuze.

Biography

Craig Lundy is a Postdoctoral Research Fellow at the Institute for Social Transformation Research, University of Wollongong. He is the author of History and Becoming: Deleuze's Philosophy of Creativity (Edinburgh University Press, 2012) and editor with Daniela Voss of At the Edges of Thought: Deleuze and Post-Kantian Philosophy (Edinburgh University Press, forthcoming).

David Macarthur

Sartre, Wittgenstein and the Logical Form of Language

In this paper I compare and contrast Sartre's attitude to language as expressed in his early novel Nausea with that of Wittgenstein both early and late.

Biography

David Macarthur is Senior Lecturer in Philosophy at the University of Sydney. He has published articles in leading philosophy journals on Skepticism, Liberal Naturalism, Neo-Pragmatism, Wittgenstein and the Philosophy of Art. He is co-editor (with Mario De Caro) of Naturalism in Question (Harvard University Press, 2004), Naturalism and Normativity (Columbia University Press, 2010) and Philosophy in an Age of Science: Recent Essays of Hilary Putnam (Harvard University Press, 2012).

Sally Macarthur

Deleuzianising the Composer Identity

In this paper, I seek to explore the contradictory concepts and practices that relate to identity in the sphere of musical composition. Western art music is packed with highly talented, exceptional individuals whose legacies have become the objects of celebration. The rhetoric of excellence surrounding the narrative of the master-composer keeps the music alive in the present day. Living composers, however, have perpetuated the rhetoric of excellence in a different guise. Enlightenment aesthetics are removed from the original context in which they appeared, and decoded for the purposes of magnifying the successful individual, and for commoditising and selling its music. The languages of excellence force composers to perform themselves as innovators and path-breakers. Women composers have not thrived well in this model of identity. While Deleuze opposes the concept of identity, arguing that individuals are connected to multiplicities rather than existing as fixed beings with identifiable and limited essences, he offers the possibility for rethinking authorship and identity as applied to the composer. Probing the limits of that human subject, this paper will trouble the representational models of identity and open up a Deleuzian space of inquiry focussed on the composer.

Biography

Dr Sally Macarthur (PhD, University of Sydney) is Senior Lecturer in Musicology and Director of Academic Program, Music, at UWS. Her book, Towards a Twenty-First-Century Feminist Politics of Music (Ashgate, 2010), draws on the work of Deleuze and Guattari to open up new ways of thinking about the absence of women's music. Other books include Feminist Aesthetics in Music (Greenwood Press, 2002), with co-editors, Bruce Crossman and Ronaldo Morelos, Intercultural Music: Creation and Interpretation (AMC, 2006) and, with Cate Poynton, Musics and Feminisms (AMC, 1999). With Judy Lochhead (Stony Brook) and Jennifer Shaw (Adelaide), she is currently co-editing another book, Music's Immanent Future: Beyond Past and Present.

ABSTRACTS

Paul Macovaz

The Plastic Screen : Cinema's corporeo-cognitive foil

As the cinématographe grew into the art of cinema during its first decades of existence in France, a complex theoretical language also developed along with it. Two significant conceptual fields, the screen [l'écran] and plasticity or the plastic, acted as mediating sets of assumptions for other better know aesthetic terms such as photogénie or cinégraphie. In 1908, the Italian literary adventurer Ricciotto Canudo called the cinema an 'art plastique en mouvement' and suggested that filmmakers should be known as 'écranistes' or 'screenists'. In his column 'Devant l'écran' [before the screen] Emile Vuillermoz, a music critic and historian, formulated some of the earliest theories of montage, firstly by comparing the cinema with music, but more importantly by thinking through the new dimensionality of the screen, its 'power to leap from one end of the universe to the other, to draw together antipodes, to interweave thoughts far removed from one another, to compose…a ceaselessly changing mosaic out of millions of scattered facets of the tangible world…". And finally, Elie Faure, the autodidact art historian, in 1922, wrote an article entitled 'The Art of Cineplastics'. In it he redimensionalised the term 'plastique' in the same way that Vuillermoz had redimensionalised 'écran'. In this paper I will analyse this semantic expansion of the terms écran and plastique brought on by the exponential growth in the circulation of moving-images at the beginning of the twentieth century. Not just in the cinema, but in the sciences, and now through almost every facet of human-industrial communication, this expanded notion of ecrano-plasticity, has become one of the the principle manifestations of that aeons old human act of clearing a surface for thought, of building a material, non-mimetic, substrate of interlocution. The screen is our wafer-like corporeal and cognitive foil.

Biography

Paul Macovaz is writing a doctoral dissertation in the Department of Art History and Film Studies at the University of Sydney on the writings of Jean Epstein. He has spent time in French, German and Italian film archives. His research interests include European silent cinema, Aby Warburg, proto- and para-cinematic phenomena, and the philology of early film theory. He has taught film and photography theory and history at UTS, UNSW and Sydney University.

Jeff Malpas

'We Hyperboreans': Towards a Nietzschean Topography

Although it is not a topic that appears explicitly in his writings, place and the relation to place, nevertheless seems to be a powerful presence and influence in Nietzsche's thought. This talk will explore some of the elements of a Nietzschean 'topography' – of a Nietzschean thinking of place. The first part of the talk will explore some of the existing literature that might be deemed relevant to the idea of such a topography – and there is such a literature even though relatively small. The second part, will examine some of the topographical elements in Nietzsche's own writings. The third and final part will briefly explore where such a Nietzschean topography might lead.

Biography

Jeff Malpas is Distinguished Professor at the University of Tasmania and Visiting Distinguished Professor at Latrobe University. He was founder, and until 2005, Director, of the University of Tasmania's Centre for Applied Philosophy and Ethics. He is the author or editor of 21 books, and has published over 100 scholarly articles on topics in philosophy, art, architecture, and geography. His work is grounded in post-Kantian thought, especially the hermeneutical and phenomenological traditions, as well as in analytic philosophy of language and mind, and draws on the thinking of a diverse range of thinkers including, most notably, Albert Camus, Donald Davidson, Martin Heidegger, and Hans-Georg Gadamer. He is currently working on topics including the ethics of place, the failing character of governance, the materiality of memory, the topological character of hermeneutics, the place of art, and the relation between place, boundary, and surface.

Nick Mansfield

Derrida, Sovereignty, Violence

Derrida's work on justice, democracy and hospitality is often read as a hymn to the uplifting and expansive orientation to otherness, and a commitment to the self-remaking of a liberal polity in an ever greater open-ness to possibility. Yet, Derrida often draws attention to the risk of evil and violence in each of these dynamics. This paper argues that Derrida's discussion of politics must be read in conjunction with Bataille's work on sovereignty, which provides insight into the abyssal quality of Derrida's thinking of impossibility in the political context. In this way, justice, democracy and hospitality can be re-thought in relation not only to hope but danger.

Biography

Nick Mansfield is Dean of Higher Degree Research at Macquarie University. He has written several books, the most recent being 'The God Who Deconstructs Himself' (Fordham 2010). With Nicole Anderson he is the co-editor of the Derrida Today Journal.

Andrea Mattia Marcelli

Hermeneutics as epistemic ground: A Foucauldian trail

By undertaking a critique of Foucault's archaeology, this paper aims to define hermeneutics as the conscious play of an individual that deals with the incompleteness of given data (contingency) in order to construct a consistent account of her own experience (discourse). The understanding of how Foucauldian analysis detaches itself from dogmatic exegesis provides us with profitable means of knowledge and vindicates the relevance of historical knowledge with regard to some misplaced claims of epistemic fallacies—allegedly embedded in the genealogical project. Accordingly, the epistemological relevance of Foucault's approach is briefly proven by offering a critical overview of two concepts: the biological concept of the individual and that of shared intentionality. Up to this point, the examined approach does not display the features of ontologically-oriented hermeneutics: hence, it is suggested to redefine its role in terms of what could be called "mild perspectivism"—in order to distinguish it from full-fledged relativism. The epistemic value of perspectivism unveils a more fundamental process of human agency: the construction of subjectivity as the result of recursive knowledge-oriented practices on one's own self. In conclusion, "second-order" hermeneutics is proposed as the interplay of awareness and discourse-making processes.

Biography

Andrea obtained a Bachelor of Arts and Master of Arts degree (subject: Philosophy) at the University of Pavia. Meanwhile, he undertook research training at the local Institute for Advanced Studies (IUSS). He is currently a PhD candidate at La Trobe University. His main areas of interest are: logic, epistemology, philosophy of language and discourse analysis.

Christopher Mayes

Continental Philosophy and Bioethics: A Mutually Beneficial Relationship?

Bioethics and Continental Philosophy occupy marginal spaces in relation to mainstream philosophy. In contrast to philosophy proper, which purportedly pursues conceptual clarity through rational and analytic inquiry, bioethics is considered too applied and continental philosophy too esoteric. This shared outlier status, however, has not resulted in camaraderie but mutual suspicion. There are a number of historical and philosophical reasons for the distance between continental philosophy and bioethics, however my focus in this paper is not on why this gap exists, but on how closer interaction between the two can be jointly beneficial. Both bioethics and continental philosophy have detractors that challenge their credibility, methods, and use. Bioethics is accused of being (i) too close to industry; (ii) theoretically limited; and (iii) ignorant of socio-historical context. Continental philosophy is suspected of being (i) too theory-laden; (ii) lacking normative guidance; and (iii) irrelevant to actual modes of political activity. In bringing these projects into closer conversation, and pointing to those already engaged in this work, I contend that theses accusations can be fruitfully addressed and that despite apparent opposition, a continental bioethics can produce insights and ethical engagements currently unexplored.

Biography

Christopher Mayes is a Postdoctoral Research Fellow at the Centre for Values, Ethics and the Law in Medicine (VELiM) and teaches ethical reasoning in the Sydney Bioethics Program. His PhD was awarded in 2012 by the University of Sydney and examined the biopolitics of lifestyle governance in Australian health promotion. Christopher has published in the areas bioethics, public health and social theory. He recently completed a postdoctoral fellowship at the Rock Ethics Institute at the Pennsylvania State University.

Pat McConville

Truths The Hand Can Touch: Towards A Bioconservative Existentialism

Along with their preventive, palliative and curative effects on disease, disability and injury, contemporary biomedical and technological interventions are increasingly able to enhance rather than simply restore human capacities. If we have not already passed it, we are at the cusp of an era in which some people are able to radically alter and transcend the typical human

biophysical condition: to become transhuman. This paper argues that the whole or partial success of the transhumanist project is ethically problematic. In particular, it draws on the notions of limit, absurdity and rebellion in the political and philosophical works of Albert Camus to support bioconservative objections to transhumanism. It argues that the human body, with its ordinary and restricted capacities, is an important means for substantiating the central human notion of limit. Further, it argues that biomedical enhancement is principally destructive of limit, and practically diminishing of meaningful confrontation with limit. It seeks to caution against biomedical enhancement in decisions made by individuals on the basis of their morphological freedom.

Biography

Pat McConville has worked as a ministerial and political advisor to progressive candidates and Members of Parliament, and currently serves as political advisor to an Australian Senator. He graduated in 2012 with a Bachelor of Arts (First Class Honours) in Philosophy from the University of Tasmania, and is President of the Tasmanian Debating Union and Vice-President of the United Nations Association of Australia. His research interests include philosophy of body, existentialism and political philosophy. He tweets @ptmcconville.

Daniel McLoughlin

From Sovereignty to government: On Giorgio Agamben's The Kingdom and the Glory

The analysis of sovereignty and the state of exception developed by Giorgio Agamben in Homo Sacer: Sovereign Power and Bare Life was profoundly influential for critical theory as it grappled with issues of as security, war and state violence in the wake of September 11 2001. Agamben has, however, been criticised (particularly by scholars influenced by Marx and Foucault) for fetishising law and violence at the expense of analysing the economic and governmental forms of power that dominate contemporary capitalist societies. In the recently translated The Kingdom and the Glory, Agamben turns his attention to economy and government and reaches the conclusion that "the real problem, the central mystery of politics is not sovereignty, but government." This paper asks whether and to what extent this thesis is consistent with his earlier analysis of the political in terms of sovereignty. I argue that, while Agamben's account of the 'governmental machine' is a decisive (and much needed) development of his political ontology, it is not a retreat from or break with his earlier thought, but has evolved out his earlier analyses of the state of exception and the ontology of potentiality.

Biography

Daniel McLoughlin is Vice-Chancellor's Post-Doctoral Research Fellow at the University of New South Wales. He has published a number of articles on sovereignty, ontology, and crisis politics, and thinkers including Agamben, Schmitt, Foucault and Heidegger. He is also the co-editor of a Theory & Event Symposium entitled "Form-of-Life: Giorgio Agamben, Ontology, and Politics." His current research project examines neoliberal authoritarianism and contemporary crisis politics through the lens of Marxist state theory and Foucault's work on governmentality.

Emma McNicol

Insights gained from Simone de Beauvoir's (recently published) diaries

After the death of Simone de Beauvoir (in 1987), her daughter Sylvie le bon de Beauvoir submitted personal diaries Beauvoir had maintained as a young student (1926-1927) for publication. The diaries provide us with insight into the genesis of a number central ideas shaping the contours of Beauvoir's career, namely alterity and the relationship between her philosophy and fiction. At this point in Beauvoir's life, she was commencing formal studies in philosophy for the first time. Prior to this, Beauvoir had completed a degree in French philosophy and the diary presents Beauvoir integrating a sophisticated knowledge of French fiction to shape a conception of the world. My goal is to to use the diaries to understand the provenance of Beauvoir's key methodological approach to philosophy - which was to write philosophy through the medium of narrative fiction. The diaries are also a useful contribution to archaic debates surrounding the "originality" of Beauvoir's thoughts and involvement in the development of existentialism. Written years before Beauvoir met her lifelong partner Jean Paul Sartre, the diaries evidence a cogitating young Beauvoir, working through the provenance of many key existential concepts autonomously.

