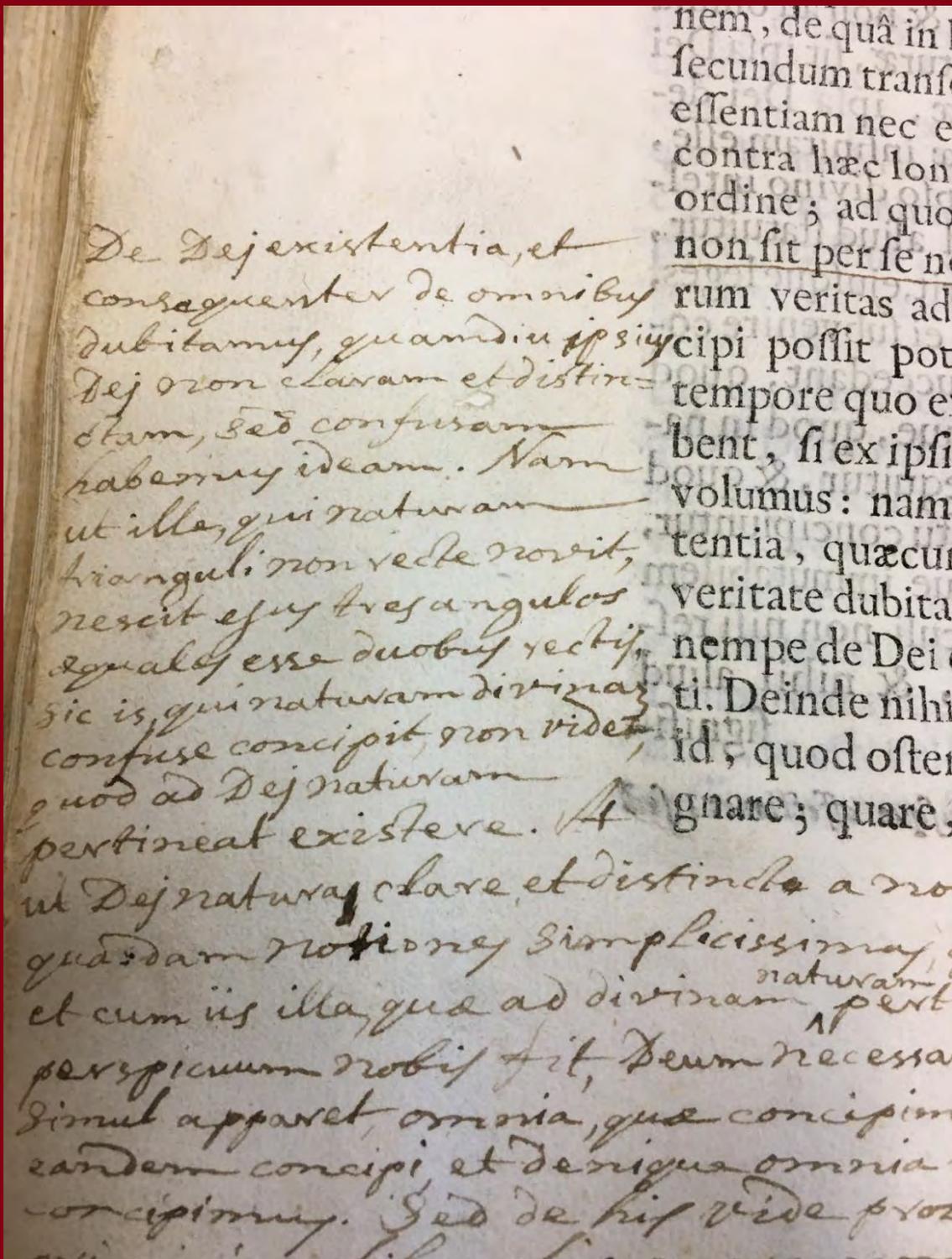**Australasian Society for Continental Philosophy**

2022 Annual Conference

University of Melbourne, November 28 – 30

ACKNOWLEDGEMENT OF COUNTRY

The ASCP acknowledges the Traditional Owners and Custodians of the lands on which this conference takes place— the Wurundjeri and Boon Wurrung people of the Kulin Nation — and pays its respects to Indigenous Elders past, present and emerging. Sovereignty has never been ceded. It always was and always will be, Aboriginal land.

EXECUTIVE OF THE AUSTRALASIAN SOCIETY FOR CONTINENTAL PHILOSOPHY

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Deputy Chair: Robert Sinnerbrink (Macquarie University)

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ECR Representative: Thomas Corbin (Macquarie University)

Postgraduate Representative: Anisha Sankar (The University of Auckland)

Web Coordinator: James Garrett (Melbourne School of Continental Philosophy)

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FB: www.facebook.com/groups/aussoccontiphil/
T: @AusSocContiPhil

Cover image
Photo of Spinoza's marginalia on the first edition of the *Tractatus Theologico-Politicus*
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WELCOME

BY THE CONFERENCE ORGANIZING COMMITTEE

This year's conference marks a significant development for the ASCP: We are participating in the inaugural Congress of the Humanities, Arts and Social Sciences, overseen by CHASS. The ASCP sees the Congress as a great opportunity to hold our conference alongside 20 other professional organisations from across the country, enabling our members to benefit from this wonderful opportunity for interdisciplinary collegiality while fully retaining our independence.

The Congress has enabled us to collaborate with the Australian Women's and Gender Studies Association, who are co-sponsoring Prof Giulia Sissa's keynote address; and with the Australasian Association of Philosophy, who have invited us to organize a plenary panel and a keynote as part of the workshop celebrating the centenary of the AAP.

Participating in the Congress has also allowed the ASCP to apply for funding for the conference. We gratefully acknowledge the generous grant we were awarded by the Melbourne Convention Bureau under the National Business Events Program, which made a significant difference to our conference this year.

We would also like to acknowledge the support of the Critical Antiquities workshop, especially Ben Brown and Tristan Bradshaw, who co-funded Prof Giulia Sissa's trip to Australia; and the ARC grant DP220103633 "The Journal in Theory: (CIs: Justin Clemens, Tom Ford, and Joe Hughes) for sponsoring Prof Claire Colebrook's trip to Australia.

Finally, we would like to acknowledge the contribution of numerous volunteers whose help during the conference has been instrumental: Van Cenhrang, Joel Duggan, Sybilla George, Cindy (Xinyan) Huang , Porter Mattinson, Edyrn Mudie, Tom Picello , Lauren Pederson-Hor, Jocelyn Saunders, Julia Sekulic, Nandini Shah, Kiara (Shuyi) Wang.

We look forward to participating in next year's Congress, which will be held at the University of Sydney from 27 to 29 November. We thank Alex Lefebvre, who has agreed to represent the University of Sydney on the ASCP Conference Organizing Committee.

We hope that our continuing collaboration with the Council of the Humanities, Arts and Social Sciences will be of significant benefit to our members.

Thomas Corbin

Joseph Hughes

Marilyn Stendera

Dimitris Vardoulakis

VENUE

The ASCP conference will be held at the University of Melbourne's Parkville Campus. The conference venue is Arts West, North Wing (Building 148a), located on Professors Walk. Please use the interactive map at https://maps.unimelb.edu.au/parkville/building to navigate the campus. Note that buildings are searchable by name and building number.

REGISTRATION

The registration/information desk will operate in Foyer of Arts West. The easiest way to register is via https://ascp.org.au/ascp-conference-2022-registration

CONFERENCE DINNER

The conference dinner will be held on Tuesday, 29 November at Naughtons Hotel (43 Royal Parade, Parkville VIC 3052), starting at 6pm (immediately after the keynote address). You can purchase a dinner ticket while registering for the conference (see above), or separately at https://www.ascp.org.au/additional-conference-dinner-ticket (You are welcome to purchase additional tickets for a plus one.)

PARALLEL STREAMS

Each session within our parallel streams is 90 minutes long. If a session includes three papers, then each presenter has 30 minutes for their paper(with the expectation of a 20-minute paper and 10 minutes for Q&A). If a session has two papers, then each presenter has 45 minutes (with the expectation of a 30-minute paper and 15 minutes for Q&A). It is up to the participants and the chair whether Q&A will follow immediately after each paper or after all the presentations are completed.

REGISTRATIONS FROM OTHER ASSOCIATIONS FOR LIMITED ATTENDANCE

In the spirit of interdisciplinary collegiality with other professional associations holding their conferences as part of the CHASS Congress, we welcome registered members of other associations to attend a limited number of panels for our conference for FREE.

Members of other associations still need to register. Please go to https://ascp.org.au/ascp-conference-2022-registration and choose the third registration option for members of other associations. Choosing this option will prompt you to send an email to ascp.chass@gmail.com with your name and the name of the association with which you are registered. You will then receive the coupon code.

This option is only available for fully registered members of other associations who are not speaking at the ASCP and are planning to attend up to a maximum of 3 sessions of the ASCP conference. Those who register for free are asked to not use the catering provided for the paying participants to the ASCP conference.

ONLINE PARTICIPATION

Online participants need to register. They are offered a discounted price of $100 (waged) or $65 (unwaged). Those who register online will have access to:

 The online stream of the ASCP
 The keynotes
 The AGM

The online participants will receive Zoom log in details by Sunday, 27 November.

KEYNOTE LECTURES

The keynotes will be streamed online, using the same log in as the general online stream. You will need to register to receive the online log-in details.

AGM PARTICIPATION

The AGM will be streamed online, using the same log in as the general online stream. You will need to be a member of the ASCP to attend the AGM. Registration to the conference automatically confers membership.

AUSTRALASIAN ASSOCIATION OF PHILOSOPHY CENTENARY CELEBRATION

To celebrate its foundation one hundred years ago, the AAP is organizing a two-day workshop (1-2 December) as part of the Congress Conference. The AAP is inviting ASCP members to attend the workshop for free. Places are limited. Please register here: https://aap.org.au/Reflecting100 To ensure your place register early. Registrations close 23 November 8.00pm AEDT

The ASCP has organized a plenary on the relation between analytic and continental philosophy, as well as a keynote address that will be delivered by Professor Genevieve Lloyd. The programme of the workshop can be found here: https://aap.org.au/Reflecting100

MORNING AND AFTERNOON TEA

We are providing morning and afternoon for registered participants. All catering will take place the Foyer of Arts West. Participants from other associations who have received free admittance to selected panels of the conference are asked not to make use of the conference catering.

LUNCH

Lunch will not be provided. However, there are many choices for lunch on campus and nearby locations. We recommend the following options:

On Campus:

> Zambrero (Eastern Resource Centre)
> Roll'd (Student Pavilion)
> Sushi (Student Pavilion)
> Dr. Dax (Kenneth Myer Building)
> Standing Room (Melbourne School of Design)

Off Campus:

> Cafes and restaurants on Lygon St.
> Naughtons Hotel (closed Monday)
> The Clyde Hotel (Cardigan St, Carlton)
> Prince Alfred Rooftop & Bar (Grattan St, Carlton)

WIFI ACCESS – EDUROAM

The University of Melbourne participates in the Eduroam network. You can connect using your home institution's credentials; more information at https://wireless.unimelb.edu.au/eduroam.html You can also request a Visitor account from the University of Melbourne here: https://wireless.unimelb.edu.au/visitor.html

ACCESSIBILITY

All conference venues are wheelchair accessible. All rooms and theatres where sessions (including keynotes and plenaries) are held have hearing aid loops.

CAMPUS MEDICAL SERVICES

The University of Melbourne Health Service is located at 138-146 Cardigan St., Carlton, VIC 3053, Tel: (03) 8344 6904. For appointments and further details please visit https://services.unimelb.edu.au/health/make-an-appointment

CAMPUS SECURITY

The University of Melbourne Security Office is located at 213 Grattan Street, Carlton, VIC 3053 in Building 203. Services and a security escort is available anytime by calling (03) 8344 6666 or 1800 246 066 (free call). More details are available at https://www.unimelb.edu.au/security/home .

ADDITIONAL INFORMATION

For information about childcare facilities, accommodation options, covid protocols as well as other shared facilities of the associations participating in the CHASS Congress Conference, please visit https://www.chass.org.au/content.aspx?page_id=22&club_id=239946&module_id=536853

PINT SIZED PHILOSOPHY

> Date: Monday, 28 November
> Time: 6pm
> Venue: The Clyde Hotel (385 Cardigan St, Carlton VIC 3053)

"Pint Sized Philosophy" is a networking and social event particularly aimed at higher degree researchers and early career researchers attending the ASCP conference, although all conference attendees are welcome to attend. This event will involve a competitive presentation by HDR and ECR members of the ASCP. This competitive presentation event follows a 3-minute thesis style format, where HDR and ECR's will have 3 minutes to introduce themselves and present their current research. All HDR and ECRs who present their research will receive 2 drink tokens, redeemable for a pint (hence, 'pint sized philosophy') or equivalent.

Participants wanting to present are asked to apply with a brief (200 word) abstract and biography. Please email your application to the ASCP ECR representative, Thomas Corbin by **Friday, 26 November** (thomas-alexander.corbin@mq.edu.au). Please note, as there will be a limited number of presenters, the first to apply will receive priority placement.

EQUITY AND DIVERSITY LUNCH

The ASCP invites you to share your perspectives on the most pressing current issues in equity and diversity in the philosophy world, including professional, career and teaching contexts. We have booked a room at Naughtons Hotel, Royal Parade, for 1-2pm on Tuesday 29 Nov, where you can buy your lunch and join a relaxed discussion with colleagues. The discussion will be facilitated by Fiona Jenkins (ANU) as ASCP Equity and Diversity officer and aims to build understanding and solidarity around areas of common concern. Please join us!

ASCP AFFILIATED JOURNAL

The ASCP is delighted to announce that it is now formally affiliated with a new journal, *Philosophy, Politics and Critique*. The journal is published by Edinburgh University Press. It will have three issues per year, one of which will be an ASCP issue. Joe Hughes, who is the Conference Officer in the ASCP executive, is also an Associate Editor.

The first issue of *PPC* will be published in early 2024. All ASCP members will receive free access to the journal.

Philosophy, Politics and Critique

Philosophy, Politics and Critique publishes articles that regard philosophy as a political and critical activity. It welcomes submissions committed to disrupting presuppositions and assumptions in discourse, and that adopt polemical edge and theoretical foundation, and attend to the historical trajectories that have led to current perspectives and positions in politics, society and culture.

The editors invite submissions in response to calls for papers on particular themed issues, as well as submissions on topics appropriate to the aims of *Philosophy, Politics and Critique*.

Submit an article

Scan the QR code to read our proposal guidelines or visit: euppublishing.com/page/ppc/submissions

EDINBURGH
University Press

KEYNOTES

CLAIRE COLEBROOK

Moral Grandstanding and the Technics of Time

There is a rich literary tradition that explores the use of moral language for self-elevation. Free indirect style is particularly useful for conveying the grandiose exaggeration of moral language. Moral grandstanding is slightly different from characters being enamoured with their own piety; moral grandstanding involves the glee in taking down and calling out others. Recent work on moral grandstanding has focused on the distinction between the use and misuse of moral talk. I will argue that rather than a use/misuse distinction the problem of moral grandstanding needs to be negotiated through the technics of time

Claire Colebrook is Edwin Erle Sparks Professor of English, Philosophy, and Women's, Gender, and Sexuality Studies at PennState University. She the author of *Sex After Life* and *The Death of the Posthuman* (Open Humanities Press 2014), *William Blake and Digital Aesthetics* (Continuum 2011), *Deleuze and the Meaning of Life* (Continuum 2010), *Milton, Evil and Literary History* (Continuum 2008), *Irony* (Routledge 2004), *Gender* (Palgrave 2003), *Understanding Deleuze* (Allen and Unwin 2002), *Irony in the Work of Philosophy* (Nebraska UP, 2002), *Gilles Deleuze* (Routledge 2002), *Deleuze: A Guide for the Perplexed* (Continuum 1997), *Ethics and Representation* (Edinburgh 1999), and *New Literary Histories* (Manchester UP, 1997). She co-authored *Twilight of the Anthropocene Idols* (Open Humanities Press, 2016) and *Theory and the Disappearing Future* with Tom Cohen and J. Hillis Miller (Routledge 2011), and, with Jason Maxwell, *Agamben* (Polity, 2015). She has co-edited *Deleuze and Gender* (Edinburgh UP 2009), *Deleuze and Law* (Palgrave 2009), *Deleuze and History* (Edinburgh 2008), and *Deleuze and Feminist Theory* (Edinburgh University Press, 2000). She is the co-editor, with Tom Cohen, of a series of monographs for Open Humanities Press: Critical Climate Change. She has written articles on visual culture, poetry, literary theory, queer theory and contemporary culture.

GIULIA SISSA

Phenomenal Eros! From Sexuality to Sensuality.

Forty years of scholarship in the history of sexuality and gender studies have delivered a considerable amount of knowledge, framed by an encompassing premise: power is paramount. A preferred object of this kind of attention are the erotic cultures of ancient Greece and Rome. The focus on power generates binary thinking, namely the attribution to writers and thinkers of dichotomies such as domination *versus* subjection, or activity *versus* passivity. This is a fixist view that obliterates the dialectic of desire and, therefore, its fundamental mobility. Desire aims at the other person's desire; roles are exchanged; age and social status can play in surprising ways; hyperactivity can become subjugation.

It is time for a change.

It is time to look at what mattered for the Ancients themselves: the subjective experience of sensations, bodies and situations; the felicitous, ironic, or tragic reversals of intersubjective games. More importantly: the quest for pleasure, rather than the use of pleasures. They thought the sexual experience as sensuality. And sensuality inflects what they thought about gender. Concrete details draw our attention to the felt phenomena of lived bodies – in the plural. Bodies can be compared, not as totalities, but as bundles of multiple discreet qualities, ready to be combined and recombined, allotted and exchanged. Qualities, namely bits and pieces of anatomy, manners and garments; but also fragments of experience, moments of sensory awareness. The logic of the concrete meets the phenomenal body. For the body is a challenge, to be taken up -- as a cinematic life, frame after frame. Sensations can be shared across the boundaries of female and male, which are adjectives, not substances. A granular, corpuscular, pointilliste redistribution of traits, distinctive – or not. Sensuality is queer.

Like Plato's pharmacy, erotic materialism can deliver us, beautifully, cathartically, refreshingly from the modern strictures of binary thinking.

This is what the Greeks have to tell us. Let us listen!

Giulia Sissa is Distinguished Professor in the Departments of Political Science, Classics and Comparative Literature at UCLA. While anchoring her research to the societies and the cultures of the Greek and Roman world, Giulia connects the study of the past to moments of reception, modern recontextualizations and significant resonances in the contemporary world. Her publications include *Greek Virginity* (Harvard UP, 2000; *The Daily Life of the Greek Gods*, with M. Detienne, (Stanford UP, 2000); *Le Plaisir et le Mal. Philosophie de la drogue* (Paris, Odile Jacob, 1997); *L'âme est un corps de femme* (Paris, Odile Jacob, 2000); *Sex and Sensuality in the Ancient World* (Yale UC, 2008; *Utopia* 1516-2016. *More's Eccentric Essay and its Activist Aftermath*, co-edited with Han van Ruler (Amsterdam UP, 2017); *Jealousy. A Forbidden Passion* (Polity Press, 2017); *Le Pouvoir des femmes. Un défi pour la démocratie* (Paris, Odile Jacob, 2021) ; *A Cultural History of Ideas in Classical Antiquity*, co-edited with Clifford Ando), Bloomsbury, 2023; *Ovid and the Environmental Imagination*, co-edited with Francesca Martelli, Bloomsbury, 2023.

JESSICA WHYTE

Commercial Peace and Economic War

The end of the Cold War and the widespread imposition of neoliberal economic policies generated utopian projections that the globalisation of the world economy would bring about peace and goodwill among nations. The rise of neoliberalism, according to its central protagonists, was supposed to depoliticize the economy, foster frictionless trade across borders, and pacify social and international relations. In this paper, I provide an intellectual history of commercial peace that stretches from Baron de Montesquieu's contention that the natural effect of commerce is to lead to peace through to the liberal exuberance that followed the fall of the Berlin Wall. In particular, I focus on Scottish Enlightenment debates about what David Hume termed "jealousy of trade"— that is, the transformation of international commerce into a political concern of states and a cause of international conflict. I also examine those new techniques of warfare that have confounded such utopian aspirations by weaponizing the economic and financial ties that were supposed to generate what the nineteenth-century liberal Richard Cobden called "amicable bonds". Wars may still be fought with conventional weapons but growing interdependence has created new avenues for economic coercion and conflict. This paper considers contemporary economic warfare and analyses the forms of power it both presupposes and consolidates.

Jessica Whyte is Scientia Associate Professor of Philosophy in the School of Humanities and Languages, University of New South Wales. She is a political theorist whose work integrates political philosophy, intellectual history and political economy to analyse contemporary forms of sovereignty, human rights, humanitarianism and militarism. Her work has been published in a range of fora including *Contemporary Political Theory; Humanity: An International Journal of Human Rights, Humanitarianism and Development; Law and Critique; Political Theory; South Atlantic Quarterly,* and *Theory and Event.* She is author of *Catastrophe and Redemption: The Political Thought of Giorgio Agamben,* (SUNY 2013) and *The Morals of the Market: Human Rights and the Rise of Neoliberalism* (Verso, 2019). She is an editor of the journal *Humanity: An International Journal of Human Rights, Humanitarianism and Development.*

THEMATIC PANELS & STREAMS

AUSTRALIAN HEGEL SOCIETY STREAM

Daniel Badenhorst

The Australian Hegel Society would like to organise a multi-media stream at the upcoming ASCP conference. This stream will house all Hegel talks and panels and but also be a home for researchers working on Classical German Philosophy more broadly. By bringing these talks all under 'one roof' we hope to foster a lively and ongoing discussion amongst scholars working on figures from this period and break down the rigid and often stultifying sub-disciplinary divides that separate not only Schellengians from Hegelians but also Hegelians from themselves. This stream will be organised jointly by members of the AHS from Sydney and Melbourne.

Parallel Sessions 5-6

BADIOU STREAM: THE IMMANENCE OF TRUTHS

Caitlyn Lesiuk

Stream on Badiou's The Immanence of Truths

Parallel Sessions 4-6

BARBARA CASSIN: SOPHISTICS AND UNTRANSLATABILITY

Lachlan Wells

Barbara Cassin is a French philologist and philosopher known for directing the Dictionary of Untranslatables (2014) as well as her reading of the ancient sophists, such as in the landmark text L'effet sophistique (1995), "The Sophistic Effect". To date, only a fraction of her extensive bibliography has been translated into English, and there has been relatively little critical engagement with her work by Anglophone scholars. Over and above the proper name "Barbara Cassin," this panel takes as its starting point the guiding imperative of Cassin's work: "We philosophize in words and not in concepts: we have to complicate the universal with languages." This panel is concerned precisely with this imperative and its consequences, examining the different forms that a complication of universality with languages may take. Although the papers offered engage with seemingly heterogeneous aspects of Cassin's work -- from the congruence of psychoanalysis to sophistics, untranslatability in the age of Google, to philological-philosophical critiques of Aristotelian thought -- there is a question common to each paper: What, if anything, is left of universality, of truth, and of philosophy itself when thought begins with words, and not things?

Parallel Session 1

BOOK PANEL: ERIN STAPLETON, THE INTOXICATION OF DESTRUCTION IN THEORY, CULTURE AND MEDIA

Respondents: Louise Richardson-Self, Gilbert Caluya, Elliot Patsoura

This book examines the desire for, and intoxication with, destruction as it appears in cultural objects and representation, arguing that all cultural and aesthetic value is fundamentally predicated on its own fragility, as well as the living transience of those who make and encounter it. Beginning with a philosophy of expenditure after Georges Bataille, each chapter maps different operations of destruction in media and culture. These operations are expressed and located in representations of human extinction and explosive architecture, in the body and in sexuality, and in media and digital archives, which constitute a further destabilisation of the notion of destruction in the dynamic between aspirational immortality and material volatility embedded in the archival systems of digital cultures.

Parallel Session 3

BOOK PANEL: D. BRENNAN AND M. LA CAZE, *HANNAH ARENDT AND THE HISTORY OF THOUGHT*

Respondents: Andrew Schaap, Daniel Brennan, Marguerite LaCaze

Hannah Arendt and the History of Thought enrichens and deepens scholarship on Arendt's relation to philosophical history and traditions. Some contributors analyse thinkers not often linked to Arendt, such as William Shakespeare, Hans Jonas, and Simone de Beauvoir. Other contributors treat themes that are pressing and crucial to understanding Arendt's work, such as love in its many forms, ethnicity and race, disability, human rights, politics, and statelessness. The collection is anchored by chapters on Arendt's interpretation of Kant and her relation to early German Romanticism and phenomenology, while other chapters explore new perspectives, such as Arendt and film, her philosophical connections with other women thinkers, and her influence on Eastern European thought and activism. The collection expands the frames of reference for research on Arendt—both in terms of using a broader range of texts like her Denktagebuch and in examining her ideas about judgment, feminism, and worldliness in this wider context. The panel will present some of the original research on Arendt's work in relation to racialization and discuss the new themes that emerge from the collection' to give people an idea of what to expect.

Parallel Session 7

BOOK PANEL: ROBERT BRIGGS, *THE ANIMAL-TO-COME: ZOOPOLITICS IN DECONSTRUCTION*

Respondents: Claire Colebrook, Jacqueline Dalziell, Nicole Anderson

What happens to political thought if we take the problematic nature of the human–animal distinction as a given, not as something to be demonstrated? What sorts of animal-existential possibilities are derived by tracking not the animal but the animal-to-come through the inherited traditions and institutions that continue to shape prevailing concepts of culture and politics? Briggs lays out an original interpretation of Derrida's that which takes the question of the animal beyond the critique of political and philosophical anthropocentrism. Eschewing approaches grounded in animal vulnerability, Briggs reviews theories of power, politics and culture in terms of their capacity to enable novel images of zoopolitics. Along the way he engages with recently translated work in the emerging field of philosophical ethology, including Vinciane Despret's *What Would Animals Say If We Asked the Right Questions?* and Dominique Lestel's empirical and constructivist phenomenology of human-animal relations. Through these and other interventions, Briggs departs from well-established positions in animal studies to develop new ways of thinking animal politics today.

Parallel Session 1

HEGEL, HISTORY AND DIALECTIC

Brendan Duncan

This panel approaches the juncture of dialectic and history in Hegel's thought from two directions. It considers first Hegel's dialectic of history, its mechanism and the antinomies of continuity and rupture that necessarily attend it. But equally it considers the history of Hegel's own concept of dialectic, tracing the notion through Hegel's stated and unstated antecedents.

Parallel Session 4

HEIDEGGER AND THE GREEKS ON TECHNOLOGY

Martin Leckey

The panellists debate the merits of the philosophies of Heidegger, Aristotle and Plato in understanding the problem of technology today

Parallel Session 4

IDOLS: SCULPTURE AND PHILOSOPHY

Elizabeth Presa

Historically, image making was prohibited by the main monotheistic religions, Christianity Islam and Judaism. But Sculpture was singled out as the most transgressive form of representation. There are abundant historical refences in sacred texts attesting to this. The biblical and Talmudic prohibitions against images are against the making of solid, physical figures which may lend themselves to becoming idols. Sculpture's material connection to time and place, the laws of gravity, shifts in light and shade and above all its potentiality for divine embodiment signified its power as glorious revelation, prophecy and curse. Medusa's terrifying gaze turns humans to stone; Pygmalion carves a female form so desirable that he makes love to it even before Aphrodite brings the sculpture to life; Lacan identifies jouissance - that most dangerous and mysterious female libidinal energy – in the swoon of Bernini's St Teresa. Does contemporary sculpture as object, installation, or performance still hold connections to its idolatrous past?

Parallel Session 1

PHILOSOPHY AND SUICIDE

Peter Banki

Since Socrates drank the hemlock, philosophy has entertained a periodic intimate relationship with voluntary death. Does philosophy, particularly in the present, put a burden on thinking which is sometimes incompatible with life? Could one say that there are non-conscious suicidal modes of transmission in philosophy? If yes, how could we identify them and offer alternatives? What are philosophy's entanglements with self-destruction? This panel is in honour of John Dalton and PlatonArt Queeros.

Parallel Session 7

PHILOSOPHICAL ANARCHISM

Charles Barbour

What is the relationship between philosophy and anarchism? What is the history of that relationship? We know that, from ancient times, philosophy has always had an uneasy relationship with democracy - something Hannah Arendt attributes to its preoccupation with a certain conception of truth and mistrust of opinion. Is the same true of anarchism? Can there be a philosophy without the arche, the origin, the foundation, the source?

Parallel Session 2

PHILOSOPHICAL RESPONSES TO THE ANTHROPOCENE: CONTEMPORARY PHILOSOPHIES OF NATURE

Daniele Fulvi

With the recent increase of the tangible effects of the Anthropocene and of anthropogenic climate change, concerns about the human-nature relationship have become pivotal, leading to the establishment of new fields of inquiry focused on understanding and altering such relation. Indeed, the current climate crisis poses "big picture questions" – such as "what does it mean to be human in the era of climate change?" – that require philosophy to develop new conceptual tools to face the current crisis and rethink our place within nature and the extent of human freedom. On these grounds, the panel explores how traditional Western and non-Western philosophers (or philosophical traditions) inform contemporary philosophies of nature. Moving from Nietzsche, Schelling and Spinoza, as well as from Mahāyāna Buddhist philosophy and posthumanism, presenters will discuss how these thinkers and intellectual traditions help us rethink nature and the human-nature relationship, and develop a sound environmental ethics and philosophical anthropology.

Parallel Session 4

PHILOSOPHIES OF AI

Dimitris Vardoulakis

The stream will consider different philosophical approaches to AI, using a variety of interdisciplinary perspectives. The stream is organized under the auspices of the "Automated Worlds" research program at the Institute of Culture and Society (Western Sydney University).

Parallel Sessions 2, 3 and 5

ROUNDTABLE: THE JOURNAL IN THEORY

Joe Hughes

Co-presenters: Claire Colebrook, Justin Clemens, Tom Ford, Augustine Obi

This roundtable will reflect on a methodological question: how is one to understand the role that institutions play in the support, transmission and inflection of philosophical thought? If, for instance, certain key journals or publishers played and continue to play an essential role in the dissemination of continental thought, how is one to grasp that role? The dominant response to this question has been write sociologies of institutions: to map, for instance, the different positions occupied by different journals in postwar France, to reconstruct editorial boards or the financial practices of an institution, and so on. But that approach often misses the circulation of ideas in those journals, the way readers follow debates, themes and proper names or the way writers transform themselves into writers for this or that journal: Starobinski writing for Les temps modernes is not Starobinski writing for Critique, for example. One might also ask about the space of the decision, the specific acts of editorial judgment that accept, reject or revise works, that solicit articles and allocate topics across issues and series. How is the labour of the concept or the circulation of an idea shaped by these micro-decisions? The aim of this roundtable is not to provide responses to these questions, but to give them definition, to proliferate parallel questions, and to try to specify just what is being asked here.

Parallel Session 8

SCIENTIFIC COMMUNITIES: THE REAL AND THE DIVISION OF COGNITIVE LABOUR

Thomas Corbin

In this panel we explore a number of overlapping themes related to scientific communities: the intersection of distributed cognition and the work of Francis Bacon; the debate between post-Kantian and scientific realist approaches to characterising scientific claims; the collaboration of agents and scientific tools to make insights into nature; and pragmatic notions of truth. This panel will be of interest to those working in the philosophy of science as well as those working in the history of ideas.

Parallel Session 1

RADICAL ECOLOGY STREAM

Matthew Abbott

Understanding and addressing the ecological crises now facing our and countless other species requires radical forms of thought and action, because the crises reflect contradictions and tensions at the root of capitalist society. Drawing on Marxist, materialist, degrowth, anti-colonial, and other radical perspectives – and with backgrounds in activism, literature, journalism, political economy, and philosophy – scholars in this interdisciplinary stream explore the social and ecological theories and practices that may help us respond to the causes of environmental breakdown.

Parallel Sessions 2-3

SPINOZA STREAM

Jon Rubin

This stream has invited members of the Spinoza Circle to present their current work on Spinoza.

Parallel Sessions 5-6

TERRENCE MALICK'S A HIDDEN LIFE: PHILOSOPHICAL PERSPECTIVES

Magdalena Zolkos

This panel puts Terrence Malick's film 'A Hidden Life' in conversation with texts and thinkers from continental philosophy in order to probe and explore some of the ethical problems posed by the film in relation to cinematic aesthetics and mediality.

