



Australasian Society  
for Continental Philosophy

## 2023 Annual Conference

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१०. २०२३, २७-२९ नवंबर।

University of Sydney, November 27 – 29

## ACKNOWLEDGEMENT OF COUNTRY

The ASCP would like to acknowledge the Gadigal people of the Eora nation, who are the traditional custodians of the land on which our conference is taking place. We respectfully acknowledge the Elders, past and present, and acknowledge their 60,000 year unceded sovereignty of these lands.

## EXECUTIVE OF THE AUSTRALASIAN SOCIETY FOR CONTINENTAL PHILOSOPHY

Chair: Dimitris Vardoulakis (Western Sydney University)

Deputy Chair: Robert Sinnerbrink (Macquarie University)

Treasurer: Charles Barbour (Western Sydney University)

Secretary: Marilyn Stendera (University of Wollongong)

International Liaison: Daniel Brennan (Bond University)

Conference Officers: Joe Hughes (University of Melbourne) and Jacinta Sassine (Western Sydney University)

Communications Officers: Brigid Martin (Macquarie University) and Joeri Mol (University of Melbourne)

Public Officer: Charles Barbour (Western Sydney University)

Government/Institutional Representatives: Marguerite La Caze (University of Queensland) and Lucy Benjamin (University of Melbourne)

Equity and Diversity Officer: Norma Lam-Saw (Western Sydney University)

NZ Representatives: Simone Drichel (Otago University) and Neil Vallely (Otago University)

ECR Representatives: Thomas Corbin (Macquarie University) and Annie Sandrussi (Macquarie University)

Postgraduate Representatives: Luke Monks (Macquarie University) and Caitlyn Lesiuk (Deakin University)

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

E: [contact@ascp.org.au](mailto:contact@ascp.org.au)

W: <https://ascp.org.au/>

FB: [www.facebook.com/groups/aussocontiphil/](https://www.facebook.com/groups/aussocontiphil/)

X: @AusSocContiPhil

Cover image: Husserl shorthand notes in "Gabelsberger" stenography.

<https://upload.wikimedia.org/wikipedia/commons/f/f2/Gabelsberger-anleitung.png>



## Australasian Society for Continental Philosophy

### WELCOME BY CONFERENCE ORGANIZING COMMITTEE

The ASCP is pleased to again join the Congress of the Humanities, Arts and Social Sciences, overseen by CHASS. We would like to thank Prof Dan Woodman, outgoing President of CHASS, for his leadership in conceiving and running the Congress, which offers a unique opportunity for professional associations in the area to come together to celebrate the Humanities and Social Sciences. Many thanks also to Sally Daly, the Executive Officer of CHASS, the *sine qua non* of the Congress.

The Congress has made it possible for the ASCP to collaborate with the Australian Political Studies Association (APSA), who are co-sponsoring Prof Joanne Faulkner's keynote address. Thanks to Dr Peter Chen for facilitating this collaboration.

This year's collaboration with the Australian Association of Philosophy (AAP) is with a mixture of sadness and joy. Sadness because it marks the occasion of the untimely passing of Prof Marion Tapper. Joy that the celebration of her legacy has brought together the ASCP and the AAP, the two philosophy associations that her work marked in different ways. Thanks to Dr Eliza Godard and Dr Joseph Ulatowski from AAP for making the collaboration on the panel possible.

Even though participating in the Congress has been a positive experience for the ASCP, the executive has decided that the 2024 will not be held as part of the Congress. This is for practical reasons. The Congress next year is held in Perth, while the vast majority of our members are in the Eastern states. We have decided that it will offer a better service to our members to hold the conference at a location that is easily accessible to most. We look forward to joining the Congress again in 2025.

Next year's ASCP conference will be held at Deakin University, Melbourne, on 2 to 4 December. We thank the Philosophy Department at Deakin University for agreeing to host the 2024 conference.