Biography

Ms Emma Jane McNicol is a student undertaking the Masters Philosophy Program at Monash University, Clayton. Prior to this, Emma completed her Bachelor of Arts with first class Honours (with a combined major of Literature and Cinema) and a Diploma of Education. Emma also spent a year studying European Cinema theory at the Frei Universitaet in Berlin, Germany and has worked in Education and Legal fields, and contributed to a number of online film and human rights journals.

Yoni Molad

Nietzsche's philosophical counseling

In recent decades Philosophical Counseling has established itself as a philosophical practice seeking to revive the ancient use of philosophy as therapy. Through its various methods and different strands Philosophical Counseling is a philosophical practice that is an alternative to both academic and scholarly based philosophy and psychotherapy, whilst in dialogue with both and other forms of therapy. This paper will discuss the work and life of Friedrich Nietzsche as a revolutionary philosophical practitioner and predecessor to the contemporary practice of Philosophical Counselling. Nietzsche's philosophical practice aimed to cure modern humans of the social pathology of nihilsim. In order to do so Nietzsche wishes to assist individuals to prepare themselves for a spiritual and cultural revolution that aims at transforming modern society through a re-valuation of values that is carried out through an assault on modern institutions and forms of life - the family, economy ,state and most importantly the university. This paper will address why and how Nietzsche wishes to bring this about and how the philosophical counselor can learn from Nietzsche and incorporate his philosophy in their practice in order to politicize it and lead clients to social action.

Biography

Yoni Molad is a doctoral candidate at the University of Melbourne and a lecturer in History and Social Science at Victoria University. He is currently the acting secretary for the Australian Academy for Philosophical Practice an Counseling.

Karl Nicholas Moll

Marx's Hegelian Anti-philosophy

This paper provides a strong materialist reading of historical materialism that retrieves an evaluative conception of a practically-oriented method of theoretical analysis. The conception incorporates the Hegelian dialectic as its fundamental logical schema, coupled with a reliance on 'empirical verification' to provide a connection with objective material circumstances. Through its practice, human beings attain the ability to comprehend objective reality exclusively for the purpose of transforming it in accord with their needs and desires. Through this reading, Marx's numerous polemics against 'speculation' can be interpreted as an indictment on the tradition of philosophy, which he views as indifferent or even antagonistic towards its normative obligations regarding the realisation of positive social change. Philosophers tend to remain fixated rather on debates directed towards the rigid and clinical elaboration of abstract concepts. Marx's 'anti-philosophical' stance involves the vehement rejection of theoretical depictions of social reality that are preoccupied with the subjugation of its ever-dynamic materiality to the process of abstraction. The conception of Wissenschaft provided therefore serves as a means through which to conduct a critique of the practice of critical social theory today.

Biography

Karl Nicholas Moll is currently engaged in PhD research at Macquarie University. His research interests include the history of eighteenth- and nineteenth-century German philosophy, critical social theory, and theories of Marxism.

Talia Morag

Keeping psychology personal: Sartre, Bad Faith and the Unconscious

Sartre brought forward "bad faith" as a challenge or an alternative to a Freudian unconscious. Sartre criticizes an unconscious that causally affects the person on a sub-personal level, and the recourse Freud takes to various homunculi or "agencies" within a divided mind. But his valid criticisms need not be devastating to the Freudian unconscious, properly understood. I claim that Freud's work provides the resources to rationally re-construct an unconscious, free from homuncular functionalism and sub-personal mechanisms. On the view I develop, the unconscious remains at the person level and, contrary to the apparent Freud-Sartre disagreement, depends on bad faith.

Biography

Talia Morag is a recent graduate of the PhD program at Sydney University who teaches Philosophy and Psychoanalysis. She has research interests in the philosophy of emotion, Kant, French philosophy, philosophy of social science, and the philosophy of art including new arts like TV.

James Muldoon

Would Hegel be a Foucaultian Today?

Hegel and Foucault are often cast in oppositional terms. Hegel is the conservative, modernist, system builder and closed thinker of "absolute knowledge." Foucault is the post-modern, skeptical nominalist who turned against systematic philosophy and universal knowledge claims. In this paper I argue that there are striking similarities between the philosophical methods

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and goals of the two thinkers that have been overlooked. Placing the two in conversation reveals interesting parallels in their conceptualisations of modernity, the task of philosophy and the nature of political freedom. Foucault is best located within a Hegelian tradition of thought (from Jean Wahl to Jean Hyppolite to Foucault himself), as one of its most interesting variants rather than as an anti- or non-Hegelian thinker. Hegelian phenomenology and Foucaultian genealogy are both forms of critical historical work that engage in an analysis of the present through the traces and remnants of the past. Each of these historical methodologies enacts a recollective narrative of the creation of ourselves as modern historical subjects. While many differences remain, the number of shared similarities offers a new perspective on these two important philosophers.

Biography

James Muldoon is a PhD student at Monash University. His research interests include German Idealism, post-structuralism and political philosophy.

Warwick Mules

The Limits of Heidegger's Earth

This paper will explore Heidegger's concept of earth. I will argue that, as Heidegger presents it, earth is the "constitutive insufficiency" of modern technology. This insufficiency is precisely the inability of thought to think its place with respect to technology as a thinking otherwise. Thus Heidegger's concept of earth needs to be heard in what it does not say: the other possibility that Heidegger suggests but does not pursue. Hints of this otherwise saying can be found in Heidegger's references to the "between": the place between that keeps earth and world apart, retaining itself at the "there." My paper will present the in-between "there" through an encounter with a pair of old pliers I photographed recently in a scrap metal yard. My encounter with the pliers involves the release of an image from the place where I found them, posing questions to me or anyone who sees them, as to their possibilities of being. My paper will discuss the possibilities and limits of this encounter in terms of a poetics drawn not only from Heidegger's writings on art and technology, but also from Walter Benjamin's idea of poietic play between "first" and "second" technologies, as an unravelling of the event of being.

Biography

Warwick Mules is Honorary Research Fellow at the School of English, Media Studies and Art History at the University of Queensland. He is the author of With Nature: Nature Philosophy through Schelling, Heidegger, Benjamin and Nancy (Intellect 2014).

Tomoe Nakamura

A dream of synthesising truth, beauty and art with a redemption of aisthesis: Re-examination of Alexander Gottlieb Baumgarten's conceptualisation of 'the aesthetic'

This paper attempts to re-examine Alexander Gottlieb Baumgarten's concept of 'the aesthetic'. Traditionally Baumgarten's aesthetic project had been considered unsuccessful because he did not overcome Leibnizian rationalism. Some recent commentary on Baumgarten insightfully revaluates his aesthetics from a hermeneutical point of view, but the shift of his philosophical attitude throughout the various editions of his Metaphysics published between 1739 and 1757 is generally dismissed. I will first argue that Baumgarten's aesthetics is detached from Leibnizian rationalism, and this is illuminated by the shift between his Metaphysics and Aesthetics. I will also argue that Baumgarten's conceptualisation of 'the aesthetic' should be understood not only from epistemological - or more suitably hermeneutical point of view, but also from an ethical point of view. By means of this argument I will aim at locating his philosophical project as one of the attempts to redeem 'the sensory' through synthesising epistemological, ethical and aesthetic values within the course of the mainstream of Western European philosophy.

Biography

Tomoe Nakamura is a PhD candidate belonging to Graduate Research Program Philosophy. Her research interests involve philosophical aesthetics and comparative philosophy, especially pre-Kantian Garman aesthetics and Japanese philosophy in the Meiji era.

Helen Ngo

Racism and the Habitual Body: Phenomenological Reflections on Racism through Merleau-Ponty and Heidegger

In this paper I work through two related concepts – habit and home – to offer a phenomenological reading of racism as it is expressed and experienced on a corporeal register. I begin with Merleau-Ponty's account of the habitual body, which I argue, opens up a way to think about racism on the level of bodily gesture and orientation. Habit is especially useful for developing an account of racist praxis which is neither conscious nor unconscious, bypassing the question of intention (mobilised

in the popular defence, 'I didn't mean to offend...'). Following this, I take up a line of inquiry suggested by the analysis of habit as inhabiting (habitude and habiter; Gewohnheit and wohnen) to consider how questions of home and dwelling also help to thematise the experience of racial objectification and 'otherness'. Here I draw on Heidegger's concept of the uncanny (the strange, the 'other') as a not-at-home, arguing that racism operates to make certain bodies familiar and habitual, and others unfamiliar and unhomely. While this dovetails critical race theorists' claims regarding the invisibility of whiteness and hyper-visibility of the 'other', phenomenological analysis allows us to see how racism straddles both the domains of social practice and corporeal experience.

Biography

Helen Ngo is a PhD candidate in Philosophy at SUNY Stony Brook (New York). Her interests lie in the intersection of phenomenology and social & political philosophy, namely, in the way social practices get taken up on the one hand in our bodily gestures, habits, and orientations toward ourselves and the world, and on the other hand, how embodied experience and interaction give shape to social, political, and cultural life. She is interested in exploring these questions in relation to a range of themes, from language to technology, art, gender, race, immigration, and place.

Brook Michael Novak

The Dissolution of the Hand: Pragmatism and Digital Fabrication Technologies

This paper explores the tensions between craft, agency and the technological that is emerging in the development of digital fabrication technologies. Recent technological and economic advances in the field of 3D printing in particular present challenges in a number of domains. Drawing principally on the philosophical pragmatism of Richard Sennett in The Craftsman, I will suggest that this aspect of the technological entails a loss of agency that occurs through agency itself, with ramifications for ideals of autonomy and emancipation. Sennett's project attempts to reconfigure the position of worker and citizen within a pragmatic framework extolling the virtues of craft, which is characterized as a blend of techne and arête. While such a project is laudable, it is threatened especially by digital fabrication technologies, which raises questions for Sennett's positing of craft as a fundamental human ontology and more questions about the perceived benefits of the technological itself.

Biography

Brook Novak has a range of philosophical interests, especially involving the philosophy of work, social theory and philosophy of technology. He is currently completing a Master's dissertation on 3D printing and philosophical pragmatism. He has presented at the ASCP previously on the subject of Kant, genius and the division between art and science. He worked as a jeweller for ten years before undertaking postgraduate study.

Trish Nowland

Vulnerability in Absence: Phenomenological Contextualism and Real Negation

In 'Heidegger and Post-Cartesian Pscyhoanalysis', Robert Stolorow vitalises a shift from intrapsychic drive to intersubjective relationality via an existential contexualisation of Heidegger's Being-towards-death. Roy Bhaskar, in his book 'Dialectic: The Pulse of Freedom' outlines the philosophical ground through which the closure of Hegel's totality must be re-opened, illuminating a stratified model of absence and negation in the process. Bringing a close reading of Stolorow's phenomenological contextualism into contact with Bhaskar's ontology of absence, this paper works to map the contours of authentic existing in vulnerability across these two respective revisions of Heidegger and Hegel, looking to the degree to which a developmental account of absence and negation in relationality may both deepen and free the experiential ground of loss and emotional trauma.

Biography

Trish Nowland is in her fourth year of a BPscyhology (Honours) at Macquarie University and holds a BEconomics from the same institution. Reading in Critical Realism over the last four years and exploring the scientific status of psychoanalysis over the same time, her research interests include vindicating an ontology of psychology, and underlabouring critical realist means of mental measurement.

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Christopher Oakey

Heidegger and Lyric Poetry

Poetry became increasingly important to Martin Heidegger as his philosophy progressed. While it is only mentioned twice in Being and Time, poetry's vocabulary and Heidegger's favourite practitioners densely populate Heidegger's later essays and lectures. At the point of 'The Origin of the Work of Art', for instance, Heidegger is able to assert that 'Truth, as the clearing and concealing of what is, happens in being composed, as a poet composes a poem. All art, as the letting happen of the advent of the truth of what is, is, as such, essentially poetry'. After Heidegger's philosophy became influential internationally, a number of American poets were strongly influenced by his return things in themselves; the clearest instance of which can be seen in the poetry composed by George Oppen in the 1960s. In the third remove, Heidegger's philosophy has also become a common critical lens for the reading of numerous lyric poets. This paper examines the intimate relationship between Heidegger's philosophy and lyric poetry. It asks, first, why Heidegger found lyric poetry to be so amenable to his philosophy, as opposed to other forms, and, second, why lyric poets and their critics have found Heidegger's phenomenology so useful to their own work.

Biography

Christopher Oakey is a PhD candidate at The University of New South Wales. His research addresses the intersection between contenental philosophy and Modernist American poetry. Christopher recently completed a Masters thesis in American Modernist poetry and epistemology.

Timothy O'Leary

Get Over Yourself! Foucault's Critique of Ethical Experience

This paper begins by sketching a Foucauldian model for understanding the historical transformation of experience. On that basis, it presents a novel account of critique, in which critique is seen as the potentially transformational, experiential practice of re-experiencing the contemporary apparatuses of experience. In other words, critique is "experience squared". It is this re-experiencing of our everyday experience that permits us, to a certain extent, to get over ourselves.

Biography

Timothy O'Leary is Associate Professor of Philosophy at the University of Hong Kong. He has published widely on Foucault, ethics, and literature. He is, most recently, co-editor of the Blackwell 'Companion to Foucault'.

Francesco Paradiso

Double Reading & Jazz Improvisation

This paper aims to explore the correlation between what has become known as "double reading" of texts, namely the methodological core of the deconstructive approach to texts, and the practice of improvisation in jazz. I shall argue that in the case of jazz standard tunes, improvisation has the same function that the deconstructive reading has in texts. That will bring me to ascertain an interesting link between improvisation and deconstruction. As in the case of the double reading of texts, in jazz standard tunes we can also frame two distinct forms of readings: on the one hand a form of reading of the score that requires a "common ground" of rules and knowledge, which, as Derrida says, assure that something is readable and understandable. On the other hand, we find another form of reading that aims to do what the deconstructive reading does in texts, namely it questions the "common" understanding of the tune, and unveils new approaches based on improvised music that is not written on the score, and is produced by each musician according to their own creativity.