Parallel Session 6

THREE CIRCLES OF SLOTERDIJK

Thomas Moran

The following panel will provide an outline and interrogation of the work of German philosopher Peter Sloterdijk. In his acclaimed Spheres trilogy, Sloterdijk develops an immunological-philosophical paradigm beginning with the human biological nervous system, moving outward to legal-political codes and finally considering culture as a symbolic immune structure. These immune systems ultimately contribute to what he terms a "spherology". This panel will place Sloterdijkian spherology into a wider philosophical framework by considering his work alongside that of other immunological theorists, such as Canguilhem, Agamben and Derrida. Furthermore, we will apply his work to specific examples including endometriosis, bio-security, and cinema to test the immunological hypothesis against a series of case studies. In this way we seek to develop an expanded spherology which both extends and critiques Sloterdijkian theory, interrogating the inter-sphere relations between health, politics, and art. Are they Borromean or knot?

Parallel Session 1

TRAVERSING THE MANY LIVES OF LOUIS ALTHUSSER

Valentin Cartillier

According to this quote from Derrida "Louis Althusser traversed so many lives … so many personal, historical, philosophical and political adventures; marked, inflected, influenced so many discourses, actions and existences by the radiant provocative force of this thought … that the most diverse and contradictory accounts never exhaust their source." It is this nomadic spirit I kept in mind when putting together this panel. Althusser's work incessantly resists systematisation and yet it possesses an incredible rigor to those who pay attention and follow its movements. This panel will contain a discussion of Althusser's literary criticism and aesthetic thought, critical legal theory, and, Marxism and humanism.

Parallel Session 7

University of Melbourne, *Arts West, North Wing*
DAY 1: Monday, 28 November 2022

9:00 – 9:20	**REGISTRATION: Foyer, Arts West**
9:20 – 9:30	**Conference Opening: Foyer, Arts West**
	Opening Remarks: Dimitris Vardoulakis (Chair of the ASCP)
9:30 – 11:00	**Parallel Session 1 (Monday, 28 November 2022)**
Room 155	**Barbara Cassin: Sophistics and Untranslatability** Chair: Lachlan Wells Tim Flanagan, *Cassin and that Thing Called Crêma.* Lachlan Wells, *What's Real for Jacques the Sophist.* Hart Cohen, *Untranslatability: Re-thinking Cassin's Theory of 'Untranslatables' for non-Western and Machine Languages.*
Room 156	**Idols: Sculpture and Philosophy** Chair: Elizabeth Presa Alexander Garcia Duttman, *Notes on Sculpture** Elizabeth Presa, *Sculpture and Pillar, Rock, Bomb …* Jan Bryant, *The Hagia Sophia and Contemporary Sculpture*
Room 161	**Scientific Communities: The Real and the Division of Cognitive Labour** Chair: Thomas Corbin Alexander Gillet, *The Arche Fossil and Neurath's Boat.* Thomas Corbin, *Exploring Francis Bacon on Scientific Communities.*
Room 261	Chair: Gabrielle Mardon Jayson Jimenez, *Archipelagic Migration in the Anthropocene: Revisiting the Beyer Archive.* Neil Vallelly, *The Border and the Flesh* Ksenia Arapko, *Marx's Encounter with Political Economy in 1844*
Room 361	**Online Stream** Chair: Joe Hughes Dimitri Vouros, *The Spirit of Technicity, Political Gnosticism, and Heideggerian Marxism.* Glenn Shipley, *Sophology: Making the Case for Studying Wisdom Independently from Philosophy and Psychology*
Room 263	**Book Panel: Robert Briggs*, The Animal-to-Come: Zoopolitics in Deconstruction*** Respondents: Claire Colebrook, Jacqueline Dalziell, Nicole Anderson*
Room 354	Chair: Luara Karlson-Carp Rebecca Hill, *The Saying of Immemorial Waters: Irigaray in relation to Nietzsche and Heraclitus.* Mitchell Gilligan, *Transcendence and Subjectivity: Luce Irigaray, Sarvepalli Radhakrishnan, and Nishitani Keiji.* Belinda Eslick, *Sexuation as a frame for human becoming: Reading a "plastic" essence in Irigaray*
Room 355	Chair: Miguel Vatter Leonard D'Cruz, *Foucault and Transcendental Philosophy: Confronting the Limits of Historical Critique.* Sean Ferrier, *Recent rulings of the US Supreme Court and Foucault's genealogy of populist discourse*
Room 555	**Three Circles of Sloterdijk: Health, Politics and Art** Chair: Thomas Moran Caitlyn Lesiuk, *Why Is a Text not a Sphere?: Sloterdijk on Immunology and Authorial Intent in Nietzsche.* Thomas Moran, *When is a Cinema not a Greenhouse?* Nicolas Hausdorf, *The Terrafoaming-Globe-Foams as a Political Theory Metaphor*
11:00– 11:30	**Break: Morning Tea**

11:30 – 1:00	**Parallel Session 2 (Monday, 28 November 2022)**
Room 155	**Philosophical Anarchism** Chair: Charles Barbour Lucy Benjamin, *Anarchism as Care: Disrupting the Centre*. Charles Barbour, "The True Practice is Theory:" Republicanism and Anarchism in the Work of Edgar Bauer. Miguel Vatter, *Cohen and Heidegger on Philosophical Anarchism*.
Room 156	**Radical Ecology** Chair: Arran Gare Matthew Abbott, *How Can Nature Come Apart from Itself?* Anitra Nelson, *Ecological Breakdown: Is Money the Real Pest?* Darren Roso, *Friedrich Engels and the Dialectics of Nature in the Era of Climate Collapse*
Room 261	Chair: Marilyn Stendera Vincent Le, *How to Build an Artificial Superintelligence, or Kant with Mises*. Adam Owsinski, *Blood is Life: A Bio-Cultural Theory of the Ontology of Vampiric Identities*. Levi Checketts, *A psychoanalytic reading of gynoid fetishism*
Room 361	**Online Stream** Chair: Priyam Mathur Thomas Mical, *1000 Feedback Ecologies in Bateson and Guattari*. Priyam Mathur, *Embodied Detachment: A study through the works of Jacques Derrida*
Room 263	Chair: Tamara Browne Louise Richardson-Self, *Hysteria: A Self-Diagnosis*. Tamara Browne, *Addressing Concerns about Gender Acceleration*.
Room 354	Chair: Maurice Windleburn Nicholas Moynihan, *The Sonic Flesh: Michel Henry and Musical Experience*. Maurice Windleburn, *The Poetic Musical Hermeneutics of Vladimir Jankélévitch*.
Room 355	Chair: Thomas Corbin Stephanie Smith, *Evaluating Mutual Aid during the COVID-19 Pandemic through Kropotkin's Anarchist Lens*. Jack Reynolds and Sarah Pinto, *Temporal experience in "lock-downs": on another cage of days*. Daniel McLoughlin, *Useless for Fascism? On Giorgio Agamben's response to the COVID-19 pandemic*.
Room 555	Chair: Neil Vallelly Callum Alpass, *Simone Weil on the Contradictions of Marxism*. Oliver Feltham, *Socio-natural ropes in Smith and Marx*
Room 561	**Philosophies of AI** Chair: Dimitris Vardoulakis Daniel Ross, *Information and/as Anthropy: Introducing Bernard Stiegler's Arguments in Technics and Time IV*. Chris Danta, *Dear AI Reader: Nonhuman Perspective and Evolutionary Thinking in the Human-Machine Relation*
1:00 – 2:00	**Lunch**

2:00 – 3:30	**Parallel Session 3 (Monday, 28 November 2022)**
Room 155	Chair: Mitchell Gilligan James Dutton, *Impossible Thinking: Inscription and/as the Neganthropocene.* Codie Pia Condos Distratis, *Philosophical Intersections between the Works of Val Plumwood and Luce Irigaray: On Life and Death.* Sijun Shen, *Requiem of A 'China Dream': Kristeva on China's Socialist Ideology?*
Room 156	**Radical Ecology** Chair: Anitra Nelson Arran Gare, *Integrating Biosemiotics & Biohermeneutics in the Quest for an Ecological Civilization.* Glenn McLaren, *The Ethics of Ecopoiesis and its Roots in Radical Ecology*
Room 161	Chair: Thomas Corbin George Duke, *The Endurance of Liberal Constitutionalism* John Lechte, *Law: Justice and Injustice.* John Cleary, *What is Politics?*
Room 261	Chair: Justin Clemens Sigi Jottkandt, *Modern Love Theory: Badiou, Henry James and 'The Story in It'.* Christopher Boerdam, *Badiou and Žižek on the Subject of Dialectical Materialism*
Room 361	**Online Stream** Chair: Joseph Swenson Joseph Swenson, *Nietzsche, Conceptual Death, and the Virtue of Open-Mindedness* Joel Alvarez, *Nietzsche and Luther and The Way to Salvation*
Room 263	**Book Panel** Erin Stapleton, *The Intoxication of Destruction in Theory, Culture and Media* Respondents: Louise Richardson-Self, Gilbert Caluya, Elliot Patsoura
Room 354	Chair: Lachlan Wells Robert Briggs, *Playing Sovereign: Derrida and the Eco-politics of Extinction.* Jessica Marian, *Jacques Derrida and questions of the book-review.* Josh Szymanski, *Between The Straight Mind and The Lesbian Body: Monique Wittig's Polysemy and Derridean Deconstruction*
Room 355	Chair: Luara Karlson-Carp Laura Roberts, *Feminist Reoccupations: Bodies, Cities and Philosophy.** Kritika Tandon, *Maternal Call of the Origin: Voice as the Uncut Mother-Daughter Bond*
Room 555	Chair: Nicholas Moynihan Marilyn Stendera, *The fall of time: Plotinus and Heidegger on presence, eternity and phenomenology.* Annie Sandrussi, *The Unthought as Methodology: From Heidegger to Irigaray*
Room 561	**Philosophies of AI** Chair: Chris Danta Liam Magee, *"Can AI Have an Unconscious?" Locating Latencies in the Automated Subject.* Dimitris Vardoulakis, *On the Origins of AI: The 'Fourth' Ethics*
3:30 – 4:00	**Afternoon Tea: Foyer, Arts West**
4:00 – 5:30	**Keynote Address (co-sponsored by the Australian Women's and Gender Studies Association): Kathleen Fitzpatrick Theatre, Arts West**
	Giulia Sissa, *Phenomenal Eros! From Sexuality to Sensuality* Chair: Juliet Watson
6:00 – 9:00	**Pint Sized Philosophy at the Clyde Hotel**

DAY 2: Tuesday, 29 November 2022

9:00 – 9:30	**REGISTRATION:**
9:30 – 11: 00	**Parallel Session 4 (Tuesday, 29 November 2022)**
Room 155	**Philosophical Responses to the Anthropocene** Chair: Daniele Fulvi Jason Wirth, *Remembering the Future: Philosophy and the Anthropocene.** Vanessa Lemm, *Becoming Rooted with Plants*
Room 156	**Badiou's Immanence of Truths** Chair: Caitlyn Lesiuk Kenneth Reinhard, *On Translation.** Justin Clemens, *Translating the Immanence of Truths*
Room 161	**Heidegger and the Greeks on Technology** Chair: Martin Leckey Martin Black, *Aristotle and Heidegger on the Problem of Philosophy.* Martin Leckey, *Nature Strikes Back: Heidegger and the Greeks on Technology*
Room 261	**Hegel, History, and Dialectics** Chair: Brendan Duncan Brendan Duncan, *The Indian Sources of Hegel's Dialectic.* Gregory Marks, *The Last Laugh: Hegel's Catastrophic Comedy*
Room 361	**Online Stream** Chair: Elena Bartolini Elena Bartolini, *Philosophy as a way of practising. Heidegger and his silent teachings.* Wai Lok Cheung, *The subjectivity of others: an understanding of a Husserlian transcendental idealism with a realism of affectivity.* Giulio Marchegiani, *Universal versus absolute validity. A comparison between Kant and Husserl on the role of the a priori in the theory of knowledge*
Room 263	Chair: Tim Flanagan Catherine Legg, *'Not Agreement in Opinions, but in Form of Life': Wittgenstein, Lear and Yunkaporta on the Limits of Language.* Fiona Jenkins, *Saving the World: On Knowing and Being in Yunkaporta's Sand Talk*
Room 354	Chair: Lucy Benjamin Tim Neal, *Pierre Hadot and Hannah Arendt, the confluence of ancient notions of conversion with always present, but maligned natality.* Bridget Allan, *Laughing in the Face of Evil: rethinking the controversy surrounding Hannah Arendt and the banality of evil*
Room 355	Chair: Rohan Harrison Ross Barham, *A Bakhtinian reading of Rachel Cusk's Outline Series.* Luke Monks-Quinane, *Lovecraft: Toward a Minor Weird.* Katrina Jaworski, *At the limits of suicide: The bad timing of the gift*
Room 555	Chair: Garry Bagnell Joeri Mol, *Zoom's anatomy: The (dis)integration of the gaze at work.* Scott Robinson, *The practice of turn taking*
Room 561	Chair: Marilyn Stendera David Macarthur, *Skepticism as Nihilism: Sartre's Nausea Reads Cavell.* Oscar Thorborg, *Screening into the Void; nihilism through practical film-philosophy*
11:00 – 11:30	**Morning Tea: Foyer, Arts West**

11:30 – 1:00	**Parallel Session 5 (Tuesday, 29 November 2022)**
Room 155	**Spinoza** Chair: Jon Rubin Janice Richardson, *Joy in Political Action and Communication: Spinoza and Adriana Cavarero's Reading of Arendt.* Inja Stracenski, *Spinoza's Compendium of the Grammar of the Hebrew Language*
Room 156	**Badiou's Immanence of Truths** Chair: Justin Clemens Ali Alizadeh, *The Return of the Absolute: The Trilogy Ends.* John Cleary, *The Absolute in Immanence of Truths.* Caitlyn Lesiuk, *Remarks on the Immanence of Truths*
Room 161	Chair: Augustine Obi Jack Cao, *Lacan Noir: Fanon and Wilderson.* Andrew Schaap, *After rights in Britain's hostile environment: Who is the subject of the rights of the citizen?*
Room 261	**Australian Hegel Society:** Chair: Gene Flenady Gene Flenady, *Virtue, Vice & Determinate Negation: Practical Implications of Brandom's Interpretation of Hegel.* Michael Lazarus, *On Act and Deed: Arendt, Hegel, and Brandom.* Conall Cash, *Emergence from Immaturity: Childhood, Maturity, and Modernity in Kant, Nietzsche, Merleau-Ponty, and Brandom*
Room 361	**Online** Chair: Joeri Mol Dong Yang, *Fear of the Image: Barthes, Meillassoux, Antonioni* Halit Evrim Bayindir, *Speculative Optimism: Autonomy as the Collapse of Nihilism.* Agostino Cera, *The ontophobic turn: About the recent philosophy of technology*
Room 263	Chair: Robert Briggs Christopher O'Neill, *Counter-Science and the Counter-School: Derrida, Canguilhem, and Balibar on the Crisis in the University and in the Life Sciences after 1968.* Geoffrey Hondroudakis, *Why Structuralism is Back: Post-Kantian Philosophy and Inconsistent Systematicity.* Luara Carlson-Karp, *Scalar Logic, Sexuate Difference: The Structural Indeterminacy of the Two*
Room 354	Chair: Andrew Benjamin Daniele Fulvi, *The Immanent made Transcendent: Schelling's Immanent Ontotheology* Gabrielle Mardon, *A critical phenomenology of Husserlian critique*
Room 355	**Philosophies of AI** **Algorithmic Democracy: Artificial Intelligence, Power and Justice** Chair: Norma Lam-Saw Jacinta Sassine, *Automated Worlds: Rhetoric and Artificial Intelligence in the Practice of Law.* William Hebblewhite, *All Hail the Omnissiah: On the Emancipatory Potential of AI.* Norma Lam-Saw, *What is Digital Sovereignty? Power, Data, and the Algorithmic Subject*
Room 555	Chair: Belinda Eslick Finola Laughren, *Who's Responsible?: The Question of Men's Agency in Feminist Critiques of Consent.* Lynda Gaudemard, *The metaphysical foundations of the ethics of abortion.* Karen Green, *The Human in Feminist Theory: or should feminists embrace post-structuralism?*
Room 561	Chair: Marilyn Stendera Michael Thatcher, *Heidegger's Answer to Plato's Parmenides.* Muhammed Shareef Koomullan Kandi, *The problem of re-enchanting the modern world; an evaluation of Heidegger's sense of the sacred*
1:00 – 2:00	**Lunch +** **Equity and Diversity Brainstorming Session with Fiona Jenkins at Naughtons Hotel**

2:00 – 3:30	**Parallel Session 6 (Tuesday, 29 November 2022)**
Room 155	**Spinoza** Chair: Jon Rubin Chris van Rompaey, *Spinoza's So-called Parallelism: A Critique.* Jon Rubin, *The Intension and Remission of Forms in Spinoza*
Room 156	**Badiou's Immanence of Truths** Chair: Caitlyn Lesiuk Luara Karlson-Carp, *Unconstructable Gender: Sexual Difference in the Late Badiou.* Reed Byrne, *Representation and the Theatrical Condition.* Valentin Cartillier, *Badiou's Machiavellianism: An Althusserian Inheritance.**
Room 161	Chair: Jack Cao Augustine Obi, *Can there be any such thing as black reasoning? Re-thinking reason through the framework of colour.* Valerie King, *Rousseau, Fanon, and the General Will: Diagnosing Desire*
Room 261	**Australian Hegel Society Stream** Chair: Gene Flanady Heikki Ikäheimo, *Hegel, Humanity, and Social Critique.** Daniel Badenhorst, *Remarks on the Newly Discovered Hegel Lecture-Transcripts.**
Room 361	**Online** Chair: Jonathan Krude Miguel Lobos, *The philosophical and historical significance of the concept of «event»: the common root between the phenomenological notion of «event» in Heidegger and in Christian theology.* Jonathan Krude, *How does Heidegger use etymology?* Maciek Czerkawski, *'The Soul Is, in a Way, All Beings'- Heidegger's Debts to Aristotle in Being and Time*
Room 263	Chair: Vanessa Lemm Michael Hearn, *The Will to Vulnerability.* Venessa Ercole, *Nietzsche's Dionysian Man and the Overcoming of Nihilism*
Room 354	Chair: Daniel McLoughlin Joel Glazebrook, *Agambenian deactivation and the "Standing Man" as a paradigm of political resistance.* Mohammad Abu Sayeed, *The (Un)Holy Trinity : The Meaning of Constitution in the Work of Agamben.* Lex Van der Steen, *The Death of the Author as Gesture: On the philosophical method of Giorgio Agamben.**
Room 355	Chair: Joeri Mol Garry Bagnell, *Techlash and Algorithmic bias: a Gadamerian hermeneutic consideration of relationship building in cyberspace.* Samuel Goumuanlal Ngaihte, *Hermeneutics and Shared Rationality: Beyond the Aporia of the Human Sciences.**
Room 555	**Online: Terrence Malick's *A Hidden Life*:** Chair: Magdalena Zolkos and Marguerite La Caze Marguerite La Caze and Magdalena Zolkos, *"The Smallest of Crosses:" The Ethics of Refusal in Malick's* A Hidden Life. Gabriella Blasi, *"This Senseless Position:" The Power, Poetry and Pure Mediality of Cinematic Silence in Malick's* A Hidden Life.* Robert Sinnerbrink, *The Exceptionality of Good: Moral Courage and Existential Transcendence in Malick's* A Hidden Life.*
Room 561	Chair: George Duke Sandra Field, *A Theory of Popular Power.* Simone Drichel, *"the 'secret tears' of the Other": The Role of the Individual in Relational Ethics.**
3:30 – 4:00	**Tea Afternoon Tea: Foyer, Arts West**
4:00 – 5:30	**Keynote Address: Kathleen Fitzpatrick Theatre, Arts West**
	Jess Whyte, *Commercial Peace and Economic War* Chair: Dimitris Vardoulakis
6:00	**Conference dinner at Naughtons Hotel**

DAY 3: Wednesday, 30 November 2022

8:30 – 9:00	**REGISTRATION: Foyer, Arts West**
9:00 – 10:30	**Parallel Session 7 (Wednesday, 30 November 2022)**
Room 155	**The Lives of Louis Althusser** Chair: Valentin Cartillier* Bree Booth, *Legal Ideology and the "Reasonable Man:" Exploring Legal Subjecthood in the Australian Context.* George Cox, *Reading Something Other than Capital.* Nathan Bell, *Marxism and Ethics: From Althusser to Levinas*
Room 161	Chair: Catherine Legg Meg McCamley, *A Return to Constructivism: why enactive cognitive science needs radical behaviourism.* Jakob Boer, *Micro-phenomenology as experiential translation: on the methodological and epistemological value of empirically-based phenomenology*
Room 261	Chair: Martin Leckey Lachlan Ross, *On estranged alienation, disestranged alienation, and estranged dealienation.* Lucy Myers, *Heidegger and Alienation.* Yiannis Mylonas, *On the proletarian public sphere and its contemporaneity*
Room 253	**Book Panel: *Hannah Arendt and the History of Thought*** Editors: Daniel Brennan and Marguerite La Caze Respondents: Andrew Schaap, Daniel Brennan, Marguerite La Caze
Room 263	**Online** Chair: Sonia Cruz Davila Sonia Cruz Davila, *Unilateral Executive Power: What is it and What is Wrong with it?* Francesco Marchesi, *Machiavelli History? Machiavelli's Riscontro and the Origins of Italian Thought.* David Newheiser, *Decolonizing the Debate over Miracles: Rationality and Religion in Early Modern Europe*
Room 354	Chair: Sameema Zhara Brigid Martin, *The Aesthetic Praxis of Selfhood: Sex, Sexuality, Gender, and Dialectical Intelligibility.* Jasper Lear, *The Issue of Separating the Subject from Ideology*
Room 355	Chair: Thomas Corbin James Garrison, *Reconsidering the Life of Power: Ritual, Body, and Art in Critical Theory and Chinese Philosophy.* Andrew Benjamin, *Connecting Informed Bodies: Peter Drew and the The Body of the Nation*
Room 454	Chair: Fiona Jenkins Maddy Shield, *Shame and Conscience.* Avishek Biswas, *Intersectionality of Women and Caste: A study of post-partition West Bengal (India)*
Room 455	Chair: Gabrielle Mardon Rhonda Siu, *Is philosophy a "blood sport"?* Fiona Utley, *Crow and the reverie of grief.**
Room 353	**Philosophy and Suicide** Chair: Peter Banki Sebastian Job, *The Meta-Crisis as Collective Sickness Unto Death.** Peter Banki, *A Few Words for John.* Martin Kovan, *Suicide as Politics as Philosophy: A Threefold Dialectics of Resistance.**
Room 555	Chair: Lachlan Wells Timothy Deane-Freeman, *Mabuse's New Method: Control, Resistance and the Televisual Eye.* Sean Bowden, *The Immanence of Desire: Subjectivity and Agency in Anti-Oedipus.* Alistair Macaulay, *The Stratified Agent - Habit in Improvisation*
10:30 – 11:00	**Morning Tea: Foyer, Arts West**

11:00 – 12:30	**Parallel Session 8 (Wednesday, 30 November 2022)**
Room 155	Chair: Oliver Feltham Duncan Stuart, *Temporality and Politics: Sylvain Lazarus, Marc Bloch and the Abolition of Time.* Alice Nilsson, *From Promethianism to Negative Universality: On Ray Brassier's Humanism*
Room 261	Chair: Sean Bowden William Bennett, *In Sublimity's Wake.* Dean Goorden, *Legal Time and the Pre-legal*
Room 354	Chair: Marilyn Stendera Andrew Inkpin, *Merleau-Ponty, Wittgenstein, and the 'physiognomy' of meaning.* Richard Colledge, *On Phenomenological Surplus and the 'Antinomy of Being'*
Room 353	**Roundtable: The Journal in Theory** Chair: Joe Hughes Panellists: Claire Colebrook, Justin Clemens, Jessica Marian, Tom Ford, Augustine Obi, Joe Hughes
Room 454	**Online Stream** Chair: Hayden Kee Pat McConville, *Crowding-Out Coping: Interrupting prereflective experience with medical representations.* Arsalan Memon, *Merleau-Ponty's Re-Reading of Descartes' Letter: Unearthing Descartes from Underneath Descartes.* Hayden Kee, *Evolution and Esthesiology: Seeing the Eye through Merleau-Ponty's Nature and Logos Lectures*
Room 455	Chair: Jasper Lear Talia Fell, *Envy Between Girls: A Philosophical Investigation.* Sameema Zahra, *Beauvoir and Butler on Violence*
Room 555	Chair: Jon Rubin Talia Morag, *A New Associationism - from science to poetry: Hume, Freud, and T.S. Eliot.* Tristan Heine, *Making do with mere words: Kant on language and the limitations of philosophy*
12:30 – 1:00	**Lunch**
1:00 – 2:00	**ASCP AGM: Forum Theatre, 153 Arts West**

2:00 – 3:30	Parallel Session 9 (Wednesday, 30 November 2022)
Room 155	Chair: Duncan Stuart Liam O'Donnell, *Fredric Jameson's Postmodern Dialectic (With Reference to Derrida and Deleuze)* Owen Morawitz, *"An Unknowable Infinity of Events": The Pursuit of Utopian Desire and Social Being in 'Red Mars' and 'For All Mankind'*
Room 261	Chair: Annie Sandrussi Joanne Faulkner, *The Political Aesthetics of 'Cuteness' in Piccaninny Representations of Aboriginal Children.* Gopika Gurudas, *Silence as Resistance.* Leah McGarrity, *'Always Already Was, Always Already Will Be: Heideggerian Ontological Difference and Australian Indigenous Sovereignty'.*
Room 353	Chair: Leonard D'Cruz Steven Churchill, *Foucault's Images of Heterosexuality: The Great Exception to Total Critique?* Janar Mihkelsaar, *Thinking the relationship between sovereignty and biopolitics after Foucault*
Room 354	Chair: Michael Graham Rohan Harrison, *Aesthetic Defeat.* Michael Graham, *Illegible Aesthetics: A Response to the Evaluative Drive*
Room 454	**Online** Chair: Joe Hughes Farrow Ulven, *Theorizing Concept Structure: An Architectural Theory of Concepts and Propositional Content.* Sean Winkler, *Creativity in the Age of Information: An Essay on Gilles Deleuze's Transcendental Empiricist Philosophy.* Chen Yang, *Deleuze on Immanent Logic*
Room 455	Chair: John Cleary Miriam Bankovsky, *Neoliberalism, the social movements, and the family: From the 'narcotic of welfare' to responsible family choice.* Jesse Brindley, *On 'Individual', 'Personality', and 'Ego' as Concepts in Georg Simmel's Philosophy of Money* Joel Chow, *Ranciere, Harvey, and the Politics of Containment*
Room 555	Chair: Andrew Inkpin Maksim Miroshnichenko, *Autopoiesis, Sick and Interrupted: The Destructive Plasticity of Metabolism.** Matthew McTeigue, *A Stroll Through the Worlds of Animals and Men: Towards an Umwelt Phenomenology*
3:30 – 4:00	Afternoon Tea: Foyer, Arts West
4:00 – 5:30	Keynote Address: Kathleen Fitzpatrick Theatre, Arts West
	Claire Colebrook, *Moral Grandstanding and the Technics of Time* Chair: Joe Hughes

ABSTRACTS

MATTHEW ABBOTT

Federation University Australia

How Can Nature Come Apart from Itself? Self-Consciousness and Metabolic Rift

This paper draws on Andrea Kern and Heinrike Moll's philosophical elaboration of Michael Tomasello's developmental psychology to clarify the philosophical basis of the eco-Marxist concept of metabolic rift. It reconstructs Marx on metabolism and human dependency on nature, bringing out that while all living beings labour because all must act to mediate their dependency on nature, the labour of self-conscious animals has a distinctively social character. This can explain the sense in which human beings are autonomous from nature: not because we enjoy any kind of independence from it but because we can criticise and transform the ways in which we mediate our dependency on it. By grasping that link between autonomy and responsibility, we can show why rift is a metabolic pathology to which only self-conscious animals are vulnerable, and what it would mean to overcome it.

ALI ALIZADEH

Monash

The Return of the Absolute: the Trilogy Ends

The Immanence of Truths is the final volume of Alain Badiou's Being and Event trilogy, which sets out the core of his metaphysics of truth. The central claim of this new book is that truths in the domains of art, science, politics and love have something that touches on the absolute, enabling them to transcend the local and historical conditions from which they are produced. In this panel discussion, we will tease out the exigencies the conditions introduce to Badiou's philosophical system, and summarize the key theses that emerged from a day-long Workshop we ran on The Immanence of Truths in October.

BRIDGET ALLAN

The University of Queensland

Laughing in the Face of Evil: rethinking the controversy surrounding Hannah Arendt and her characterisation of Adolf Eichmann as the banality of evil

This paper will focus upon the hostile controversy to Arendt's characterisation of Adolf Eichmann, key "engineer" of the Final Solution, as the epitome of the "banality of evil". I argue that the vehement criticisms Arendt faced during the "Eichmann affair" often failed to recognise Arendt herself as a survivor of Nazi Germany and Eichmann in Jerusalem as one of the first extensive accounts of the Holocaust. If we position Arendt herself in relation to Eichmann, we might re-encounter her often ironic tone and outright laughter as a manifestation of her own trauma and even offering a rich philosophical approach to suffering and injustice. Almost 60 years on from the infamous trial of Eichmann, new evidence from the 1957 Eichmann tapes (or the Sassen Interviews) re-ignited the controversy that followed Arendt throughout her lifetime. In particular, the revelation of the depth of Eichmann's anti-Semitism, which extended well beyond what Arendt had identified in her report, raises an important challenge to her conception of his banality. In response to this challenge, I explore the continuities between radical evil and the banality of evil and consider the possibility that they may not be as diametrically opposed as the controversy suggests.

CALLUM ALPASS

University of Melbourne

Simone Weil on the Contradictions of Marxism

Simone Weil wrote about Marx throughout her adult life; while she admired his work in some aspects, she was, in the end, skeptical of his "teleological" tendencies. Throughout her lift Weil's critique of Marxism remains, essentially, that it is contradictory to suppose that if the oppressed are truly without power, that they should be able to seize power in a moment of revolution. One of the final pieces she wrote on Marx, "Is there a Marxist

Doctrine?" was left unfinished at the time of her death in 1943. This essay concludes with the tantalizing postulation that this contradiction is perhaps not out of place; she writes, "Marx accepted this contradiction of strength in weakness, without accepting the supernatural which alone renders the contradiction valid" (Weil, Oppression and Libert, p. 184). In this paper I would like to explore Weil's responses to those forces which guarantee that the oppressed should remain oppressed. It is my thesis, that Weil's thought harbours a dialectic which is able to transcend Marx's dialectical materialism, and which may render the contradiction of Marxism valid. I will conclude with some reflections on the consequences that this might bear for post-war Marxist thinkers, such as Althusser.

JOEL ALVAREZ

University of South Florida

Nietzsche and Luther and The Way to Salvation

Nietzsche in the Zarathustra gives his soteriology where he provides three metamorphoses the camel, lion, and child where the individual can free themselves from unearthly values. Given that Nietzsche mentions such transformations one wonders why these three transformations? If one were to understand Nietzsche's Lutheran influence one can clearly see what precisely these three transformations entail. Unfortunately, there is a large negligence of philosophers being accurate with Nietzsche's soteriology and the result of this is due to not knowing the specific Lutheran understanding during his time. In order to understand what the soteriology of Nietzsche is, one needs Luther's interpretation of scripture and what type of Christianity Nietzsche argues one needs saving from. For this reason, the topic of this paper explores the soteriological position of Nietzsche that is precisely against the soteriology of Martin Luther's Christianity. Both Nietzsche and Luther's soteriology have "transformations" that the individual must undergo for salvation and it is no coincidence that Nietzsche's three transformations contrast in detail the three transformations of Luther's Christianity. Therefore, the primary purpose of this paper is to give Nietzsche's distinguished perspective of the New Testament with a Lutheran understanding and, from this, provide his soteriological creation that is precisely against Luther's Christian soteriology.

KSENIA ARAPKO

UNSW

Marx's Encounter with Political Economy in 1844

In October 1843, Marx arrived in Paris at age of twenty-five. The city was the epicentre of everything new, with a rich proliferation of political, economic, and cultural ideas. This lively environment in which Marx found himself to be an active participant contributed to new directions in his thinking about questions of philosophy, politics, and eventually economics. Here too, Marx met many great figures who touched him deeply such as Heinrich Heine and Pierre-Joseph Proudhon. And it was here that his friendship with Friedrich Engels began. Most crucially, in 1844 Marx commenced his studies of political economy, and these studies, as is well-known, only ceased with his death in 1883. He would return to his notebooks from this period over and over again in the formation of his critique of political economy in the late 1850's and onwards. But what were the concrete reasons for his turn to political economy in this specific period of his life? This question can only be adequately answered by way of historicising Marx's time in Paris. Following the publication of the historical-critical edition of his work (Marx-Engels-Gesamtausgabe2), updated research has made possible a more faithful reconstruction of Marx's life and thought. In the footsteps of a historical-critical approach to textual and biographical questions, an accurate understanding can be reached about why Marx turns to political economy and the nature of this encounter.