The Conference Committee would like to thank Prof Alex Lefebvre, who participated in the Organizing Committee as the host institution's representative. We would also like to acknowledge the contribution of the volunteers during the conference: Nic Mellor, Jess Hewett, Alicia Mollica, Noah Anthony Barrett, Eli Joel Horth, Maxwell Schon, Leon Yin, Callia Spreitzer, Adelaide Pilt, Dylan Trevor John Davis, Nicholas Vella, Asel Weerasekara, Samina Rakhshani, David He, Tom Burton, Ed Chen, Luke Maher, Yue Li, An Xuan Tung, (Tian) Zhaotian Wang, Vu Son Le, Jessica Fergusson, Carlie Gavin, Syed Taimoor Mansoor, Daniel Fisher, Lorenzo Ortega Saavedra, Luka Vukovic, George Hu, and Alexandra Bilanovsky

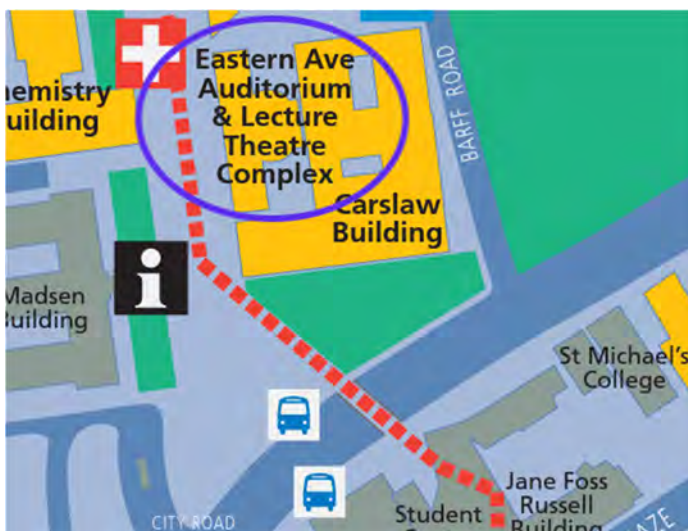
Finally, a special thanks to Christine Polowyj, who has worked as the Conference Administrator. Her hard work and efficiency benefitted us all.

Thomas Corbin  
Joe Hughes  
Jacinta Sassine  
Marilyn Stendera  
Dimitris Vardoulakis



## VENUE

The ASCP conference is held in the Eastern Avenue Auditorium & Lecture Theatre Complex (F19) at the University of Sydney's Camperdown Campus. <https://www.maths.usyd.edu.au/u/BC/MainCampusMap.pdf>



Please note that the University of Sydney Camperdown Campus is connected to the Darlington campus. They are separated by City Road. Some services such as the Medical Centre and Security Office are located on the Darlington side, just a short walk from the Conference venue.

You can use the interactive map at <https://mazemaps.sydney.edu.au/> to navigate campus. Buildings are searchable by name and building number.

The University of Sydney is accessible by public transport, and we advise you enter via City Road. Parking is limited on and around campus. For more information, [www.sydney.edu.au/about-us/campuses/getting-to-campus.html](http://www.sydney.edu.au/about-us/campuses/getting-to-campus.html)

Please note that Joanne Faulkner's keynote, hosted with the Australian Political Studies Association on Tuesday, is held at the **Wallace Theatre** on Science Road. The Wallace Theatre is around a 10-minute walk from the Eastern Avenue Complex.