Biography

Francesco Paradiso is a PhD candidate in Philosophy at the University of New South Wales in Sydney. Is research is focused on the implications that deconstruction has in aesthetics.

Valeria Pashkova

Hannah Arendt and the tradition of Western thought

In this paper, I explore how Arendt understands the end of the tradition of Western thought, and how this informs her critique of the philosophical idea of thinking and her search for alternatives. In The Life of the Mind, Arendt contends that investigating 'metaphysical fallacies', which presupposes that the continuity of Western metaphysics has already been disrupted, will somehow disclose what thinking entails. Arendt highlights, as part of her critique, the 'paradox' of thinking: human ability to extricate ourselves from the world of appearances without being able to altogether transcend it. Hence thinking, on Arendt's account, arises from and preserves its bond to human experiences in the world of appearances. In opposition to the 'the old dream of Western metaphysics' of assimilation to a timeless-suprasenory

realm via thought, Arendt develops the metaphor of thinking as the experience of settling down in 'the gap between past and future'. This experience is possible, contends Arendt, only after tradition that used to preserve the linearity of time has lost its authority. I will show, in this context, that Arendt has in mind not only the end of the tradition of Western thought, but the disruption of tradition conceived as authoritative transmission from one generation to the next.

Biography

I hold a graduate degree in Political Economy from St. Petersburg State University in Russia. I am currently a PhD candidate in Social and Political Thought in the Institute for Culture and Society. My primary area of research interest is Hannah Arendt, with particular focus on her final work The Life of the Mind. I am especially interested in the problem of thinking and evil as conceived by Arendt, as well as her attempt to re-think the tradition of Western thought.

Elliot Patsoura

Imagination in The Order of Things

In the Foreword to the English edition of The Order of Things, Foucault vehemently asserts his having used "none of the methods, concepts, or key terms that characterize structural analysis," a fact seemingly difficult to get into the "tiny minds" of "certain half-witted 'commentators'" (xiv). Given that we might otherwise be forced to include the likes of Gilles Deleuze in this category, perhaps we are justified in figuring Foucault's refusal as an early manifestation of what has elsewhere been termed a recurrent "willingness to sacrifice consistency for argumentative gain" over the course of his career. Drawing from Deleuze's account of the "methods of the imaginary" in his 1967 essay "How Do We Recognize Structuralism?", this paper examines the treatment of such 'methods' in The Order of Things. In outlining the import of this treatment for Foucault's diagnosis of the epistemic limits of modernity, this paper contributes to the ongoing debates surrounding not only the proximity of Foucault's archaeological thinking to that of structuralism, but the broader coherence of the former's project as such.

Biography

Elliot is an doctoral candidate in English at The University of Melbourne.

Knox Peden

The Irony of Equality: Rancière and History

A philosophy not so much of history as of historiography lies at the heart of much of Rancière's work, but this aspect of his thought has received limited attention in recent years. This paper will assess Rancière's complex investigations of narrative representation in its aesthetic and historical forms in order to develop a set of claims regarding the equivocations between the normative and the descriptive that inform Rancière's view of history. Situating Rancière's views alongside other philosophers of history and theorists of narrative will help to identify what is novel and what is problematic in his approach. Equally devoted to the principled axiom and the literary ambivalence, Rancière's work is exemplary of many of the difficulties of contemporary political thought on the left, its relations to its own history, and the principles of exclusion that haunt its own inclusive ambitions. It might be noted that "exemplary" sometimes serves as a polite term for "symptomatic," as long as it is kept in mind that symptoms are often not without a salutary purpose.

Biography

Dr Knox Peden is a Postdoctoral Research Fellow at the Centre for the History of European Discourses at the University of Queensland. He is the author of Spinoza Contra Phenomenology: French Rationalism from Cavaillès to Deleuze (Stanford, 2014) and the co-editor with Peter Hallward of Concept and Form: The Cahiers pour l'Analyse and Contemporary French Thought (Verso, 2012).

Monte Pemberton

Rhythmanalysis 101

Rhythmanalysis is Henri Lefebvre's final contribution to Marxist sociology. It continues his interest in the social construction of space and time, and his interest in everyday life as subtending and sustaining a durable society. Rhythmanalysis shifts the focus of his work away from explaining space, time, and the everyday themselves, to examining the relations between them. These relations are rhythmical: they are repetitive, have weak and strong moments, and are temporally extended. In this introduction I will outline Lefebvre's rhythmanalysis by treating it as a contribution to an explanation of how novelty is possible in the face of a 'conservative' social space. To this end, the talk emphasises two relations – rhythmanalysis's context-sensitive ontology, and the simultaneity of rhythms – as productive of both tradition and innovation.

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Biography

I studied philosophy at the University of Tasmania (BAHons), Macquarie University (MAHons), and the University of Queensland (PhD). My research is chiefly concerned with illuminating how (mis)representations of the relationship of mind and world (mis)inform efforts to change both minds and the world.

Christopher Peterson

The Monolingualism of the Human

Prior to the arrival of his "man Friday," Robinson Crusoe's only linguistic interaction involves a parrot that he names Poll. When Crusoe hears Poll repeating a number of phrases (such as "Where are you, Robin Crusoe?"), he takes pleasure in the apparently mechanical repetition and prosthetic vocalization by virtue of which "his" words return to him. Against this presumption of linguistic self-possession, I argue that this scene of interspecies echoing attests to a fundamental linguistic dispossession whereby the origin and source of all language is put into question. Every speech act cites a language that precedes us and therefore attests to an originary linguistic dispersion. That Poll speaks mechanically because he has been trained to do so, moreover, begs the question as to whether he might escape the linguistic prison that the human has constructed for him. To address this question, I turn to the experiments of Irene Pepperberg (parrots) and Herbert Terrace (apes), both of whom have argued that language is exclusively human. Notwithstanding their conclusions, I argue that any language that seeks to limit the meaning of language can do so only by posing as a metalanguage. That Terrace and Pepperberg remain tethered to a profoundly humanist conception of language does not mean, however, that this humanism can be fully surmounted. For how could any human arrive at an utterly nonhuman definition of language? The question of nonhuman language emerges from the human and thereby betrays an irreducible asymmetry between human and nonhuman that no affirmation of animal language can neutralize. Whence the following paradox emerges: language is only and always human; language is never solely human. This monolingualism of the human means that humans have only one language, yet it is not our own. The assertion of animal linguistic poverty functions to disavow our own linguistic dispossession, yet "our" language nevertheless leaves its mark on those animals whom we summon forth to speak from the margins of an enforced mutism.

Biography

Christopher Peterson is senior lecturer in the School of Humanities and Communication Arts at UWS. He is the author of Kindred Specters (Minnesota, 2007) and Bestial Traces (Fordham, 2013), and has published articles in a number of journals, including Angelaki, Modern Fiction Studies, Paragraph, Discourse, Qui Parle, and New Literary History.

Tiffany Plotzza

Subjectivity and the Other: The founding role of the Other in the formation of the subject in the ethics of Emmanuel Levinas.

Within the ethical framework of Emmanuel Levinas the extent to which the ethical relation provides a foundation for ethics is a crucial question that pervades the majority of Levinasian scholarship. Most commentators engage with this question in some way, shape, or form, yet fail to provide a clear and convincing answer that avoids paradoxical conclusions and self-contradictions. In particular many fail to adequately address the way in which Levinas's conception of the encounter with the Other constitutes the subjectivity of the 'I'. In this paper I want to critically analyse the way in which the Other has a founding role in the formation of subjectivity, and examine the contention that it is in this way that the ethical relation acts as some type of foundation for the subject's ethical obligation to the other person. Focusing primarily on Levinas's ethical framework as it is presented in Totality and Infinity, I want to engage with the idea that the ethical relation may provide a foundation for ethics, not as a foundational principle in an ethical system, but as a revelatory occurrence that founds the very nature of subjectivity.

Biography

I'm a PhD Candidate at La Trobe University in Melbourne. My primary area of research at the moment is the ethical philosophy of Emmanuel Levinas.

Margaux Portron

Reading Michel Foucault in 2013

This paper has the ambition to look at Michel Foucault's 'Discipline and Punish' and 'Society must be defended', and particularly at his concepts of biopolitics and biopower. The thesis we will defend is that his theories are relevant now more than ever. Biopolitics correspond to the state apparatus implemented to exert biopower: "a new technology of power... [that] exists at a different level, on a different scale, and [that] has a different bearing area, and makes use of very different

instruments." It implies collecting data, such as statistics, and producing discourses like war treaties or medical measures. We will first present Michel Foucault's work, his background as an historian and how it led him to understand the exercises of power. Indeed he developed the idea, drawing from the history of medicine that western states have gone from a security-based mode of governance to a disciplinary one. We will then go on demonstrating how his ideas can find many fields of application: if of course we think of practices of surveillance, we will go through all the features of biopolitics - health regulation, urban politics, but also security studies.

Biography

I am currently writing my thesis about the political problems involved in the tension between the individual experience of fighting in the context of the war and the government biopower as defined by Michel Foucault. In 2010 I got my MA from Goldsmiths, University of London where I wrote a dissertation about biopolitics in urban planning.

Hamish Pringle

Spinoza and Nietzsche on Epistemology and Metaphysics

Though historically separated by the majority of the European Enlightenment, Spinoza and Nietzsche share in a surprisingly similar experience of immanence, that is, the world as it is conceived without transcendent imputation. The two appear to work from opposite ends of the period, in order to resolve one of its fundamental concerns: how to dispel anthropomorphic illusions regarding the nature of reality, without inducing an ontological skepticism that would reject such an unfamiliar and deceptive world. The foremost obstacle to a comparative analysis of Spinoza and Nietzsche on epistemology and metaphysics has so far been the profound asymmetry of their respective "systems". Whereas Spinoza's philosophy is systematic par excellence, favoring a method of logical proofs, Nietzsche's approach is entirely different and utilizes a polemic, aphoristic literary style. The result is that Spinoza's immanence appears rationally intelligible throughout, while conversely, some commentators have all but renounced the value of reason in Nietzsche's view. In this sense, the task of bringing these two pivotal thinkers into dialogue rests heavily on the extent to which Nietzsche can be shown to engage with a positive epistemology that, like Spinoza's, has an important role to play in developing our experience of immanence.

Biography

I am currently awaiting graduation for my Bachelor of Arts majoring in History Politics and Philosophy, and have also recently completed my Honours thesis, both at the University of Western Sydney. My Honours thesis is titled 'Nietzsche's Immanence: Truth and Nihilism'.

My prospective PhD topic derives generally from the work I have previously completed. To be specific, my metaphysical account of the function and stability of truth in Nietzsche's experience of immanence will facilitate a previously untenable comparative analysis of truth and knowledge in Nietzsche and Spinoza.

Julian Raxworthy

Spring Shoots: "Anti-Fragility" and Growth

In his book of the same name Nasim Nicholas Taleb puts forward the notion of the "Anti-Fragile", which is the property where an individual or a system thrives due to unpredictability. In plants, growth exhibits this property. In this paper, Michael Marders writing about plant thinking will be considered in relation to Talebs notion of the anti-fragile to develop the concept growth and enrich Marders philosophy of the vegetal, with reference to unpredictability.

Julian Raxworthy is a landscape architect and horticulturalist, completing his PhD at UQ on the subject of change in landscape design, and the relationship of landscape architecture and gardening.

Janice Richardson

Spinoza, Information and Privacy

The canon in relation to the politico-legal questions surrounding privacy has been dominated by an analytic philosophical approach. In part, the aim of this canon has been to provide legal definitions of the term, thereby dovetailing with the image of privacy as a liberal right. Common law judges tend to ignore these efforts, preferring circular definitions that increase their discretion. For example, in the UK they ask: "Would a reasonable person in the position of the plaintiff have a reasonable expectation of privacy? If so, are there any public policy reasons why this right should be denied?" In this paper, I argue that the more minor discourses of feminist philosophy, from within the continental tradition, offer better resources for thinking through the politico-legal implications of the different social changes that have produced today's experiences of privacy. This is because they provide a more nuanced view of both power

and of the relationship between the individual and the social ("transindividuality" to employ Balibar's term) than has occurred within analytic philosophy. I employ a conceptual framework drawn from Spinoza to consider two questions: when should information be kept private? What is the relationship between informational privacy and the public/private divide?

Biography

Janice Richardson is an Associate Professor in Law at Monash University. She researches at the intersection of continental, feminist philosophy and law. She is author of the following books: Selves, Persons, Individuals: Philosophical Perspectives on Women and Legal Obligations and The Classic Social Contractarians: Critical Perspectives from Feminist Philosophy and Law both with Ashgate Press. Her articles appear in: Angelaki: Journal of the Theoretical Humanities, Law and Critique, Feminist Legal Studies, Economy and Society, Ratio Juris, Minds and Machines, Women: A Cultural Review, Women's Philosophy Review, British Journal of Politics and International Relations and The Australian Feminist Law Journal.

Louise Richardson-Self

Demanding Respect: Rainer Forst's Reflections on Tolerance and Luce Irigaray's Philosophy of Sexuate Difference

Rainer Forst advocates a 'respect conception of tolerance'. This conception demands that, while people are entitled to hold differing ethical beliefs, one is obligated to tolerate the practices of the other when those practices are not morally objectionable. What does this mean for lesbian, gay, bisexual, and transgender men and women (LGBTs) seeking same-sex marriage? Forst believes that same-sex marriage cannot be objected to on moral grounds, but only on ethical grounds. Thus, LGBTs and the practice of same-sex marriage are to be tolerated. But is 'tolerance' the appropriate response to same-sex marriage (and, subsequently, homosexuality)? Can LGBTs make a stronger claim: That they and their practices are to be respected in the true sense of the word? I claim that Luce Irigaray's philosophy of sexuate difference might prove that a legitimate 'objection component' to same-sex marriage and homosexuality does not exist. Insofar as this is the case, the need for 'tolerance' disappears. As such, LGBTs can make a stronger claim to respect.