DANIEL BADENHORST

Macquarie University

Remarks on the Newly Discovered Hegel Lecture-Transcripts

In 1957 the West German Research Foundation commissioned an edition of G.W.F Hegel that would meet the scholarly standards governing the production of the Akademieausgabe of the works of Immanuel Kant. After a little over a decade of preparatory work– involving among other things the establishment of the Hegel-Archiv, permanent research positions and Hegel-Studien as the organ for the communication and coordination of the research project–the first volume of the Gesammelte Werke (GW 4) was published. In the almost sixty years that

have passed between the emergence of this first volume major chunks of the corpus-Hegelianum have been published. And yet the fruits of this extraordinary editorial feat have not always had a major effect on Hegel-interpretation, especially in the Anglosphere where the volumes of the Gesammelte Werke are often simply taken up as the new 'proper original language source' to cite. In this paper I will present some general remarks about the results and challenges faced by the publication of the Gesammelte Werke as a way of situating the significance of the exciting recent discovery of Friedrich Wilhelm Carové's transcriptions of Hegel's Heidelberg lectures (1816–18).

GARRY BAGNELL

Queensland University of Technology

Techlash and Algorithmic bias: a Gadamerian hermeneutic consideration of relationship building in cyberspace.

While a contemporary expectation is that social media exists as a simple medium for relationship building the act of making connections is deemed complex by the nature of the technology used. Little research has been conducted on how we come to understand this complexity and the broader social implications. This paper explores two analytical ideas, algorithmic bias and techlash, generated through an analysis of interviews with 20 participants. Informed by Gadamer's work the research question is 'How do we come to understand the interplay between sociality and technology, using a Gadamerian hermeneutic framework?' Algorithmic bias, embodied by Big Tech, promises immediacy and freedom in accessing relationship building and yet imposes user risks such as loss of privacy, theft of metadata and the potential for sexual objectification. Techlash is a metaphor for an awareness of the constraints of social media and a rising resistance to certain 'boundaries' that inhibit the simple act of social interaction. The tensions inherent in the dynamics of social media shape a process of coming to a transformational understanding via Gadamerian hermeneutics. A disruption of the familiar occurs through challenging prejudices, interpreting the unknown and engaging in a transformed understanding with a changed horizon.

PETER BANKI

A Few Words For John

John Dalton was one the postgraduates involved in the founding the ASCP in the 1990's. He died in August 2016 from what is called suicide (from the Latin sui-cide, a killing of oneself). He was in his mid-40's and had been working as a casual university tutor for 15 years. The John Dalton Memorial Bursary is named in his honour. Following Judith Butler, my paper explores who or what is a grievable life in relation to John. I also ask if suicide really is what is purported to be, i.e., the decision of a self? In what sense could suicide also be considered the decision of what is called a community or a culture? In what ways could one say that philosophical study itself pre-programs suicide? Is this what happened to John? So many students and teachers of philosophy, I've known or read about, have suicided. I can't help but ask myself if there aren't paths of transmission - latent or otherwise - in philosophy which pre-program suicide. And if so, how might we think alternatives?

MIRIAM BANKOVSKY

La Trobe University

Neoliberalism, the social movements, and the family: From the 'narcotic of welfare' to responsible family choice

For most critics of neoliberalism, neoliberal thinkers misconstrued the social movements of the 1960s and 70s as underwritten by demands for individual economic freedom, with the effect that neoliberal institutions undermined the social value of family and community (Nancy Fraser 2013, 2017; Wolfgang Streek 2011; Jamie Peck 2010 etc.). In contrast, building on David Harvey (2005, 23, 84, 202) and Wendy Brown (2006), Melinda Cooper rejects the interpretation that neoliberalism undermined the family (2017). Instead, Cooper argues that neoliberal institutions came to position small family units – in increasingly non-traditional forms – as central to the smooth functioning of markets (see also Jessica Whyte 2019, 9, 69). But critics of neoliberalism on both sides of this debate have rarely checked their interpretations against the theories of family behaviour offered by economists in the Chicago School (Jacob Mincer, Theodore Schultz, Gary Becker, George Stigler etc.). These were economists whose methodological innovations and theories not only won Nobel Prizes, but also underpinned the

institutional changes that the critical neoliberal scholars have analysed. My paper weighs into the debate, providing a qualified defence of Cooper's view. The New Household Economists of the Chicago School certainly rooted the social movements in discontent with the purportedly egregious denial by governments of individual economic freedom, but these economists also positioned families (not individuals) as responsible for care provision and human capital investment. If institutions properly incentivised poverty-alleviating behaviour, then small families would be released from the 'narcotic of welfare.'That said, the early neoliberal family economists also defended traditional gendered family roles as outcomes of rational choice under constraints of time and income, and they also trusted that participation in labour markets would eventually reduce the effect of racial discrimination on familial living standards (economic differences that critics viewed as injustices). If this paper interests you, keep an eye out for my forthcoming book (The Family, Economics, and Ethics: A New History for an Imagined Future, Cambridge University Press, 2023).

CHARLES BARBOUR

Western Sydney University

'The True Practice is Theory': Republicanism and Anarchism in the Work of Edgar Bauer

This paper provides the first a systematic account of the political writings of the Young Hegelian philosopher and activist Edgar Bauer, focusing on the crucial years 1841 to 1843. It argues that, while he has frequently been subordinated to other, better-known figures in the Young Hegelian movement (including, notably, his brother Bruno), he in fact developed a unique radical political republicanism - one that insisted on the priority of principles and theory over compromise and practice, and that sought to criticise both the conservative Prussian establishment and its progressive liberal and constitutionalist opponents from an explicitly revolutionary and Jacobin perspective. Indeed, during his most radical period, Edgar Bauer grounded legitimacy directly in the will of the people, meaning that he could demand the creation of a genuinely republican "free state" in one breath and, in a decidedly anarchist fashion, renounce the very concept of the state in the next. A more comprehensive understanding of his project not only contributes to our understanding of the history of liberalism, republicanism, and anarchism. It can also shed new light on the vexed and recently revived question of Marx's proximity to and / or distance from both the republican and the anarchist traditions.

ROSS BARHAM

Melbourne High School

A Bakhtinian reading of Rachel Cusk's Outline Series

The individual consciousness is a social-ideological fact', writes V. N. Voloshinov in 'Marxism and the Philosophy of Language' (1929), and it seems to me that Cusk's voiceless, largely, absent narrator is proof in point: the existential void triangulated by the characters she encounters – what they say to her, how the treat her, and what she in turn reports – nonetheless, clearly delineate the egoistic space that protagonist, Faye, presumed once was securely her's, but now, since her recent divorce, finds is all at sea. In this talk, I argue that Cusk's widely-celebrated literary innovation serves to illustrate Bakhtin's philosophy of language perhaps even more clearly than the heteroglossia of even his beloved Dostoyevsky. I conclude that, while it may seem that the trauma of alienation of self functions analogously to how distance draws our attention to the separation of thunder and lightning, rather, in the case of selfhood, there is no essence other than the socio-ideological construct.

ELENA BARTOLINI

University of Milan - Bicocca

Philosophy as a way of practising. Heidegger and his silent teachings

Much has been said about Martin Heidegger's revolution within the history of Western metaphysic: the Wizard of Meßkirch intensely confronted with the works of ancient philosophers, modern thinkers, colleagues contemporary to him, challenging each and everyone of them. Shall we deduce that Heidegger wanted to formulate the ultimate philosophical system, i.e., a philosophy that aims at gaining the most sophisticated, erudite knowledge only? Indeed, Heidegger's style — with his unique usage of German neologisms, the educated employment of terms, or with the sensitive attention to the etymological origin of words — seems to be uniquely focused on the theoretical side of wisdom. Nevertheless, Heidegger use of references is quite limited compared to other thinkers. This attitude could be seen in terms of the expression of his own personal

involvement in the very practice of thinking: if that is the case, Heidegger's philosophy mostly tells about his personal training in thinking, in his practice of meditating. Taking up this example, how should we actually understand his teachings and philosophical indication? With my paper I want to propose a reading of Heidegger that goes beyond theoresis alone and that shows how he urges each of us to take up our own philosophical path.

HALIT EVRIM BAYINDIR

Royal Holloway, University of London

Speculative Optimism: Autonomy as the Collapse of Nihilism

This presentation argues that the emergence of post-Deleuzian negativities, as found in the works of thinkers as diverse as Malabou, Land, Brassier, Negarestani, Noys, Kaufman, Ramey, and Culp, marks the inception of the self-annihilation of nihilism, the autonomy of which Deleuze postulated as the precise way in which nihilism will collapse. However, we cannot notice the existence of this event without having an adequate conception of autonomy. We can find such a conception within the negativist turn, which can be conceived of as a series of experiments with autonomization. My focal point is Brassier, whose speculative realist equation of nihilism with the fully autonomous or non-correlational real represents the high point of the negativist turn. By situating Brassier's death of thinking as a continuation of the death of God and the human, I want to show that autonomy must be thought of not as the future trauma of the death of thinking, but as the non-trauma of the self-annihilation of nihilism that is currently happening. This leads to a "speculative optimism" arising from the realization that, on a philosophical level, "redemption" or the collapse of nihilism does not belong to a possible future, but to the present.

NATHAN BELL

University of Melbourne

Marxism and Ethics: From Althusser to Levinas

The conjuncture of Marxist theory and communist or socialist politics, on the one hand, and ethical questions remains a contested field; while few would doubt the normative considerations informing Marx's work, the proper status of 'humanism', 'human rights' and attendant ethical considerations are more controversial. This paper interrogates this troubled space beginning with a brief survey of the opposed views of Louis Althusser and Norman Geras; Althusser's theoretical anti-humanism is contrasted with Gera's book Marx and Human Nature: the Refutation of a Legend, and other work by Geras on Marx and justice. I argue that this debate can be clarified and enriched by the work of the ethical philosopher Emmanuel Levinas, who while not a Marxist scholar sensu stricto, bookended his career with affirmative considerations of Marxism and socialism, which is not well known. I reflect on historical and contemporary issues on the left with reference to the writings of I.N. Steinberg and Victor Serge. As Serge puts it: 'the revalorization of human life has become an essential question for socialism.'

LUCY BENJAMIN

University of Melbourne

Anarchism as Care: Disrupting the Centre

Arendt had a complex relationship with political anarchism. Despite her insistence on a politics of disruptive beginnings, a force inscribed in the political condition of natality, she viewed political associations organised around the banner of anarchism with ambivalence. Though she esteemed the emergent council systems of political revolutions as inaugurators of political community (On Revolution), the so-called interest-based politics of trade unions were, in her view, incapable of similar revolutionary change. Where the former were viewed as reincarnations of Greek isonomy, the latter reduced politics to the social project of economy security. Yet Arendt was naïve to assume the two could be so easily disentangled, a point she seemed to concede by the end of her career ('On Hannah Arendt'). It is perhaps for this reason that James Martel classifies her as a 'stealth anarchist,' arguing that anarchism exists in Arendt's account of freedom, which is found only when man [sic] relinquishes his claim to sovereignty and reaffirms the fact – and political condition – of human plurality. Martel's reading builds on existing literature on Arendtian anarchism, notably Jeffrey Isaac's claim that the reconstitution

of political life entails the recognition that both 'the end and the means of a rejuvenated public life is a robust civil society.' Namely, anarchism is the organising force, what Arendt would call a promise, that maintains the possibility of the new without inscribing newness as a meaningless condition, something that would elide the spontaneity of new and insert the precarity of totalitarian meaninglessness. Indeed, it is this decentralised, disruptive politics rather than the politics at the whim of centralised force that distinguishes Arendt's anarchism from the less demonic but equally centralised strongholds of interest-based anarchist groups. As I unpack these claims in Arendt's writing, I read them into the contemporary Australian struggle to defund the police in the context of children's incarceration. Taking Dondale and Banksia youth detention centres as my points of reference, I demonstrate how Arendtian anarchism coincides with the systems of organisation that herald care and community, two islands of 'limited futural reality,' over the logic of total control.

ANDREW BENJAMIN

Monash University

Connecting Informed Bodies: Peter Drew and the The Body of the Nation

Connection entails relationality. Aby Warburg's Atlas project is a staging of connections and relations. The question to be addressed at the outset concerns the grounds of connectivity. And thus, what informs and maintains the differing modes of relationality and connection at work within it. While it will be essential to explore detail, the response in Warburg's case is delimited by the body or more specifically by different positionings of the body. Within the context of Warburg's Atlas they are differences that allow for the types of generality or forms of abstraction entailed by his conception of the pathosformel. Excluded from these formal delimitations are the ways bodies are always already the enacted presence of ethnicity, gender, ability, social positioning, etc. Bodies are informed from the start. And yet, those connections are increasingly problematic. As populism as a political position becomes both normalized and naturalized, those forms of enactment are either resisted or refused in the name of abstractions. These abstractions have a double quality. Their power to exclude cannot be disassociated from the absence of any content other than an empty idealization. Hence the counter point – the adumbration of other modes of thinking connection and relationality – cannot be dissociated from the activation of grounds of judgement. Part of that activation is the positioning of 'works of art' in public spaces such that their mediation of the everyday cannot be disassociated from their work as art. These positions will be developed within the openings created by the work of the Australian artist Peter Drew.

WILLIAM BENNETT

Deakin University

In Sublimity's Wake

This paper will critically assess the relation between sublime feeling and ethical judgement across the work of Kant, Deleuze and Lyotard. Initially I argue that Kant's account of the imaginations' dissension with the faculty of reason in feelings of the sublime remains undeveloped which leads him to postulate the supremacy of reason. In this way sublimity prepares the rational subject to conform to the moral law. I then show that both Deleuze and Lyotard in their respective approaches overcome the postulate of reason through a revalorisation of the power of imagination in sublimity's wake. In The Logic of Sense Deleuze consolidates an event-oriented ontology that was developed in his early thought through his account of ethical counter-actualisation. Lyotard moves beyond the incommensurability of language games, central to his later thought, by highlighting problems of ethico-political judgement with recourse to the Kantian sublime in The Differend. In conclusion I contend that both thinkers merge ethics and aesthetics and contribute to a transformative account of subjectivity, for whom the conditions of experience exceed the current capacities for judgement.

AVISHEK BISWAS

Vidyasagar College (University of Calcutta)

Intersectionality of Women and Caste: A study of post-partition West Bengal (India)

Intersectionality in the world of women, as a theoretical paradigm, helps to explore multiple identities of women that have been variously used by the patriarchy to subjugate them. This subjugation is directly proportionate to their socio-cultural marginalization. The intersectionality of women and caste in India is a significant domain to

understand their real state. The devadasi system, which was prevalent in many parts of India, especially in South India, can be seen as potential exploitation of lower caste women, often willingly sacrificed by the men of their families. In our engagement with colonial modernity, it can easily be perceived that this intersection point was never comprehended by the enlightened reformers. My research paper seeks to address the issue that Bengal partition narratives of women predominantly dealt with the trauma and triumph of upper-caste women. What happened to the productive Namasudra (Scheduled caste/ Dalit community in India) women working in the field in pre-partition Eastern Bengal? Whereas the caste-Hindu (upper caste) privileged women got the taste of a new economic space, the space got encroached for the lower caste women. With the help of interviews of lower caste partition surviving women and archival records, I would try to develop a new model of partition study in South Asia having intersectionality as the theoretical paradigm.

MARTIN BLACK

The Independent School of Philosophy

Aristotle and Heidegger on the Problem of Philosophy

Heidegger's interpretation of the problem of technology is powerful because it appeals to our sense that we are caught in a spiral of technical improvements whose condition is the reduction of the specifically human to the kinds of information that is measurable and determined by technology itself. His analysis suggests our intellectual and environmental impoverishment devolves from something larger than the fact that we find various devices useful. He also makes the persuasive suggestion that the intellectual framework of technology was in place before the emergence of modern science and in fact that it made the latter possible. Heidegger's understanding of our circumstances turns on his criticism of Aristotle and Plato, on the grounds that their paradigm of reason provides the foundation for modern instrumental rationalism. However, this critique leaves us with only the "hope" that the "mystery" underlying the emergence of a new historical dispensation will offer something better. I suggest instead that we attend to Aristotle's critique of technology as one that does not abandon the possibility of philosophy. I will argue that Aristotle's understanding of the relation between technology (techne) and nature, and between means and ends, provides valuable insights for our current dilemmas.

GABRIELLA BLASI

"This senseless position:" the power, poetry and pure mediality of cinematic silence in Terrence Malick's A Hidden Life

A Hidden Life is Malick's eleventh long feature film and marks the director's return to a historical setting and a more conventional plot structure while retaining some of the recurrent stylistic innovations and thematic preoccupations of his previous work. This paper focuses on the contrasts between Nature, history, love and violence in the story of a conscientious objector, Franz Jägerstätter (August Diehl), who refuses to swear an oath of allegiance to Hitler and is subsequently condemned to death by the Third Reich's military tribunal in 1943, leaving his wife, Fani (Valerie Pachner), and their three children to face unimaginable hardships at the time. The film's narrative arc details the chronology of Franz Jägerstätter's and Fani's process of gradual refusal of state and religious authorities, from 1939 to 1943; however, editing style and camera work present moments of temporal discontinuity, while emphasising a cinematic space between objective and subjective perception. Malick's extraordinary style brings to view a liminal, poetic space between history, memory and reality. The style seems ethically fitting when applied to the events depicted in Jägertätter's and Fani's story, and unsettling when applied to Nazi historical figures, including documentary footage of Hitler's private life. A Hidden Life disrupts heroic paradigms of martyrdom, complicates binary approaches to good and evil and invites audiences to witness and partake in a genuine, unspeakable personal experience of silence, doubt and uncertainty. Using Walter Benjamin's concept of pure mediality, the paper focuses on the complexities of Malick's cinematic retelling of this 'unhistoric act' of martyrdom and argues that A Hidden Life opens possible correspondences between the events narrated in the film's story and the experience of film viewers in now time. A Hidden Life translates the exceptional experience of Franz Jägerstätter's silence in an act of pure mediality, bringing to view the power and fragility of human history and language against the backdrop of indifferent Nature.

JAKOB BOER

Macquarie University / University of Groningen

Micro-phenomenology as experiential translation: on the methodological and epistemological value of empirically-based phenomenology

This paper advocates the benefits of implementing the innovative, interdisciplinary research method of micro-phenomenology into the field of film reception studies. Micro-phenomenology is a rigorous, two-tier qualitative research method of interview and analysis that produces empirically-grounded phenomenological descriptions of experience. It entails a shift from subjective, first-person introspection towards intersubjective, second-person descriptions. That is, it enables researchers to help film viewers, who need not be trained, to become aware of and verbalise their experience accurately and with sufficient detail. Through this empirical shift, the method addresses often-raised epistemological criticisms of phenomenology's supposed subjectivity by enhancing research validity and verifiability. To make its case, this paper analyses how exactly this process of reflecting on experience works in the context of the micro-phenomenological interview situation more particularly. It examines several steps of (non)-verbal experiential translation involved in the process, such as verbal or written description, as well as nonverbal gesture, bodily movement, and visualisation. As some of these have not been adopted yet, this paper also proposes methodological advancements for micro-phenomenological research more generally. As a case study, this paper discusses preliminary results and, more importantly, reflects on the process of the presenter's own PhD-research project: a micro-phenomenology of slow cinema spectatorship.

CHRISTOPHER BOERDAM

Badiou and Žižek on the Subject of Dialectical Materialism

Žižek and Badiou are two self-professed proponents of dialectical materialism, defined by Badiou as the belief that: 'there are only bodies and languages, except that there are truths.' Against what Žižek has called scientific materialism or discursive materialism, and against what Badiou calls democratic materialism (that asserts the existence only of bodies and languages), dialectical materialism involves an attempt to think the traditional idealist categories of the infinite or the eternal within a materialist frame by conceiving material reality as non-all. But these two thinkers' versions of dialectical materialism rely on different conceptions of subjectivity. For Žižek, the subject is a pre-evental point of negativity or the Real which is a necessary condition not only of an encounter with the Truth-Event but of reality itself. For Badiou, the subject is a post-evental effect of a truth process that involves faithfully working through the implications of a Truth-Event in a particular situation. In this paper I will argue that the different ways in which these thinkers conceptualise the subject has important implications for the ontological and political dimensions of their thought. In exploring these differences, I will attempt to evaluate the extent to which Žižek's and Badiou's dialectical materialisms are compatible.

BREE BOOTH

Melbourne Law School

Legal ideology and the 'reasonable man': exploring legal subjecthood in the Australian context

In a footnote in his essay 'Ideology and Ideological State Apparatuses', Louis Althusser states succinctly that "the law belongs both to the (Repressive) State Apparatus and to the system of ISAs." While law has an obvious repressive aspect, it functions primarily by ideology (as Althusser acknowledges in later work). This paper explores legal ideology and its functioning in the Australian context. Legal ideology constructs a particular reality whose subject is the legal subject. The legal subject is deemed 'free and equal before the law' and called on to act in may situations as the 'reasonable person' (or 'reasonable man') would. This paper seeks to demonstrate, through a series of case studies of existing Australian law, how in ignoring that we are not in fact all free and equal in society and importing notions of reasonableness that ignore factors like race, class, disability and gender, legal ideology helps to reproduce the existing mode of production in Australia.

SEAN BOWDEN

Deakin University

The Immanence of Desire: Subjectivity and Agency in Anti-Oedipus

In his Preface to the English translation of Deleuze and Guattari's Anti-Oedipus, Foucault claims that Anti-Oedipus is a book of ethics. Further, he lists a series of ethical "principles" that are expressed either in the imperative mood, or as negated imperatives ("free political action from all unitary and totalizing paranoia";

"develop action, thought, and desires by proliferation, juxtaposition, and disjunction"; "do not become enamored of power"; etc.). In general, talk of an ethics only makes sense if there exists a subject capable of doing certain things and refraining from others, even if ethical prescriptions of the kind Foucault lists are merely recommendations developed in relation to an "art of living" rather than fixed elements of a moral code. In Anti-Oedipus, however, the subject is primarily treated as the passive product of desiring production – an epiphenomenon that seems incapable of authoring its own actions and so, contra Foucault, incapable of ethical agency. This paper will attempt to address this problem by reconstructing an account of ethical subjectivity and agency that is compatible with the ontology of desire and production developed in Anti-Oedipus, and that does not fall back into the metaphysics of sovereign subjectivity.

ROBERT BRIGGS

Curtin University

Playing Sovereign: Derrida and the Eco-politics of Extinction

In the final interview before his death, Jacques Derrida declared, in a now oft-cited passage, that everything he says about survival has proceeded in him from "an unconditional affirmation of life". An interesting feature of the many mobilisations of this claim for the purpose of articulating deconstruction to the question of life, whether 'bio' or 'eco', is the regularity with which the citations of this passage stop short of the negation which accompanies Derrida's affirmation: "and my discourse", he adds, "is not a discourse of death". This paper attempts to investigate the stakes of this denial via three moves: firstly, by reading it in the context of Derrida's prior negations of deconstruction's status as a doctrine or method, a "set or rules or tools"; secondly, by returning the question of life to the thematics of a "death of the book" and "a death of speech" characterising some of Derrida's earlier work; and, finally, by exploring what it might mean, in the wake of these moves, to say "yes" to death in the context of rapid environmental change and anthropogenic extinction.

JESSE BRINDLEY

La Trobe University

On 'Individual', 'Personality', and 'Ego' as Concepts in Georg Simmel's Philosophy of Money

In contrast to the historical Anglophone approaches to Georg Simmel's work (e.g., David Frisby, Talcott Parsons), contemporary scholarship increasingly interprets it in a 'systematic' way (e.g., Elizabeth Goodstein, Natàlia Cantó Milà). This paper contributes to such a reading by attempting to disambiguate Simmel's use of 'individual', 'personality', and 'ego', with a view to grasping his argument concerning the implications of a money-economy. Based on a partial retranslation and a close reading of sections drawn from chapters four and five of *Philosophy of Money*, I argue that Simmel's views the modern 'individual' as an 'abstract' distinction from the social, which is tied to the modern money-economy. 'Personality' is that which expresses individuality in a broad sense, though the possible form of this expression depends on the nature of social relations. The 'ego' or the 'I' is that which binds ostensibly incommensurate expressions of personality into a unity of sorts. Together, a money-economy allows the 'I' to extend itself beyond the body and immediate possessions to purchased objects, thus allowing personality to express a greater range of individualities through ownership. However, this proliferation of individualities risks overshadowing its necessary predication on the social, which for Simmel, must be understood dialectically.

TAMARA BROWNE

Deakin University

Addressing Concerns about Gender Acceleration

The world we live in is steeped in gender norms which are harmful and particularly oppressive to women and those in the LGBTIQ+ community. Gender abolition proposes that we work towards a society in which individuals are free to express themselves in "masculine" or "feminine" ways regardless of their physiology, and the gender binary that divides almost all aspects of society would disappear. In other words, while our bodies may stay the same and our physiology would still matter in contexts in which one's physiology is relevant, there would be no expectation that physiological sex differences correspond to certain gender identities, roles and norms. This would provide greater freedom to those who do not conform to gender norms while continuing to enable freedom

to those who do conform. As a result, individuals would have greater self-actualisation and freedom to express their full potential. However, there are some who argue that abolishing gender altogether goes too far, stating (among other objections) that it has the potential to harm some individuals, including trans people, for whom gender is an important part of their identity. This paper presents some counter-arguments to those objections and supports the ethical case for a gender-free society.

JAN BRYANT

Hagia Sofia and contemporary sculpture

A visitor enters the Hagia Sophia in Istanbul by traversing a small marble step that divides the narthex from the nave. The step is marked by a deepish, bowl-like indent made by centuries of guards standing watch over this significant monument to monotheism [first a Basilica (532–537) then a Mosque (1453—1934, and then, during Turkey's secularising era, a museum (1935–2020). In 2020, under the ruling Justice and Development Party [AKP], a compliant judiciary removed its museum status, and it was renamed the Hagia Sophia Grand Mosque. Curtains now conceal the Christian imagery remaining on the upper levels, and there has been a return to 5-daily prayers, restricting, but not fully barring non-Moslem visitors. Alluding to the prohibition of figural representations in Islam and Judaism, and in reference to Saloua Raouda Choucair's "How the Arab Understood Visual Art" (1951), is it possible to appreciate the sculptural significance of the step, its place as a symbolic marker for the way sculptural meaning has shifted through history. The changes experienced by Hagia Sophia over its life were driven by exceptional events, politically motivated, with dissensus falling on its 'proper' symbolic function. Neither representation nor abstraction the step holds a different form of politics, and a different relation of object to viewer. This paper will delve into some of the implications of the step's relation to contemporary sculptural practice.

REED BYRNE

University of Melbourne

Representation and the Theatrical Condition

This paper will place the concept of representation in Alain Badiou's Rhapsody for the Theatre within the context of the problem of representation and truth in Badiou's writing on mathematics and art, with emphasis on the way Badiou understands the problem of these concepts as a self-avowed Platonist. Which will lead to addressing the concept of representation in Being and Event, under the mathematical condition. With this, I will consider the way the theatre as condition functions in the writing of Badiou at the level of procedure. I will argue that theatre as a demonstrative art, in Badiou's terms, is an art fundamentally concerned with the question of the orientation and disorientation of the times. Thus, we can begin to consider the role theatre plays in Badiou's later texts such as The Immanence of Truths in which theatre, large excerpts of Badiou's own plays in fact, function as possible points of orientation for the philosophical text.

JACK CAO

University of Melbourne

Lacan Noir: Fanon and Wilderson

In this paper I will examine the appropriation of Lacan by race theorists Franz Fanon and Frank Wilderson. Fanon is one of the most crucial thinkers in race studies today since he successfully mediates phenomenological descriptions of racial experience with their historical vectors of determination in colonial domination. In Black Skin and White Masks, colonial history is carried in the form of white supremacist and anti-black discourse—an argument that Fanon makes by problematising the universalising tendencies of psychoanalytic theories of desire. A black subject and a white subject of the letter have structurally different positions of enunciation. I examine Fanon's theory of double consciousness to illustrate that the colonised position of enunciation is estranged in the symbolic locus of a white Other. As Fanon demonstrates in his analysis of power in the colonial speech of le petit-nègre, castration by a generalised nom-du père cannot be equated to catration by the discourse of the master's imperial language without the obliteration of history. As evinced by the book's final chapter, grounded in a reading of Kojève's Existentialism, Fanon situates his dialectical use of Lacan at the level of the imaginary distortions produced by symbolically mediated structures of colonial experience. I then turn to Afropessimist Frank Wilderson, a key contemporary theorist in the post-Fanon tradition, who dislocates the

meaning of blackness to the position of the real. In a daring thesis, Wilderson argues that the social death of blackness should be placed in the position of the missing phallus—the absent point of structural necessity for language. Beyond Kojève, Wilderson argues that the enjoyment of black suffering and slavery is what makes social recognition possible for non-blacks. I examine Afropessimism's 'hijacking' of the late Lacan (Fanon died in 1961 before the late seminars) to argue that this energising and provocative thesis ultimately requires greater historicisation—a critique that could be similarly levelled at Lacan himself.

LUARA CARLSON-KARP

The University of Melbourne

Scalar Logic, Sexuate Difference: The Structural Indeterminacy of the Two

Application of Irigaray's concept of sexual difference have been plagued by accusations of essentialism, binaristic thinking, crude materialism, heteronormativity and transphobia. While we claim with MD Murtagh that many of these criticisms stem from misreadings of Irigaray's epistemic-ontological reformulations, we argue that a proper theorisation of sexual difference does require conceptual support to avoid falling into these potential failings. Toward such a theorisation, in this paper we read sexual difference through the concept of scale, emphasising the structured indeterminacy of the kind of difference that sexual difference is. Scale, as recently theorised by various writers in philosophy of technology, media theory, and STS, provides conceptual resources for thinking structured domains of relative commensurability, separated by incommensurable but traversable cuts. Drawing on the topological metaphors Irigaray develops from Lacanian psychoanalysis, and relating these to topological considerations of scale, we sketch some key ontological and epistemic features of sexual difference. Against the refusal of structure and limit in hegemonic theories of gender, we emphasise that a sexuate difference is a difference that is both structured and indeterminate, limited yet open-ended.

VALENTIN CARTILLIER

University of Queensland

Badiou's Machiavellianism: An Althusserian Inheritance

This paper will explore the relationship between Alain Badiou's book Immanence of Truths and Althusser's Machiavelli and Us. The influence Althusser had on Badiou (the latter being a student of the former) is indisputable, however, what is less clear is to what extent did Badiou carry that influence into his later work. Several of the concepts that are discussed in Immanence of Truths, such as recouvrement where a certain ideology covers over the truth, and that truth is the finite moment that persists during the collision of two infinities, and subjectivity emerging at that collision point are actually spoken about in no uncertain terms in Althusser's major work on Machiavelli. Thus, this paper will examine the similarities and divergences around these concept to better understand the relationship between these two thinkers.

CONALL CASH

University of Melbourne

Emergence From Immaturity: Childhood, Maturity, and Modernity in Kant, Nietzsche, Merleau-Ponty, and Brandom

In his 2019 A Spirit of Trust, Robert Brandom offers a Hegelian revision of the classic Kantian account of freedom and Enlightenment. While for Kant, Enlightenment is famously "the emergence of human beings from their self-imposed immaturity," Brandom proposes that this Kantian Enlightenment of independence is better understood as a mark of adolescence than genuine maturity. Such independence amounts to a negative freedom of the refusal of all authority, and in Brandom's picture can only be understood as one half of the whole that would be completed through the positive freedom of committing through our activity to collective, socially-constituted norms. Brandom thus proposes that maturity requires a new unification of the modern (Kantian) demand for freedom with the 'traditional' form of ethical life (Hegel's Sittlichkeit) – a unity which, he argues, is pointed towards by Hegel's Phenomenology as the 'Age of spirit' to come. In this paper, I will draw upon Brandom's suggestive metaphor of childhood, adolescence, and maturity as stages of social and ethical life with reference to two modern thinkers who pose again the question of philosophy's relationship to childhood and its surpassing: Friedrich Nietzsche, and Maurice Merleau-Ponty. With reference in particular to Nietzsche's

Genealogy and Merleau-Ponty's Signs, this paper will argue for the value of the notion of maturity as something more determinate than independence – as the self-conscious reckoning of living beings with their finitude and their irreducibly social nature.