Biography

Louise is a PhD Candidate at the University of Sydney. Her doctoral thesis, Justifying Same-Sex Marriage: A Feminist Perspective, is currently under examination. Her research combines feminist theory (particularly French feminism) with political philosophy.

Goetz Richter

Heidegger's Music

This paper asks the question whether we can speak about a philosophy of music in Heidegger and what such a subject might look like. In the first instance there seem to me two obvious sources to consider for a preliminary view: The essay "The origin of the work of art" with its discussion of the ontology of the work and the latter sections of "Being and Time" with their discussion of time and being. My first aim is to show that here Heidegger progresses an important ontological thinking which would seem to be very fertile if applied to an understanding of music. It is accordingly surprising that Heidegger mentions music so little and that music does not occupy a more central position in his philosophical thought. My second aim is to expose why this might be the case. I will argue that Heidegger's ontological thinking is itself musical in that it is determined by fundamental, ultimately musical phenomena, notably rhythm, silence, dissonance and harmony. As a musician Heidegger does not speak much about music because he is engaged in making it!

Biography

Goetz Richter is currently A/Professor at the Sydney Conservatorium of Music where he is a Chair of Strings. He is a professional musician and philosopher who has published and worked on Plato, Nietzsche, the philosophy of music, Heidegger and Hegel.

Murray Robertson

Can a numinous noumenon exist?

Do noumena or numinous phenomena when revealed within narrative trespass upon each other conceptually? Might what is not a phenomenon then become religious in some way? And if so, why are the words or concepts fusing, confused or coalescing? Drawing on twentieth century English texts this paper investigates the position of noumena—things which are not phenomena—as distinct from "the numinous"; that which

has a religious feeling or implication attached to it. Examples of fiction, drama and factual writing will be considered in investigating whether it is possible for the reader to be sure whether narrative text is revealing the numinous or a series of noumena; and also whether the two concepts are becoming fused in that the reader subconsciously translates either to be a new compound concept. Going further, it will be posited that although the roots of both words are distinct and different, there has come to be a common understanding which blurs Kant's a-religious noumenon—plural noumena—with Otto's decidedly religious adjective, numinous, in The Idea of the Holy (1917).

Biography

In 2012, Murray Robertson gained an MA in Cultural & Creative Practice under Professor Ivor Indyk within the Writing & Society Research Centre of UWS. He was confirmed as a doctoral candidate in the same department earlier this year, his DCA thesis being: An invented form of remedial fiction.

Jon Roffe

Meillassoux on material inscription

In "Iteration, Reiteration, Repetition," what may be his first genuinely significant philosophical text since After Finitude, Quentin Meillassoux advances a theory of the meaningless sign, understood as asignifying material inscriptions. His goal in doing so is to describe the means by which mathematical physics can allow for knowledge of being that requires no subjective correlation.

In this paper, I will argue that Meillassoux's attempt falters insofar as it cannot at once affirm the materiality of the meaningless sign and explain how it is distinct from other signs or its context. Three consequences will be shown to follow: first, that Meillassoux's thought has yet to substantially advance beyond his critique of correlationism; second, that the category of the letter, deployed notably by both Lacan and Badiou, which rests on a theory of material inscription, runs into the same problem; and third, that any theory of inscription requires a prior theory of individuation.

Biography

Jon Roffe is McKenzie Postdoctoral Fellow at the University of Melbourne, and an editor of the journal Parrhesia. He is co-author with AJ Bartlett and Justin Clemens of the forthcoming Lacan Deleuze Badiou (EUP 2014), author of Badiou's Deleuze (Acumen 2012) and the collection of aphorisms Muttering for the Sake of Stars (Surpllus 2012).

David Rowe

Nietzsche's Negative View of Freedom

Recently, many authors have written on Nietzsche's so-called 'positive view of freedom'. This has its sources in Nietzsche's Sovereign Individual of the second essay of On The Genealogy of Morals and, more recently, in a novel view of a Nietzschean Constitutivism, where it is the aiming at power that is constitutive of agency. Against these readings, I argue that 1) the aiming at power has no privileged status as all acts aim at power, and 2) agency, for Nietzsche, is unattainable. I do this by agreeing with the Nietzschean Constitutivist insofar as all activity is drive motivated. I then consider BGE 19, where I provide a novel interpretation of Nietzsche's conception of 'the will', which I call 'Will as Symptom [of the affects]'. This reveals, however, that rather than free will being desserts- or agency-based, for Nietzsche, it is closer in type to mere behaviours. But this provides no privileged status for most, if not all, conceptions of agency. If Nietzsche is arguing for anything, therefore, he is arguing for a negative view of freedom.

Biography

David Rowe is currently undertaking a PhD at La Trobe University. His dissertation constructsa Nietzschean opponent to contemporary analytic metaethics. He has an article in the International Journal of Philosophical Studies, titled Nietzsche's 'anti-Naturalism' in 'The FourGreat Errors (2013).

Matheson Russell

The Politics of the Third Person

In his recent work, Roberto Esposito has rehearsed a familiar critique of the humanist tradition, continuing the line of argument found in Blanchot, Foucault, Deleuze and others. The critique serves as a foil for Esposito's positive project of elaborating a "politics of life" and a "philosophy of the impersonal", which he brings together under the rubric of the "third person". In this paper, I review the arguments elaborated in Esposito's book, Third Person, and I argue that the variety of third-personalism it espouses, which is ultimately an impersonalism, effaces other philosophically and politically significant senses of the figure of the third person. Building on work by Honneth, Strydom and Rancière, and giving attention to the grammatical role played by third person pronouns, I sketch the outlines of an alternative philosophy of the third person.

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Biography

Matheson Russell is Senior Lecturer in Philosophy at the University of Auckland. He is the author of Husserl: A Guide for the Perplexed (Continuum, 2005) and articles on Heidegger, Habermas, Hegel, intersubjectivity and religion.

Thomas Ryan

Nietzsche's cure from the metaphysical need

Looking back on the influence of 'the ancients' on his thought, Nietzsche singles out Thucydides for distinct praise. Through a hard factuality and "unconditional will not to delude oneself," Thucydides comes to represent, for Nietzsche, the spirit of a Greek culture of realism that flourished in the fifth century BC. In this paper, I investigate Thucydides' place in Nietzsche's thought, and in particular his role as Nietzsche's "cure from all Platonism". I begin by examining Nietzsche's diagnosis of the so-called metaphysical need. Nietzsche contends that the metaphysical need, served hitherto by religious and philosophical consolations, is both mutable and harmful to human flourishing. I argue that Nietzsche reads Thucydides' History of the Peloponnesian War as a spiritual exercise aimed at purifying himself of the metaphysical need, and that he achieves this through a cultivation of the historical sense. Nietzsche's goal in this exercise is an unprejudiced generosity and practical justice towards a diverse range of ethical perspectives, of which, he claims, Plato and Platonists are incapable.

Biography

PhD student in the Monash university philosophy department.

Matt Sharpe

Roland Boer's Theology and Marxism

The 'return(s) of religion' or to 'theology' is a widely accepted cultural trend, within and outside of theoretical acedeme. Often however, this phrase of a 'return to religion' condenses quite different claims and phenomena. Considering Marxism's relations to theology, for instance, a whole range of meaningfully different phenomena might be, and sometimes are, confused: one theorist undertakes a 'criticism of heaven,' or of theology, as an ideological mystification of real social relations, or alienated human needs; another uses Catholic theology as the exemplar par excellence of ideological interpellation; a revolutionary philosophy of history seemingly 'secularises' categories first articulated in Jewish or Christian messianism; another thinker sees the existential urgency of proposing a theory of hope, or of grace or of faith, in ways that see her drawing on Christian articulations of these virtues; several post-Marxists and theologians have argued that theological categories alone gave birth to all modern political institutions, theories, and ideologies, and can supplant secular social science as means to analyse the 'secular' world ... This paper is primarily exegetical and analytic. Looking at Roland Boer's analyses of different thinkers across the first four, exegetical volumes of his magisterial series on Marxism and Theology, its aim is to tease out the different kinds of relations between Marxist thought and theological thinkers, motifs, and ideas which Boer establishes, in alliance with Boer's goal of preserving the 'return to theology' from engendering, amongst a legion of hermeneutic eccentricities, a babel of theoretical elisions.

Biography

Dr Sharpe teaches philosophy at Deakin University.

Laurence Simmons

The Unfilmable

If viewing a film is not to be simply synonymous with deciphering or even interpretation, then it must inevitably encounter the question of the unfilmable. If I can simply 'see' what I see when viewing a film, then in fact what I am doing is not 'seeing' at all but something else: decoding, unscrambling, processing. This presentation will bear witness to the complex implication of the unfilmable within the viewing of film as its resource. It will be argued that filming as such occurs only as and in the experience of the unfilmable. The cinematic image is always present and yet never simply present: for it contains rolled up within it virtual dimensions of pastness and futurity. It is not just that a certain practice of cinema is spectral (i.e. some films have ghosts as subject matter) but that the evanescent yet more-real-than-life nature of spectrality is inherently cinematic. Film does not so much capture and reproduce the real so much as it already haunts reality. This presentation will focus on specific textual instances (from Alfred Hitchcock and Chris Marker) and theoretical implications (from Jacques Derrida, and Giorgio Agamben) to find ways of bringing out the mysterious non-oppositional and spectral relation between film and the unfilmable.

Biography

Laurence Simmons is Professor and Head of the Department of Film, Television and Media Studies at the University of Auckland. He has written widely on New Zealand film, has published a volume on Freud's papers on aesthetics, Freud's Italian Journey (2005) and has co-edited three collections on Jacques Derrida, Jean Baudrillard and Žižek. His latest book project is on the artist who travelled with James Cook on his second voyage to the Pacific: Tuhituhi: William Hodges, Cook's Painter in the South Pacific (2011).

Andrew Sims

Jacques Lacan and the post-Cartesian Subject

In this paper I demonstrate some formal similarities between the trajectory of Jacques Lacan's work and the conceptual problems associated with the extended mind paradigm (4E) in cognitive science. In both of these traditions there is an attempt to break entirely with Cartesian philosophy of mind through an externalization of the subject in the world. In 4E cognitive science, there are weaker positions that maintain a "minimal Cartesianism," but what we see in Lacan's work is a repeated attempt to dispense with this minimal Cartesianism without serious philosophical problems that would arise in its absence. Those problems come under the rubric of what Andy Clark calls the "post-Cartesian agent." The post-Cartesian agent has no internal states, by is entirely constituted through its interactions in the world. The problem with the post-Cartesian agent is that it becomes difficult to see how there could be a serious misrepresentation on the agent's part with respect to the world – that is, how subject/world mismatch is a possibility. Given that subject/world mismatch is a prominent theme in psychoanalytic treatment, it is not surprising that this problem arises in Lacan's seminar. I explicate Lacan's well known Imaginary/Symbolic/Real trichotomy on the basis of that conceptual struggle.

Biography

Andrew Sims is a PhD candidate at Deakin University. He is writing a thesis on psychodynamic metapsychology and its compatibility with cognitive science. His claim in the thesis is that psychodynamic metapsychology affords a novel way to link computational theories about global brain function with personal-level explanations of behavior. He has an special interest in the psychodynamic tradition and in predictive coding theories of mental function. He also has a longstanding interest in the work of Jacques Lacan.

Robert Sinnerbrink

A Dangerous Mind: Sartre, Huston and the Freud Screenplay

In 1958 celebrated American film director John Huston commissioned Jean-Paul Sartre to write a screenplay based on the young Freud's 'discovery' of psychoanalysis. Huston's desire for a 'critical' portrait of Freud drew him to Sartre, who he thought would provide an 'objective and logical approach' to Freud's life and ideas. Sartre initially produced a 95 page script, which ballooned to over 300 pages following Huston's requests for modest alterations. As legend has it, the philosopher and director quarrelled over the script, and the partnership ended with Sartre removing his name from the credits and Huston completing the film, using elements of Sartre's script, with Montgomery Clift as the young Freud.

 The Sartre, Huston, Freud screenplay provides a fascinating case study for the exploration of the relationship between film and philosophy. One of the difficulties Sartre encountered was finding ways of presenting Freud's ideas while ensuring dramatic plausibility and cinematic credibility on screen. Sartre's portrayal of the young Freud as a conflicted, impassioned, 'outsider' sheds interesting light on Sartre's complex relationship with psychoanalysis, and Huston's finished film (Freud: A Secret Passion) provides a striking exploration of psychoanalysis that compares favourably with more recent efforts such as Cronenberg's A Dangerous Method (2011).

Biography

Robert Sinnerbrink is Senior Lecturer in Philosophy at Macquarie University, Sydney. He is the author of New Philosophies of Film: Thinking Images (Continuum, 2011), Understanding Hegelianism (Acumen, 2007), and co-editor of Critique Today (Brill, 2006). He is a member of the executive committee of the ASCP and the editorial board of the online journal Film-Philosophy, and has published numerous articles in a variety of journals on topics in film-philosophy, critical theory, aesthetics, social philosophy, and contemporary European philosophy.

Rhonda Siu

Music, language and expression in Merleau-Ponty's philosophy

This paper employs Merleau-Ponty's philosophy to challenge the conventional philosophical notion that music and language are essentially disconnected disciplines. The traditional conception of language claims that the latter is representational and thus depicts the world in an accurate manner. In contrast, music's largely abstract and ineffable nature means that it is usually

considered as providing a creative interpretation, rather than an accurate representation, of the world. However, by exploring Merleau-Ponty's existential phenomenology, this paper argues against this conventional view that music and language are altogether disparate disciplines by exploring their potential interconnections. While Merleau-Ponty says little about music, he does use concrete examples of musical experiences to substantiate his claims about the inherently expressive nature of language. This paper thus investigates the philosophical implications of his unusual claim that both music and language are "creative" forms of expression. More specifically, by analysing his conception of speech, it examines Merleau-Ponty's notion that the transformative potential of both disciplines resides in the power of corporeality and affect. To do this, it establishes a parallel between the "expressive silences" that Merleau-Ponty claims exist between words in language and those that could exist between musical sounds.

Biography

Rhonda Siu is a PhD student in Philosophy in the School of Humanities and Languages at the University of New South Wales. Her thesis explores the integral place of music in human existence in relation to such theorists as Adorno, Nietzsche, Schopenhauer, Merleau-Ponty and Alfred Schutz.

Lisa Slater

Waiting at the border: impossibility, generosity and settler Australian amnesia

In Jeni Thornley's poetic documentary essay, Island Home Country (2008), she undertakes a filmic journey to learn about what she seemingly didn't know: the disturbing history of colonial Tasmania, erased during her own 1950s childhood. Although early in the film, she says, 'Growing up here I knew nothing of colonisation', her central concern is not 'not knowing' but amnesia: forgetfulness. To reckon with settler amnesia she returns to Tasmania, to question her idea of a peaceful island. In this paper, I want to begin at the end: with waiting as a practice of responsibility and ethics, which is perhaps suggestive of Roslyn Diprose's notion of corporeal generosity. Near the close of the film, Elders remind Thornley that the film was to be about her, not them. The turning of the gaze upon herself, and negotiating Aboriginal protocols is deeply unsettling – causes her to 'experience un-possession'. Why when white settler Australians care to remember about colonial violence (and its continuance) do 'we' dissolve? Is dissolving different, and more ethically productive than white worrying? I want to examine if 'dissolving' is a way to unlearn and re-invent new models for knowing our place, and in so doing forging anti-colonial modes of co-existence.

Biography

Lisa Slater is a Lecturer in Cultural Studies at the University of Wollongong, Australia. Her research seeks to understand and critique the processes of neo-colonialism, settler-colonial belonging, and contemporary Indigenous cultural practices, with a particular focus on the ways cultural production – most recently cultural festivals – are innovative sites for the expression of Indigenous sovereignty and ethical inter-cultural engagement. She is also writing a monograph on progressive settler women's anxiety in intercultural encounters. Her recent projects have a strong focus on remote and rural Australia.

Nicholas Smith

Does Critical Theory move beyond Hermeneutics?

From the point of view of Critical Theory, the principal challenge facing hermeneutics is its capacity to deliver emancipatory insight. If hermeneutics cannot adequately meet this challenge, then Critical Theory, understood as inquiry whose purpose is to serve the interest in emancipation, must move 'beyond' hermeneutics. Habermas once urged such a move on the grounds that Gadamer's hermeneutics failed to make available a standpoint that was capable of delivering emancipation from ideological domination. But how do things look today? I will address this by considering how Honneth's recognition-theoretic paradigm for Critical Theory integrates the emancipatory interest and the extent to which it departs from hermeneutics in doing so. While the recognition-paradigm did not evolve by way of a direct or explicit engagement with hermeneutic thought, we shall see that the recognition model draws on hermeneutic themes and principles from other sources, and that the recognition model of Critical Theory in turn offers hermeneutics a way of addressing challenges posed by specific types of ideology and domination in the contemporary world.

Biography

Professor of Philosophy at Macquarie University.

Gavin Smith

Mimetic Rapport: Embodied Meaning-Making Through Art

We share a mimetic rapport with one another, an intersubjective rapport grounded in our shared embodied experience, not only face to face but through the broader environment. The

environment itself is a mediating force in our mimetic rapport because it contributes to the limitations of our perception and experience. Our common embodiment is predicated on environmental, evolutionary factors. There is, then, an original external locus of meaning without which we could have no internal locus of meaning. The external locus of meaning becomes internalised in the form of image schemata, or experiential patterns; because we are limited by our embodiment we have a limited set of image schemata. Image schemata emerge from our embodied being in the world and form the basis for our understanding of that world, ultimately in the form of metaphor. We can engage with each other not simply through direct mimetic or imitative behaviour, but indirectly through art because of these shared image schemata. Aesthetic experience is predicated on the same experiential patterns, the same image schemata, as our everyday experience. To put it simply, art allows us to engage in mimetic or imitative interaction abstractly. Aesthetic experience, as such, is a surrogate experience with the same moral dimensions as everyday experience. In this paper, I will argue that art allows us to share common experiential patterns abstractly, by virtue of which we expand the metaphoric and moral scope of our mimetic rapport. In particular, I will focus on the relationship between poetry and mimetic rapport. Poetry can be seen as having the most direct access to image schemata through metaphor, and therefore is the most intimately mimetic art form.

Biography

Gavin is a postgraduate candidate at the University of Western Sydney, currently in the midst of the submission process. His research focuses on the nature of the experience of reading poetry from a philosophical and cognitive perspective.

Russell Smith

'Passions of the Soul' in Samuel Beckett's The Unnamable

In Self and Emotional Life, Catherine Malabou asks 'can we think of affects outside autoaffection, affects without subjects, affects that do not affect "me"?' Malabou proposes this question as a means to bring into dialogue two conflictual approaches: neurobiology and philosophy. Drawing out readings of Descartes and Spinoza by Derrida, Deleuze and Damasio, Malabou argues that only neuroscience, with its attention to the self's 'embodiment' in the brain, can imagine the possible destruction of affect, and thus an absolute rupture between subjecthood and affectivity. This paper seeks to pursue these questions through a reading of Samuel Beckett's The Unnamable (1953). Drawing on Beckett's notes on Descartes' account of the emanation of the 'animal spirits' from the pineal gland, and

their role in causing 'perturbations of the soul', I examine a strange figure that repeatedly survives the physical mutilations of Beckett's characters: when the body is reduced to 'nothing but a shapeless heap' there remains 'somewhere in the heap an eye, a wild equine eye, always open' from which 'tears gush … practically without ceasing'. These external signs of the 'passions of the soul' represent, I will argue, Beckett's radical rereading of the Cartesian subject as affective, as 'embodied' in the brain, and as vulnerable to absolute rupture.

Biography

Russell Smith is a Lecturer in Literary Studies at the Australian National University. He is currently completing a book 'Beckett's Sensibility' and is co-editor of Australian Humanities Review.

Sarah Sorial

Embodiment, bioethics and community in Ros Diprose's work

This paper explores the intersectional nature of Ros Diprose's work. It examines the ways in which Diprose uses philosophical concepts to understand and re-interpret a range of contemporary issues, including the legal regulation of surrogacy, RU486 and questions about community and belonging to name but a few. I suggest that the distinctive feature of Diprose's analyses is the focus on embodiment and corporeality as central to understanding the complexities these issues raise.

Biography

Dr Sarah Sorial is a senior lecturer in the Philosophy Program in the Faculty of Law, Humanities and Arts at the University of Wollongong. Her research specialization is primarily at the intersection of political philosophy and philosophy of law. The focus of her current project is on the limits of free speech. Other recent publications are concerned with deliberative democracy, issues in rights theory, feminism and phenomenology.

Severin Staalesen

Something's got to give: phenomenology, cognitive science, and consciousness

Neurophenomenology is a research program that straddles the (purported) divide between Continental and Analytic philosophy. Drawing simultaneously on phenomenology, philosophy of mind, and cognitive science, neurophenomenologists claim to have a radical solution to the explanatory gap. Their strategies are

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by no means uniform. On the interpretation I will examine, the strategy consists of two tactics: firstly, a suspension of received conceptions of mind and matter, and secondly, a methodology of mutual enlightenment between phenomenology and cognitive science. An essential component of this strategy is dynamical systems theory. Neurophenomenologists use systems theory to conceptualise the mind as an ambiguous quasi-entity that traverses the traditional categories of mind and matter. Tellingly, one can discern a certain symmetry in two responses from either side of the Atlantic. Both David Chalmers, the eminent philosopher of mind, and Renaud Barbaras, the great Merleau-Ponty scholar, have independently reiterated the irreconcilability of consciousness with any formal system, systems theory included. Following Barbaras and Chalmers, I will argue that the central theoretical commitments of neurophenomenologists are not radical enough because they remain consistent with a traditional functionalist philosophy of mind. Further, I will argue that the only way forward is so radical that it risks undermining the very cognitive science neurophenomenologists turned to in the first place.

Biography

I am a masters student in the Philosophy Department at the University of Melbourne. I studied arts and engineering at Monash University, and worked for some years in the renewable energy industry. I completed my honours degree in philosophy at Monash University in 2011. In my honours thesis I considered the potential use of Levinas' thought in the context of environmental ethics. I spent 2012 in France learning to speak French (comme une vache Espagnol malheureusement). Upon completion of my masters degree I intend to complete a Phd on Merleau-Ponty's relevance to contemporary cognitive science.

Hannah Stark

Corn Man Walking: Deleuze and Plants

In The Omnivore's Dilemma, Michael Pollan describes how the Mexican descendants of the Mayan people refer to themselves as "corn people". They mean this literally; corn is such a significant part of their diet that it can be detected in the carbon profile of their cells. He argues that because of the prevalence of high fructose corn syrup in the contemporary American diet, they are now corn people as well. In Australia, corn is not as significant to our diet. However, this example reminds us of the intimate nature of our relationship to plants and more broadly to the nonhuman. Corn makes us attentive to the ways that the nonhuman subsists in the human, moves through the human, and requires that we rethink the human/nonhuman opposition. While much work on the nonhuman in philosophy has focussed on animals, objects, forces, as well as the monstrous and the divine, little scholarly attention has been afforded to plants.

Taking Pollan's example as a provocation, this paper examines how the philosophy of Gilles Deleuze expands our resources for considering the relationship between the human and the nonhuman through thinking critically about vegetal life.

Biography

Hannah Stark is a lecturer in English at the University of Tasmania.

Lana Starkey

Montaigne, identity, and the problem of self-hood.

Montaigne is rarely studied as a philosopher. Instead, he is considered an essayist. However, his invention and understanding of the essai as both a weighting and an effort were deeply implicated in his epistemological endeavour to find sources of the self. This paper will be an essay into the radical positioning of the self in Montaigne and will draw attention to his pyrrhonism and its implications for the persona of the philosopher, and mode of philosophy, in early modern thought.

Biography

Lana Starkey graduated with first class honours in philosophy from the University of Queensland in 2012 and will be starting a PhD entitled 'Religious Scepticism in the English Essay, 1600-1700' in 2014.

Amy Stefanovic

Democracy is Common Knowledge

In this paper I will critically analyse the role of the multitude in ushering in a new democratic realm. I will address this focusing on Antonio Negri and Michael Hardt's 2009 book Commonwealth. Hardt and Negri seek to see a shift in power from constituted to constituent power. This involves a revolution that shifts the balance of power from institutional sovereign power to that of the multitude as the new decision making body. As the singularities that compose the multitude begin to think and act democratically they contribute to a social stock of knowledge that shall become the norm within the multitude. This idea of thinking democratically, "in common" is key to the establishment of a new form of life, a new social being and a self regulating democratic multitude. Therefore, it is the challenge of the multitude to ensure a homogeneous will and prevent factions from forming and rebelling. As this cannot be guaranteed, I argue

that Hardt and Negri's democratic multitude in which 'the one never rules' remains to be only a dream, an aspiration to peace and democracy.

Biography

Amy Stefanovic is a PhD Candidate at the University of Western Sydney in the School of Humanities and Communication Arts.

Marilyn Stendera

The Unready-to-Hand: A Heideggerian Response to Michael Wheeler

Aspects of Heidegger's account of our practical, purposive engagement with the world have long been drawn upon in various ways by discourses within cognitive science and the philosophies of mind and consciousness. Michael Wheeler is a prominent contemporary proponent of an approach that seeks to utilise Heideggerian insights within the framework of so-called 'embedded-embodied' cognitive science. This paper will explore and question the reading of Heidegger upon which Wheeler bases his arguments, focusing on his intriguing emphasis on the notion of the unready-to-hand. I will argue that, while Wheeler's approach is profoundly promising - especially in raising many opportunities for fruitful dialogue between phenomenology and the 'new' cognitive science - his interpretation of Heidegger's views can and should be challenged in several fundamental ways. I show that there are significant tensions between Wheeler's schematisation of the types of our encounters with other entities and Heidegger's own model of such relations, and that these tensions have vital implications for the ways in which Wheeler and others integrate Heideggerian ideas into their accounts of cognition. I will close by reflecting upon some of the considerations that this raises for the prospect of a 'Heideggerian cognitive science' in general.

Biography

I am a PhD candidate in Philosophy at the School of Historical and Philosophical Studies. My research, supervised by Dr Andrew Inkpin, explores and questions various current interpretations of Heidegger's account of practical engagement and Being-in-the-world. I am investigating, from a Heideggerian perspective that seeks to remain grounded in phenomenological discourses, whether it is plausible to strive for an intersection between Heidegger's model of human experience and contemporary 'embedded-embodied cognitive science'.

The main areas of interest to me at the moment are phenomenology, critical theory and philosophies of mind and cognition.

Elizabeth Stephens

Screen Organology: Rereading the French Pre-Cinematic Screen Through Canguilhem

This paper examines the use of screens in Jean-Paul Favand's 2013 exhibition of restored nineteenth-century fairground mechanical theatres, "Vitualia." The pre-cinematic screen has been of increasing interest to film scholars influenced by phenomenology and, more recently, the new field of media archaeology. However, much of this work has focused on an Anglo-American tradition dominated by moving images, following a sequential, chronological order. The screens in Favand's exhibition are part of a very different popular tradition, one that has its roots in a Parisian fairground culture of mechanical amusements and optical illusions.

While screens have often been examined as exemplary of the increasing technologisation of the body and the senses in the contemporary period, this paper will draw on Canguilhem's concept of "organology" to rethink the relationality between subject and screen. For Canguilhem: "Machines can be considered as organs of the human species. A tool or machine is an organ and organs are tools or machines" ("Machine and Organism"). Technology, Canguilhem reminds us, is produced and developed in relation to human physiology. The screen, in technologically augmenting or altering visual perception, relocates the organ of sight from the inside the human body into a relational space between body and machine, in which screens also become the eyes through which "the spectator" is constituted.