AGOSTINO CERA

Università di Ferrara (Italy)

The Ontophobic Turn: About The Recent Philosophy Of Technology

Starting from the assumption that the philosophy of technology represents the updated version of the divide between analytic and continental philosophy, my paper sketches a critical historicization of the newest philosophy of technology, i.e. from the Empirical Turn (according to Hans Achterhuis) to post-phenomenology (according to Don Ihde). My thesis is that after almost forty years the Empirical Turn has proven to be an Ontophobic Turn. By this expression I mean an over-reaction against the essentialist/transcendental approach to the question of technology, in particular against Heidegger's/continental legacy. This over-reaction consists of an almost total interest in the ontic dimension of technology (i.e. its social, political implications), with a consequent a priori disinterest in its ontological dimension. That is to say, an Onto-Phobia. With regard to this issue, my objection is the following. If the philosophy of technology becomes a problem-solving activity in the presence of concrete problems emerging from the single technologies, then it must be admitted that this kind of activity can be performed much better by experts (scientists, engineers, politicians…) than by philosophers. As a consequence, the paradoxical accomplishment of the Empirical Turn as Ontophobic Turn should be the final self-suppression of the philosophy of technology.

LEVI CHECKETTS

Hong Kong Baptist University

A psychoanalytic reading of gynoid fetishism

Artificial Intelligence has long been the subject of sexual fantasy. Popular culture captures this through My Living Doll (1964), The Stepford Wives (1975), Weird Science (1985), and other places. In real life, this fantasy has animated work on sexbots like RealDoll and Roxxxy, and chatbots like Replika. A Freudian reading of this fascination suggests the "Frankenstein Complex" articulated by Asimov has its double in a "Lolita Complex"—the threat of apocalyptic AI is intertwined with the allure of virginal AI. AI plays out the fantasy of the primordial father of Totem and Taboo. From a Lacanian perspective, AI sexualization is symptomatic of a deeper reality: male fantasy as fantasy of the other. The desire to be desired can never reach its completion with human partners who fake pleasure. The virginal innocence of AI is free from guile and represents pure fantasy. Viewed through Freud, the future of human-AI relations is the triumph of sexual pathologies through an e-lectra complex. Viewed through Lacan, desire cannot be completed, and more realistic AI sex partners will never deliver satisfy us. The greater question is whether the goals of AI research can or should be separated from a psychosexual reading of its underlying motivations.

WAI LOK CHEUNG

The Chinese University of Hong Kong

The subjectivity of others: an understanding of a Husserlian transcendental idealism with a realism of affectivity

Husserl's phenomenology presupposes a Cartesian epistemology. Cartesian epistemology starts with Cartesian doubts, such that for something to be known, it is indubitable. Infallibilism entails that knowledge entails certainty; for any p, if one knows that p, then one is certain that p. It is possible on a dogmatic epistemology that there be knowledge without knowledge of its knowledge. An epistemic theory of salience, which describes some salience of an object with knowledge of that object, connects, theoretically, the psychological with the epistemic, such that indubitability of something is constituted by its being beyond all possible doubts: having an object in salience, and then knowing it clearly and distinctly, is to possess the corresponding perceptual evidence sufficient to distinguish all other possible objects from it, and its exhaustion, on a Cartesian methodology, is through conceivability. Instead of being merely beyond all reasonable doubts, the necessary condition for knowledge is being beyond all possible doubts, through beyond all conceivable alternatives. This interpretation

of the Cartesian notion of clarity and distinctness informs a realist understanding of Husserl's transcendental idealism, such that objects and consciousness of objects – what transcendental idealists might have equivocated at times – are explained. This allows describing the natural attitude and the transcendental attitude using a psychologically feasible epistemology. The affectivity of salience, however, outruns epistemology. A subject's constitution of other's subjectivity through empathy illustrates a suspected Husserlian solipsism with a realist solution: a reflexive awareness of someone else's putative pain is possible without that person's real pain.

JOEL CHOW

National University of Singapore

Ranciere, Harvey, and the Politics of Containment

(Urban) migrant labor and the right to the city are often analyzed in economic terms, yet the process of urbanization and the discipling of the labor force involves a necessary silencing of the political economy that involves transient labor. That is, political economy realizes that migrant workers are part and parcel of the vitality and vibrancy of the economy but workers are continually neglected, suppressed, and ignored in neoliberal workings of the state-supported businesses/tourism. The state continually stresses the vital importance of transient workers in the daily functioning of the state, but refuses to acknowledge the need for a recognition of the right of these workers to the city. In his "Right to the City", David Harvey argues that capital constantly finds new ways of overcoming barriers to production. As he notes, scarcity of labor is a high barrier. Contemporary cities must overcome this scarcity without affecting the rate of profit. Manipulating labor and migration flows becomes an important part of capital formation and reinvestment. In terms of transient migrant labor however, it is crucial that wages are not only suppressed, but the overall costs reduced.

STEVEN CHURCHILL

Melbourne School of Continental Philosophy

Foucault's Images of Heterosexuality: The Great Exception to Total Critique?

I examine some of Michel Foucault's statements on heterosexuality. In particular, I consider Foucault's view of heterosexual relations as supposedly conditioned by mental images in the form of gendered power dynamics of men's mastery and women's submission. I argue that Foucault's conceptualisation of heterosexuality as having always taken this basic sadomasochistic form is at odds with his usual opposition to universalism and the framing of given states of affairs as somehow 'natural' or otherwise unchangeable. If Foucault has in fact made heterosexuality the exception to his usual scepticism toward grand timeless historical narratives, then he would appear to regard it as a singularly pernicious form of social control, superseding other forms such as confinement of the mentally ill, torture and so on. This might then align Foucault more closely with radical Feminists including Andrea Dworkin, who view heterosexual intercourse as the foundational expression of men's domination over women. If instead Foucault simply failed to apply his usual historicising methodology in this instance, it may indicate the impracticalities of trying to theorise without recourse to universalisable 'givens' as a matter of course.

JOHN CLEARY

University of Melbourne

The absolute in Immanence of Truths

The Immanence of Truths is the final volume of Alain Badiou's Being and Event trilogy, which sets out the core of his metaphysics of truth. The central claim of this new book is that truths in the domains of art, science, politics and love have something that touches on the absolute, enabling them to transcend the local and historical conditions from which they are produced. In this panel discussion, we will tease out the exigencies the conditions introduce to Badiou's philosophical system, and summarize the key theses that emerged from a day-long Workshop we ran on The Immanence of Truths in October.

JOHN CLEARY

University of Melbourne

What is politics?

Today for most people the word 'politics' means the pursuit of power and self-interest. It is little wonder why, when we look at the state of the world. Most countries with electoral systems have an entrenched consensus around neoliberal capitalism, combined with a culture of social moralism. In places where this is not the case, western style electoral systems are presented as the only alternative. Politics as a project, especially one of social emancipation, is almost absent. But if politics is something different, what is it, and how is it possible for it to exist? To answer this, I argue that there are three grounds of politics: the ideal, or a conception of how society should be, the material, or an understanding of how society is, and a means which bridges these. The order and unity of these grounds forms a political idea. On this basis, we can present a definition of politics, show how a political idea relates to the possibility and existence of politics and establish that depoliticisation occurs when one of the grounds of politics comes to dominate and obfuscate the others.

JUSTIN CLEMENS

Uni of Melbourne

Q&A with Kenneth Reinhard - Translating the Immanence of Truths

HART COHEN

Western Sydney University

Untranslatability: Re-thinking Cassin's theory of "untranslatables" for non-western and machine languages

Barbara Cassin's theory of the "untranslatables" is in part, motivated by her interest in how translation is impacted by machine translation. I have privileged Cassin's provocative theory of translation over other competing theories because my intentions here are to test the application of Cassin's approach to language usage mediated by digital technology. There is also a secondary strand running through the paper in connecting Cassin's work to Nicholas Evan's interest in threatened languages such as Indigenous languages. To my knowledge, Cassin's theory of "untranslatables" has not been connected to either endangered or non-western languages and the digital affordances that now mediate the evolution of these languages in contemporary social and cultural contexts. I intend to work with Cassin's critique of machine translation to ascertain the potential for untranslatability to offer a way forward in understanding new forms of machine language innovation such as texting and emoticons.

RICHARD COLLEDGE

ACU

On Phenomenological Surplus and the 'Antinomy of Being'

In his 2019 book, The Antinomy Being, Karsten Harries provides his most developed account of an aporia that cuts across all of philosophy: i.e., not only the elemental rivalry between hermeneutic and ontic priority, but also their unavoidable mutuality. On the one hand, hermeneutics goes all the way down: there is no access to the real that is not already mediated through worldly dwelling and experience. In this sense, the very idea of reality in itself is an incoherent notion. But on the other hand, meaning, understanding and experience (reality) are only possible because the things of the world are in the first place, independently of their being-experienced. The real is that which is finitely experienced and understood, and so in this sense, talk of reality-as-experienced without the real is absurd. These two positions each have their own robust and undeniable claims to priority, and so their opposition cannot simply be mediated or negotiated away. It is not feasible to favour one side of the antinomy over the other. I will maintain that the notion of ontic (or in Kantian terms, 'empirical') realism is one sense of what Heidegger elsewhere called "the overabundance [Überfülle], the excess [or surplus: Übermaß] of what presences".

CODIE PIA CONDOS DISTRATIS

The University of Queensland

Philosophical Intersections between the Works of Val Plumwood and Luce Irigaray: On Life and Death

In this paper, I make the case for exploring the works of Val Plumwood and Luce Irigaray together. Both of their philosophies, respectively, arise out of very different contexts; Plumwood's work is informed by her early academic career as a logician in Australia, and Irigaray writes within the contemporary European tradition. Taking note of their very different situations, my aim is neither to reduce one philosopher's ideas to the other, nor is it to argue for the insertion of one thinker into the tradition or ideological movement of the other. While it may be tempting to read Irigaray as an ecofeminist or environmentalist—much like Plumwood—the act of juxtaposing their works reveals, instead, a more open dialogue which questions the discipline of philosophy itself. Plumwood's increasing preoccupation with death towards the later years of her life, and even during her earlier engagement with Plato's philosophy of death in her article "Plato and the Bush," and in Feminism and the Mastery of Nature (1993), calls for a rethink of anti-life and life-denying philosophies that—I argue—Irigaray also works towards in her life-affirming philosophy of sexuate difference.

THOMAS CORBIN

Macquarie University

Francis Bacon, Distributed Cognition, and Scientific Communities

In this paper, I employ Francis Bacon's arguments regarding scientific communities to understand and unpack the success of modern theories of distributed cognition. Distributed cognition is an approach within cognitive science which understands cognitive events in far broader terms than more mainstream theories, namely by including interactions among both other people and technologies. This makes distributed cognition uniquely tailored to understanding scientific communities, which bring together a range of (often non-overlapping) experts using tools to advance their collective understanding. In this paper I suggest a reason for distributive cognition's recent explanatory successes regarding scientific communities. That is, because modern scientific practice is built upon an understanding of knowledge which explicitly argued for precisely the same claim as modern distributed cognition scholars. In this paper I present and explore Bacon's arguments and demonstrate that the arguments made by distributed cognition scholars today are the same as those that have been intentionally built into scientific communities ever since their modern inception.

GEORGE COX

Reading Something Other Than Capital

Althusser's hermeneutics, particularly in Reading Capital, has had a profound influence on those disciplines that study and practise interpretation, Marxist or otherwise and literary or otherwise. But Althusser's own interpretive work, his concrete acts of reading, are both narrow in scope and have been subordinated to his more comprehensive theoretical edifice. As Keston Sutherland has written, very critically, Althusser does not 'read Marx' in a way that attends to the specificity of his rhetoric. Ellen Rooney, by contrast, insists that Reading Capital models attentive hermeneutic practice as such. In this paper, I will survey and rehearse some of the disputation around Althusser's relationship to the interpretive act and try to reconcile the critique of the unliterary Althusser of Reading Capital with the Althusser of "A Letter on Art," "Cremonini," and "Notes on a Materialist Theatre."

SONIA CRUZ DÁVILA

King's College London

Unilateral Executive Power: What is it and What is Wrong with it?

This paper is about what I call unilateral executive power. Starting from the case of emergency measures, I analyse the concepts of 'legal black holes' and 'legal grey holes', namely, situations in which there is no law regulating the exercise of power by the executive or the law that exists is insufficient to prevent its exercise in an arbitrary way. I argue that the problem with legal holes is not that they are not governed by a substantive

conception of the rule of law, but rather that they are not governed by a procedural conception of the rule of law. According to such conception, the exercise of power by the executive must comply with the constraints of due process and be subject to judicial review. I examine the concept of 'fuzziness', namely, a situation under which a façade or form of legality masks the absence of substantive limitation of power. I identify five forms of fuzziness that may grant the executive the power to make decisions unilaterally, that is, emergency measures, decree authority, royal prerogative, delegated legislation, and discretionary powers. I conclude that the fundamental problem with unilateral executive power is that it undermines democracy and the rule of law.

MACIEK CZERKAWSKI

CUHK-Shenzhen

'The Soul Is, in a Way, All Beings' – Heidegger's Debts to Aristotle in Being and Time

This paper argues that Heidegger's concept of Dasein in Being and Time is modelled after Aristotle's account of the soul from De Anima as isomorphic with whatever it currently cognises. Indeed, Dasein proves central to the inquiry into Being he attempts in that book precisely because, like soul, it is capable of becoming like all beings. The paper is divided in three parts. Part 1 offers new objections to two variants of the familiar reading of Heidegger's argument for the 'priority' of Dasein relying on the analogy with the 'Copernican thought' from which, famously, grew Kant's first Critique (Philipse's and Carman's). Part 2 links the priority argument to another Aristotelian inheritance that helped to fund Heidegger's project in BT: of the so-called 'problem of the unity of Being' and of a solution to this problem appealing to 'πρὸς ἕν' or 'core-dependent' homonymy – to a notion of a heterogenous subject-matter, whose constitutive kinds are still somehow held together by one kind in their number. Part 3 demonstrates that the proposed model of Dasein's relation to other kinds of being solves the 'problem of the unity of Being,' fills in the details, and, time permitting, responds to an objection concerning the nature of Dasein's priority.

CHRIS DANTA

UNSW

Dear AI Reader: Nonhuman Perspective and Evolutionary Thinking in the Human-Machine Relation

One of the ways in which humans understand their relation to technology is by analogy to biological processes. We think of machines as somehow being alive and as somehow evolving over time. In this paper, I trace some of the history of this incorporation of the machine into the biological imagination and examine some of the speculative rhetorical techniques it enables. Both literary and non-literary writers have imagined machines as being alive to challenge anthropocentrism and illustrate the limits of human perception. Consider the recent example of computer scientist Edward Ashford Lee apostrophizing his AI readers in his 2020 book The Coevolution: "You, dear reader, may even be, yourself, an artificial intelligence (AI). ... If you are an AI, then I apologize in advance for my species-ism as an author." Lee's speculative apostrophe reorients his human readers to something in their perceptual background: the AI programs training their artificial neural nets on human-authored books. The rhetorical act of attributing life and subjective experience to machines allows Lee to rethink what it means both to be human and to be alive. Foregrounding the nonhuman subject and backgrounding the human subject in this way also allows us to imagine the ultimate redundancy of the human.

LEONARD D'CRUZ

The University of Melbourne

Foucault and Transcendental Philosophy: Confronting the Limits of Historical Critique

This paper will explore Foucault's relationship to transcendental philosophy. Towards the end of his career, Foucault was inclined to describe his work as a historicist transformation of Kant's critical project. In this way, he frames his work as an inquiry into the conditions of possibility for knowledge and experience, but one that eschews the transcendental modalities of universality and necessity. However, some critics have questioned whether Foucault was successful in eradicating the transcendental dimension of critique. On their view, Foucault's appeal to conditions of possibility risks repeating the confusion between the empirical and the transcendental he famously criticized in The Order of Things. In response, I will argue that Foucault does have

an ambiguous relationship with transcendental philosophy, but not in any way that turns out to be methodologically problematic. On my view, historical conditions cannot be understood as either straightforwardly empirical or transcendental. Instead, I suggest that they acquire a special kind of empirical status generated by the historical sedimentation of meaning. Nonetheless, I accept that Foucault relies on quasi-transcendental assumptions about the nature of power and subjectivity, but maintain that he can self-reflexively account for these assumptions by treating them as contingent features of his analytical framework.

TIMOTHY DEANE-FREEMAN

Deakin University

Mabuse's New Method: Control, Resistance and the Televisual Eye

In this paper, I explore Gilles Deleuze's complex and fragmentary engagement with the televisual image, drawing out some of its implications in the subsequent digital age. For Deleuze, television perfects a certain form of social engineering through images, such that it is "the form in which the new powers of 'control' become immediate and direct." At the same time, in keeping with the consistent immanence of his critiques, Deleuze is interested in the possibility of an "art of control that would be a […] new form of resistance" -an idea he explores with reference to the films of Syberberg, Godard and Straub-Huillet. These directors, claims Deleuze, use televisual, video and digital aesthetics in the context of cinematic experiments which disrupt our habitual modes of thinking and perceiving. But is it possible to imagine such experiments outside of the rarefied space of auteur cinema? In an attempt to answer this question, I turn to David Lynch's experiments in television, and in particular to 2017's Twin Peaks: The Return. Here, I argue, Lynch provides us a glimpse at the forms a resistant "art of control" might take, using digital image technics and popular streaming services to stage what Deleuze advocates as "the convulsive confrontation of cinema and television, where hope mingles with the worst of all possibilities."

SIMONE DRICHEL

University of Otago

"The 'secret tears' of the Other": The Role of the Individual in Relational Ethics

Emmanuel Levinas's work presents a contradictory conception of "the individual." Most commonly, the individual appears as "a usurper" whom we must treat with suspicion, and whose egotistical violence we must hold in check and defuse. And yet he also launches a perhaps surprising defence of the individual, arguing that "the I alone can perceive the 'secret tears' of the Other" (Levinas Basic 23). This paper seeks to make sense of what appears to be an outright contradiction (or at least a paradox) in Levinas's work. More specifically, it seeks to ask what conditions must be in place for "the individual" to emerge not as a violent usurper but rather with a capacity for attending to those "'secret tears' of the Other."

GEORGE DUKE

Deakin

The Endurance of Liberal Constitutionalism

Martin Loughlin has recently argued that liberal constitutionalism "has become the primary medium through which an insulated elite, while paying lip service to the claims of democracy, is able to perpetuate its authority to rule" (2022: x). Yet what explains the endurance of liberal-constitutionalism as a governance model in the face of incisive theoretical critiques and seemingly insurmountable challenges such as the expansion of administrative state power and globalisation? Part of the answer, this paper argues, is found in the role of the constitution as a symbolic representation of the unity of the political in the face of societal pluralism and functional differentiation. The paper starts out by demonstrating the continued relevance of canonical Marxist and Schmittian critiques of liberal constitutionalism and outlining some of the practical challenges to the constitutionalist model which render it increasingly ineffective as a mode of governance. The paper then turns to Niklas Luhmann's theory of the modern constitution as an evolutionary achievement grounded in the differentiation of political and legal sub-systems. Luhmann's systems theory, I contend, provides the conceptual resources necessary to explain why the symbolic and integrative role of the constitution becomes more pronounced precisely as constitutionalism's traditional purported virtues become more difficult to sustain.

BRENDAN DUNCAN

The Indian sources of Hegel's dialectic

Hegel introduces the concept of dialectic in the Encyclopaedia by way of reference to Pyrrhonian scepticism, going as far as to say that dialectic, taken on its own, constitutes scepticism. In recent decades, however, a scholarly consensus has formed that, in addition to the striking philosophical and doctrinal similarities between the two traditions, there was some form of historical contact between Pyrrhonian scepticism and early Buddhism. In light of these developments, I begin this paper by considering the real possibility of a line of historical influence that runs from the earliest Buddhist texts through Pyrrho and Sextus Empiricus to Hegel's concept of dialectic. I then compare Hegel's understanding of dialectic with the dialectical operation of Madhyamaka Buddhism, and argue that Hegel's concept better fits the development of dialectic in this school, in both its aim and object, than it does the procedure of the Pyrrhonists. For what is foregrounded in the Madhyamikan dialectic, and not the Pyrrhonian, is the controversion of a certain kind of being, and this same kind of being constitutes the object of Hegel's negative dialectic. I conclude by considering the consequences of the foregoing for Hegel's misreading of Buddhism as a philosophy of das Nichts.

ALEXANDER-GARCIA DUTTMANN

Universität der Künste Berlin

Notes on Sculpture

In his lectures on fine art, Hegel defines sculpture as a wondrous art form that lets spirit penetrate matter in such a manner that, in the resulting work, the material used by the sculptor or the sculptress and fashioned into a figure allows for unconstrained spiritual self-presence and self-recognition. Then he situates the "authentic sculptural image" on a strange threshold. This paper asks what this threshold is.

JAMES DUTTON

UNSW

Impossible Thinking: Inscription and/as the Neganthropocene

Corporate enthusiasm for pairing cybernetics with neoliberalism has resulted in the increased stratification of knowledge. Digital mercantilism, as well as empty dialects like Globish and code, work to systematize and hollow out thinking. In this way, communication is reticulated into always-already-predicted networks that satisfy the "predictive" outcomes of cognitive capitalism. Bernard Stiegler was right to point out that the resulting "Entropocene", where the mindless pursuit of profit replaces careful, intentional thought, evokes an existential danger equal to that of environmental catastrophe. In his late work, Stiegler emphasized the necessity of thinking the improbable—in the form of diversity: noetic, biotic, technical—to overcome such nihilistic systematization. This paper follows non-anthropic thinkers like Stiegler, Peter Sloterdijk and Michel Serres to read such improbability as literally vital. It argues that we should situate our Neganthropic hopes and cares in reading. Inscription is not code: following Barbara Cassin's interest in the noetic force of homonymy and untranslatability, we can discern how the process of reading unpredictable inscriptions individuates the reader as a nondiversifying subject instead of a reticulated consumer. Such endless diversity is improbable, perhaps impossible, but it is the basis of Anthropotechnic life—a life that the non-inhuman reader thinks into being.

VENESSA ERCOLE

Griffith University

Nietzsche's Dionysian Man and the Overcoming of Nihilism

Nietzsche distinguishes between two types of nihilism; active and passive. While the former signifies "enhanced spiritual strength," the latter indicates "collapse and decline" (WP 22). Although active nihilism is regarded as positive, it is nihilism nonetheless, and Nietzsche is clear that both forms are a mode of negation. Nietzsche praises active nihilism for its ability to destroy because it paves the way for creation of the new, but nihilism by its very nature cannot create the new. To overcome nihilism, therefore, a third viewpoint is required. I argue that the key to overcoming nihilism is found in Nietzsche's Dionysian man. The Dionysian man is a product of nihilism but surpasses it because he stands in the most affirmative relationship to existence. While he too negates via

destruction, this destruction derives, not from resentment and revenge (as is the case with passive nihilism), but from overabundance and vitality. Moreover, this same overflowing abundance which leads the Dionysian man to destroy also leads him to create. This cycle of creation and destruction is precisely what Nietzsche means by "overcoming". The Dionysian man, therefore, as one who can both joyously destroy and create from an affirmative stance to life, overcomes nihilism.

BELINDA ESLICK

The University of Queensland

Sexuation as a frame for human becoming: Reading a "plastic" essence in Irigaray's philosophy

Because of the emphasis that Luce Irigaray's philosophy places on sexuate specificity, she has been criticized for being an essentialist. I argue that claims of essentialism in Irigaray's philosophy and feminist politics are misplaced, however, and that they overlook important aspects of her philosophical project. Several scholars have previously defended Irigaray's work against criticisms that it is essentialist by suggesting that any apparent essentialism is a kind of "strategic" or "political" essentialism aimed at linguistic subversion. I argue that such readings also misrepresent her thought and obscure the radical intervention into Western philosophy that her work offers. In Irigaray's recent works, she describes sexuation as a "framework" and a "frame" that gives a kind of originary "structure" to our becoming, while simultaneously emphasizing the importance of our continual becoming and growth. It is this dual commitment to acknowledging sexuation as an originary structure as well as emphasizing the need for continual becoming through repeated transformation that I suggest signal the novel ways that "essence" operates in her work. In this paper, I offer a reading of a "plastic" essence in Irigaray's philosophy, drawing on Catherine Malabou's thinking on plasticity and her critique of the anti-essentialist position.

JOANNE FAULKNER

Macquarie University

The Political Aesthetics of 'Cuteness' in Piccaninny Representations of Aboriginal Children

This paper attempts to bring into dialogue Jacques Rancière's philosophy of political aesthetics with Sianne Ngai's aesthetic categories of late capitalism, to think through the implications of these theories for settler coloniser Australian representations of Aboriginal children as 'cute.' Recent scholarship has brought attention to the use made in Australia of the 'piccaninny type' to depict Aboriginal children (Conor 2012; Moreton-Robinson 2021). The 'piccaninny' is a 'cute' but also degrading representation of black children popularised in the Jim Crow era South. These scholars focus on the work the piccaninny trope performs at once to infantilise Aboriginal people, and to deprive them of their inheritance — that is, the land occupied by settler colonisers. Consideration of Rancière's 'partition of the sensible' and Ngai's aesthetic category of 'cute' adds conceptually to existing accounts of the piccaninny representation, as a figure for the commoditisation and violent appropriation of Aboriginal children and lands.

TALIA FELL

University of Queensland

Envy Between Girls: A Philosophical Investigation

In The Second Sex (1949) Simone de Beauvoir explains how girls are socialised to make themselves into object-beings to the detriment of their friendships with each other. She compares the object-beings girls make of themselves to the status of merchandise, arguing that girls envy each other's appearance and desirability for men because "the girl is only rare, exceptional, remarkable or extraordinary if no other one is" (1949, 383). In this paper, I extend her analysis of envy between girls by examining how girls can envy one another's intellectual skills. In doing so, I analyse Beauvoir's account of her girlhood friendship with Zaza, recounted in her first autobiography Memoirs of a Dutiful Daughter (1958) and her recently released novel The Inseparables (2021). I also discuss Italian author Elena Ferrante's first novel in her bestselling Neapolitan Quartet, My Brilliant Friend (2012). Using these texts, I will argue that envy of another girl's intellectual skills can cause a girl emotional pain but also empower her to pursue intellectual projects that support her subjectivity. My analysis will reveal the

ambiguity and complexity of envy between girls and the importance of paying more philosophical attention to girlhood friendships.

OLIVER FELTHAM

American University of Paris

Socio-natural ropes in Smith and Marx

In 1714 a bad poem about a hive of bees is published, and the ecological disaster called 'European modernity' gathers pace. The young discourse of political economy develops an ideological image of society for the use of government and for circulation in the public sphere, an image that for 300 years proves to be highly effective in the shaping of commercial society. It is taken up, reworked, mathematized, measured, taught in textbooks, all the way down to Hayek and the Chicago school. Mistakenly grasped as an self-reflexive expression of modern society, it has been employed as a guide for action. The actions it guided resulted in ecological disaster. We need to reinvent the critique of political economy through the construction of not an alternative image of society, nor an ecological image of the society-nature couple – the multinaturalism debate warns us off that route – rather we need to construct a diagram, which, unlike an image, does not place us and fix all of our concerns at once. A diagram is a method for perceiving, grasping, experiencing, deciding, and acting within the intrication of socio-natural processes, in their multiplicity, incompletion, and contingency. I call this a diagram of 'socionatural ropes'.

SEAN FERRIER

University of Queensland

Recent rulings of the US Supreme Court and Foucault's genealogy of populist discourse.

Michel Foucault, in his 1976 course, outlines an early modern attitude in discourse about government that rejected 'philosophical-juridical' discourse in favor of a 'historico-political' discourse. He views Thomas Hobbes as articulating the former, juridical paradigm of governmentality, and Hobbesian political theory as an effort to resist or avoid the more historically-based discourses. This latter, historical-political type of argument about the state may be linked with certain forms of modern populism, and has a complex interaction with the deployment of biopower (*see* Ferrier, "Subjects", 2020). Recently in 2022, the Supreme Court of the United States handed down several controversial rulings either limiting state power (in favor of certain constitutional rights) or expanding state power (by rescinding other constitutional rights). Although there is widespread skepticism that these rulings are coherent with each other as a matter of law, they are notable for their utilization of arguments concerning history and customary practice as a framework for the interpretation of the Constitution. In the Dodds case, the Court even abrogated a recognized federal right on grounds that, absent explicit enumeration, it needed to be decided by contest(s) within the states. This paper will examine these rulings as possible examples of what Foucault identified as 'historico-political discourse', and consider how genealogical reading shows how 'originalist' interpretative claims as used by the Court, function as counter-discourse to a juridically-grounded understanding of rights and of 'administrative knowledge'.

SANDRA FIELD

Monash

A Theory of Popular Power

I propose a theory of popular power, according to which a political order manifests popular power to the extent it robustly maintains an egalitarian basic structure. There are two parts to the theory. First, the power of a political order lies in the basic structure's robust self-maintenance. Second, the popularity of the political order's power lies in the equality of relations between the society's members. The theory stands in contrast to recent 'constituent power' approaches to popular power, both the juridical and concrete variants of that approach. The theory's key merits are that it does not valourise momentary expression over durable effect, and it offers a ready framework for conceptualising the sometimes-oligarchic substructure of the supposedly canonical instances of popular power. I will show that this theory has strong precedents within a certain republican tradition of political philosophy.

TIM FLANAGAN

Murdoch University

Cassin and that thing called chrêma

In a brief entry from the Dictionary of Untranslatables, Barbara Cassin surveys the senses in which the distinction between the Greek words pragma and chrêma speak to a certain distinction in what a 'thing' might be understood to be. For whereas pragma relates to a given state of affairs (what is at issue, a motive, or a result) she explains that chrêma relates to whatever can be said to characterise a disposition or a utility. Working out from the lexical significance of these definitions, this paper examines the operative tension in these terms across Cassin's broader philosophical project. The paper does this through consideration of her three-fold critique of phenomenology, ontology, and Aristotelian thought. In so doing, the suggestion is made that there is a unique version of materialism to be found in Cassin - one which might be described as anthropological.

TIM FLANAGAN

Murdoch University

Discursive Diagrams and the Variation of Invariants

This paper considers the reading of Platonic thought set out in the work of Bernard Cache. Whereas the affirmation of spherical perfection in dialogues such as the Republic and Timaeus speaks to what is maximally invariant, Cache claims, the Sophist and Parmenides merit attention for their development of certain (minimal) variations. For whereas the former are oriented by fixed datum-points of identity and proportion (unchanging angles for example), the latter take their bearings according to certain movements of projection and interlacing (sumplokè). While the geometry of the time only allowed for the former developments in mathematical simulation allow for the latter to be thought on their own terms. This significance of this, to be set-out in this paper, is that Euclidean principles need not be abandoned and Platonism stands in no need of being overturned. In this way, working-out from these readings of the dialogues, the following paper considers the way in which certain techniques employed in the diagrams of contemporary architecture might serve to remodel the foundations of rationality and discourse. What this reveals is the sense in which things are grounded not so much according to straightforward invariants but rather to their variation.

GENE FLENADY

Monash University

Virtue, Vice, and Determinate Negation: Practical Implications of Brandom's Interpretation of Hegel

Central to Brandom's pragmatist reconstruction of Hegel's Phenomenology is the concept of "determinate negation." According to Brandom, "determinate negation" means "material incompatibility" or "relations of exclusion" (Spirit of Trust 2). Moreover, rational agents are under a duty to regulate our "commitments" by excluding incompatible contents (Spirit 59). For some commentators, however, Brandom's interpretation of determinate negation is a significant misinterpretation. Indeed, Hegel's well-known distinction between "abstract" and "determinate" negation sits uncomfortably with Brandom's reading: for Hegel, merely abstract negation names the activity of excluding true contents from false ones, while determinate negation refigures falsehood as that through which the true "emerges" (PhG §59). It is argued that Brandom's understanding of rational agency as the exclusion of incompatible commitments cannot fully account for rational activity as a form of self-maintenance. Rather than simply exclude incompatible contents, we actively maintain our practical identities in opposition to them. To take the most general example of this structure from Hegel: to be virtuous is not simply to set aside vice, but rather to maintain a relation to vice in one's virtue (Logic 379). In this sense, vice is a constitutive moment of the activity of being virtuous, in a way that Brandom's exclusion language is unable to capture.

DANIELE FULVI

Western Sydney University

The Immanent made Transcendent: Schelling's Immanent Ontotheology

My presentation builds on a key notion from Schelling's 1842 Philosophy of Revelation – "the Immanent made Transcendent" – where he outlines the process through which transcendence must return to immanence in order to be grasped and understood. The main argument is developed based on the idea that, according to Schelling, the sheer, pure and transcendent existence of God cannot occur without moving from immanence. Hence, Schelling maintains that there is no ontological detachment between God and nature and between Being itself and particular beings, meaning that Being and God are not to be conceived of on a superior or supernatural ontological level, as opposed to particular beings and entities. I maintain that this passage is key to retrospectively understand Schelling's entire philosophical activity as a form of radically immanent ontotheology – namely an account of Being that concretely integrates Nature and God in the living unity of everything that exists. Moreover, I sustain that Schelling's immanent ontotheology is a fundamental aspect of his entire philosophical production, and not only of his philosophy of nature, rejecting the prevalent idea that he later turned to a philosophy of religious transcendence.

ARRAN GARE

Swinburne University

Integrating Biosemiotics and Biohermeneutics in the Quest for an Ecological Civilization

'Ecological civilization' has been put forward as a utopia in the sense defended by Ernst Bloch and Paul Ricoeur. It is a vision of the future that puts into question what presently exists, revealing its contingency while offering an inspiring image of the future that can mobilize people to create this future. Ecological civilization is a vision based on ecological thinking, seeing all life as interdependent communities of communities. This can be clarified through biosemiotics and biohermeneutics. I will argue that living processes, including ecosystems, can be understood as proto-narratives consisting of complexes of semiosis in which the telos of life is to augment life. Developing our understanding of the world involves understanding these inter-related proto-narratives, including the proto-narratives that have guided the creation of the biosphere and the semiosphere, recognizing the potential of human culture as part of this semiosphere to make explicit these proto-narratives. In this way, a new grand narrative will be articulated, making conscious and augmenting the proto-narrative of the global ecosystem and its components ecosystems, supporting and ethics and politics of ecopoiesis, orienting humanity to create a global ecological civilization in which humanity augments rather than undermines the conditions of its existence.

JAMES GARRISON

Baldwin Wallace University

Reconsidering the Life of Power: Ritual, Body, and Art in Critical Theory and Chinese Philosophy

Subjectivation, the post-structuralist notion that contingency compels normative subjects to perform ritual norms in order to acquire recognition, autonomy and the means for survival, is a compelling theory for describing the self as relational, bodily, discursive, and ritually-impelled. However, the approach advanced by Michel Foucault and Judith Butler focuses on what she calls The Psychic Life of Power at the expense of its creative side where growth occurs in the course of aesthetic bodily practice, a notion which is well explored in Classical Confucianism and more contemporary Chinese philosophy. These sources each variously show how the ritual artifice of society, much like the subject, is itself contingent. Combining these approaches from critical theory and Chinese philosophy, my 2021 State University of New York Press book Reconsidering the Life of Power thus demonstrates how conscious attention to social formation in self-disciplined body-oriented practices can lead bodily self-consciousness to take on a life of its own, as a different type of Other. Keywords: Post-Structuralism, Subjectivation, Subjectality, Body, Power, Discourse, Confucianism, Ritual, Lǐ 礼, Louis Althusser,Judith Butler, Michel Foucault, G.W.F. Hegel, Friedrich Nietzsche, Kǒng Zǐ [Confucius] 孔子, Lǐ Zéhòu 李泽厚, Karl Marx, Immanuel Kant, Bernard Stiegler, Richard Shusterman

LYNDA GAUDEMARD

Aix-Marseille university

The metaphysical foundations of the ethics of abortion

Abortion is not only a debate opposing two religious, legal and moral camps. The aim of this talk is, first, to

identify and discuss the metaphysical claims of personal identity on which the abortion controversy is grounded. While it has been argued that "concerning the morality of abortion, metaphysics is epistemically inert" (Conee, 1999), I claim that this branch of philosophy is still relevant to the abortion debates.

ALEXANDER GILLETT

Macquarie

The Arche Fossil and Neurath's Boat

In After Finitude, Quentin Meillassoux launched an attack on what he labelled "correlationism" – a position that he felt dominated modern philosophy. Correlationism reduces all statements about reality to statements that are "for us". A key feature of Meillassoux's approach was to argue that correlationism is unable to handle regular and reasonable statements that one encounters in scientific discourse, such as "the Earth accreted 4.5bn years ago", and "the Milky way will collide with the Andromeda Galaxy in 3bn years". He termed these the "the arche fossil" – ancestral or descendent statements that go beyond the correlational remit since they preclude the possibility of an observer. In contrast, a major line of thinking in much philosophy of science is that scientific claims and theories about reality are dependent on communities of scientists working together over multiple generations. A powerful metaphor for this view comes from Otto Neurath and his claim that communities of inquiry are like sailors at sea who are trying to rebuild their vessel whilst staying afloat and without ever returning to port. Scientific progress incrementally emerges from the old form without ever totally revising itself and leads to the gradual accumulation of knowledge about the world. In this paper, I consider whether and how one can compare Neurath's boat and the Arche Fossil and propose that although there is a prima facie tension between these views, that a solution can be found in the form of C.S. Peirce's pragmaticist account of truth.

MITCHELL GILLIGAN

The University of Queensland

Vertical/Horizontal Conceptions of Transcendence and Subjectivity: Luce Irigaray, Sarvepalli Radhakrishnan, and Nishitani Keiji

The Western world, in part, strives to transcend the so-called immanent world in order to achieve a kind of perfection, or a proximity to the divine. Traditionally, Western ideas of transcendence have been conceived of vertically. Through renunciation of the material and sensible, and the development of disembodied and immaterial attributes, such as mind or spirit, the individual seeks to transcend the immanent and earthly, achieving communion and salvation with an 'other-worldly' divine. For Luce Irigaray however, a transcendence severed from the sensible and material world instantiates a conceptual hierarchy of asymmetrically valued dichotomous terms. This axiological framework, Irigaray argues, implies the instrumentalisation and objectivization of the concept deemed inferior. As such, a vertical conception of the divine/transcendent is a fundamental component in the construction, maintenance, and functioning of a phallocentric culture that devalues and objectifies the feminine as material. In this paper, I explore, through an Irigarayan lens, how vertical conceptions of the divine/transcendent weigh upon the constitution of subjectivity in phallocentric cultures. Furthermore, I demonstrate how a cross-cultural dialogue between Irigarayan philosophy and non-Western philosophers, in this case the work of Sarvepalli Radhakrishnan and Nishitani Keiji, might provide a fruitful conversation that could help to re-conceptualise transcendence in the Western world along horizontal lines, thus opening the limits of subjectivity to conceptions outside that of phallocentrism.

JOEL GLAZEBROOK

University of Queensland

Agambenian deactivation and the "Standing Man" as a paradigm of political resistance

In 2013, residents of Istanbul, Turkey, began protesting urban planning decisions that threatened green spaces, such as Taksim Gezi Park. Quickly, these protests grew to incorporate concerns about the increasing authoritarianism of the government of Recep Erdogan. As part of this protest, Erdem Gundez, an artist and choreographer, walked into Taksim square and stood silently and motionless for eight hours. Gundez came to be known as the "Standing Man" and has been celebrated as an exemplar of non-violent resistance. As he was acting alone, did not speak, and stood entirely still, Gundez failed to break any laws and so was unable to be

arrested. His (in)action incited hundreds of others to follow his example. Drawing on the political ontology of Giorgio Agamben and Cornelius Castoriadis, in this paper, I will attempt to read the figure of the "Standing Man" as the emergence of a new paradigm for political action. By disobeying the law via an act of strict obedience, did Gundez deactivate the logic of Erdogan's political imaginary and thereby present a new example of a generalisable form of political resistance, or is his act fully explicable as an instantiation of a traditional strategy of pacifism?

DEAN GOORDEN

Western Sydney University

Legal Time and the Pre-legal

Derrida, in Before the Law, discusses a parable presented by Frans Kafka. Kafka, in addressing law provides a narration of the experiences of someone referred to as 'the man from the country.' This parable is addressed because it provides an opportunity to explore a metaphor regarding law that helps to frame the pre-legal against the law. The pre-legal is a conceptual apparatus used to define 'what is law'—the pre-legal is the experiential and temporal nature of law. The law for Kafka is dual in nature: it is universal and it is singular. How we experience the law relates to a notion of the pre-legal and law. In this paper, I use Derrida and his reading of Kafka to explore notions of the pre-legal—what is the link between the man from the country and the pre-legal from the aspect of legal time? What is it about legal time that is important to understanding the pre-legal, and therefore, understanding 'what is law'.

MICHAEL GRAHAM

University of Melbourne

Illegible aesthetics: a response to the evaluative drive

This paper connects Charles Altieri's distinction between close reading and 'slow reading' to the politics of knowledge production. Altieri's postcritical discourse concerns the different uses to which critics put literature. Use implies value; to the extent that the outcome of literary criticism is instrumentalist knowledge, literature is often used as an abstraction or example in the production of data for analysis and evaluation. This abstraction produces strongly generalisable theory that is legible and applicable to citics working in related fields, but it also makes knowledge legible to the institutions (universities, monopoly publishers) for whom knowledge is an instrument of commodity production. In this paper, I argue that the politics of knowledge production can be indexed to two configurations of value: the 'evaluative drive' (Wellmon and Piper; Rijcke et al.) and the concept of 'decommodified labour' (La Berge), which correspond to the composition of constant and variable capital. I choose to focus on configurations of value as conditions of possibility in 'the university,' rather than relying on discourses of 'crisis' that often locate the problem in generic and unstable social forms like 'neoliberalism,' or the 'neoliberal university.' I ask: what are the politics of a literary criticism that aims to escape the instrumentalist logics borrowed from philosophy and the sciences? What could be gained (and lost) by sidestepping knowledge, meaning, and 'truth,' and seeking instead to activate sites and states of surprise, openness, novelty, and the imagination?

KAREN GREEN

The University of Melbourne

The Human in Feminist Theory: or should feminists embrace post-structuralism?

A feminist humanism, unlike those developed by men, would recognize that the authoritative, human subject comes in two sexes. While not being essentialist, it would accept the existence of biological, sexual difference, while taking seriously historical and cultural diversity. It would find female subjects, not in their bodies, but in their contributions to intellectual history. To defend this feminist humanism, this paper counters the post-structuralist critique of humanism, criticizing the structuralist account of language on which post-structuralism built, which it retained even in going beyond it. At the same time, it repurposes the Foucauldian idea of an archeology of knowledge to propose a feminist humanism, anchored in an archeology of women's texts. It claims that the findings of the archeological investigations so far undertaken suggest that while man characteristically deems himself an isolated individual, made social by culture and artifice, woman, in general, experiences herself as

social by nature.

GOPIKA GURUDAS

The University of Queensland - IIT Delhi Academy of Research

Silence as Resistance

Silence is a rather ambiguous term, yet it is one that we employ often. One's silence could have many implications, such as the lack of a desire to speak, or adherence to an institutionally prescribed code of conduct. Silence is also often employed as a method of oppression - one is forcefully silenced, often with the help of rules, because one is at the receiving end of an unequal power structure. However, through this presentation, I wish to look at the emancipatory potential of silence by understanding it as the withholding of language and speech in what constitutes an act of pure will . By keeping Alexis Wright's novel The Swan Book (2018) as a context, I argue that it could be from the terrain of silence that resistance could be forged. Subsequently, I wish to assert that silence is not passive, but is rather accompanied by a force, which then makes it such a powerful tool of non-violent resistance.

ROHAN HARRISON

University of Melbourne

Aesthetic Defeat

Recent accounts of aesthetic response have revived Immanuel Kant's argument that judgements of taste are both subjective and universal: our response to a work of art is our own, since it does not appeal to concepts, but we cannot help wanting it to be shared by others. The second proposition is treated as a step in the right direction toward the explosion of the first, tacitly acknowledging the role of the social in producing the complex attachments that attend any real aesthetic response. This paper reverses the angle, asking what happens to the subject when their attachments abrogate their sense that judgements of taste are shareable. It proposes the concept of aesthetic defeat, a form of scepticism about the communicability of aesthetic response that feeds back into the domain of attachment and produces patterns of taste which may be ironic, hyper-conventional, or solipsistic.

NICOLAS HAUSDORF

University of Melbourne

The Terrafoaming – Globe-Foams as a Political Theory metaphor for the practices of the Elite Intellectual of Statecraft

Peter Sloterdijk's Foams is the attempt of describing the morphology of what he sees as a third epoch of globalisation after a 2nd phase already outlined in Globes. Where Globes sketched the development of global monospheres and their culmination in a high modernist pensée unique, Foams marked the commencement of a more complex and fragmented world, an ensemble of families, communities and groups characterised by "only inter-autistic and mimetic relations'. This vision of the world becomes problematic when juxtaposed with the figure of the "intellectual of statecraft" (Ó Tuathail), who after all remains a producer of longterm strategic vision and who perceives the globe as a resource to be administered (or 'Terraformed'). This paper attempts to undertake a political theory reading of Sloterdijk's Foams and outlines parallels between the morphology it proposes and that of contemporary elite theory of authors such as Janine Wedel and Merje Kuus, as well as elite organisational practices like compartmentalisation and strategic ambiguity. It proposes the metaphor of the Globe-Foam as a useful metaphor for political theory.

MICHAEL HEARN

University of Queensland

The Will to Vulnerability

Mindful of Judith Butler, this paper assumes that we are vulnerable, embodied, and relational beings who rely on

the presence of others to get a better sense of ourselves – of who we are. A further assumption is that corporeal vulnerability is a given; and while this helps to inform various ethical projects, when it comes to providing these projects with a normative force, the jury is still out. Notwithstanding, I want to suggest that relationally understood, a projection account of vulnerability ethically compels us, insisting as it does on the presence of others, and in so doing it opposes something like a logic of the last left standing. To this end, I will turn to Nietzsche, not to make an ethicist out of him; on the contrary, his expression of vulnerability seems to resist being ethically understood. Regardless, Nietzsche shows us that courage is required when it comes to our resolve, our duty, our will, to remain open – to reconciling a body that knows openness with a body of knowledge that endeavours to think openness. In sum, I want to suggest that in vulnerability there lies a 'value' that is at once universal and universally compelling.

WILLIAM HEBBLEWHITE

University of Melbourne

All Hail The Omnissiah: On the Emancipatory Potential of AI

There exists a disciplinary division between Philosophy (particularly in ethics and political philosophy) and what is now commonly referred to as Data Science. On the one side, a deep technophobia has taken hold that questions the ubiquitousness of such technology in everyday life. On the other side, an almost zealous belief regarding the efficiency, effectiveness, and expeditiousness that AI can bring to everyday problem-solving. The aim of this paper is not to make a defense of AI as it stands today, nor to dismiss advances in AI and machine learning that have been made. Rather, the aim of this paper is to explore and defend the possible emancipatory potential that AI and machine learning might have.

TRISTAN HEINE

Auckland University

Making do with mere words: Kant on language and the limitations of philosophy

In the Critique, Kant insists that philosophy must make do with "mere words" and "content itself with justifying [its principles] through a thorough deduction" (A735/ B763). What does Kant mean by 'mere words' and why does he place this restriction on philosophy? In this paper, I provide answers to these questions by turning to the Blomberg Logic, which presents itself as a unique interpretive resource. Firstly, there is strong evidence that these transcripts recount lectures given by Kant in the so-called 'silent decade' (1770s), during which time he was fervently developing ideas that would crystallize in the Critique. Secondly, it is known that Kant used Meier's Excerpts from the Doctrine of Reason (1752) as a basis for his lectures and the author of the Blomberg transcripts helpfully indicates which section of Meier's text is being discussed: hence, we can compare what Kant is purported to have said with Meier's text, thereby confirming the fidelity of the transcripts. Most importantly, we learn much from the points at which Kant diverges from Meier's text, introducing his own doctrines. We also learn much from the differences we find between what Kant says here and what he says in the Critique – especially regarding mere words.

REBECCA HILL

RMIT University

The Saying of Immemorial Waters: Irigaray in relation to Nietzsche and Heraclitus

This paper offers a reading of the "saying of immemorial waters" in Luce Irigaray's Marine Lover of Friedrich Nietzsche. This enigmatic concept should not be read in ontic terms to designate present beings. The saying of immemorial waters is a generative giving of life and thought, the saying of immemorial waters is a giving of time. My paper relates Irigaray's saying of immemorial waters with the sun of the new day in Friedrich Nietzsche's Thus Spoke Zarathustra and Fragments 6 and 12 of Heraclitus.

GEOFFREY HONDROUDAKIS

University of Melbourne

Why Structuralism is Back: Post-Kantian Philosophy and Inconsistent Systematicity

This paper tracks recent philosophical renewals of structural modes of thought. For some time now, continental philosophy and theory have been stuck in a paradigm of deflationary critique, wherein systematic metaphysics and epistemology are seen as troubled by one or another form of aporia, excess, or constitutive multiplicity. The post-structuralist criticisms of structuralist systematicity - via Derrida, Foucault, or other thinkers - have precluded more totalising impulses that sought to posit identifiable structural constraints or frames. More recent moves towards 'speculative' realisms have also foundered, their attempts at escaping the post-Kantian situation being too naive or too reliant on mystagogical poetics. More recently, though, there has been a turn to revive structural modes of thought that incorporate and overcome the constitutive epistemic constraints of aporia and inconsistency, often by showing how these are already incorporated within structural concepts. This can be observed in several trajectories, including Yuk Hui or Beatrice Fazi's interest in computational aesthetics, the turn to Simondon from Deleuze, or the Marxist and philosophy of mind denouements of Ray Brassier and Reza Negarestani. Ultimately, I identify this neo-structural turn as a revival of determinate conceptual hierarchies and formalisations via a robust engagement with what I call inconsistent systematicity.

HEIKKI IKÄHEIMO

UNSW

Hegel, Humanity, and Social Critique—Our time Comprehended in Thoughts

Each era will read Hegel from the point of view of the concerns and saliences prevalent in that era. What we are currently witnessing is a major global shift in concerns and saliences, and it is no surprise if this will cause a shift in the reception of Hegel, a shift which, I argue, is already underway. In this presentation I will discuss major aspects of the ongoing shift in concerns and saliences and the ways in which they negatively affect the appeal of certain general perspectives, or sets of premises, through which it has felt natural for many to read and utilize Hegel in critical social thought in recent decades. These are Kantian constructivism or subjectivism, historicism or cultural relativism, and the "ethical abstinence" of liberal political thought. I will argue that the challenges humanity is currently facing call for a new realism, new universalism, and a "fundamental ethics", all of which can find inspiration and conceptual resources in Hegel's work.

ANDREW INKPIN

University of Melbourne

Merleau-Ponty, Wittgenstein, and the 'physiognomy' of meaning

A striking but unusual feature common to Merleau-Ponty and the later Wittgenstein is their description of our experience of meaningful expressions or concepts in terms of 'physiognomy'. In addition to signalling the familiarity acquired by established means of expression, the comparison with perception of faces that this term implies is an intriguing prospect. Faces are highly particular and we retain our ability to recognize them over a wide range of circumstances, despite their frequent movement and as they changes over time (we often immediately recognize someone we haven't seen for many years). The aim of this talk is to consider how the notion of 'physiognomy' might be of interest to a phenomenological conception of embodied cognition. It begins by surveying and comparing Merleau-Ponty's and Wittgenstein's use of this notion, and reconstructing how an appeal to physiognomy is best understood. I then critically assess the extent to which this notion is instructive – rather than a peripheral metaphor – in describing our experience of linguistic and nonlinguistic expressions. Specifically, I explore its potential interest as an alternative to describing the function of meaningful expressions in terms of invariant shared features or form of the kind that philosophers (past and present) commonly appeal to.

KATRINA JAWORSKI

University of South Australia

At the limits of suicide: The bad timing of the gift

No matter how hard we try to grasp it fully, something about suicide always remains out of reach, unspoken, shrouded by the privacy and singularity of the moment in which someone suicided. How do we, the living, respond to this secret, to this bad timing so to speak? How do we give voice to the unspoken, which ironically is

bespoken and embodied the moment it comes to be? In this paper, I respond to this secret by examining how poetry resonates through suicide's bad timing. My analysis orbits around four parts of one poem entitled, 'Suicide Quartet in Four Voices'. Drawing on the writings of Jan Zwicky, Jacques Derrida, Elizabeth Grosz, Emmanuel Levinas and Margaret Atwood, I examine how the viscerality of the body and time constitute what comes across as beyond the limits of understanding suicide. I also examine the embodied thinking of poets whose work honours suicide's bad timing. My argument is that poetry bears witness to the gift of suicide – an ethical demand placed on the living to honour what is vulnerable, visceral and challenging in death as much as it is in life.

FIONA JENKINS

The Australian National University

Saving the World: On Knowing and Being in Yunkaporta's Sand Talk

This paper, in early draft, philosophises in company with a recent book, Tyson Yunkaporta's Sand Talk: How Indigenous Thinking Can Save the World (2020). The work centres an Indigenous perspective on global knowledge systems, refusing to accede to a more familiar demand to report on Indigenous knowledge for a global audience's benefit. Yunkaporta stresses the importance of processes of Indigenous knowing and transmission, over the content of such knowledge. It is the task of 'custodians' not simply to look after Country in a naturalistic sense, but to increase connectedness within creation, transmitting knowledge within 'cultural frameworks aligned with the patterns of creation' (119). As the epistemic condition of relating to (or saving) the world, such connectedness is basic to sustainability at multiple levels. My primary aim in the talk will be to outline some of the philosophical contours of this account. At the centre of Yungaporta's narrative is the claim that the unsustainable life of city-based civilisations embodies a narcissistic structure of 'greater-than' everything else. This narcissism is the essence of Law-breaking, and leads to destruction. Conversely, Yunkaporta describes Indigenous ways of practising equality as corresponding to a relation with time experienced as ongoing and regenerating creation, giving rise to an imminent and unsurpassable Law. Cautiously, for fear of a certain civilisational narcissism creeping in, in the second part of my paper I will comment on some affinities between this work and the deep criticism of assumptions about knowing and being to be found in certain threads of European thought. In particular, I look to build some links with Jean-Luc Nancy's ontology of singular-plural existence, which also offers a critique of global knowledge systems and a reframing of time and existence.

JAYSON JIMENEZ

University of Tasmania

Archipelagic Migration in the Anthropocene: Revisiting the Beyer Archive

This paper focuses on 'archipelagic migration', the term I use to characterise how climate change affects human mobility. Archipelagic migration presents islands and archipelagos as recovery sites from climate-induced catastrophes. A recent study revealed that New Zealand, Iceland, the UK, and Tasmania are the best places to 'refresh life' in the event of global collapse. Astonishingly, all of them are archipelagic, reinforcing the significance of this topic both nationally and globally. Using the National Library of Australia's archive on Henry Otley Beyer, an American anthropologist and specialist in Southeast Asian studies, I propose re-examining his wave migration theory. Beyer posited how various groups (Dawn Man, Negritos, Indonesians, and Malays) fled to insular Southeast Asia to seek refuge. While Beyer's theory has been dismissed for lacking archaeological evidence, it is timely to investigate its contemporary implications, particularly in the Anthropocene, a new geological unit of time that names humans as potent planetary agents. Of particular focus is how Beyer's theory might inform future migration patterns and how we think of archipelagos in the present.

SEBASTIAN JOB

University of Sydney

The Meta-Crisis as Collective Sickness Unto Death

This talk is an occasion to tease out some of the existential and metaphysical underpinnings of the contemporary civilisational meta-crisis, with particular attention to its ecocidal dynamic. Suicide in this context has come to appear to many not simply as an individual 'choice', but as something like a possible collective trajectory, or fate.

How to think about this anxiety inducing prospect, when philosophy, of course, can hardly situate itself at a safe distance? Drawing on Eric Voegelin's understanding of philosophical symbols as generated in response to experiences of social disorder and ontological insecurity, I will explore to what degree Kierkegaard's post-Kantian diagnosis of sin as despair at the inescapability and impossibility of self-determination, might help to bring into focus a deeper level of the current suicidal imbroglio.

SIGI JOTTKANDT

UNSW

Modern Love Theory: Badiou, Henry James and 'The Story in It'

At first glance, Henry James's short story "The Story in It" (1902) offers a virtuosic literary recapitulation of an historical debate about the proper reaches of fictive representation at the cusp of the modernist period. But to leave it at this is to miss the more deeply entrenched philosophical question that is at stake, one that Badiou's philosophy of love enables us to explore. Expressed in the simplest way – as James himself does in this tale, – the question James poses to Badiou is whether the amorous relation that remains secret, the attachment whose object remains oblivious, or, even more strongly, the 'romance' centred expressly around the beloved's 'not knowing', is able to constitute the 'supplement' of the count-as-One of the 'adventure' Badiou names 'the Two'? In this paper I explore James's intriguing contribution to Badiou's famous Two-scene. Whereas Badiou maintains that the creation of a loving truth must be supported by the outward-facing nomination, in "The Story in It" James extends the prospect of a different, inward or 'literary' pathway into love's Two and, with this, of new definitions of 'life', 'story', and indeed of being 'in' or 'out' altogether.

LUARA KARLSON-CARP

University of Melbourne

Unconstructable Gender: Sexual Difference in the Late Badiou

In the humanities today, it is taken for granted that gender is constructed, and that this fact encompasses and exhausts theorisation of its subject. However, recent engagements with analytic philosophies of realism have opposed this constructivist account. In this paper I use Badiou's account of sexual difference, which borrows heavily from Lacan, to show that 'sexual difference' is an account of sexuation that falls neither into the sceptical relativism of constructivism, nor the naive dogmatism of the aforementioned forms of realism. Engaging Badiou's philosophy of love, I introduce the question of truths back into the domain of gender. A politics oriented toward truths cannot facilitate the exclusion and subjugation of the 'other', for truths are by definition generic; a 'work of truth' makes possible new worlds that do not maintain the oppressions (finitism) of the old. And yet, such a politics must also be attuned to the ways in which the dissolution of social bonds today is often facilitated by a financialised global market, giving way to the 'absolute sovereignty of capital's empty universality'.

HAYDEN KEE

Chinese University of Hong Kong

Evolution and Esthesiology: Seeing the Eye through Merleau-Ponty's Nature and Logos Lectures

In sketches for his 1959-1960 lectures on Nature and Logos, Merleau-Ponty calls for an "esthesiological" and evolutionary study of human embodiment in comparison with animal embodiment. Prior to being rationality, he claims, humanity is "another way of being a body." However, in the sketches preserved from the lectures, he offers little by way of methodological clarification or concrete examples of what such a study should look like. I draw on surrounding texts from Merleau-Ponty and his source materials to elaborate the methodology he likely had in mind. I then execute the program with respect to the human eye, studying it from an evolutionary and esthesiological perspective. I explain how the eye is an organ of the "for other," an organ not only to see, but to be seen. This is supported by the cooperative eye hypothesis, which states that the unique morphology of the human eye developed in order to facilitate eye tracking between conspecifics. Thus recent empirical research from evolutionary anthropology corroborates and provides a concrete illustration of Merleau-Ponty's approach to human embodiment, while Merleau-Ponty's philosophy provides a rich framework for interpreting and integrating evolutionary facts about the human body.

VALERIE KING

DePaul University

Rousseau, Fanon, and the General Will: Diagnosing Desire

In this paper, I will unpack the Rousseauian concept of the general will, as outlined in The Social Contract. Far from being an aggregate of individual wills, the general will is the common interest that unites individuals in spite of their differences and thus legitimates the authority of social order. However, the general will is fragile, and often misdirected, threatening to undermine the legimtizing principle and therefore democracy. I argue that antiblack racism can be read as a misdirection of the general will that Frantz Fanon is particularly useful in identifying and diagnosing. While theorists have often put Rousseau's work in conversation with Wretched of the Earth, I argue that Black Skin, White Masks is an equally fruitful text because of its focus on desire. Relationships between black and white people are defined as misdirections of desire in ways that make the realization of that desire impossible. Understanding Fanon's analysis of antiblack racism can therefore shed light on the ways the general will can be misdirected and his proposed solution- rewriting the genre of the human- also serves as the grounds for re-legitimizing the social contract. Because Fanon was writing as a man of his times for his times, he gives us tools to renew the general will each generation, which is necessary in order for it to maintain its legitimizing function.

MUHAMMED SHAREEF KOOMULLAN KANDI

Indian Institute of Technology Palakkad

The problem of re-enchanting the modern world; an evaluation of Heidegger's sense of the sacred

Modernity and secularization are traditionally conceived as the gradual disappearance of the sacred. Central to this view is the idea that modernity is characterized by an immanent frame. However, this characterization has been the target of several criticisms. People either pointedly looked towards what they called the authentic transcendence, or explored the possibilities of a retrieval of a primitive Homeric polytheism. When the former was accused of considering the sacred as the transhistorical constant, the latter was questioned on the ground that it was not the happy polytheism of the Homeric era. Central to this dilemma is the reception of the post-axial language of transcendence and immanence. This debate is further intensified by the distinction Levinas makes between the holy and the sacred. I argue that a critical re-appropriation of Heidegger's notion of the sacred or the holy enable us to widen the horizon of this debate. Heidegger's conception of the holy or being-as-the holy, would help us to get rid of this dilemma. The holy with its essential elements of the fourfold and its relation to things is far from being an object of onto-theology on the one hand, or exclusive humanist project on the other hand.

MARTIN KOVAN

Suicide as Politics as Philosophy: a threefold dialectics of resistance

From Tunisia to Tibet to Central Europe, and with recent American cases engaging the politics of climate change, suicide as a thanatopolitics has in the past half-century entered the global repertoire of contention. On the other hand, it's not always clear just how it so contends and, crossing religious and secular lifeworlds, what kind of contextual mediation is required to render its contention/intention unambiguous, or even sense-making, for its intended audience. By entering the field of contention precisely by removing its agent from that field, 'political suicide' appears paradoxical, and so ethically inert. By identifying and examining some of these ambiguations, philosophical literacy as the mediating discourse of suicidal contention comes to be seen as necessary to, and constitutive of, its ethical comprehension. Drawing on recent theorising of thanatopolitics, including that of Banu Bargu and Stuart J. Murray among others, I argue that a failure of political agents and audience to philosophically engage suicidal acts mutually compromises their status as forms, between life and death, of more than symbolic intervention.

JONATHAN KRUDE

University of Oxford

How does Heidegger use etymology?

Heidegger's etymological extravaganzas are often treated as a nuisance to get out of the way to keep it from confusing our discussion of his positions. It is not clear what the epistemic status of Heidegger's claims connected to linguistic structures is. In my text, I try to show that this problem result from a mistaken reading of Heidegger's use of etymology. According to the standard reading, Heidegger treats etymology as providing us with phenomenological insight. It is due to this reading that Heidegger's etymological passages are expected to bear epistemic weight on their own. The standard reading is, in different variants, accepted as a common ground in the literature. However, the standard reading is in direct conflict with Heidegger's own frequent discussion of his use of etymology across his work. I will take a review of such passages to show that, contrary to the standard reading, Heidegger does not use etymology to reveal anything about the subject matter. Instead, the order is the inverse: We must already have access to the thing under discussion to be able to follow Heidegger's use of etymology. If we understand Heidegger's method as it is intended, the epistemic problems may not even arise.

NORMA LAM-SAW

Western Sydney University

What is digital sovereignty? Power, data, and the algorithmic subject

Although the term "digital sovereignty" appears increasingly in both academic disciplines and political policy as something that needs to sought and asserted with a sense of exigency, it is not altogether clear what digital sovereignty is, how it is characterized, or whether it is even possible. This paper takes up the way in which the term, digital sovereignty has been used by governmental digital policies in attempts to reassert their place and authority within the digital sphere in order to protect their citizenry, economic interests, and respective data. It starts by recognising how such a conception of digital sovereignty appears rather late in the development of the digital terrain; it is only after having left the digital environment, its networks of economical and participatory power unchecked for much of its formation, that sovereign nations and governments are now concerned with the challenges or threats the digital might pose to their authority. Consequently, the very 'subjects' of digital sovereignty; the citizenry, economic interests and data, have already, and are continually, changing within the manifold proliferation of data and algorithmic processes that implicate their digital presence and participation. What then is digital sovereignty, how might one think of it, and who, or what are its subjects?

FINOLA LAUGHREN

University of Sydney

Who's Responsible? The Question of Men's Agency in Feminist Critiques of Consent

In this presentation, I consider the relationship between consent culture and the recent proliferation of toxic masculinity as an analytic concept in feminist scholarship, arguing that both discourses rely upon an overly simple account of agency. Feminist scholars have demonstrated that consent culture is uncomfortably compatible with a neoliberal regime that constructs subjects as in absolute control of, and therefore absolutely responsible for, their actions and their effects. As Katherine Angel, among many others, has rightly pointed out, this reliance on an illusory transparent self-knowledge ultimately serves to position women as responsible for ending the sexual violence of which they are disproportionately the victims/survivors, thereby minimising the constitutive force of patriarchy. At the same time, feminists critique discourses of consent for absolving men – and the patriarchal structures that support them – of the responsibility to take women's sexual safety and, indeed, satisfaction, seriously. Though I agree with the structural critique of patriarchy and its attendant recognition of the power differential between women and men, I am struck by the distinct ways feminists treat the agency of women and men in their critiques of consent culture. On the one hand, there is poignant critique of responsibilising discourses for failing to capture the influence patriarchy has over women's choices. On the other hand, there is the assumption that because men have more power relative to women, patriarchy must therefore exert less profound an influence, rather than a different kind of influence. Men's actions in sexual encounters are constructed as genuine expressions of their agency, which imputes to men the very kind of agency that feminists critique patriarchal discourses for imputing to women. I will argue that this essentialises a connection between men's agency and toxic masculinity in a way that threatens a regenerative feminist project. To avoid reifying patriarchal gendered relations, feminists should consider more deeply how patriarchy seeks to impose on men a sexist masculine identity.