Biography

Elizabeth Stephens is an ARC Senior Research Fellow and Deputy Director of the Centre for the History of European Discourses at the University of Queensland. Her recent publications include Anatomy as Spectacle: Public Exhibitions of the Body from 1700 to the Present (Chicago and Liverpool University Presses, 2011 and 2013) and the edited collection Virtual Anatomies: the Cultural Impact of Medical Imaging Technologies (2012). She is currently completing two books, both funded by the ARC: A Critical Genealogy of Normality (with Peter Cryle) and Techno-Sensoria: Technology and the Training of the Senses.

ABSTRACTS

Glenn Stewart

Samuel Beckett and the Kantian Cogito

The purpose of this paper is to explore the relation between the philosophy of Immanuel Kant and the literary work of Samuel Beckett. This relation remains a scarcely explored vein of scholarship and this is due largely to an over-emphasis placed on archival research within the field. Such an over-emphasis is reductive and unnecessarily narrows the terms under which we may understand various works of Beckett. For instance, themes of subjectivity and cognitive limitation in Beckett have traditionally been explained with an overwhelming preference for Cartesian terms. This is avoidable and the central objective of this paper is to undertake an analysis of the cogito in Beckett to illustrate this. Simply put, it is my position that the representations of the cogito in Beckett can be more adequately analysed in reference to the Kantian cogito than to the Cartesian. This is nowhere more strongly apparent than in Beckett's later work and to that end this paper will consist largely of an analysis of Beckett's 1980 prose piece, Company.

Biography

Glenn Stewart completed a BA at the University of Western Sydney in 2011 and is now researching a PhD at the Writing and Society Research Centre, University of Western Sydney. The focus of his research is a Frankfurt School influenced critique of representations of the human in post-Enlightenment society, and the relation of literature to this society, specifically the work of Samuel Beckett and Michel Houellebecq.

Jeff Stewart

Franz Rosenzweig, Martin Heidegger, Luce Irigaray, and the no-longer-book

The paper will initially offer a brief appreciation of the philosophers Franz Rosenzweig and Martin Heidegger's points of correspondence and difference, followed by an understanding of what performing writing may be in relation to these philosophers and finally with the introduction of the contemporary philosopher Luce Irigaray say how it is possible to find in their thinking a way toward a questioning and style that radically performs our being in the world. By writing towards a performatively Franz Rosenzweig, Martin Heidegger and Luce Irigaray hint at what Rosenzweig calls a 'new thinking,' leading them as Rosenzweig states in the last line of The Star of Redemption, INTO LIFE. In doing so they begin to write what Rosenzweig calls the no-longer-book, from where one steps 'out of the world which knew itself as the [rationally] conceived world, out of the All [unity] of philosophy,' into a lived relation with Heidegger's fourfold, and Irigaray's poetic breath. The correspondence between these philosophers will be discussed, highlighted through a poem by Irigaray, another by Heidegger and a translation of a Jehuda Halevi poem by Rosenzweig whose notes to the poem 'contain instructive examples of the practical application of the new thinking.'

Biography

Jeff Stewart is a practicing artist and writer who works as mentor and art tutor with young adults at risk. He has recently completed a Decorate at Monash University (ECPS) and begun a part-time PhD in the Philosophy Department of the ACU which is becoming to be on the limits of language in Rosenzweig, Heidegger and Irigaray. He is currently writing short narratives that attempt to say moments of the everyday, and performing with friends using a small toy theatre.

Thomas Sutherland

The Law of Becoming: On the Question of Heraclitean Flux

Beginning with Quentin Meillassoux's observation that prior philosophies of absolute becoming have been premised upon an immutable law of becoming - which, in its very absoluteness, reintroduces an incongruous stability - this paper aims to interrogate this aporia in relation to three key philosophers: Heraclitus, Hegel, and Deleuze. In the same way that the Platonic theory of forms has been repeatedly shown to rely upon the mutable phenomena that it seeks to exclude from its conception of truth, I hope to demonstrate, at least in some modest fashion, that by tracing the origin of these categories from the early moments of Western metaphysics, we can see that philosophies which lend primacy to becoming necessarily, yet unintentionally rely upon an abstract understanding of being as absolute, and in many ways seem to reify, rather than challenge, the stasis of perpetual speed that characterizes postmodern capitalism. The purpose of this paper is not to argue for a primacy of either being or becoming; rather, it is to call into question both the political exigencies of a metaphysics of flux, and the very notion that such a move can plausibly be made.

Biography

Thomas Sutherland is a PhD candidate in the Media and Communications program at The University of Melbourne.

Marcelo Svirsky

Subjectivity and Profanation

Analyses of colonial events such as the event of Israel in Palestine are inclined to engage with political solutions, as if sophisticated conceptualisations of sovereignty and exchanges of land and borders will save us. But no political solution can provide the cultural marrow utterly necessary to substantiate a thorough transformation of ways of life – without which colonial domination reproduces itself. Forget then, about two-states or one-state. Disabling colonial domination, I argue in this presentation, is first and foremost about the transformation of colonial subjectivities. However, to rescue the study of subjectivity from the traps of the dark sides of power, processes of subjective constitution need to be read through the lens of profanatory action. In this philosophical undertaking Giorgio Agamben's notion of profanation and his call to profane the sacred – our own subjectivities – in the most desacralized forms proves beneficial if conceived as a process of becoming. As a corollary, aftering Israel means profaning the complicity between the subject of theory and the Zionist subject; namely, it is about disarming the resonance between the prioritisation of the political paradigm over the cultural paradigm on the one hand, and the colonial subject that this prioritisation reproduces on the other hand.

Biography

Marcelo Svirsky is a Lecturer in International Studies at the School of History & Politics in the University of Wollongong. He has recently published Arab-Jewish Activism in Israel/Palestine (Ashgate, 2012), Agamben and Colonialism (Edinburgh University Press, edited with Simone Bignall, 2012), and a special issue of Deleuze Studies, Deleuze and Political Activism (Edinburgh: Edinburgh university Press, 2010). His forthcoming books are: After Israel – Towards Cultural Transformation (Zed Books, 2013), and Collaborative Struggles in Settler-Colonial Societies (ed.), Settler Colonial Studies, Special Issue (Routledge - Taylor & Francis Group, 2014).

Payman Tajalli

Circularity of Argument in Marcel's Authentic Humanism

Gabriel Marcel's "authentic existential humanism" depends on the recognition of the existential assurance that there be a transcendent reality. Wisdom is needed to recognise this assurances and fostering intersubjective experiences such as love, fidelity and hope strengthens our identification and understanding of it. However Marcel's arguments reveal a degree of circularity because wisdom itself is dependent and is found in recognition of this transcendent reality and intersubjectivie relations are not possible without the predisposition of the subjects to this existential assurance.

Biography

I am a PhD candidate at Macquarie Graduate of Management in Sydney. My research interest is in the area of religious existentialism and business ethics.

Amanda Teo

The Pathology of Modern Space: Escaping the Sartrean Paradigm of Hell

Occupying the literary standpoint of Sartre's Huis Clos (1944), this paper; or title in question stands as an inflective inquiry into the notion of space as an intensely urban epidemic. In this context, the locus of Sartre's hell is less of an existential deconstruction of 'les autres' as people but in particular, the primary interplay between space and objects within Sartre's mise-en-scène that gravitate towards a double reading of modern and urban spaces – on one hand, symptomatic of Virilio's 'grey ecology' and on the other, a re-affirmation of its inherent poetics. Sartre's hell thus becomes a metaphor of the parenthetical 'in-between', one which necessitates a confrontation of modern, urban space as the dialectics of outside and inside vis-à-vis Bachelard. Regardless of its emerging rhetoric (of space) as finitude or phenomenological immensity, the greater imperative is in the recognition of an urban, synthetic hell within the modern and the possibility of escape by other means.

Biography

As a recent graduate of Birkbeck's MA programme, I have since taken a sabbatical from Adornian aesthetics to explore other theoretical pastures (lest I lose my mind completely). My interests also lie in the exploration of "hypermodernism", the war narrative and cybertheory, the consumer society, visual culture, psychogeography and the social space. Still, the bases of these interests are largely indebted to "The Culture Industry" by Adorno and Horkheimer, and continue to influence most of my perceptions in these areas of study - I suppose I do see myself reuniting with Adorno sometime in the future; like vicious, foolhardy lovers.

ABSTRACTS

Amanda Third

Contracting Pleasures: Sex, Infidelity and Gender in Erotic Fiction

"[The moral of the story is t]hat woman, as nature has created her, and man at present is educating her, is man's enemy. She can only be his slave or his despot, but never his companion. This she can become only when she has the same rights as he and is his equal in education and work."
- Severin in Venus in Furs

The idea of a sexual contract that structures and channels desire has had a strong presence in the history of modern erotic literature, with one of its earliest and most prominent expressions to be found in Leopold von Sacher-Masoch's landmark 1870 erotic text, Venus in Furs. The sexual pact in Venus in Furs entails the submission of the male protagonist, Severin, to the whims of his beautiful feminine tormentor-lover, Wanda. His fidelity to this promise underpins the narrative drive of the novel. Fast forwarding to the early twenty first century, Nicki Gemmell's best-selling Bride Stripped Bare (2003) also unfolds against the backdrop of a contract – this time, the marriage contract. The novel's narrative turns upon the sexual escapades of the young wife, betraying a wellspring of infidelity under the surface of a seemingly contentedly married woman's life. This paper argues that the sexual contract of erotic fiction regulates desire in ambivalent ways. Whilst a contract seeks to secure the fidelity of two consenting parties to the specified terms of sexual and emotional engagement, it simultaneously conjures the possibility of their transgression, or infidelity. Drawing upon a range of feminist (eg: Carole Pateman's The Sexual Contract) and critical theory (eg: Deleuze's Coldness and Cruelty), this chapter investigates the circulation of the concept of the contract in Bride Stripped Bare and Venus in Furs to think through the ways that infidelity works to deconstruct and reconstruct the category of femininity for the text's audiences. I will argue that the contract that underpins the narrative drive of Venus in Furs operates to critique the sexual contract that underpins gendered order in modernity (Pateman). I will then use this analysis to reflect upon the ways that Bride Stripped Bare resonates in relation to contemporary gender politics.

Biography

Amanda Third is Senior Research Fellow in the Institute for Culture and Society at the University of Western Sydney, and author of Gendering Terrorism: Unpacking the Figure of the Female Terrorist (Palgrave MacMillan, forthcoming). Third has published extensively on a range of feminist and cultural studies topics in journals such as Parallax and Hecate, and with presses including Duke University Press and Routledge. Third also has a research interest in the socio-cultural dimensions of young people's online and networked media practices and is currently Research Program Leader in the Australian federal government-funded Young and Well Cooperative Research Centre. Third is Immediate Past President of the Cultural Studies Association of Australasia. In 2009, she was awarded the Murdoch University Medal for Early Career Research Achievement.

Nick Trakakis

Slow Philosophy

Metaphilosophy is concerned with such questions as the goals of philosophy, the relations between philosophy and the arts and sciences, the methods of argumentation and tools of analysis employed by philosophers, major trends and schools of thought, the prospects for progress and future directions. But one topic that has been consistently overlooked in these discussions is that of the temporality, or pace and tempo, of philosophy. Initially this may seem a relatively insignificant topic and therefore one that has been justifiably passed over. The tempo of philosophy, however, relates in quite direct ways to the nature of philosophical practice and how this has been shaped by wider social currents and changes – matters that are of crucial concern to metaphilosophy. Most of us, for example, are keenly aware that modern life is fast and frenzied, and its busy-ness appears only to be accelerating. How has this impacted upon the ways in which philosophy is understood and produced? Does the fast pace of contemporary life compel us to reevaluate not only our ways of living but also our ways of thinking as philosophers? In response to such questions, I propose that philosophy is in urgent need of slowing down, and to this end I develop what might be called a 'Slow Philosophy'. I begin with a sketch of the principles of the 'Slow Movement', before applying these to philosophy and identifying precedents in the work of Nietzsche, Wittgenstein and Heidegger. I close with some implications for contemporary philosophical practice in light of the shift towards neoliberal policies in higher education.

Biography

N.N. Trakakis is a Research Fellow in Philosophy at the Australian Catholic University. He has published extensively in philosophy of religion, including 'The God Beyond Belief' (Springer, 2007) and 'The End of Philosophy of Religion' (Continuum, 2008).

Lubica Ucnik

Heretical Reading of Arendt: The Space of Thinking

In this paper, I will briefly sketch Arendt's phenomenological analysis of the human condition defined by her early stress on the vita activa, as well as her later, vita contemplativa, in order to suggest that her project is problematic. At the heart of Arendt's project is the problem of time: the time in her analysis of thinking as nunc stans of the vita contemplativa as well as the historical time in her analysis of the vita activa. I will argue that the problematic nature of her analyses follows from her appropriation of Heidegger's phenomenological project without also accepting Husserl's analyses of inner time consciousness that Heidegger presupposes. To conclude, I will briefly point towards Patočka's project to show a different way to address human existence.

Biography

Dr Lubica Ucník is a senior lecturer and an academic chair in philosophy at Murdoch University. Her research is in the domain of phenomenology. Her work is derived from Jan Patocka's rethinking of phenomenological philosophy, namely, his concept of a-subjective phenomenology and his work on the transformation of modern science from Aristotle to Galileo. In her present research she concentrates on the early writings of natural philosophers that led to the victory of formalised thinking in the modern age. It is an extension of the project initiated by Husserl in his late writing on the Lebenswelt, life-world and Patocka on Natural World.

Anthony Uhlmann

Spinoza and Understanding and Meaning in Nature and in Art

In the Appendix to Part 1 of the Ethics, Spinoza develops an analogy contrasting divine, human, and mechanical art. He does this in order to demonstrate the differences between how Nature creates and how human beings create. At the heart of this distinction is the question of intended meaning, and our habitual reliance on this definition of meaning. Spinoza contends that 'all final causes are nothing but human fictions', and that 'Nature has no end set before it'. To put this another way, the kind of understanding generated by Nature is not commensurate with a model that identifies the meaningful with what one 'means to say', or intends. Rather, understanding must be understood in different terms. This in turn has important consequences for an understanding of how

meaning might be constructed or created in art and literature. Drawing on the Ethics and taking examples from literary practice, I will explore aspects of these problems in this paper.

Biography

Anthony Uhlmann is the Director of the Writing and Society Research Centre at the University of Western Sydney. He has a strong and ongoing interest in the nature of the dialogue between literature and philosophy. He is the author of two monographs on Samuel Beckett (Beckett and Poststructuralism and Samuel Beckett and the Philosophical Image). His most recent book is Thinking in Literature: Joyce, Woolf, Nabokov. He is currently working on a project concerning the construction of meaning in literature and another related to a reading of J. M. Coetzee's aesthetic practice. He is also working on a project on Spinoza and Aesthetics.

Mirjam van der Heide

Struggles for dignity

The term dignity is often used as a form of normative critique in political struggles, for example by the homeless people of dignity village and by protesters against the Northern Territory Intervention. There is also a renewed interest in the concept from political theorists and philosophers, but these theories, based on a approach to dignity as a status of autonomous and rational beings, do not seem to capture the urgency expressed by the use of the concept in these political struggles. Therefore I want to look at dignity through the lens of Simone Weil's essay 'Human Personality': Weil thematises the expectation of recognition and just treatment that every human being has, even in the face of the contrary; She also thematises the cry of injustice "Why am I being hurt?", that we cannot help to emit when confronted with an injustice against us as a human being; And finally, she discusses the perpetrators of these injustices, arguing that many of them have cultivated a deafness for the needs of others which allows them to ignore cries of injustice. This essay therefore helps to illuminate the use of dignity in political struggles, and promises a more compelling theory of dignity.

Biography

Mirjam van der Heide studied philosophy at the University of Utrecht in the Netherlands. She is currently a PhD student in the Doctoral Program for Political and Social Thought at UWS. She is working on a thesis that theorises the way that dignity is used in political struggles.

ABSTRACTS

Chris van Rompaey

Jean-Luc Nancy's Deconstruction of Christianity: A Badiouian Critique

God may be dead but philosophy's fascination with religion continues unabated. Jean-Luc Nancy's 2005 collection of essays, La déclosion: Déconstruction du christianisme, makes an important contribution to this ongoing discourse. Of particular interest is Nancy's claim that Christianity's historical function of annexing the infinite to the realm of worldly experience has been progressively eroded, most recently through its capture by the 'humanisms' of liberal democracy and universal rights. To redress this impasse Nancy proposes neither a return to religion nor a reinvigoration of myth. Rather, he calls for an expanded rationality that might supplant religion by opening itself to the infinite. It is at this point that Nancy's project runs into difficulties. As Jacques Derrida has observed, any attempt to overcome Christianity through its deconstruction will inevitably lead to the propagation of more Christianities. My contention, though, is that neither Nancy nor his critics utilise the philosophical resources that might adequately confront this problem. Specifically, Nancy's vision of the world as a 'totality' remains captivated by a thinking of the one which is radically destabilised by Alain Badiou's anti-Heideggerian formulation of being as pure multiplicity. This paper examines the implications of Badiou's theory for Nancy's position.

Biography

Chris van Rompaey is a member of the Badiou Reading Group at the University of Melbourne. Until recently he taught courses in Shakespeare and Greek Tragedy at Deakin University.

Dimitris Vardoulakis

Inequality as a Critique of Authority

I will argue that the Axiom to Ethics, Part IV presents power as fundamentally based on inequality, and this conception of inequality is crucial for Spinoza's understanding of democracy as agonistic. I will show that Spinoza's conception of inequality responds to three positions: the Christian conception of freedom (e.g. in Augustine), the transcendental conception of freedom (e.g. in Kant) and the contractarian conception of natural law (e.g. in Hobbes). Thus, Spinoza develops a position about agonism that is at the same time articulated by the structure of his argument. At the same time, this agonism is directed against authority.

Biography

Dimitris Vardoulakis is the chair of the Philosophy Research Initiative at the University of Western Sydney. His books include Sovereignty and its Other: Toward the Dejustification of Violence (Fordham UP, 2013); The Doppelgänger: Literature's Philosophy (Fordham UP, 2010); and as editor Spinoza Now (Minnesota UP, 2011).

Miguel Vatter

Franciscan Poverty and Trusts: Agamben and the Biopolitical Critique of Corporations

In his recent book on "Highest Poverty," Agamben offers an important contribution to a biopolitical theory of the commons and of use without ownership. In this paper I intend to discuss the question of Franciscan poverty in relation to some recent debates in the philosophy of economics related to questions of the social ontology of firms or corporations. As it happens, the idea of a corporate personality as "juridical fiction" was the first Papal response to the Franciscan challenge. My aim in this paper is to compare Agamben's biopolitical critique of "dispostifs" of Roman law like the idea of corporate personality with an alternative ontology of social groups based on the concept of a trust, as this is developed in the legal and political thinking of English pluralist theory (which advances an alternative to Schmittian political theology). I shall argue that a duly reconstructed idea of trust can be of help to formulate the basis of the jurisprudence of the commons, beyond its current antinomian and anti-juridical formulations.

Biography

Miguel Vatter is professor of politics at UNSW.

Valerijs Vinogradovs

Lack of Productive Imagination in Sellars' Appropriation of Kantian Imagination

In a series of articles Sellars examines some of the aspects of Kantian Transcendental Philosophy in relation to his own Critical Realist Theory. The most compelling of these works, at least for this paper, is the last, rather short article The Role of the Imagination in Kant's Theory of Experience. Interestingly, the very title of this paper does not reflect its content: here Sellars patiently unfolds the relationship between perceptual

consciousness and perceptual demonstratives, which serves to elucidate his theory of perception. Crucially, he appropriates the power of imagination, from Kant's first Critique, to integrate all components into a rigorous perceptual experience.

On this view, as I will demonstrate, the imagination is stripped of its aesthetic function, pivotal for the unity of the entire Kantian architectonic. In this paper, I want to advert one to this orthodox function of productive imagination. To this end, apart from scrutinising the first Critique, I will turn to the third one, ignored by Sellars, where Kant augments his treatment of productive imagination and introduces aesthetic ideas, 'the full inner intuitions' that metamorphose a strictly intellectual experience into an aesthetic one. This manoeuvre poses a threat to Sellars' austere account of productive imagination and thus of perceptual experience.

Biography

Having departed from Saint-Petersburg, Valerijs first made his undergraduate home in Perth, at UNDA, and then, upon successfully completing Honours on Kantian Sublime, found his postgraduate home in Melbourne, at La Trobe University, where he is currently working on his PhD dissertation devoted to Kantian Imagination.

Dimitri Vouros

Reinterpreting Hegelian Totality and Abstract Universality in Adorno's Philosophy

It is impossible to fully understand Theodor Adorno's critical theory without engaging the philosophy of both Hegel and Marx. It becomes obvious in such an investigation that Adorno is not only a perceptive, but also a cunning, ingenious reader of both these figures. It is well known that Adorno adopted Georg Lukács's notions of reification and objectification, deploying them in his criticism of instrumental reason and cultural banality. But it is a less acknowledged fact that in his most important works Adorno deploys Hegelian and Marxian concepts side by side rendering a cogent theory of the domination of social relations by exchange-value. Adorno's social theory constitutes a timely criticism of developed forms of social domination. The Hegelian notion of 'abstract universality' is homologous to the reified, negative totality. Both concepts are deployed with great profit in Adorno's critical reconstruction of the 'totally administered society'. It becomes apparent that for all Adorno's commitment to non-identity thinking and the particular, the facticity of the commodity-money foundation of capital commits all things in the world to a reified totality. The point is then autonomy in thinking— via negative dialectics—against the heteronomous whole.

Biography

Currently studying Master of Arts (Philosophy) at University of New England. Other degrees: Bachelor of Arts (Medieval Studies & English) from University of Sydney; Graduate Diploma of Education (Secondary), University of New England. Major research project for Master's degree, which above paper is excerpted from: 'Totality and Subreption: the Critical Theory of Lukacs and Adorno'

Dinesh Wadiwel

Robbing Peter to Pay Paul: Marx, Derrida and the Animal as Commodity.

Examining the first chapter of Karl Marx's Capital – "The Commodity" – this paper will explore the imposition of a value equivalence upon the life (and death) of the animal within industrialised animal production. I will argue that this process does not focus on merely recognizing value in the form of money, but realizes value in a side by side process of fostering species differentiation for both human and non human: "Peter only relates to himself as a man through his relation to another man, Paul, in whom he recognizes his likeness. With this, however, Paul also becomes from head to toe, in his physical form as Paul, the form of the species man for Peter" (Marx, 1986: 144n). Turning to Jacques Derrida's 1971 essay "White Mythology," I will explore Derrida's examination of the metaphor and its connection (or lost connection) to original value. I will argue in line with Derrida's later concern with the term "animal" itself , that the commodity value of animals as property might be understood as an intertwining process of material and epistemic violence.

Biography

Dinesh Wadiwel is Lecturer and Director of the Masters of Human Rights at the University of Sydney. Dinesh's research interests include sovereignty and the nature of rights, violence, race and critical animal studies. At present he is exploring the way in which non-human animals are constructed within rights discourses, and the possibilities for using contemporary theories of sovereignty to reframe our understanding of violence towards non-humans. Dinesh is currently completing a book manuscript for Rodopi Press tentatively titled "The War Against Animals."

ABSTRACTS

Saige Walton

Folds in the Soul: Philippe Grandrieux's Cinema of Matter

In The Fold, Deleuze's description of the baroque "fold" emerges as a mobile and material phenomenon as well as a metaphysical idea, a vinculum, crease or seam that joins together world/body and soul/mind. Of particular interest to this paper is how Deleuze articulates a restless world of matter that reverberates with mental processes, what the philosopher, via Leibniz, terms the enclosed "folds of the soul." Drawing on the fold, baroque scholarship and select Leibniz essays, this paper approaches the work of contemporary French filmmaker – Philippe Grandrieux - as an experientially thick, densely textured cinema that undulates between "pleats of matter" and abstract "folds in the soul."

Given their experimental privileging of audio-visual shifts in sensation, it is no coincidence that Grandrieux's films have been described as hallucinatory, feverish, in-flux or trembling. As with Deleuze's fold, Grandrieux's cinema "triggers vibrations or oscillations" in the upper floor/mind while interior psychic states are dispersed into the immanence of matter, below (Fold, 4). Concentrating my analyses on Un Lac (2008) and Sombre (1998), this paper will articulate the ways in which Grandrieux's cinema of matter creates vibratory "folds in the soul"; folds that move between spectator and screen, body, and world, film and mind.

Biography

Saige Walton is Lecturer in Screen Studies at the University of South Australia. Her work on embodiment, phenomenology and film/media aesthetics appears in Playing with Memories: Essays on Guy Maddin (University of Manitoba, 2009), The Contemporary Comic-Book Superhero (Routledge, 2008) and Lounge Critic: The Couch Theorists Companion (Latrobe, 2004) and in forthcoming critical collections on the films of Claire Denis and Todd Haynes. She is currently working on a book that develops a phenomenological account of the historic and cinematic baroque as well as a project on grace.

Aleksandr Andreas Wansbrough

The Banality and Transcendence of Evil: the Tragic Hero as a grovelling Nazi in Lars von Trier's Images of a Relief

Lars von Trier's student film, Images of a Relief (which gained theatrical release in Denmark in 1982), follows the figure of Leo, a Nazi caught up in historical mechanisms. While we learn that Leo is a war criminal, at the close of film, Leo is redeemed and ascends to heaven. Given this clear example of the deus ex machina and an allusion to Oedipus Rex where Leo is blinded by liberating forces, von Trier grants a tragic status to Leo. However, Schelling argues that the tragic is a celebration of human agency grappling against the parameters of the objective world, signifying the paradox of freedom in an unfree state. In Schelling's reading of Oedipus, Oedipus is able to accept his fate, strengthening his freedom by taking responsibility for a transgression he could not avoid. Leo denies his culpability, refusing to accept his part in the Nazi atrocities. In this respect, Leo becomes an example of the banality of evil as described by Hannah Arendt. This paper will investigate the reconstitution of the tragic hero through Leo, in a modern world where agency and responsibility have been problematized, further necessitating analysis of Schelling's tragic paradox.

Biography

Aleksandr Andreas Wansbrough is a PhD candidate at Sydney College of the Arts, University of Sydney. He is currently an editorial assistant for the Australasian Journal of Popular Culture. His PhD concerns the films of Lars von Trier and notions of the tragic. He has presented two papers at PopCAANZ and will present 'The Tragic Politics of Fear and Nature in Lars von Trier's Antichrist' for 7th Global Conference of Fear, Horror & Terror. His most recent publication is 'The tragic artist on screen as an aesthetic theodicy,' in Socrates and Dionysus, ed. Ann Ward (Cambridge: Cambridge Scholars Publishing 2013).

Christopher Watkin

Imitation of the divine: Meillassoux as Oedipus

Quentin Meillassoux's 'The Divine Inexistence' deploys an extraordinary number of terms and ideas customarily associated with theology, including the miracle, conversion, the ex nihilo, the Child of Man and the resurrection of the dead. And yet Meillassoux insists that this is no concession to theology but, quite to the contrary, an unprecedentedly powerful articulation of non-metaphysical thinking. The growing literature on Meillassoux is not sure what to do with this profuse imitation of theological structures, seeking to understand it along conventional atheistic lines and finding it sometimes an embarrassment and sometimes an open door to a theological Trojan horse. But there is another way of reading Meillassoux's imitation of theology: his thought avoids being theological only because it does employ so many theological ideas. This paper elaborates a new way of understanding Meillassoux's relation to theology along these lines: although it ultimately fails as a proof of God's inexistence it succeeds as what Philippe Lacoue-Labarthe calls a catharsis

of the divine. Reading Meillassoux through Lacoue-Labarthe's Oedipus yields not only a new and more adequate way of accounting for Meillassoux's panoply of theological motifs but also a new way of understanding what it means to think after God.