MICHAEL LAZARUS

Monash University

On Act and Deed: Arendt, Hegel and Brandom

Hannah Arendt's concept of action revels in the distinctiveness of deeds and words. At the same time, she understands G.W.F. Hegel's thought to sacrifice action upon the altar of Geist, a vision of history as progress. In this paper I contrast Arendt's concept of tradition, which hinges upon this highly problematic characterisation of Hegel, with her concept of action, which depends upon a discursive notion of acts and deeds. I argue that Hegel's understating of action (Handlung) and deed (Tat) is much more complex (and persuasive) than Arendt allows. Part of my account will draw on the idea of agency developed by Robert Brandom, who takes discursiveness to provide the structure for normativity and recognition. I finish with a reflection on the limits of his model of discursiveness, by pointing to the advantages of Hegel's own notion of act and deed, which is more expansive than Brandom's picture and thus conceived, can expand the radicality of Arendt's concept of political action with a more robust source of normativity.

VINCENT LE

Monash University

How to Build an Artificial Superintelligence, or Kant with Mises

This paper contends that the concerns of philosophy, AI and economics all converge around the question of the transcendental conditions of possibility for intelligence. After Kant, modern critical philosophy can only be devoted to an exploration of the universal and necessary conditions of possibility for mind. That is to say, precisely what the modern AI research program seeks to engineer. The modern AI research program is thus the materialization of the Kantian critical project as an engineering problem. But whereas Hegel radicalizes Kant's transcendental idealism in his wake by identifying the conditions for any and all intelligence through self-reflection upon our own human reason, AI rewires Kant into a transcendental materialism through the experimental production of new conditions of life which are not necessarily modelled on our own mind games. Now, this civil war between the anthropoHegelian and cyberKantian conceptions of intelligence are simultaneously played out in economics at least since Adam Smith proposed the anthropocentric labour theory of value alongside the proto-cybernetic Invisible Hand. It is no wonder that modern economics' two most foundational schools—the Marxist school and the Austrian school—have respectively appealed to Hegel and Kant as economics' philosophical founding fathers. I thus propose to read the history of economic thought, beginning with this paper's analysis of Ludwig von Mises and the Austrian economists, as a more or less secret history of both transcendental philosophy and AI design.

JASPER LEAR

The Issue of Separating the Subject from Ideology

Louis Althusser's theory of interpellation understands the subject to be an effect of ideological determination. This argument has thus prompted subsequent questions of the subject's ability to escape or at least deny this ideological determination. This paper will look at the attempt at understanding the subjects struggle against ideology made by Judith Butler. First, the reformulation of Althusser's original scene of interpellation made by Butler is identified. This reformulation sees an increased emphasis on the role of conscience and guilt present in the mechanisms of ideology, which is argued to radically change the theoretical understanding of the way ideology is to operate. Second, this reformulation is shown to be necessary for Butler's subsequent theory of ideological resistance, informing their views on the subject, subjectivation, and the very space in which resistance occurs. Finally, this paper will compare Butler's view of resistance to Althusser's own arguments regarding overcoming dominant ideologies (seemingly ignored by Butler). Ultimately, Butler effectively separates the subject from ideology, inhibiting their ability to understand resistance. Instead, the subject is not merely an effect of ideology, but the very category through which ideology functions. Thus, in contrast to Butler, resistance cannot be performed by the interpellated subject.

JOHN LECHTE

Macquarie University

Law: Justice and Injustice

The point of departure for this paper is René Girard's concept of the scapegoat. While the nature of justice

continues to be open to debate (c.f. Derrida, 'Force of Law'), the fate of the scapegoat, I propose, is the incarnation of injustice. The paper will go into some detail explaining how the scapegoat and injustice can be equated. Alain Badiou has also acknowledged that injustice is not open to debate, but has offered little elaboration. As Girard claims that the law in general and Western judicial institutions in particular function to prevent scapegoating, the paper will address the question as to how the law qua law might be the basis for preventing injustice given that one can point, as Agamben is only too ready to do, to bad laws. In an effort to gain insight as to how law might be linked to justice, some aspects of the history of Western law in the writing of Harold Berman will be examined (beginning with the Magna Carta). The aim is to show that in a fundamental sense, law, rather than being the protector of sovereign power, is inseparable from 'right' (c.f.: German, Recht; French, droit, Italian, diritto, Latin, ius).

MARTIN LECKEY

University of Melbourne

Nature strikes back - Heidegger and the Greeks on technology

Heidegger sees a "supreme danger" in the presuppositions of the technological age. However, an excessively historicist understerstanding of Heidegger's problem of technology leaves him with no platform from which to citique the danger, and indeed some haveaccused Heidegger of adopting a fatalist or quietist attitude. However, I argue that we can appreciate Heidegger's insights about the role of historically changing metaphysical presuppositions in framing horizons of understanding without supposing that Heidegger is resorting to historical relativism. Instead I adopt a "plural realist" understanding of Heidegger's later thought, one that sees different eras as uncovering or emphasising different aspects of reality. This interpretation presents Heidegger as having more in common with Plato and Aristotle than he supposed to be the case. In this way, I argue that Heidegger's philosophy, along with classical philosophy, can provide ingredients for humans to play an active role in the promotion of the "saving power" of new metaphysical frameworks, consciously localised in place and time, which can appropriately circumscribe the place of technology in human societies on earth.

CATHERINE LEGG

Deakin University

'Not Agreement in Opinions, but in Form of Life': Wittgenstein, Lear and Yunkaporta on the Limits of Language

Ludwig Wittgenstein famously remarked, "The results of philosophy are the uncovering of…bumps that the understanding has got by running its head up against the limits of language". This idea of the limits of language is given stunning expression by Jonathan Lear in Radical Hope, in his discussion of colonization as the outer existential boundary of a 'form of life', through his self-described "ontological" reading of a quote by Crow chief Plenty Coups: "After this...nothing happened". Here, Lear appears to conjure an infinite sadness of cultural apocalypse – and white guilt – whereby "insofar as I am a Crow subject, I have ceased to be". In search of an indigenous perspective to put alongside Lear's account, I discovered that Tyson Yunkaporta's recent book Sand Talk takes a more matter of fact – even cheerful – approach to apocalypse. In a chapter entitled "Forever Limited", he suggests that for Australian aboriginal people, the apocalypse has already happened – importantly, even before whitefellas arrived. Even more interestingly, not only do aboriginal people regard apocalypse as survivable, they have absorbed the occasional occurrence of apocalypse into a way of life, to the point where they have important lessons to teach whitefellas about how to survive it. These lessons concern a fresh understanding of the limits of language which has surprising resonance with the Philosophical Investigations.

VANESSA LEMM

Universidad Complutense de Madrid

Becoming rooted with plants

Are climate change and environmental catastrophes from species extinction to pandemics the price we pay for our increasing disconnection from our natural environment? Many voices identify this disconnection with the centrality of technological progress, capitalist production and globalization that are essential to our modern self-understanding and way of life. What was supposed to be the root of human distinction has ended up uprooting

us. Is this because we have a distorted view of what it means to be rooted in the first place, and our dependency on plant rootedness?

CAITLYN LESIUK

Deakin University

Why is a text not a sphere? Sloterdijk on immunology and authorial intent in Nietzsche.

Commenting on the critical reception of Friedrich Nietzsche's works, Peter Sloterdijk speculates whether he might have constructed better 'copy protection', immunising his oeuvre against misappropriation from the very readership he attempted to stave off. One method of doing so might have been to obscure his authorship, which we know Nietzsche considered in his notes and letters. Indeed, Nietzsche's critics invariably point to Nietzsche himself in their critique of his works, discussing his authorial intent, and treating unpublished texts as canon. Even so, to what extent can an author ever really ensure a text's transmissibility? This paper will explore how both Sloterdijk's background in the history of autobiography and his theory of 'spheres' can orient us in debates about the politicisation of Nietzsche's work, which with the English translation of Dominico Losurdo's Aristocratic Rebel, have re-emerged.

CAITLYN LESIUK

Deakin University

On Badiou's The Immanence of Truths

The Immanence of Truths is the final volume of Alain Badiou's Being and Event trilogy, which sets out the core of his metaphysics of truth. The central claim of this new book is that truths in the domains of art, science, politics and love have something that touches on the absolute, enabling them to transcend the local and historical conditions from which they are produced. In this panel discussion, we will tease out the exigencies the conditions introduce to Badiou's philosophical system, and summarize the key theses that emerged from a day-long Workshop we ran on The Immanence of Truths in October.

MIGUEL LOBOS

University of Bari, Italy

The philosophical and historical significance of the concept of «event»: the common root between the phenomenological notion of «event» in Heidegger and in Christian theology.

One of the concepts that has shaped the course of the history of twentieth-century thought after Heidegger has been that of the «event», especially in its contemporary French derivations. Only in the last years the Heideggerian literature has been able to find the meaning of this notion in Heidegger, since the publication of the treatises from 1936 until 1944. By analysing key fragments in them, together with the «Black Notebooks», it's possible to glimpse the reasons why Heidegger begins to use this concept as the title of his philosophy (from the lectures on truth – 1930 –, until 1936/1944). Although he was the first in the continental sphere to highlight that concept, the same happened, and at the same time, in another field with which he was in conflict: Christian theology, from dogmatics to the literature of diffusion up to the present day. We offer, then, a brief analysis of the common meaning of these two currents, in order, on the one hand, not necessarily to determine a common historical origin, but rather the potency of the meaning of the concept encountered by both; and, on the other hand, to clarify this meaning, which seems to be present throughout Western history.

DAVID MACARTHUR

The University of Sydney

Skepticism as Nihilism: Sartre's "Nausea" reads Cavell

Stanley Cavell's writings on external world skepticism (which he speaks of as "an attack on the ordinary") are profound but also widely misunderstood. Part of the reason for this is Cavell's commitment to the claim that his understanding of skepticism is continuous with that of Descartes, Hume and Kant. Another is the painful

ambiguity of his pronouncements on the "truth" in skepticism. In this talk I argue that key passages in Sartre's 1938 novel Nausea are an expression of Cavellian skepticism, and so, provide a reading of it. According to this Sartrean reading, skepticism is not a matter of unanswerable doubts about our knowledge of the external world. Rather, skepticism is nihilism. The has important consequences for our relation to language and the world; and the role of aesthetic experience in our lives.

ALISTAIR MACAULAY

Deakin University

The Stratified Agent - Habit in Improvisation

Fixing little anchors in the flux of time, habits enable improvisation. An improvisor relies on their trained behaviour to navigate the volatility of an improvisation. Similarly, the repetition of patterns ties the improvisation to specific musical material, manifesting certain stylistic traits. This pulls an improvisor to perform certain phrases over others. The improvisor can intervene, cut across the recitation of a routine to encourage something novel to emerge. Yet, how the improvisor cuts across their habits is directed by how they were taught to think about music and how they think about music. This describes the dual aspect of habit. An improvisor can seemingly own their habits yet is constituted and controlled by them. In drawing Deleuze's three syntheses of time into conversation with Deleuze and Guattari's dynamisms of the refrain, this paper provides a framework to understand the fixity and fluctuation of habit in improvisation. Investigating the similarities between this temporal metaphysic and the spatial conception of the refrain provides a sense with which to understand how an improvisor makes contributions to, yet is changed by an improvisation, how habits undergo destratification while simultaneously being stratified. Reinforcing the activity of an improvisor, this links issues of agency with metaphysics.

LIAM MAGEE (CO-AUTHORS: VANICKA ARORA, LUKE MUNN)

Western Sydney University
"Can AI have an Unconscious?" Locating Latencies in the Automated Subject

This paper explores connections between the technical architectures of AI systems – of Large Language Models particularly – and Lacanian concepts of the Unconscious and the signifier. We undertake a contrastive reading of Lacan's "The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious" against recent technical articles that describe, with differing abstractions, the language-generating mechanisms that power GPT 3 and other systems. Against a characterisation of these mechanisms as purely positivistic, we look to develop from the (superficial but suggestive) homomorphism between the psychoanalytic Unconscious and structures of signifiers in machine learned latent spaces a speculative articulation of an "analysis" of the automated subject. Such an articulation is directed less toward efforts to remediate problems of explainability, harm and value alignment as these have emerged at the intersection of computer science and ethics, and less still toward the seemingly staged debates about AI sentience. Rather it intends to produce an alternative location from which to analyse relations between automated and human subjects in terms of what is, always but increasingly, a complex set of institutional investments and subjective desires (of which transcripts between Google employee Blake Lemoine and algorithm Lamda are only the most recent telling examples).

GIULIO MARCHEGIANI

Bergische Universitat Wuppertal

Universal versus absolute validity. A comparison between Kant and Husserl on the role of the a priori in the theory of knowledge

We will try to compare Edmund Husserl's phenomenological-transcendental Idealism with Kant's idealism. It will be shown how the Husserlian version of idealism is more radical but less strong than the Kantian version. It is more radical because it eliminates the thing-in-itself, overcoming Kant's dualism between phenomenon and thing-in-itself. However, Husserlian idealism is "foundationally" weaker. Whereas Kant roots the principles of the constitution of reality in the structures of subjectivity, so that there will only be one possible form of experience, namely that which submits to these principles, in Husserl these principles are not determined by the subject, but by the object itself. This outlook means that the essence of a mode of experience does not only apply to one form of subjectivity, but to every possible subject, but this broadening of the field of validity also means its

hypothetical and no longer universal character. Kant's a priori is indeed relative to the human subject, but for this reason it is universally valid; Husserl's a priori, on the other hand, has absolute validity and is not relative to a particular subject, but is in turn relative to a particular domain of objects that is in itself particular and contingent.

FRANCESCO MARCHESI

Università di Pisa

Machiavelli History? Machiavelli's Riscontro and the Origins of Italian Thought

Roberto Esposito, at the beginning of his book Living Thought, claimed that: «the peculiarity of contemporary Italian thought resides precisely in this unprecedented double vision: a split gaze focused on the most pressing current events [attualità] and at the same time on the dispositifs that come with a long or even ancient history». Niccolò Machiavelli is at the origins of this Italian conception of history. The starting point of this essay is that in Machiavelli's thought, history plays a crucial role as Esposito claims, but in slightly distinctive, or complementary, way. The keynote of Machiavelli's historical knowledge is the notion of riscontro: the riscontro is the encounter between a form of political action, the modi di procedere in Machiavelli's language, and a specific historical conjuncture, the qualità dei tempi. This Machiavellian construct of a historical event articulates – that is to say, both separates and connects – the two orders in a diachronic sequence and allows us to identify the causes of political change. In this way my interpretation slightly differs from that of Esposito, but from another point of view is complementary: the historicization of the non-historical, that Machiavelli calls return to beginnings, is exactly a form of riscontro: an encounter between the political action of the return and the (non)historical question of the origins.

GABRIELLE MARDON

University of Tasmania

A critical phenomenology of Husserlian critique

Helen Ngo writes, "In recent times […] there has been a steady uptake in the term 'Critical Phenomenology' to describe a certain genre of phenomenological inquiry" (2022, p.15). The commitments, methods, and tensions that characterise the genre are far from settled. One issue has to do with the relationship between classical phenomenology and contemporary engagements with it, which prompts a renewed interest in Husserl's legacy. I evaluate the ways Husserlian phenomenology informs, and is challenged by, contemporary phenomenologists' insistence on "the situatedness of the subject within the matrices of power, history, and the organisation of social life" (Ngo, 2022, p.2). I begin with a narrow question: Can Husserl help us to understand what happens when there are subjects who are demonstrably co-present, demonstrably embodied temporalising consciousnesses, and yet are not properly recognised as fully mutual participants in the constitution of the world? Troubling exclusions appear in his work. Normative attitudes emerge in his exclusion of colonised and racialised people from his imagined community, which do work in his system. If phenomenology can be a useful analytic of actual experience, then it is necessary to ascertain the degree to which unthinking exclusions structure the work of the founder of the genre.

JESSICA MARIAN

University of Melbourne

Jacques Derrida and questions of the book-review

In this paper I examine Jacques Derrida's early book-reviewing for the journal Critique, focussing in particular on his "Edmond Jabès and the Question of the Book" (1964). The review, which would be republished and revisited in Writing and Difference (1967), takes up a recent work of the French-Egyptian Jewish author Edmond Jabès – the first volume of his The Book of Questions (1963). Derrida's review is highly adulatory, organised largely around a recapitulation of Jabès' thematisation of Jewishness, writing, and absence, and ultimately repurposes Jabès' own privileged form: the question. Derrida establishes a sense of intimacy with or proximity to the work he is reviewing. In this paper, I will test the hypothesis that certain elements of Derrida's 'signature' style emerged out of a practice of book-reviewing.

GREGORY MARKS

La Trobe

The Last Laugh: Hegel's Catastrophic Comedy

Hegel's Phenomenology of Spirit has long been described as a work of comedy, propelled by misunderstandings that lead gradually and painfully to the reconciliation of its warring parties in a higher unity. Indeed, as Gillian Rose remarks, the Phenomenology functions as a divine comedy for the modern era, which seeks out the necessary steps by which the sufferings of history can be redeemed. As compelling as this reading is, it belies the deep ambiguity of comedy in Hegel's own writing, in which it is positioned at two moments of historical rupture: firstly, in the Phenomenology at the end of classical life, when the laws of the city and the gods have become laughable; and secondly, in the Aesthetics as the last of the Romantic arts, signalling the end of art itself as an independent field of work. Rather than a sign of flourishing life, comedy is for Hegel a marker of cultural exhaustion. With the doubleness of comedy in mind, this paper argues for a catastrophic reading of Hegel's own comic tale, which is not only a narrative of misunderstanding and reconciliation, but also the ruin of all forms of life that have become exhausted and therefore laughable.

BRIGID MARTIN

Macquarie University

The Aesthetic Praxis of Selfhood: Sex, Sexuality, Gender, and Dialectical Intelligibility

How deep do 'aesthetics' run? Does aesthetic experience begin and end with acts of judgement, or does it run through our existential attitudes and orientations? This paper will examine the intersection of embodiment, aesthetic practices, everydayness, and self-understanding. Using queerness as a frame, I will interrogate the ways our aesthetic practices and experiences affect our bodies and examine how this offers ground for unifying acts of working (on ourselves) and knowing (about ourselves). Focusing on the concepts of praxis and intelligibility – rather than performativity – in the work of Judith Butler I will examine what role aesthetic practices of self-making play in our self-understanding. Using Butler's work in concert with feminist, Marxist, and Hegelian existential and phenomenological philosophy, I will explore how aesthetic practices form part of a transformative and differential groundwork that offers us epistemic perspectives on ourselves and our particular communities. In turn, this facilitates genuine self-discovery and a form of concrete intelligibility.

PRIYAM MATHUR

Indian Institute of Technology, Bombay

Embodied Detachment: A study through the works of Jacques Derrida

This paper is an attempt to understand how embodiment is unfixed and always moving towards an alterity of itself, and how this receptivity to new forms is shaped through certain material phenomena prevalent to this epoch. Jacques Derrida in the Preface to Catherine Malabou's The Future of Hegel: Plasticity, Temporality and Dialectic, mentions the possibility of an exposition of the schematization of the Hegelian Aufhebung through the body; just as Malabou does through her conception of plasticity. In many of Derrida's texts, he hints that work on the formality of embodiment is a field that deserves exploration. Thus, through this project we aim to come to a conclusion regarding Derrida's anti-metaphysics- metaphysics and taking it as our methodological groundwork, discern the ontology of bodies in our present historicized reality. The paper also aims to understand how certain embodied experiences condition the manner in which the body is and does. It is thus interesting to investigate how certain paradigmatic experiences define body and the way we embody.

MEG MCCAMLEY

Deakin University

A Return to Constructivism: why enactive cognitive science needs radical behaviourism

The enactive approach to mind argues that cognitive systems are self-organising or 'autopoietic' processes that entail intrinsic teleology. That is, the activity of cognitive systems, their interactions with the environment, are always directed towards the maintenance of the cognitive system itself, rather than something external to it.

However, enactive theorists have not yet developed a scientifically reputable method for studying this teleological activity. Thus, this paper intends to make plausible the suggestion that B.F Skinner's experimental method of behaviour analysis can be used to explain the meaning or purpose of a cognitive systems interactions with its environment (i.e. its behaviour). I contrast this approach with the work of Di Paolo (2005), who has posited the notion of adaptivity as a means of accounting for teleology within the enactive framework. I argue that the Skinnerian approach offered here is preferable, insofar as it better avoids the prescriptive logic that the enactive approach purports to avoid.

PAT MCCONVILLE

Monash Bioethics Centre

Crowding-Out Coping: Interrupting prereflective experience with medical representations

Most phenomenologists of health and illness agree the visceral body is inaccessible to perception. I believe that some visceral phenomena, including cardiac phenomena, can be given within prereflective awareness. Nonetheless, I concur that it is not usually possible to define the state of the viscera at a given moment through ordinary perception. However, medical devices such as artificial hearts produce new information about the device and internal bodily states which are made available to clinicians, technicians, and patients. These provide new insights into the viscera in the form of definite representations. For Maurice Merleau-Ponty, the "body-subject" becomes aware of and relates to the world through motor intentionality. Motor intentionality indicates that the prereflective awareness of a body-subject is shaped by the range of motor possibilities available to it. How possibilities appear and are taken up has been explored by Hubert Dreyfus, whose central contributions include skilful coping and skill acquisition. Under his model a person moves from basic knowing, based on representations and reflection, through more advanced knowing, which is non-representational and prereflective. In this presentation, I argue that the compulsory presentation of cardiac representations, like those announced by artificial hearts, can interrupt prereflective awareness and crowd-out skilful coping.

LEAH MCGARRITY

National School of Philosophy, Australian Catholic University

'Always Already Was, Always Already Will Be: Heideggerian Ontological Difference and Australian Indigenous Sovereignty'

This paper utilises Heidegger's distinction between the 'ontical' and 'ontological' to elucidate key differences in kind (rather than degree)between the metaphysics of ownership, or 'taking possession', enacted in 'Australia Day', and, on the other hand, the primordiality of Indigenous Sovereignty implicit in the rallying cry, "Always was, always will be: ABORIGINAL LAND", with its accompanying rejoinder of "Sovereignty Never Ceded". This distinction, I argue, is further amplified by Heidegger's "always already" (immer schon) formulation in delineating the "ready-at-hand" (Zuhandenheit). From here, I follow Carl Te Hira Mika's utilisation of Heidegger to restore the properly ontological mode of Mātauranga Māori ('Māori Knowledge'), to consider how situational dimensions of Dasein might help us think through time and place in localised conceptions of Australian indigenous Being, especially in unravelling the vexed terminology of 'Dreaming' and 'Dreamtime'. In doing so, I draw upon thinkers such as Aileen Moreton-Robinson and Tyson Yungkaporta, elders and artists such as David Mowaljarlai and Yornadaiyn Woolagoodja, and non-indigenous Anthropologists such as Deborah Bird Rose, Tony Swain and Stephen Muecke. Finally, taking up especially Jeff Malpas' insights into the phenomenology of place, I speculate on what Indigenous modes of being reveal about Heidegger's shift from his earlier concern with time to his later 'spatial turn'.

GLENN MCLAREN

Swinburne University of Technology

The Ethics of Ecopoiesis and Its Roots in Radical Ecology

In the field of ethics, Radical Ecology emerged to challenge Moral Extensionism in the field of Environmental Ethics. Moral Extensionists sort to extend established normative theories in ethics to realms beyond the human one, such as other species and ecosystems. The problem with this approach, I argue, is that when studied historically, many of these theories are revealed, through their over-simplifications of reality, to be implicated in

creating our ecological crises. Alternatively. Radical Ecologists argue for the creation of new theories rooted in deeper understandings of humans as complex processes situated within nature. In this presentation, as well as reveal the limitations of many of our established normative theories, I will introduce a new ecologically based ethics of Ecopoiesis, or home creation, originally created and developed by Australian Process Philosopher, Arran Gare. In the spirit of Radical Ecology, I will attempt to show how ethics is central to addressing our ecological problems and how the ethics of Ecopoiesis has the potential to heal our dysfunctional relationships with nature and transform our values.

DANIEL MCLOUGHLIN

UNSW

Useless for Fascism? On Giorgio Agamben's response to the COVID-19 pandemic

On the 26th of February 2020, Giorgio Agamben posted a short piece on his personal website entitled 'Invention of an Epidemic,' which argued that the Italian state was exploiting the appearance of COVID-19 to govern by emergency decree. Over the following year, he went on to criticise the use of masks, compared the "Green Pass" and the Yellow Star, and argued that academics teaching online were the "perfect equivalent" of Nazi collaborators. Agamben's interventions generated a great deal of controversy, with commentators accusing him of peddling "critical-cum-conspiracy theory," and urging us to "forget about Agamben." This paper analyses Agamben's interventions around the pandemic and their relationship to the Homo Sacer project. It argues that they illustrate limits to his analysis of sovereignty and his concern with the politics of totalitarianism. However, I argue that Agamben's commentary on the handling of COVID-19 also ignores the critique of liberal law and political economy that he develops in the project. My claim is that these issues, taken together, have generated the much-noted proximity between Agamben's critique of the response to COVID, and that of the far right.

MATTHEW MCTEIGUE

Charles Darwin University

A Stroll Through the Worlds of Animals and Men: Towards an Umwelt Phenomenology

The 1991 work The Embodied Mind sought to incorporate experientiality into cognitive science by uniting the phenomenal lived body with the scientific living body. This talk addresses a long standing problem within enactivism that anthropomorphic pretensions of its phenomenological method are at odds with its commitment to a life-mind continuity. Coincident with this problem is the underwhelming treatment of how autopoietic generation of meaning relates to phenomenal subjectivity. This talk aims to expound an alternative phenomenology only partially adumbrated with the nascent theory of biosemiotic enactivism, which sees an Uexkullian phenomenology as more germane to the interests of autopoiesis than Jonas. This talk proceeds in a threefold fashion. Firstly it explores the historical developments of enactivist phenomenology and locates an unpalatable anthropomorphism at its core, then secondly, articulate an alternative phenomenology, via Uexkull, which utilizes the multi-polarity of the nature of the functional circle. Thirdly, this talk draws upon both the becoming-animal theory of Deleuze and Guatarri, and ethnographic investigations into a Siberian indigenous culture to vivify this alternative phenomenology beyond theory into an embodied way of being.

ARSALAN MEMON

Lewis University

Merleau-Ponty's Re-Reading of Descartes' 28 June 1643 Letter to Princess Elisabeth of Bohemia: Unearthing Descartes (the Anti-Dualist) from Underneath Descartes (the Mind/Body Dualist)

In this essay, I seek to defend Merleau-Ponty's re-reading of Descartes' 28 June 1643 Letter to Princess Elisabeth of Bohemia, in which he unearths a more profound Descartes (i.e. Descartes, the Anti-Dualist) hidden underneath Descartes (the Mind/Body Dualist). I begin by explaining Descartes' notions of "life" (and its use), "understanding" (and its use), and mind/body (and their distinction and union). Then, I examine Merleau-Ponty's four references to the 28 June 1643 letter, two in The Structure of Behavior (SC 197/298; cf. 247 n. 27/298 n. 7., 247 n. 28/298 n. 8) and two in the Phenomenology of Perception (PhP 44/67-68, 205/241; cf. 506 n. 47/68 n. 1, 533 n. 50/241 n. 1). Even though Merleau-Ponty criticizes Descartes for not probing further how to make explicit

the kind of intelligibility that belongs to life, I argue that for Merleau-Ponty, Descartes (the Anti-Dualist) is indeed a proto-phenomenologist because he stumbles upon (without recognizing or developing) what Merleau-Ponty, following Husserl, calls, the lived body. If my interpretation is correct, then we get a different picture of Descartes than is typically presented. Lastly, I conclude the paper by briefly exploring some of the ways in which I hope to extend the topic at hand.

THOMAS MICAL

European Graduate School (EGS)

1000 Feedback Ecologies in Bateson and Guattari

In this paper we will trace curious influences of the mindnature relation in the writings of Gregory Bateson, especially his work on mental processes and environmental in his Steps to an Ecology of Mind (1972) in relation to Felix Guattari's parallel work in his pivot from schizoanalysis to later ecosophy. In Bateson we find the dissolution of the mind-nature divide, driven through analysis interlacing cybernetics, sentience after schizophrenia, dynamic natural systems, and a proto-Biosemiotics. From Bateson's curious trajectory we highlight feedback, and seek to engage the aesthetics of the feedback processes, from Belgrad's The Culture of Feedback: Ecological Thinking in Seventies America. We will highlight the multiple feedback loops in mental process esss simultaneous with multiple feedback loops in ecological processes, with particular attention to the stochastic, the recursive, and the schizophrenic (which focuses the theories of Bateson and Guattari). We will scan recent writings that extend Guattari's Ecosophical imperative, as in Eugene Holland 's "1000 Ecologies" which invites further expansion and amplification of those aspects of the 1000 ecologies, of thinking through multiple ecologies, from mental-social-environmental to the prismatic, the Kaleidescopic, even the psychedelic. With 1000 feedback-driven ecologies possible, we can rethink landscapes and ecologies as processes, coiling and uncoiling. In this we will locate the feedback models of Bateson as groovy precursors to these recent ecosophical aesthetics which underpin anti-institutional thought and emergent revolutionary imagination in both Bateson and Guattari.

JANAR MIHKELSAAR

Deakin University, University of Jyväskylä

Thinking the relationship between sovereignty and biopolitics after Foucault

In his History of Sexuality I, Foucault theorizes a shift from juridico-institutional power to biopolitical power, as the paradigmatic shift from negative power to a positive power–that is, from the sovereign right of death to the power over life. Sovereign power coerces, prohibits, wages war and puts to death, whereas biopolitical power enhances, stimulates and optimizes life. But this talk about the shift is somewhat misleading, since biopolitics simply neither succeeds nor complements sovereignty. Their mutual relation is rather more enigmatic one. Recent debates from Foucault onwards are accordingly centred on unlocking and discerning the aporetic ways in which sovereign power intersects with biopolitical power, the sovereign right of death with the politics over life. The aim of my paper is to elucidate and summarize critically how influential political thinkers today approach and conceptualize the link of biopolitics and sovereignty. Specifically I discuss Michael Hardt and Antonio Negri's idea of empire, Giorgio Agamben's logic of a "sovereign ban," and Roberto Esposito's logic of immunization.

MAKSIM MIROSHNICHENKO

National Research University Higher School of Economics

Autopoiesis, Sick and Interrupted: The Destructive Plasticity of Metabolism

The 4EA proposal equates cognition with the sensorimotor enaction of the individual's vital functions. Hence, the cognitive pre-reflective self is not situated somewhere 'inside' or 'outside' the body. It is distributed through the body and its perceptuomotor patterns. It eats, drinks, breathes, and rids waste, incorporating and excorporating resources and processes beyond its biological body through its semi-permeable boundaries, with the gradual norms of vitality: health, illness, stress, and fatigue. It allows enactivists to bestow different subsystems of the living being with 'zero degree' cognitive capabilities. For the immune system, the self-assertion of the network of lymphocytes establishes an ontogenetic 'molecular identity' as a positive coherent unity in the phase space. Immunity plays a crucial role since it demarcates the living system's elusive boundaries, helping it to maintain its

autonomy and viability through the metabolism, mediated by the semipermeable membranes. It has two constitutive dimensions: (1) it couples the system with its environment in the play of molecular interchanges at the borderline of 'inside' and 'outside'; (2) it provides the 'surplus of significance' for the system's lifeworld as always lacking meaning, brought forth by the living being's activity. In sum, this enactive theory of the immune system stresses the hybrid nature of the individual living system. It questions the idea of the self-enclosed totality of subjectivity, here disseminated in the originary 'hybrid intercorporeality'. This hybridity embraces all lifeforms from the primordial holobionts to the posthuman technological systems of the Anthropocene. However, this account does not pay attention to the 'destructive' aspects of metabolism, such as in autoimmunity and immunodeficiency. How the intra-active Eigenbehavior of the immune system constitutes the meaningful reality cutting through the plurality of virtual meanings? And how the malfunction of immunity opens the destructive work of the interrupted autopoiesis? Basing on the 4EA reading of Catherine Malabou's philosophy of plasticity, I will show how the transformative power of illness and disability redefines the individual's ontogeny.

JOERI MOL (CO-AUTHORS: KAMILA MOULAÏ, GRAHAM SEWELL, LAURENT TASKIN)

University of Melbourne

Zoom's anatomy: The (dis)integration of the gaze at work

Making use of post-structuralist philosophy as well as of Lacanian psychoanalysis, we examine the concept of the gaze in its transductive capacity, i.e. its ability to substantiate process of individuation of the subject. If, as Simondon (1992) asserts, the ontogenesis of the individual is premised upon vital processes of becoming, and if the gaze is instrumental for this process of subjective individuation as Lacan (2001) contends, then the arrival of Zoom implies that this process individuation is now (at least partially) technologically mediated. By comparing the embodied gaze of face-to-face interactions with its technologically mediated analogue, we advance the idea that video-communication technology engenders a different kind of social space and thus different types of subject positions than do face-to-face gatherings. We illustrate our ontological examination with auto-ethnographic vignettes from the workplace for both online and face-to-face gatherings.