Biography

Christopher Watkin lectures in French thought and culture at Monash University. His recent publications include _Difficult Atheism: Post-Theological Thinking in Alain Badiou, Jean-Luc Nancy and Quentin Meillassoux_ (Edinburgh UP, 2011), and _From Plato to Postmodernism: The Story of Western Culture through Philosophy, Literature and Art_ (Bristol Classical Press, 2011). He is currently working on a project addressing humanity (including the inhuman and posthuman) after God.

Rodger Watson

Hermeneutic Phenomenology in reflective practice

This paper outlines the practical application of Hermeneutic Phenomenology within a human centred design methodology. The paper will outline the standing of Hermeneutic Phenomenology within design literature and will explore Dorst's Frame Creation model (2013). It will then give a case study of how Hermeneutic Phenomenology tools are applied within a Frame Creation design process. The Frame Creation model is used by the Designing Out Crime Research Centre as its practice model when dealing with complex crime problems. It is a generative model that is used to create new approaches to problems that have confounded conventional problem solving. The model offers a framework to guide designers from problem to solution. The Frame Creation model is complimented by a number of methods. This paper gives a case study of how a method within this model that has recently been trialled is constructed from an understanding of Hermeneutic Phenomenology. The method aims to steer individuals towards an understanding that is derived through concrete observations and abstract reflection. Then taking this reflection through a hermeneutic process to explore the deeper human values at play in a given problem situation.

Biography

Rodger Watson is Deputy Director of the Designing Out Crime Research Centre (DOC) at the University of Techonology Sydney and is a PhD candidate in Design. Prior to his work at DOC he was a practioner in crime prevention. Rodger holds a bachelor's degree in Psychology and a Masters of Criminology.

Jessica Whyte

Fail again: Fail better? The 'weak state crisis' and the language of failure.

In the post-Cold war period, international security discourses have come to focus on what one former US Under Secretary of State termed a "weak state crisis". This purported crisis has elevated the discourse of "state failure", along with a whole raft of interventionist practices that claim to respond to it, to the centre of international politics, and generated numerous indexes to ascertain and measure state failure.. The explicit project of these indexes is to provide objective criteria for measuring "failure", and thus they are articulated in a language that is neutral, technocratic, and, seemingly, objective and precise. Despite this purported objectivity, 'state failure' is an unstable concept that is constantly discursively re-worked. While advocates of the indexes suggest this is evidence of the need for more precise tools to measure "state failure", I argue, that the term, like its counter-part "good governance" is inescapably normative and serves not just to describe but also to construct its objects. Moreover, the criteria of failure are not easily disentangled from enlightenment assumptions about standards of civilization or from the racial hierarchies underpinning them. Nonetheless, I argue that, while the earlier 'standard of civilization' was firmly rooted in a liberal teleology, for which it would be possible for states (and for people) to progress from immaturity to self-government, its current iteration is devoid of such a progressive narrative. Thus, throughout the decolonized world, the language of state failure serves to justify forms of tutelary governance without end.

Biography

Jessica Whyte is a Lecturer in Cultural and Social Analysis at the University of Western Sydney, Australia. She has published widely on theories of sovereignty and biopolitics, critical legal theory, critiques of human rights and contemporary continental philosophy. Her current research is on the emergence of the "right to intervene" in the practices of the new activist humanitarian NGOs of the 1970s, and its transformation into a legitimising discourse for state militarism. Her book, Catastrophe and Redemption: The Political Thought of Giorgio Agamben, will be published by SUNY in 2013.

ABSTRACTS

Daniel Wilson

Reconciling contemporary art with Kant's principles of fine art

Immanuel Kant's theory of aesthetics and fine art is most fully developed in his Critique of the Power of Judgment which was published in 1790. Given the drastic changes in art practices since then, there has been little effort expended in showing how the principles of Kant's theory of art may illuminate contemporary art practices. More recent art theories, like those of Arthur Danto, have been constructed in order to meet the challenge posed to traditional aesthetic theories by modern art. In this paper I evaluate the success of recent attempts by Arthur Danto and Diarmuid Costello to reconcile Kant's theory of fine art with Danto's art theory. I will also suggest that other principles from the third Critique may be useful in theorising about contemporary art.

Biography

Daniel Wilson is a PhD candidate at the University of Auckland. His dissertation is on the nature of artistic value and the definition of art.

Emma Wilson

The Psyche of the Spectacle: Kristeva's Theory of Revolt in a Post-Revolutionary Age

With the publication of "New Maladies of the Soul" in 1993, followed by "The Sense and Nonsense of Revolt" in 1996, and "Intimate Revolt" in 1997, a new and urgent concern emerges within Julia Kristeva's oeuvre. This concern is summed up in the introduction to "The Sense and Nonsense of Revolt" as "the status of power and that of the individual" in "the post-industrial and post-Communist…society of the image, or of the spectacle." According to Kristeva, the status of power in the late twentieth century is flimsy, spectacular, and vacant, rendering the individual dispersed, deliquescent, and incapacitated.Through exploring how Kristeva's psychoanalytic insights inform and affect Guy Debord's original analysis of "the society of the spectacle," I hope to point out (1) the psychic dimensions of contemporary spectacular society, and (2) the vital significance of Kristeva's theory of "Revolt" within this society.

Biography

I am a post-graduate student at the University of Queensland. My major interests are psychoanalysis, post-Marxist social theory, and phenomenology.

Ozglur Yalcin

The constitution of democratic society: Rawls or Habermas?

The question of democracy is a question of how to relate procedural and substantive considerations of political decision-making for the realization of freedom and equality of persons. Rawls's political liberalism and Habermas's discourse theory of law and democracy are two prominent theories of democracy which claim to provide an answer to the question of democracy. This paper focuses on the Rawls-Habermas debate in order to clarify the question of substantive and procedural aspects of democracy. The paper argues that Rawls's political liberalism is a better alternative than Habermas's for the development of a critical democratic theory and practice. The paper develops its argument by elaborating how Habermas and Rawls understand political autonomy and its relationship to the determinations of rights. Then the paper relates this discussion of political autonomy to the question of how Habermas and Rawls conceive political legitimacy. Through the discussion of political legitimacy in the context of Rawls-Habermas debate, the paper shows the significance of Rawls's conception of public reason for the constitution of democratic society under the conditions of what Rawls calls reasonable pluralism.

Biography

Ph.D. student in the Doctoral Program in Political and Social Thought, School of Humanities and Communication Arts, University of Western Sydney.

Cindy Lee Zeiher

Theorising Desire in the 21st Century

This paper considers how desire might be theorised in the twenty first century against the backdrop of New Zealand society, culture and film. This exploration is addressed with reference to Lacanian psychoanalysis and Slavoj Žižek's return to a critique of ideology. In exploring desire I specifically refer to the New Zealand film Heavenly Creatures, which enables an exploration of competing ideological locations which can reveal the hidden and not so hidden mechanisms regulating social relations and ambiguities. Heavenly Creatures is a film interpretation of the actual murder of Christchurch resident Honora Reiper in 1954 by her teenage daughter and this daughter's friend. In exploring both the themes of friendship and the figure of the mother, Heavenly Creatures deliberately conflates fantasy with ideology, so that it is from this intersection that possibilities of subjective desire are confronted. Heavenly Creatures provides many opportunities from which desire can be

constituted and which emanate from the image of the mother as the 'real' nightmare creature of this unusual horror film. This logic of desire is constituted by recognitions of ideology from which the viewing subject simultaneously engages and disengages and which is galvanised by the super-ego injunction to enjoy!

Biography

Cindy Zeiher is a PhD candidate in Sociology, School of Social and Political Science, University of Canterbury, Christchurch, New Zealand. Her research focuses on how subjective desire can be located and understood within contemporary ideological systems. Theoretically she draws upon those authors, especially Slavoj Zizek, who employ Lacanian psychoanalysis in social research and cinema theory.

Magdalena Zolkos

Politica of Marginality: the Question of Jewish Belonging in the Thought of Jean Amery

The figure (and fantasy) of the Jewish pariah has permeated the cultural imaginations of the West, helping to consolidate modern national identity—often as a work of violence against Europe's others. The cultural and political genealogy of the tradition of the "conscious pariah" emerged in Jewish political thought in 19th century. Articulated first by Bernard Lazare, the figure of the Jewish pariah was theorized by Hannah Arendt in terms of subject formation that asserts, rather than rejects or evades, her outcast status of an outcast. This paper situates the political theoretical figuration of conscious pariahdom in the work of Jean Améry. The aim is to interpret Améry's alleged advocacy of the victim-oriented politics of memory and historical redress. The argument is that in contrast to the dominant interpretations of Améry's thought as invested and grounded in the subject's own suffering and injustice, his negative constructions of Jewishness engender a philosophical gesture beyond the lachrymose readings of Jewish history and marginality. Améry's conception of the conscious pariah is an attempt to inscribe "hyperbolic" ethical content into the experience of deracination and estrangement.

Biography

Magdalena Zolkos is a Senior Research Fellow in Political Theory at the School of Humanities and Communication Arts at the University of Western Sydney. Her research interests are memory politics, trauma theory, and contemporary democratic theory. She is the author of Reconciling Community and Subjective Life: Trauma Narrative as Political Theorizing (Continuum 2010), and editor of On Jean Amery: Philosophy of Catastrophe (Lexington 2011). She is working on a research project "Violence, Affect and Trauma in Collective European Memory."

Kirk Zwangobani

Excess and lack - where do I belong?

This paper explores the paradoxes that persist in the dynamics through which young migrant youth, in this case black African youth are enveloped in the event of becoming African Australian. This event can be seen as the means through which they are able to deal with the complexities of developing a sense of 'identity' and 'belonging'. While this becoming 'African Australian' can be seen as a form consciousness that emerges through the juncture of embodied subjectivity and representational discourse, turning to Deleuze's Logic of Sense I also treat becoming as occurring at a more visceral level of 'abstract concreteness' rather than the material.

Inhering in the virtual event of becoming 'African Australian' is a sense of 'to belong'. The paradox that we must contend with, following Delueze, is that in this becoming there is value and excess associated with the sense to belong to provide for the lack running through actual life. I thus contend with how this excess and lack in the sense 'to belong' can result in a change in relations at the virtual level when 'to hate' or 'to fear' provide the actualisation to the absent and excessive scope of belonging.

Biography

Kirk is completing his PhD with the Research School of Social Sciences at the ANU with a particular interest in embodied subjectivity, affect, and race. His thesis was based on ethnographic study with African youth in Canberra where he explored how race is produced and reproduced within the discursive field of representation but also the way racism is embodied, lived and enacted in everyday encounters. He is now working towards a post-representational, anti-racism ethics.

Hegel and Heidegger International Symposium

A one-day workshop related to the ARC-funded project *The quest for the 'I': reaching a better understanding of the self through Hegel and Heidegger*

University of Western Sydney, Parramatta Campus

Supported by:
» Philosophy@UWS (School of Humanities and Communication Arts, UWS)
» Australasian Society for Continental Philosophy (ASCP)
» Working Group in German Philosophy (WGGP)

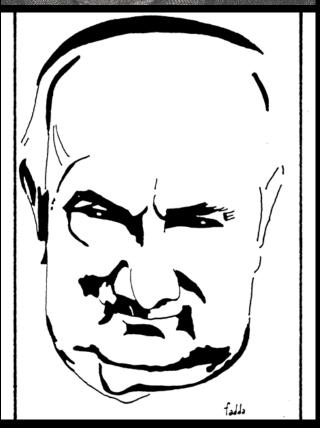**Speakers:**
» Diego Bubbio
» David Kolb
» Nikolas Kompridis
» Simon Lumsden
» Jeff Malpas
» Dennis Schmidt

Followed by a Round Table discussion with Joanne Faulkner and James Phillips.

All welcome, but registration is essential for catering purposes.

Artwork courtesy of Matteo Fadda

For information and registration: www.uws.edu.au/ascp2013 or email Dr Diego Bubbio (d.bubbio@uws.edu.au)

HEGEL AND HEIDEGGER SYMPOSIUM

December 6, University of Western Sydney – Parramatta Campus

8:50-9:00	Welcome

Morning Session	**Chair: Paul Alberts**
9:00-9:40	**David Kolb** (Bates College) *Ontology, Necessity, Self*
9:40-10:00	Question time
10:00-10:40	**Nikolas Kompridis** (UWS) *Struggling for Recognition or Building Receptivity? Rethinking Politics and Critique in the Age of the Anthropocene*
10:40-11:00	Question time
11:00-11:15	Morning tea
11:15-11:55	**Simon Lumsden** (UNSW) *Habit and World History: Hegel, Heidegger and Historical Change*
11:55-12:15	Question time
12:15-13:15	Lunch

Afternoon Session	**Chair: Dimitris Vardoulakis**
13:15-13:55	**Jeff Malpas** (University of Tasmania), *Self, Other, Thing*
13:55-14:15	Question time
14:15-14:55	**Diego Bubbio** (UWS) *Hegel, Heidegger, and the I: Preliminary Reflections for a new Paradigm of the Self*
14:55-15:15	Question time
15:15-15:30	Afternoon tea
15:30-16:10	**Dennis Schmidt** (PennState University) *Monstrousness, Catastrophe, and Political Order: Hegel, Heidegger, and Antigone*
16:10-16:30	Question time/discussion
16:30-17:30	Round Table with **Joanne Faulkner** (UNSW) and **James Phillips** (UNSW)
17:30-18:00	Final discussion

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