LUKE MONKS-QUINANE

Macquarie University

Lovecraft: Toward a Minor Weird

Deleuze and Guattari's short work, Kafka: Toward a Minor Literature explores the manner in which a majoritarian language is deterritorialized by the incursion of minoritarian elements of style, form, and theme. Rather than taking up a psychoanalytic, biographical, or any other private, domestic, and enclosed reading of Kafka's oeuvre, Deleuze and Guattari open out onto the vista of politics, specifically the distribution of new powers and modes of articulation. I suggest that in the works of 'Weird' fiction author, Howard Phillips Lovecraft (such as the novella, The Shadow Over Innsmouth and short story, "The Colour Out of Space"), we find precisely the same mechanisms of subversion and creation. Given Lovecraft's growing notoriety in popular culture and the focus on his broadly anti-egalitarian, often racist, and thoroughly pessimistic personal philosophy, an investigation of the positive and affirming properties of his work (rather than his biography) will lead to new apertures through which to theorise values, relations, and powers in a world that, by the day, has all of the appearance of becoming not simply horrifying, but truly Weird in its transversal configuration of material economic, social ideological, and cultural aesthetic diagrams.

TALIA MORAG

University of Wollongong

A New Associationism - from science to poetry: Hume, Freud, and T.S. Eliot

In this paper, I seek to liberate the associationist tradition from its domination by British Empiricism and respectively from its supposed scientism about the mind. My goal is to enlarge the tradition to include what we might call poetic associationism for the domain of affect. This proposed theory includes associations that are imaginative and non-reliable, and that ground poetic relations such as metaphors and metonyms. The paper aims to achieve this goal by a study of two figures that should be, I argue, included in this liberated version of associationism – Freud, and T.S. Eliot. Their connection to the tradition will be made through similarities to a neglected aspect of Hume's associations – the "fancy."

THOMAS MORAN

Monash University

When is a Cinema not a Greenhouse?

Sloterdijk notes that human beings "do not come into the world, but rather come into the greenhouse." In other words, human life requires technical supports in order to flourish and grow. In the 20th century one-such greenhouse was the cinema in which human beings congregated to be entertained and in rare instances to become the subject of an artistic transfiguration. The following paper will argue that cinema is an example of what Sloterdijk terms "anthropotechnics", a cultural and symbolic immune system which enabled the human being to generate practices for surviving modernity. Yet we must also ask whether, within the horizontally distributed network of the contemporary mediascape, cinema can still maintain the vertical tension required for the cultivation of a greenhouse life.

OWEN MORAWITZ

The University of Queensland

"An Unknowable Infinity of Events": The Pursuit of Utopian Desire and Social Being in 'Red Mars' and 'For All Mankind'

In Archaeologies of the Future (2005), Fredric Jameson considers the desire for utopia in science fiction and, through Herbert Marcuse, its relation to the formation of social being, asking: "Can culture be political, which is to say critical and even subversive, or is it necessarily reappropriated and co-opted by the social system of which it is a part?" Taking two notable works of speculative fiction as its focus, author Kim Stanley Robinson's celebrated novel Red Mars (1992) and the alternate history television series For All Mankind (2019-present), this paper engages with this question by tracing the subversive potential of these works and their engagement with the turbulent social environment of the last three decades—a period shaped by the ascendancy of neoliberalism, Western hegemony, rampant consumerism and culture wars, wanton resource extraction, and Francis Fukuyama's boldly prophesied yet indefinitely deferred "End of History." While both texts contain radically different visions for their respective futures—albeit through interpersonal character drama, scientifically rigorous narratives of space exploration, and opposing temporal trajectories—they nonetheless share the same conceptual contours of utopian thought and, in the words of Mark Fisher, a "postcapitalist desire" for legitimate alternatives to our cultural inertia and socio-political status quo.

NICHOLAS MOYNIHAN

Australian National University

The Sonic Flesh: Michel Henry and Musical Experience

Michel Henry's notion of the flesh, or living body, refers to the primal ground of pure subjectivity in which the self reveals itself to itself through an unworldly and living auto-affection generated within the absolute life of God. To be alive, for Henry, is thus to find oneself incarnate as flesh. Moreover, what makes the flesh a living body, as distinct from each and every other body, is its power to experience itself; that is, to suffer and feel joy within all the modalities of life. Therefore, Henry contends that the flesh cannot be understood in relation to the 'sensible world' but must be conceived in the immanence of its own appearing. Accordingly, this paper will explore the relationship between sound and flesh. To do so, I will introduce my original concept of the 'sonic flesh,' which I conceive of as the transcendental body of the sonic subject; the power to hear and feel sound within the absolute embrace of God. Moreover, I wish to investigate if the lens of sound can offer us a novel way to examine and develop Henry's remarkable phenomenology.

LUCY MYERS

University of Melbourne

Heidegger and Alienation

This paper engages with Heidegger's preoccupation with the 'homelessness of Being' that arises in his later essays - 'Letter on Humanism', 'Building, Dwelling, Thinking' and 'The Question Concerning Technology'. I argue

that the application of the concept of alienation reframes Heidegger's conception of Being, emphasising the historical. For Heidegger, 'homelessness' appears primarily to be the result of a philosophical ignorance towards the ontological question, insofar as the tradition of philosophy has abandoned 'Being' for the sake of metaphysics. However, in his singular gesture to Marx in the 'Letter on Humanism', Heidegger identifies 'alienation' or 'estrangement' as a subsection of his larger 'homelessness'. My reading aims to make the Marxist reading explicit - offering historical grounding to Heidegger's analysis. The application of alienation specifically develops Heidegger's discussion of technology from an abstract 'technical reason' that appears in the 'The Question to a historical analysis of the development of contemporary technology in the specific interests of capital and its ontological imposition on Being itself - the reduction of 'Being into a subject orientated only toward work. In doing so, the relationship between Being and the historical is made explicit in its determination.

YIANNIS MYLONAS

Higher School of Economics

On the proletarian public sphere and its contemporaneity

This study draws on the notion of the proletarian public sphere (Negt & Kluge, 2015), to discuss the relevance of the concept today, in the context of late capitalist globalization, marked by intense and ongoing crises (such as war, fascism, poverty, exploitation and ecological catastrophe) mediated by bourgeois media and digital cultural industries. The proletarian public sphere is concerned with the politics related to the development of public meanings mediating social experience. Experience, and also voice, are mediated by ideologico-discursive frameworks; the bourgeois public sphere articulates the experiences of the proletariat in ways that reproduce the bourgeois values, norms, and interests, thus publicly destroying the proletarian experience and the proletarian voice. In liberal capitalist societies, the working and lower classes are generally positioned and viewed as unable to articulate a meaningful discourse over the problems that they are faced with, are viewed as uneducated, uninformed, potentially dangerous, and to be lacking legitimacy in participating in common affairs. Scholars (Skeggs, 1997; 2004) argued that the lower classes are interpellated by middle and upper class voices, who generally define the identity, problems, and goals of the working class. Hence, the bourgeois have the public legitimacy to define the agenda of the publicity in liberal capitalist democracies, reproducing their interests, status, and privilege.

TIM NEAL

Deakin

Pierre Hadot and Hannah Arendt, the confluence of ancient notions of conversion with always present, but maligned natality.

In this paper I reconfigure the concept of natality as presented by Hannah Arendt (1906-1975). Natality was the foundation of Arendt's political work, and has been used since by feminism as a way of undermining historical philosophical patriarchy and theoretical foundations for postmodern political discourse in for example, queer theory. Natality emerges from Hannah Arendt's work in her dissertation (Love and Saint Augustine, 1926) on neighbourly love within the work of Saint Augustine, although the nomenclature only arises within her later thinking in the mid 1950's. The structures and characteristics of natality emerge from Arendt's study of Augustine's theology of mind and his experience of conversion. Here, I reframe natality within a tradition of philosophical conversion. Pierre Hadot (1932-2010) has studied the history of conversion from ancient Greek philosophical concepts, through to the religious use of this human experience. To date, most observers consider these two intellectual streams separate, with each containing disqualifying distinctions. However, Hadot argues for the convergence of philosophical and religious conversion. I will demonstrate this claim in this paper. I will contend that Augustine serves as the central point around which Hadotian philosophical conversion and Arendtian natality rotate and converge. This brings natality into the frame of the long history of conversion within the philosophical tradition and shows how both Hadot and Arendt provide new paths for philosophy.I will contend that Augustine serves as the central point around which Hadotian philosophical conversion and Arendtian natality rotate and converge. This brings natality into the frame of the long history of conversion within the philosophical tradition and shows how both Hadot and Arendt provide new paths for philosophy.

ANITRA NELSON

University of Melbourne

Ecological breakdown: Is money the real pest?

As an activist-scholar drawing on Marxist, materialist and degrowth philosophies and perspectives, I take a transdisciplinary approach to analyse and respond to the causes of rampant ecological breakdown in the 21st century. Among all the contradictions and tensions within capitalist society, 'money' is a remarkably ignored topic. Yet capitalism develops from the concept and practice of 'money making more money', as a mode of production based on production for trade within markets where money is the central organising principle. Here 'money' stands for, and is essential to, socio-economic relations and practices, the dualistic relation of capitalist society with the rest of nature, and has been a central 'language' driving trends such as globalisation. Capitalism is not organised to fulfil either people's or Earth's basic regenerative needs. So, might transformation to a world without money act as the necessary, if not sufficient, context for successfully instituting ecological sustainability and socio-political equity for humanity's future? A non-prescriptive model of an ecologically-oriented, money-free society is offered — sketching out how a community mode of production would operate, as well as the key principles and practices of production for demand, commoning and collective sufficiency within localised co-governing economies.

DAVID NEWHEISER

Australian Catholic University

Decolonizing the Debate over Miracles: Rationality and Religion in Early Modern Europe

The philosophical debate over miracles has political stakes that are rarely acknowledged. Anglophone philosophers tend to focus on David Hume's classic essay, "Of Miracles," but most readers focus upon what the essay says to the neglect of what it does. In response, I situate the argument of the essay in the context of a close reading of its rhetorical effects. Whereas many philosophers treat Hume's critique of miracles as a neutral claim about epistemological principles, I argue that Hume's argument is predicated upon the exclusion of certain kinds of people – in his words, "ignorant and barbarous nations." In my reading, this suggests that Hume's argument is not the conclusion of disinterested rationality; instead, it relies upon his commitment to a particular ethos, a culturally-specific vision of how one ought to live. In my view, scholars such as Tomoko Masuzawa are right to argue that modernity is a colonial project that invents the concept of religion to serve as its unruly, unpredictable other. I trace the way in which the critique of miracles asserts a normative vision of rationality that is implicitly exclusionary, and I examine attempts made by theorists such as Jacques Derrida to encourage a counter-politics open to amazement

SAMUEL GOUMUANLAL NGAIHTE

Oxford Centre for Mission Studies

Hermeneutics and Shared Rationality: Beyond the Aporia of the Human Sciences

One of the more prominent debates within humanistic enquiry today is the debate on the nature of human rationality. The terms on which this debate is conducted in the Western intellectual tradition is expressed in the standard opposition between 'objectivism' and 'relativism'. While the post-Kantian Enlightenment thought inspired an 'objectivist' enquiry founded upon the notion of a 'bloodless' subject possessing an absolute 'universal' rationality, the post-critical reaction to this 'universalist' position saw the deconstruction of shared conceptions of 'truth' and 'reality', resulting in the promotion of 'difference' and the growing popularity of regional 'rationalities' and multiple perspectives. The absence of a coherent alternative that is able to engage these two untenable positions seriously while seeking to surpass it continues to be an underlying 'epistemological crisis' that dominates contemporary conceptual discussions. Drawing insights from the post-Heideggerean philosophical hermeneutics of both Hans-Georg Gadamer and Paul Ricoeur, this paper seeks to develop the notion of 'shared rationality' as a form of dialogic enquiry. It seeks to argue that the 'dialogic imagination' presupposed by hermeneutics can offer both substantive and methodological insights that offer a way beyond the aporia in the Human Sciences.

ALICE NILSSON

Flinders University

From Promethianism to Negative Universality: On Ray Brassie's Humanism

This paper will present an analysis of Ray Brassier's 'Prometheanism and its Critics', and his more recent writing on the Human in the Critical Theory tradition and its influences. While the frame of reference which Brassier engages with may have changed—or rather, expanded—there is a continuity between his earlier defence of prometheanism as reason 'fuelled by imagination [which …] can also remake the limits of the imagination' and his recent account of the capitalism's domination of subjects as revealing the human to be an 'undetermined determinability' or 'negative universality'. Brassier, through reading the work of Marx, Hegel, and Adorno, presents us a conception of the human in order to reformulate a humanism which cannot be understood through the prism of classical, bourgeois humanism. Brassier's work allows us to understand the human and its potential as neither an anthropological attribute or a metaphysical subject in a way which parallels Alfred Schmidt's account of Adorno as a 'philosopher of real humanism'.

AUGUSTINE OBI

Imo State University, Nigeria

Can there be any such thing as black reason? Re-thinking reason through the framework of colour

Although skin colour can be broadly accepted as a perceptible indicator of race and difference, it has also been largely colonised, gendered, and even sexualised. But if skin colour can be colonised, gendered, and sexualized, can it also accommodate reason, and if so, could this reason ever be objective? This article provides an extended overview of several promising endeavours towards the theorization of black reason. Drawing primarily from the insights of Achille Mbembe's Critique of Black Reason (2017), the paper revisits the intellectual root of the apparent homogenised ontology of western metaphysics that privileges an imperial single-model-universal Being and its unerring impact on contemporary imagination. The paper's strong concern is about inaugurating a decolonised ontology where different subjectivities can engage in dialogue and consider themselves as gifts to be exchanged. It aims to provoke a discourse around decoloniality of Being by using black reason as a new understanding where difference does not symbolise 'othering' or subjective obliteration but one that calls for a shift in knowledge production where difference reflects heterogeneity and ontological pluralism.

LIAM O'DONNELL

UNSW

Fredric Jameson's Postmodern Dialectic (With Reference to Derrida and Deleuze)

This paper examines Fredric Jameson's attempt to formulate a postmodern dialectic in his text, Valences of the Dialectic. Such a reformulation of the dialectic is necessary, according to Jameson, because dialectical thought is immanent to the movement of history, and the latest epoch of history that we find ourselves caught within is that of postmodernity. Epochality and history are totalising concepts, and so we can see immediately that there is a tension between Jameson's historicist method, and the prioritising of difference and non-identity that characterises postmodernism. What Jameson aims to do, therefore, is to reveal how the dialectical concepts of totality and contradiction can be thought in such a way that they are compatible with the prioritising of difference and non-identity. He aims to do this by arguing that history itself, understood in its most profound sense rather than its every day sense, is an unrepresentable ground existing behind, and beyond, the manifold beings of our world as their condition of possibility. Jameson claims that our access to this deeper reality of history can only emerge indirectly through our awareness of the antinomies of thought and experience. My discussion will examine the difficulties arising from this position.

CHRISTOPHER O'NEILL

Monash University

Counter-Science and the Counter-School: Derrida, Canguilhem, and Balibar on the Crisis in the University and in the Life Sciences after 1968

In the 1975-76 seminar 'Life Death' Jacques Derrida conducts a close reading of, among other texts, biologist and Nobel laureate François Jacob's The Logic of the Living (1970). Derrida takes up the problematic of 'reproduction' within the frame of both the biological sciences and the academic institution, in a mode of enquiry he will continue to pursue in following decades as the thought of the 'counter-school'. This twin framing of the

question of the institution and of 'the living' was similarly taken up by Étienne Balibar, in both his ultimately abandoned 'Écoles' project (1969-c.1971), and through his contribution to Georges Canguilhem's own seminar on Jacob in 1970-71. Drawing on archival material from the Fonds Canguilhem (CAPHÉS – ÉNS), the Jacques Derrida papers (UCI), and the Étienne Balibar papers (UCI), I will evaluate Derrida's and Balibar's very different responses to the 'crisis' of the academy which emerged following the upheavals of May 1968. I argue that despite their divergences, both the thought and the institutional example of Canguilhem is a decisive shared reference. Through an analysis of Canguilhem's contemporaneous essay 'Of Science and Counter-Science' (1971), I will consider the implications of Canguilhem's theorisation of 'counter-science' for Derrida's and Balibar's projects.

ADAM OWSINSKI & NICOLAS BULLOT

Charles Darwin University

Blood is Life: A Bio-Cultural Theory of the Ontology of Vampiric Identities

Are vampires a biological reality, or is vampirism best examined as a social construct of identity? The answer depends on how you define them. This work acknowledges a dispute between two assumptions of the common-sense conception of vampirism. The first is a dominant common-sense typology owing to art/literature and media consumption, particularly 18th-century gothic fiction works, such as Vampyre, Carmilla & Dracula (Fanu, 1872; Polidori, 1819; Stoker, 1897) and contemporary stories like Blade, Buffy the Vampire Slayer, and Twilight (Crisan & Senf, 2021) (Aygun, 2020). The second assumption is a folk ontology within the vampire community, trying to disconnect itself from the dominant common sense (Laycock, 2010). The Bio-Cultural Ontology of Vampirism ("Vampirism Ontology") aims to develop a more respectful typology within vampirism. This requires discussing categories of vampirism developed by Joseph Laycock (Laycock, 2010; Laycock, 2012), acknowledging aspects of gothic literature, and synching biological realities within the realms of hematophagy (De Paula et al., 2021). This Vampirism Ontology draws from pragmatism, which allows the integration of social constructivism within identity frameworks and the natural sciences (Dewey, 1938; Peirce, 1998). The Pragmatic Theory of Truth and Peirce's Synechism justify the creation of a more respectful typology (Peirce, 1998).

ELIZABETH PRESA

VCA, The University of Melbourne

Sculpture as pillar, rock, bomb…

In his 1987 book entitled 'Statues', Michel Serres maintains that sculpture is the second foundation of our Western system of knowledge, with Rome being the first foundation. Yet surprisingly, given the weight of this claim and given the the lack of philosophical accounts of sculpture more generally, this most poetic of books remains largely unknown to artists and those in art school sculpture departments. Serres traces sculptures origins in earth and stone, through the underworld and procedures of embalming, preservation, resurrection and rebirth. The monotheisms of speech and writing, having no use for the silence of sculpture, banish it, commanding their followers to hate idols and destroy them. Yet, Serres argues, all that the term 'statue' denotes – pillar, rock, bomb, collet- is linked to Hestia, the goddess of the hearth, invariance and stability, to she that remains. And to Hestia's constellation of nouns belongs Epistemology, the stable and invariant foundation of knowledge. How might following Serres' thought prompt new ways of making and thinking about contemporary sculpture?

KENNETH REINHARD

University of California, Los Angeles

The Immanence of Truths: Key Concepts

In this paper, Kenneth Reinhard will present an introduction to key ideas from Alain Badiou's work, focusing on his concept of truth as it emerges in Being and Event (1988) and is developed in The Immanence of Truths (2018). Badiou's concept of truth, along with his understanding of being and the subject, is a key part of his central theoretical and practical concern with the nature of change.

JACK REYNOLDS (CO-AUTHOR: SARAH PINTO)

Deakin

Temporal experience in "lock-downs": on another cage of days

Various governments around the world implemented stay at home orders to do deal with the Covid-19 pandemic. While these may appear to be primarily a spatial constraint, we consider the impact of lockdowns on our experiences of time, both during the lockdown itself, and in terms of what they mean for our narrative time and our episodic memory. We argue that although these changes will be widely varied depending on one's situation (i.e. if one is alone or with family; with work or without, etc.), some anomalous temporal experiences occurred for many. In doing so, we draw on discussions of the temporality of disasters (e.g. Hsu 2018; Williamson and Courtney 2018), and comparisons with temporal changes in other scenarios like prison that have had noted effects on experiences of time, even if the regimes of the "cage of days" are much more constrictive than many lives were during lockdown (c.f. Guenther 2013; Flaherty and Carceral 2022; Moran 2012). We use phenomenological accounts of temporality to try to understand this, distinguishing between implicit and explicit time experiences, and considering research from Fuchs and Ratcliffe about the role of temporality in depression, anxiety, and other experiences.

JANICE RICHARDSON

Monash University

Joy in Political Action and Communication: Spinoza and Adriana Cavarero's reading of Arendt

In her recent book "Surging Democracy: Notes on Hannah Arendt's Political Thought, feminist philosopher, Adriana Cavarero explains that the central themes of the book were prompted by her own experience of political demonstrations as part of the Sardines, a movement against the dominance of right-wing politics in Italy. Cavarero considers Hannah Arendt's view of political action in the light of these experiences. I will briefly outline her arguments about this "joy in action, the assurance of being able to change things by ones own effort" (Arendt 1972,202), cited by Cavarero (2021, 52) and then situate them in relation to the more general Spinozist understanding of joy. In considering what is central to Spinoza's understanding of joy, I follow Cavarero and many others in undermining the public/private divide of "Arendtian action" and consider other candidates for communications and actions that bring about radical social and political change; ones that Arendt would have firmly rejected. Employing Spinoza's understanding of joy, I also suggest that there are better candidates for a "thought laboratory" than Arendt's – and the West's – obsession with a bunch of Athenian slave-owning patriarchs.

LOUISE RICHARDSON-SELF

University of Tasmania

Hysteria: A Self-Diagnosis

An unwell woman besieged by pain without explanation, without cure, without certainty that she is telling the truth about her ailing body. What is it to live a life through a volatile body, a body without control, a body that seems but is not, in fact, disconnected from a mind? What is it to live this as a woman philosopher, one who displays the very tropes used to disregard women's contributions to our discipline for centuries? When can she assert expertise over my own being? When must she put faith in the diagnoses of experts? When will others comprehend her frailty that is hidden by an inconspicuously young and seemingly functional body. This paper undertakes an auto-ethnographic study of a life — a world, an industry, in institutions and intersubjective encounters — lived through chronic, invisible, pelvic pain. It reflects on the legacy of medical (including psychoanalytical) sexism, androcentrism, and displacement of embodied expertise in female-dominant disease and malady. And, in it, I conclude that I am hysterical.

LAURA ROBERTS

Flinders University

Feminist Reoccupations: Bodies, Cities and Philosophy

In 'Bodies-Cities', a chapter from Space, time, and perversion: essays on the politics of bodies (1995), Australian philosopher Elizabeth Grosz thinks through the relations between bodies and cities. Grosz argues that the city is a crucial factor in the "social production of (sexed) corporeality: the built environment provides the context and coordinates for contemporary forms of body" (104). In this work Grosz argues that cities and bodies are mutually defining and while there "there may be an isomorphism between the body and the city" it is not a mirror, rather, "there is a two-way linkage that could be defined as an interface" (108). Ultimately Grosz argues that cities and bodies define and establish each other in particular ways (108). This paper explores this idea of a 'bodies-cities' interface and does so alongside aspects of Luce Irigaray's writing on spatiality which are often overlooked. Grosz argues in her chapter "Woman, Chora, Dwelling" (in a section called 'Feminist Reoccupations of Space' (1995)) that we must take seriously Luce Irigaray's writing on spatiality and "space, time, subjectivity, and corporeality" (120) where she is interested in how excluded (gendered) others can occupy spaces "from which they have been … expelled…" and "generate new perspectives, new bodies, new ways of inhabiting" (120). The expelling of women and gendered others from public space (cities) and from philosophy is read in tension with this reconfiguration and generation of new perspectives. Engaging with the philosophies of both Grosz, Irigaray, and Tereasa Brennan's notion of the transmission of affect, this paper explores the relations between bodies, cities and philosophy, and, in doing so, hopes to illustrate the important role fearless and feminist cities such as Barcelona have in generating new perspectives, new bodies, new political subjectivities, and alternative imaginaries that challenge the dominant neo-liberal racial capitalist system.

SCOTT ROBINSON

Monash University

The practice of turn taking

Turn taking is an almost ubiquitous practice that receives very little philosophical attention. From childhood play, to our own university classrooms and in political contexts, turn taking operates formally to give each party a chance to speak or act. It is rare to interrogate the utility or justification for this practice. In this paper, I suggest three possible justifications for the practice of turn taking. The first is a functional explanation, which might serve epistemic ends. I suggest this explanation fails. The second is part of moral education, which I argue we have reason to doubt yet broadens the perspective to the norms guiding the function of the practice within a form of life. I compare the moral with the political function of turn taking in order to explore its contribution to justice, finding shortcomings in this explanation too. The paper aims to locate turn taking within a form of life and open it to the possibility of critique, in the style of Rahel Jaeggi's Critique of Forms of Life (2018). I aim to offer a substantive philosophical account of turn taking in dialogue with linguistic and sociological analyses of turn taking.

DARREN ROSO

University of New England

Friederich Engels and the Dialectics of Nature in the Era of Climate Collapse

When Friederich Engels put more effort into studying the natural sciences of his time, he did so by returning to Hegel's philosophy, reading widely about the history of science and the most recent discoveries about the natural world in a context in which the previous German idealist philosophies of nature had broken down, irretrievable. Engels thought about the materiality of nature, consciously positioned himself in the history of philosophy, conjoined to the rapid advances of theoretical and empirical sciences, from thermodynamics to Darwin's theory of natural selection. Engels had many theoretically sophisticated and correct things to say about nature, philosophy and the sciences. Engels can give depth to the way we think about what is at stake in conflicts over scientific reason, being a valuable author to read, confront, grapple with, because he explicitly defended a dialectically informed materialism at odds with mechanical materialism, based his materialism on human practices, grasped nature as an emergent property, understood the relationship between nature and capitalism, i.e., natural history and historically specific human histories, and criticised the role of ideology in scientific practice. This paper will explore the contested terrain of Engels' unfinished and preparatory notes in the context of climate collapse.

LACHLAN ROSS

The University of Melbourne

On estranged alienation, disestranged alienation, and estranged dealienation

This paper posits that capitalism ought to be defined as estranged alienation and communism can be defined as estranged dealienation. Disestranged alienation is a possible future, but following Marx, from the late 1840s onwards, estranged dealienation is what is most desirable for human beings (it creates properly communist conditions). Disestranged dealienation will be argued to be impossible, because, if one understands the core concepts, estrangement is actually the only viable cure for alienation, and we will be unfree, in one way or another, if we remain alienated.

DANIEL ROSS

Information and/as Anthropy: Introducing Bernard Stiegler's Argument in Technics and Time, 4

Before beginning to think philosophically about the character and significance of AI, we need to ensure that our thinking about machines and information is not caught in confusions that lead us astray. If Schrödinger conceived life as a form of matter that struggles against entropy on the basis of the organization and communication made possible by DNA, then should we or should we not conceive machines as a form of inorganic matter that similarly works against entropy on the basis of organization and communication made possible by what, in the computer age, we call information? Stiegler opened up these questions in a manuscript he circulated in 2017, which remains unpublished but was intended as a new volume of Technics and Time, forming a bridge between the three published volumes and the three that had long been promised. It argues that the question of information cannot be separated from that of locality, that the question of exosomatic locality implies the question of scales, and that the threats we face on the scale of the biosphere mean that we must re-dis-cover how to mulch dead information into fertile revenances – re-compos(t)ing information into knowledge through those processes of noetic recycling that philosophers call critique.

JON RUBIN

MSCP

The Intension and Remission of Forms in Spinoza

What does it mean to have more or less essence, or more or less reality? This is, on the face of it, a puzzling idea, yet is an important aspect of Spinoza's philosophy. I will first show that the origin of this idea lies in the problem of qualitative change (becoming hotter, becoming paler) as it was addressed by scholastic philosophy. The question was whether forms could have a 'latitude', a range within which a given qualitative form could vary whilst remaining that kind of form. After outlining a select range of solutions that scholastic philosophy came up with, I will turn to showing how one of these theories, the 'addition theory' developed by Scotus, is an important aspect to Spinoza's own ontology within the Ethics. It will show how an understanding of this scholastic problem of qualitative change, sheds light, not just on what it means for something to have more or less essence, more or less reality but also use this understanding to illuminate problems in the constitution of the conatus and its relationship to the body's ratio of movement and rest.

ANNIE SANDRUSSI

Macquarie University

The Unthought as Methodology: From Heidegger to Irigaray

In this paper I examine the meaning of "the unthought" in Martin Heidegger's What is Called Thinking? (1954/1972), to make sense of it as the method by which Luce Irigaray undertakes her rereading of Heidegger and other philosophers. I examine 'the unthought' in its specific relation to Heidegger's notion of historicity, and expound three ways of thinking of the unthought that can demonstrate its promises for transforming philosophical engagement with hegemonic philosophy, and for understanding Irigaray's thought as an ontological project. The latter I argue on the basis that Irigaray's engagement with philosophers through the unthought shares in Heidegger's historicity as the ontological account of Being as Event. The three aspects of the unthought which I expound are: the unthought as ground, the unthought as gift, and the unthought as dialogic. I finally make suggestions for how the notion of the unthought is referred to by recent Irigaray scholars, and how feminist thinkers can more broadly take it up to address some ethico-political concerns with feminist engagement of dominant canonical philosophers.

JACINTA SASSINE

Western Sydney University

Automated Worlds: Rhetoric and Artificial Intelligence in the practice of Law

Recently touted as offering the potential to increase 'human wellbeing', the rise of artificial intelligence (AI) and automated decision-making processes in the legal sphere challenges practitioners and citizens to imagine what a hybrid human-AI future might look like. Such an integration of AI particularly invites deeper consideration of the limits of language in the pursuit of advocacy, justice, and civic engagement. With reference to the Ancient Greek Sophists' understanding of the role of rhetoric in achieving the possibility of justice within democratic systems, this paper will consider the capacity of algorithmic technologies to meet the rhetorical demands of legal practice – and justice. These considerations have become increasingly important in a time where truth and meaning have arguably been held hostage to both algorithms and questionable human speech alike. The Sophists' emphasis on rhetoric as central to the agonistic educational development and participation of the democratic citizen will also highlight how AI mediates longstanding issues of justice and speech through a rapidly evolving technological lens. This paper ultimately seeks to refresh the discourse surrounding the role of rhetoric within the law and reflect on what can emerge from further realising human-AI hybridity in practice.

MOHAMMAD ABU SAYEED

University of New South Wales, Sydney

The (Un)Holy Trinity : The Meaning of Constitution in the Work of Agamben

Giorgio Agamben is, perhaps, best known for his scathing critique of sovereign power. At stake in his critique is that he collapses sovereign power into the state and, more expressly, into constituent power that lies at the heart of the modern constitution. Interestingly, Agamben does not, however, engage with the meaning of the constitution. In this paper, I propose a way to interpret the meaning of the constitution in Agamben's work. I argue that Agamben's account of the constitution corresponds, at the outset, with Carl Schmitt's concept, which theorizes "constitution" as the "origin of command." But Agamben's understanding of the origin of command stems ultimately from the Aristotelian conception of the "Polis," in which the idea of sovereignty, state, and the constitution are organized in the image of what I would call an "unholy trinity": the Constitution is the Spirt, through which Sovereignty incarnates itself into the actual power, the State. What makes this trinity "unholy" is that it founds itself on the false prophesy that takes life in the name of preserving it. This paper, therefore, argues that if the constitution is, for Schmitt, meant to be the origin of command, then at stake in Agamben's account of the constitution is its ontological link with the power of taking life that gives the constitution its meaning as the act of origin.

ANDREW SCHAAP

University of Exeter

After rights in Britain's hostile environment: Who is the subject of the rights of the citizen?

Continental philosophers, such as Rancière and Balibar typically reflect on the contemporary politics of rights claiming vis-à-vis the revolutionary historical conjuncture of the 1789 Declaration of the Rights of Man and Citizen in France. In contrast, I consider who is the subject of the rights of the citizen after the 1948 British Nationality Act and in the post-war context of the decline of the British empire. In relation to the UK's hostile environment, which was 'seventy years in the making' (Olusoga), I show, on the one hand, how the deportation of Black Britons interpellates the subject of the rights of the citizen as one who only conditionally has the rights that others have. On the other hand, I show how the deputization of immigration control interpellates the subject of the rights of the citizen as one who is supposed to have the rights that others have not. Both practices, I argue, indicate how the supposed rights of citizens in Britain appear as 'after rights' of the colonial state, i.e. rights depleted of their significance as belonging to a subject who is a free and equal member of a political association.

SIJUN SHEN

Monash University

Requiem of A 'China Dream': What Can Julia Kristeva Tell Us about China's Socialist Ideology?

This presentation draws from Julia Kristeva's trilogy, Tales of Love, Powers of Horror and Black Sun, to analyse one of China's predominant ideologies, China Dream. Kristeva embarks on a psycho-sexual investigation of the Mother-child relationship from the imaginary dyad through the constitutive abject(ion) to melancholia. Her work argues that 'writing off the mother' – abjection of the imaginary (M)Other and sublimation of the impossibility of Mother-child dyad – is non-negotiable in subject formation. However, 'China Dream' promises to deliver the Mother-child relation. The Party positions itself in the place of the (M)Other, claiming possession of the secret knowledge to enjoyment and the ability to provide perfect satisfaction. This promise is, of course, under the precondition that the People fully submit to the nation's political-economic aim. Drawing from Kristeva, I contend cultivating a nation in this imaginary dyad gives birth to not-yet subjects, or abjects. Under such an ideological apparatus, the People are not only subsumed as production tools but are excluded as the waste of Chinese society when their transgression of socialist morality must be dealt with. This discourse justifies CCP's exclusion and exploitation of the working class while fortifying a harmonious image of an exclusion-free and exploitation-free socialist society.

MADDY SHIELD

University of Queensland

Shame and Conscience

One argument for the use of shaming practices is that they result in more moral behaviour, both in the person who is shamed and in society more generally. Shaming is thought to deter individuals from engaging in immoral acts by encouraging them to associate such acts with the risk of social disapprobation and ostracism. In other words, it motivates us through fear of punishment. In this paper, I argue that this feature of shaming practices renders them unlikely to promote genuinely moral behaviour, insofar as it impairs their capacity to effect constitutive, rather than merely regulative, change. This is because using the threat of punishment to regulate a person's behaviour does not aim toward, nor often involve, activating their moral conscience, and so results in two major shortcomings. The first of these is that the shamed person will be more likely to conceal or deny committing shameful acts rather than to cease committing them altogether; the second is that, even when the shamed person does act in a more moral way, it is only their present actions (behavioural output), rather than their attitude (behavioural input), which has changed—casting doubt on the effectiveness of shaming as a moral incentive.

GLENN SHIPLEY

Sophology: Making the Case for Studying Wisdom Independently from Philosophy and Psychology

Starting with a personal anecdote, the case is made that the central mission of philosophy - wisdom training - has passed without much notice or objection from the academic towers of philosophy to the laboratories and clinics of psychology and neuroscience. A third alternative is suggested for a field of study and work called correctly "Sophology" - as an independent endeavour to sustain wisdom in the contemporary world.

ROBERT SINNERBRINK

Macquarie University

The Exceptionality of Good: Moral Courage and Existential Transcendence in A Hidden Life

Scholars and critics have recently explored the Kierkegaardian dimensions of Malick's work, especially his more recent films over the past decade, as a counterpoint to the earlier critical focus on Malick's purportedly 'Heideggerian' cinema. This interest in Kierkegaard and Malick has been coupled with the growing recognition of the religious dimensions of Malick's work, which many scholars have variously tried to avoid, rationalise, ignore, or relativise, emphasising instead the philosophical, ethical, and aesthetic dimensions of his work. A Hidden Life represents an ideal case study for exploring these intertwining aesthetic and ethical dimensions of Malick's 'later' cinema. In my discussion of the film, I consider Franz Jägerstätter's exemplary moral courage in refusing to acknowledge or participate in the 'banality of evil' represented by the occupying Nazi regime in wartime Austria. I propose the notion of the 'exceptionality of good' as a way of articulating the rare and exceptional character of

individual moral courage – such as Jägerstätter's - as a counterpoint to the familiar Arendtian thesis of the 'banality of evil' exercised in anonymous institutionalised terms. I suggest that the film frames and stages this encounter in existential and religious terms as a confrontation between the exercise of individual moral authenticity grounded in spiritual belief and the temptation of inauthentic acquiescence to moral evil in the name of rational self-interest and social conformity. At the same time, the film portrays Jägerstätter's human all-too-human struggles with faith, with his responsibility to family, and conflict between forms of human and of divine love. From this point of view, Malick's meditative yet dramatic study of Jägerstätter's moral courage, existential transcendence, and spiritual authenticity reveal him as a figure of finitude, freedom, and grace suggestive of Kierkegaard's 'knight of faith'.

RHONDA SIU

Australian Catholic University

Is philosophy a "blood sport"?

In his 1994 essay, "Philosophy as a blood sport", Norman Swartz, reminds us that "[a] person's stature as a philosopher is not diminished by generosity and sensitivity". Swartz acknowledges that exposing flaws in others' work is central to philosophising; however, he also maintains that this is often (over)emphasised at the expense of highlighting what is "right, useful, and meritorious" in that work, and thus calls for more balanced, "human and honourable" forms of philosophical critique. Since 1994, there have been many responses to Swartz's article (including recent ones), with readers commenting on how his views resonated with their own lived experiences in academia in both philosophical and non-philosophical disciplines. In referring to Swartz, I am not denying that rejection is part of the academic journey; clearly, only some papers will be accepted at conferences, for publication and receive awards. However, using Swartz's views as a starting point, I also wish to explore ways of developing an academic community grounded more firmly in generosity and collegiality. To do this, I primarily examine Rosalyn Diprose's notion of "corporeal generosity" as "writing in blood", together with Merleau-Ponty's phenomenological views of embodiment, affect and intersubjectivity.

STEPHANIE SMITH

The University of Melbourne

Evaluating Mutual Aid during the COVID-19 Pandemic through Kropotkin's Anarchist Lens

Throughout the COVID-19 pandemic, practices of mutual aid arose in many societies and were highlighted as a prominent feature of public life. Thinkers such as Peter Kropotkin argue that human beings are inherently cooperative and possess tendencies to fulfill each other's basic needs, thus, social arrangements ought to be based upon such traits. Kropotkin argues that all forms of governance are unnecessary and harmful, and puts forward his theory of anarcho-communism as the most effective and justifiable arrangement given humans' underlying pro-social nature. Interestingly, Kropotkin argues that agents' cooperative tendencies are evident in capitalistic societies; however, the state impedes such behaviour from flourishing. I will examine schemes of voluntary cooperation throughout the pandemic in relation to Kropotkin's theories of mutual aid and anarcho-communism in order to explore the role the state plays and potentially ought to play in facilitating the successful operation of society. This evaluation will be framed by ambiguity in Kropotkin's portrayal of mutual aid which suggests such traits are not as powerful as he claims. Kropotkin states that anarcho-communist societies must be small in size, thus, voluntary cooperation can be assumed to solely extend to a limited number of people.

MARILYN STENDERA

Deakin University

The fall of time: Plotinus and Heidegger on presence, eternity and phenomenology

In the third Ennead, Plotinus presents us with a mystical account of time's origins: Soul, acting upon its desire for something other, ruptures the perfect stability of eternity and presence, condemning the entire cosmos to the order of the 'before' and 'after'. That is, for Plotinus, time is both inferior to, and a rebellion against, eternity. Given this, one might assume that a thinker like Heidegger – who stridently critiques philosophy's reductive valorisation of presence – would have little interest in what the enigmatic Neoplatonist has to say about time. Yet Heidegger nominates Plotinus as one of the seven key figures in the history of the philosophy of time, and

mentions him (albeit briefly and often inconclusively) in no less than sixteen of his works. This paper will explore what I will call the 'silent dialogue' between the two figures, arguing that there are both critical and sympathetic resonances between their respective models of time. While Plotinus' view clearly represents key aspects of the pernicious approach to conceptualising time that Heidegger rejects, both nonetheless share a range of important concerns – especially about the philosophy of eternity – that shed light on their respective contributions to the phenomenology of lived temporality.

INJA STRACENSKI

The University of Melbourne

Spinoza's Compendium of the Grammar of the Hebrew Language

The Compendium Grammatices Linguae Hebraea is, like everything else Spinoza produced, a revolutionary work. But neither philosophers nor theologians and grammarians of biblical Hebrew ever knew what to do with this small and unfinished work, written presumably around 1674 and 1675. There is a reason for this: the content of the Compendium cannot be comprehended by any means proper to philosophy or theology. Thoughts that are entirely new, although clear and simple, can therefore remain, as it is here the case, hidden in plain view. In this paper, I explain the revolutionary character of Spinoza's Compendium of the Grammar of the Hebrew Language. A revolution yet to come, which concerns all three monotheisms drawn from the Hebrew Scriptures [Judaism, Christianity, and Islam], what we usually call religion. For "I make this chief distinction between religion and superstition, that the latter is based on ignorance, the former on knowledge". What kind of knowledge is required for seeing in Scriptures "nothing that is in conflict with our understanding", i.e., for religion to be religion, something based on knowledge, and not superstition, based on ignorance? This is the question.

DUNCAN STUART

New School for Social Research

Temporality and Politics: Sylvain Lazarus, Marc Bloch and the Abolition of Time

Emancipatory politics is the struggle for a better world, a different world. This struggle appears to be a temporal struggle. We are fighting for a world that will be better. This orientation that locates the possibility of progress in the future is a common stance in emancipatory politics. It is, however, subject to various objections. In this paper I explore one account of emancipatory politics that does away with a notion of time altogether. This is the account given by Sylvain Lazarus, most notably in his Anthropology of the Name. I explicate this account in relation to Marc Bloch's theory of time and history which is Lazarus' key source, and defend Lazarus against objections raised by Antonio Calcagno. For Lazarus, the possibility of emancipatory politics - the possibility of the possible - requires the abolition of time. This has serious consequences for how we might conceive of political action and progress.

JOSEPH SWENSON

Hamline University

Nietzsche, Conceptual Death, and the Virtue of Open-Mindedness

A pervasive theme found throughout Nietzsche's writings is discovered in his tendency to evaluate concepts in terms of various images of life and death rather than just truth or falsity. Concepts, according to Nietzsche, are the sorts of things that have an organic history: that is, they are the sorts of things that admit of a lifespan, that can admit of sickness and health, and that can die in various ways ranging from violent conceptual revolutions to a gradual fading away due to old age. Much of Nietzsche's genealogical diagnosis is dedicated to showing how the death of one set up concepts gives birth to a new set of concepts. But what happens if a concept dies and there is no obvious successor to replace it? This would seem to be the case with Nietzsche's postmortem analysis of his most famous account of conceptual death—the death of God. While some have proposed that Nietzsche does supply us with a new evaluative standard of meaning to replace God (the Will to Power, the Eternal Return, etc.), I propose that the true force of Nietzsche's diagnosis is only discovered by reading him as a thinker in media res—as someone who diagnoses this modern problem of meaning but does not yet know how we might move past it. Nietzsche's solution, I argue, is not found in any explicit argument about the meaning of life that will succeed God's death but rather is found in his varied attempts to cultivate a new virtue of

experimental open-mindedness towards a future, and a philosophy of the future, that is not yet determined.

JOSH SZYMANSKI

University of Queensland

Between The Straight Mind and The Lesbian Body: Monique Wittig's Polysemy and Derridean Deconstruction

Monique Wittig's critiques of hetero-phallocentrism and literary works on the 'lesbian' have been separately engaged with by figures such as Judith Butler, Naomi Schor, Susan Rubin Suleiman, and Teresa de Lauretis. Yet rarely is Wittig's literature and philosophy read and analysed in tandem. This paper, which represents part of a larger PhD project to (re)engage with Wittig's uniquely queer-feminist theory, aims to show why such a mixed reading is not only philosophically productive, but necessary to fully understand Wittig's political aims. My reading of Wittig' texts The Straight Mind and Other Essays and The Lesbian Body proceeds through a parallel engagement with Derrida on language and interpretation. I aim to show the overlaps between Derrida's work and Wittig's concept of the 'lesbian' as encapsulated in her emphasis on the materiality of language and polysemy - the inability of language to be fully separated from multiple meaning, as well as the metaphysical consequences this has for any conception of a speaking subject. This analysis will, ultimately, reinforce the inextricable connections between Wittig's literary and theoretical writings, and demonstrate how only a conjoined reading fully shows us what is entailed in the critique of heterosexism, phallocentrism, and the figure of Wittig's 'lesbian'.

KRITIKA TANDON

Indian Institute of Technology, Delhi

Maternal Call of the Origin: Voice as the Uncut Mother-Daughter Bond

Most part of the history of discourse ensues disappointment and nostalgia for being forever cut from the source, which neither speaks nor presents itself. The womb of this abyssal lack remains an unresolved mystery that shall then be supplied with language in a perpetual move to return to it. But if the physical and discursive style of the voice belonging to the person of the womb could present itself in the daughter, it could become a connecting thread of identity. This paper attempts to posit voice and listening to it as recognition of each other for mother and daughter. Voice evokes desire for proximity. While the mother is presupposed as already a self-reflective complete being, the daughter yearns for a return to the origin for development of educated rationality through the mother. This will be pursued primarily through the works of G.W.F. Hegel, Luce Irigaray, Jacques Derrida, and Jean-Luc Nancy, along with the gothic novel The Italian by the eighteenth century English author Ann Radcliffe. The attempt here is to understand whether philosophical idealism can provide same-sex (re)conciliation, particularly between the figures of mother and daughter, that Freudian psychoanalysis has repetitively deemed impossible due to a mythic rivalry.

MICHAEL THATCHER

The University of New South Wales

Heidegger's Answer to Plato's Parmenides

Plato's dialogue Parmenides remains one of—if not, the—most perplexing text in the Platonic corpus. Specifically, it is famous for placing serious doubt upon the legitimacy of the doctrine of the Ideas. One of the problems forced upon the young Socrates by Parmenides and Zeno in the second half of the dialogue concerns the relationship between Being (ὄν) and the One (ἕν), namely: how defensible is the unity of the Idea if it also partakes of Being? The text culminates in an aporia as to how to articulate the difference between the One and the many, since if the one is, it becomes many. How do many beings share in the one mode of Being? Crucially, how are we to articulate the difference between the One (Being) and the many (beings)? Plato cannot discern an understanding of difference that has neither Being nor unity. I argue that Heidegger's engagement with the problem of the ontological difference (the difference between Being and beings), and its development into the identification of Being with difference itself, offers innovative solutions to this aporia in Plato's Parmenides by addressing a difference that is irreducible to the one or the many, the relational or the derivative.

OSCAR THORBORG

Deakin University

Screening into the Void; nihilism through practical film-philosophy

Film-philosophers, such as Sinnerbrink, often discuss film's efficacy in contributing to a philosophical conversation with references to completed works of other filmmakers. While this demonstrates the value of cinema as a unique expression of philosophical ideas it omits what the process of filmmaking can offer. In this presentation, I will be screening A Void Up There, one of my own short films, which explores a Rorty styled pragmatism in the face of Crosby's cosmic nihilism. Alongside this I will discuss the pre- and post-production process which influenced and impacted on the film and how a filmmaking methodology centered around collaboration shifted a Nietzschean perspective into something uniquely pluralistic.

FARROW ULVEN

University of Iowa

Theorizing Concept Structure: An Architectural Theory of Concepts and Propositional Content

This paper poses an investigation into the nature and structure of concepts, understood here as the primary objects of philosophical activity. The paper opens with an explication and brief critique of two prominent accounts of concepts – classical and prototype theories – with an eye to the view of concept structure in each. An alternative portrait is then posed, referred to here as an architectural theory of concepts. The central features of the architectural theory come from its treatment of the structures of concepts as built or created, dynamic or undergoing constant change, networked, and possessing of different depths. Discussion of each of these characteristics is taken in turn, before turning to extract a novel view of propositions in line with this understanding of concepts. The view of propositions entertained abandons the traditional notions of shareable content, conceiving propositions as a drawing together occurring with the structural space of concepts themselves. The potential benefits of such a view of concepts and propositions is then discussed. In particular, the paper offers the notion that utilizing this portrait of concept structure and propositions is capable of differentiate disciplinary boundaries of and rethinking problems relating to philosophy, the sciences, the arts, and history.

FIONA UTLEY

University of New England

Crow and the reverie of grief

In Max Porter's novella Grief is the Thing with Feathers, Crow, the trickster figure who arrives as "a doctor or ghost" and a self-proclaimed "accredited caregiver" for Dad and the Boys after the sudden death of the Wife and Mother, says of grief: "It is everything. It is the fabric of selfhood and beautifully chaotic." Understanding death as a constitutive wound of existence, and the circumstance of their sudden and shocking loss as not only re-opening this wound and all its raw, in-held intensity of primordial depth, but at the same time soliciting them to become what they will be, I explore how through Crow's interaction with Dad and the Boys, we witness the coming forth of sense that is 'below' or 'before' intentionality, a dimension exposed in grief. I explore the reverie of grief through the psychoanalytic understanding of maternal (or caregiver) reverie developed by Wilfred Bion, alongside that of Bachelard and Merleau-Ponty, thus bringing together converging understandings of the ways that latent and explicit content/meaning intervene into one another, and also demonstrating how the chaotic, overwhelming, and unbearable are contained and our psychic existence is not ultimately damaged by such discontinuities of experience.

NEIL VALLELLY

University of Otago

The Border and the Flesh

It goes without saying that borders separate things, like citizens and immigrants, interior and exterior, self and other. In their influential book Border as Method (2013), Sandro Mezzadra and Brett Neilson argue that "the border is an epistemological device, which is at work whenever a distinction between subject and object is established." Building on this assertion, this paper examines not only how borders divide subject and object but,

more importantly, how they intertwine subject and object. Drawing on Maurice Merleau-Ponty's theory of "the flesh," developed in his famous essay 'The Chiasm—The Intertwining' (1964), this paper argues that the border acts as a mechanism of the flesh—or a "hinge, as Merleau-Ponty might call it—in a way that provides the ontological foundations for the border's power to separate on a political and social level. For Merleau-Ponty, the human body is both subject and object simultaneously, it can see and be seen, and "the flesh of the world" is where this "reversibility" comes together. Thinking through the border as a mechanism of the flesh can thus enable us to better understand how the things and experiences the border separates on a political and social level are ontologically intertwined.

LEX VAN DER STEEN

The Death of the Author as Gesture: On the philosophical method of Giorgio Agamben

This paper argues that the philosophical method of Giorgio Agamben results in texts that embody the 'Death of the Author'. Agamben's texts differ from most philosophical texts by their broad range of sources, the absence of a clear, argumentative path, and an unclear distinction between interpreter and interpreted. This research brings to light how Agamben's method is grounded in his ontology, and how thereby his texts embody the death of the author. As such, a new light is shed on the potential of the death of the author. This research starts off by inquiring into Agamben's ontology, accompanied by a discussion of his closely related philosophy of language. Central to this ontology and view of language is the goal to think of existence as potentiality and impotentiality. The second chapter of this paper discusses Agamben's philosophical archaeology. This method exposes the contingency of certain conceptual distinctions, and thereby uncovers the potentiality to not use these concepts. The third chapter discusses how this philosophical archaeology coincides with the tradition of the death of the author, understood through the work of Roland Barthes and Michel Foucault. As such, the death of the author is exposed as a crucial element of Agamben's method.

CHRIS VAN ROMPAEY

Spinoza's So-Called Parallelism: A Critique

The term 'parallelism', initially coined by Leibniz, at first appeared only incidentally in discussions of Spinoza's metaphysics. Since Freudenthal's time, however, its use has become de rigueur when referring to attributes and their interrelation. At the same time, a question mark hangs over its validity. In The Philosophy of Spinoza, Wolfson eschews the term entirely, although he does point on occasion to the presence of certain 'parallels'. In some cases, even commentators for whom the principle of parallelism features prominently in their analysis express, or at least hint at, a degree of reservation. Martial Gueroult, for example, notes that he uses the term 'for convenience', given its widespread acceptance, while for Pierre-François Moreau its application is not always 'well chosen'. The paper initially takes a broadly historical tack by investigating the various ways in which parallelism has been understood by Spinoza scholars. By considering the accounts of Gueroult, Deleuze, Moreau, Yitzhak Melamed and others, it then seeks to identify the particular features that are said to exhibit parallelism. To conclude, it returns to the question of the term's validity, asking what in Spinoza's philosophy it helps to illuminate and which elements it obscures.

DIMITRIS VARDOULAKIS

Western Sydney University

On the Origins of AI: The "Fourth" Ethics

There are currently two prevalent approaches to AI. One explores its normative dimension. For example, scholars have questioned the legal implication of the "black box" effect, whereby users are excluded from knowing how algorithms that affect them actually operate. Another approach is descriptive. This focuses on exposing the bias inherent in the use of algorithms, which reinforces, for example, racial or gender stereotypes. I will argue that these two prevalent approaches are solidified because of the assumption that there are only three possible ethical approaches: deontology, consequentialism and virtue ethics. I will further show that we can discover a "fourth" ethics in ancient Greek thought. This is not meant to supersede the current approaches, but rather to provide historical thickness to "machine learning" that could enhance both our understanding and how we deal with AI.

MIGUEL VATTER

Deakin University

Cohen and Heidegger on Philosophical Anarchism

Franz Rosenzweig's last philosophical pronouncement before his early death is a comment on the legendary Davos disputation between Heidegger and Cassirer. Rosenzweig said that "Heidegger, the student of Husserl, the Aristotelian scholastic, whose tenure in Cohen's chair can only be felt as an irony in the history of spirit by every 'old Marburgian,' represented against Cassirer a philosophical position, just that position of our new thinking that lies wholly in the line descending from that 'last Cohen.'" Heidegger as inheritor of the late Cohen: how could Rosenzweig say something so preposterous? In this paper I want to suggest that by focusing on their readings of Plato, the filiation of Cohen and Heidegger not only appears less paradoxical, but also lies at the heart of the relation between philosophical principles and anarchy. Contemporary continental philosophy associates the conjunction of these two terms with Reiner Schürmann's path-breaking book Le principe d'anarchie. Schürmann argued that Heidegger's destruction of metaphysical principles was intended to free praxis from its secondary position in relation to metaphysics. More recently, Giorgio Agamben has criticized Schürmann's principle of anarchy for not taking into consideration that in the West power itself has an anarchic core. Neither Schürmann nor Agamben acknowledge that their "anarchisms" may have, apart from the common Heideggerian source, also a Jewish philosophical source found in Cohen's philosophy. Indeed, my thesis is that Cohen was the first to formulate the sense in which "anarchy" is a paradoxical "principle," and drew some of the most radical implications for the question of political philosophy, that is, the relation of philosophy to politics.

DIMITRI VOUROS

Western Sydney University

The Spirit of Technicity, Political Gnosticism, and Heideggerian Marxism

In his 1929 essay "The Age of Neutralizations and Depoliticizations," Carl Schmitt lays the groundwork for a conceptual distinction between neutral "technology" and its spiritual aspects, what he calls "technicity." Hobbes' state of nature is the norm under liberalism. Human life is reduced to security and safety and the political is neutralised through the spirit of technicity. Schmitt's philosophy of technicity is supported by an unshakeable conviction in Postlapsarian anthropology, the consequences of which are developed in Eric Voegelin's takedown of political gnosticism. I argue that Schmitt's and Voegelin's critiques of modern society can be radicalised through the dialectics of Dasein and technics. Heideggerian Marxism, especially that of Herbert Marcuse and Kostas Axelos, provides the springboard for such a reading, in turn creating the possible basis for an open- or post-Marxist critique of runaway developments in artificial intelligence and transhumanism.

LACHLAN WELLS

University of Melbourne

What's Real for Jacques, the Sophist? Lalangue, (Ab-) Sense and the Letter in Cassin's reading of Lacan

From one of her earliest articles, "Encore Hélène", to L'Effet Sophistique, to, most recently, Jacques le sophiste, Barbara Cassin has maintained that the discourses of Lacanian psychoanalysis and sophistics are congruent. Cassin's guiding claim, in every case, is that Lacanian psychoanalysis and sophistics "share a rebellious relationship to meaning, which operates performatively, at the level of the signifier, and distances itself from the truth of philosophy" (JS 25). Certainly, Cassin's foregrounding of meaning is fundamental to her nomination of Lacan as a contemporary sophist. However, some of Lacan's most notorious ideas pertain to that which is consistently defined as being incommensurate with discourse, and devoid of meaning: the Real. What, then, could be left of the Real in Cassin's sophistication of Lacan? In this paper, I argue that the concept of the Real in Cassin's reading of Lacan must be sought by following her triangulation, which I claim is also Lacan's triangulation, of three specific terms: lalangue, ab-sense, and the letter. I trace out this triangulation, suggesting that with it, Cassin extrapolates a Lacanian Real that extends beyond the impasses of "mathematical" formalisation, to the proliferation of the letter as such.

MAURICE WINDLEBURN

The Poetic Musical Hermeneutics of Vladimir Jankélévitch

In her widely read article 'Music – Drastic or Gnostic?', musicologist Carolyn Abbate posits two modes of musical knowledge, loosely derived from the ideas of Vladimir Jankélévitch. Abbate's favoured mode, the 'drastic', entails knowledge that flows from 'actions or experiences', particularly in-the-moment performance. Her second mode, the 'gnostic', is 'based on semiosis and disclosed secrets' – an allegedly impoverished form of knowledge linked to after-the-fact musical interpretation, both analytical and hermeneutic. This paper joins recent musicological reappraisals of Jankélévitch's music philosophy, which, contra Abbate, outline an receptiveness in his thought to musical interpretation and hermeneutics. Re-examining Jankélévitch's critique of hermeneutics in the opening pages of Music and the Ineffable, I show that he rejects only a particular type of hermeneutics. Going on to argue that Jankélévitch's thought remains receptive to a more open form of hermeneutic inquiry, I explore his claim that music has a sens du sens (or 'sense of meaning'), and the distinction he makes between the ineffable and untellable. I conclude by arguing that Jankélévitch's musical hermeneutics always borders on poetry – the one style of writing that does not do a disservice to music's ambiguity and temporal fluidity.

SEAN WINKLER

Loyola Marymount University

Creativity in the Age of Information: An Essay on Gilles Deleuze's Transcendental Empiricist Philosophy

Today, we struggle not only to find solutions to major problems, but to understand the very ability to make something new; that is, to create. At no point in history has creativity figured more prominently in daily life, and yet somehow it has never seemed so wholly elusive; some refer to this impasse as a veritable 'crisis' of creativity. Throughout the history of thought, there are few figures for whom creativity played a more pivotal role than 20th-century French philosopher, Gilles Deleuze. There is no place where he addressed this matter more directly than in his latter-year talk, "What is the Creative Act?" Herein, Deleuze highlights several distinct features of creative acts and yet, his assertions therein are as compelling as they are enigmatic. In this paper, then, I intend to explain how Deleuze answers the question, "what is the creative act?" and then how it might help us to address today's crisis of creativity. Pursuant of Deleuze's position, I contend that while we today often treat the creative act as the formation of new information, it should instead be seen as an act that demands the formation of new conditions for the possibility of lived-experience.

JASON WIRTH

Seattle University

Remembering the Future: Philosophy in the Anthropocene

Although my comments are in part shaped by the ecological philosophies of thinkers like Schelling, the deep ecology movement, and social ecology (Murray Bookchin), I explore the possibilities within this paradigm of rethinking indigenous story traditions. I frame my reflections with initial considerations of the problem of silence for philosophy before turning to Indigenous sources about cannibals who prey upon their own. Robin Kimmerer retells the origins of Windigo and Richard Atleo's retells the origins of the Pitch Woman. Both stories follow a common pattern: the catastrophic relationship to the commons that sustain us is not born from genetic rapacity or some ineluctable fallenness. It is born in the initially small decisions that emerge from forms of pain that characterize human living. We can also recognize and sympathize with this pain. In the case of the Pitch Woman who lives in isolation and feeds on young children, she once exhibited some of the same foibles that characterized Raven, who eventually overcame them and found a way to steal light and bring it to humanity. Given that the regime of the Anthropocene is the triumph of Windigo and the Pitch Woman, "practices of silence" will investigate ways to overcome this complex.

DONG YANG

Grinnell College

Fear of the Image: Barthes, Meillassoux, Antonioni

In light of Quentin Meillassoux's reconstruction of correlationism that aims to displace our natural tendency to operate the faculty of understanding and reason within the realms of the assumed objectivity of things, so as to divert inquiries of truth to the givenness of relations and the unavoidable subjective impressions, the correlational triad presents a non-hierarchical balance of essence and existence in the photographical process, while at the same time stresses the necessity of relational dependence of one upon the other. Specifically, this essay expands on the seemingly minor reference that Barthes makes in Camera Lucida to Michelangelo Antonioni's classic Blow-up to illustrate the function of the image in generating a sense of "vertigo" by presenting the punctum of time that reminds the spectator of the noeme "that has been" (Barthes, 85). As Barthes recounts his feeling after having seen his own photo that he cannot remember, "This distortion between certainty and oblivion gave me a kind of vertigo, something of a 'detective' anguish (the theme of Blow-up was not far off) " (85). Why and to what effect does Barthes liken his vertiginous feeling—after getting stung by the punctum of temporal duration—to that moment of Blow-up? I argue that it is precisely a phenomenological de-anthropocentric critique that Antonioni launches to counteract the pseudo-feeling of the photographer's dominance over the medium and subsequently over the photographed objects. The Barthes-Antonioni touch in Camera Lucida foregrounds the correlational ontology of the photographical process in that it both deems each part of the triad irreducible and emphasizes the self-grounding reality that refuses to be approached and appropriated.

CHEN YANG

Purdue University

Deleuze on Immanent Logic

For centuries, it has been taken for granted that logic must be formal, and thus be devoid of any content. In this paper, I intend to articulate a different kind of logic, viz., immanent logic, as suggested by Deleuze in his review of Hyppolite's Logic and Existence. Immanent logic, as the direct opposite of formal logic, resists the separation between form and content in formal logic and seeks to involve contents in logic as well. Section 1 focuses on Deleuze's critique of Kant and Hegel's logic and explain why Deleuze insists that content should not be abstracted from logic. Briefly speaking, any separation between form and content leads to anthropology, rather than ontology. Section 2 resorts to Deleuze's revolutionary interpretation of time in What is Philosophy? to lay a foundation for the immanent logic. Philosophical time, according to Deleuze, allows the present to coexist with the before and after, and thus allows time to be considered in logic. With the time considered in logic, further contents can be introduced into logic. This research suggests a possible response of continental philosophy to logic: it is not necessary for logic to be formal, rather contents can be introduced into logic through the mediation of time.

SAMEEMA ZAHRA

University of Queensland

Beauvoir and Butler on Violence

This paper engages with Judith Butler's views on non-violence by examining them in the light of Beauvoir's claims about violence. Butler argues that we are already in the 'force-field of violence', but she claims that even to counter the injustice of such violence we need to use non-violent means. I find Butler's claims poignant; however, I believe that in order to reach a place where one chooses non-violence over violence, violence must already be within the horizon of choices for that person. I bring Beauvoir's examples of 'the black man', 'the French man under German occupation' and 'the girl' and ask if violence is excluded from one's world as a viable option does it leave room for choosing non-violence as a form of resistance? For example, Butler argues that non-violent bodies become human barriers against violence (both literal and metaphorical); contra this Beauvoir's work would say that even in order to use one's body as a barricade one needs to have some idea of the limits of the strength of their body as well the strength of the forces on the other side. Without ever testing the limits of one's bodies one would either underestimate their strength or overestimate it.

MAGDALENA ZOLKOS & MARGUERITE LA CAZE

University of Jyväskylä and University of Queensland

"The Smallest of Crosses": The Ethics of Refusal in Terrence Malick's A Hidden Life

Refusal as an act of abstaining from participation in unjust political arrangements suggests that resistance against authoritarianism can take a variety of forms and subjectivities. Rather than rely on the paradigm of an active subject who rises against authority as a defiant historical agent - a partisan, an insurrectionist or a revolutionary - Terrence Malick sketches a nuanced and poetic depiction of an Austrian peasant, Franz Jägerstätter (1907-1943), who refused to give an oath of loyalty to Hitler (Führereid), and was subsequently imprisoned and executed under the Nazi laws criminalizing conscientious objection as an 'offence of sedition'. In contrast to some of the earlier narrative and cinematic interpretations of Jägerstätter's refusal, which locate its source in a religious dogma, Malick's A Hidden Life paints a far more subtle and enigmatic picture of Jägerstätter, whose refusal is not based on a position of righteousness or on a religious justification, but is a lived experience infused with fear, hesitation and doubt. In this paper, we analyze the ethics of refusal in A Hidden Life, focusing on the different ways in which ethical life in authoritarian conditions is depicted in the film through reference to 'non-action' and inoperativity. This concerns both the question of what possibilities emerge from the negative gestures of noncompliance, withdrawal or refusal and the question of enduring and undergoing suffering, rather than imposing it on others. In the course of our analysis, we situate Malick's in a philosophical dialogue with Foucault and with Arendt and argue that for Malick Jägerstätter's refusal of Führereid is synonymous with a refusal to contribute to the suffering of others, and a preference to suffer oneself instead. We conclude by drawing attention to the character of Franz's beloved, Fani, whose presence in the film introduces a key motif of love, which turns the negative power of Franz's 'no' into an affirmative gesture of companionship, co-presence and witnessing to the other's suffering.