## REGISTRATION

The registration/information desk will operate in the foyer of the Eastern Avenue Complex. The foyer is on Level 2, which is at ground level. The easiest way is to register directly at <https://www.ascp.org.au/ascp-conference-2023-registration>

## CONFERENCE DINNER

Tuesday, 28 November at Thai Pothong (294 King St, Newtown NSW 2042), starting at 7.30pm. You can register to attend the dinner through the registration page at <https://ascp.org.au/additional-conference-dinner-ticket>

*The restaurant is approximately a leisurely 20-minute walk from the conference venue, along King Street, the central street in Newtown with many bars and restaurants. There are buses available that can take you directly from City Road down King Street. Public transport information and trip planning is available on the Opal Travel app, or at <https://transportnsw.info/trip>*

## MORNING AND AFTERNOON TEA

Morning and afternoon tea will be provided in the foyer of the Eastern Avenue Complex, near the registration desk. There is no lunch provided by the ASCP for participants. However, there are many choices for lunch on campus or in nearby locations. We recommend the following options:

On Campus: Taste Baguette (Law Building Annex F10A)  
 Courtyard Café (Holme Building A09)  
 Ralph's Café (The Arena Sports Centre A30)  
 Forum Café & Restaurant (Michael Spence Building F23)

Off Campus: For more affordable food venues, we recommend King Street, Newtown. For other restaurants and pubs, there are several located nearby on Glebe Point Road, Glebe, and Broadway.

## REGISTRATIONS FROM OTHER ASSOCIATIONS FOR LIMITED ATTENDANCE

In the spirit of co-operation and mutual support with other professional associations holding their conferences as part of the CHASS Congress, we welcome *registered members of other associations* to attend our keynotes or plenary panels for our conference for FREE.

However, they would still NEED TO REGISTER for H&S reasons. Please choose the third registration option at [www.ascp.org.au/ascp-conference-2023-registration](http://www.ascp.org.au/ascp-conference-2023-registration). This will prompt you to send an email with your name and the name of the association with which you are registered, and then you will shortly receive a coupon to register for free.

This option is only available for fully registered members. Those who register for free are asked to not use the catering provided for the paying participants of the ASCP conference.

## CONDUCT AT THE CONFERENCE

The ASCP fosters a safe conference environment free from discrimination and harassment in line with the principles of equity, diversity and inclusion as outlined in the Constitution and EDI policy: <https://ascp.org.au/executive/governing-documents> Participants at the conference are expected to abide by the principles of equity, diversity and inclusion as outlined in the governing documents adopted by the ASCP. For any issues, please contact the standing EDI Officers or Conference Officers.

## WIFI ACCESS

To access the guest Wi-Fi while at the conference, select 'Visitor' from the list of available Wi-Fi options and login with the below details:

Username: chasscongress  
Password: 34615895

Alternatively, the University of Sydney participates in the Eduroam network. You can connect using your home institution's credentials; more information at [www.eduroam.edu.au/eduroam-for-users/](http://www.eduroam.edu.au/eduroam-for-users/)

## 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 Sydney has a medical centre located at level 3 of the Wentworth Building (G01) on the Darlington Campus (across the Camperdown Campus, via City Rd). For appointments and further details please visit <https://www.sydney.edu.au/students/health-wellbeing/health-services.html>

## CAMPUS SECURITY

The University of Sydney Security Office is located at Level 1, 22 Codrington Street, Darlington NSW 2008 Services (Building G12). The Security team is contactable 24 hours a day at +61 2 9351 3333 or 1800 SYD HLP (1800 793 457). More details are available at <https://www.sydney.edu.au/students/emergencies-safety-on-campus.html>

## 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=613870](https://www.chass.org.au/content.aspx?page_id=22&club_id=239946&module_id=613870)

## ONLINE PARTICIPATION

Online participants need to register. Those who register online will have access to:

- The hybrid panels
- The keynotes
- The AGM

The online participants will receive Zoom log in details in the lead-up to the conference.

## KEYNOTE LECTURES

The keynotes will be streamed online. You will need to register to receive the online log-in details.

## AGM PARTICIPATION

The AGM will be streamed online. You will need to be a member of the ASCP to attend the AGM. Members will receive the Zoom details prior to the AGM. Registration to the conference automatically confers membership, though it is also possible to purchase membership separately on the ASCP website. Papers for the AGM are available at <https://ascp.org.au/conference/agm>

## PINT-SIZED PHILOSOPHY PROTOCOL

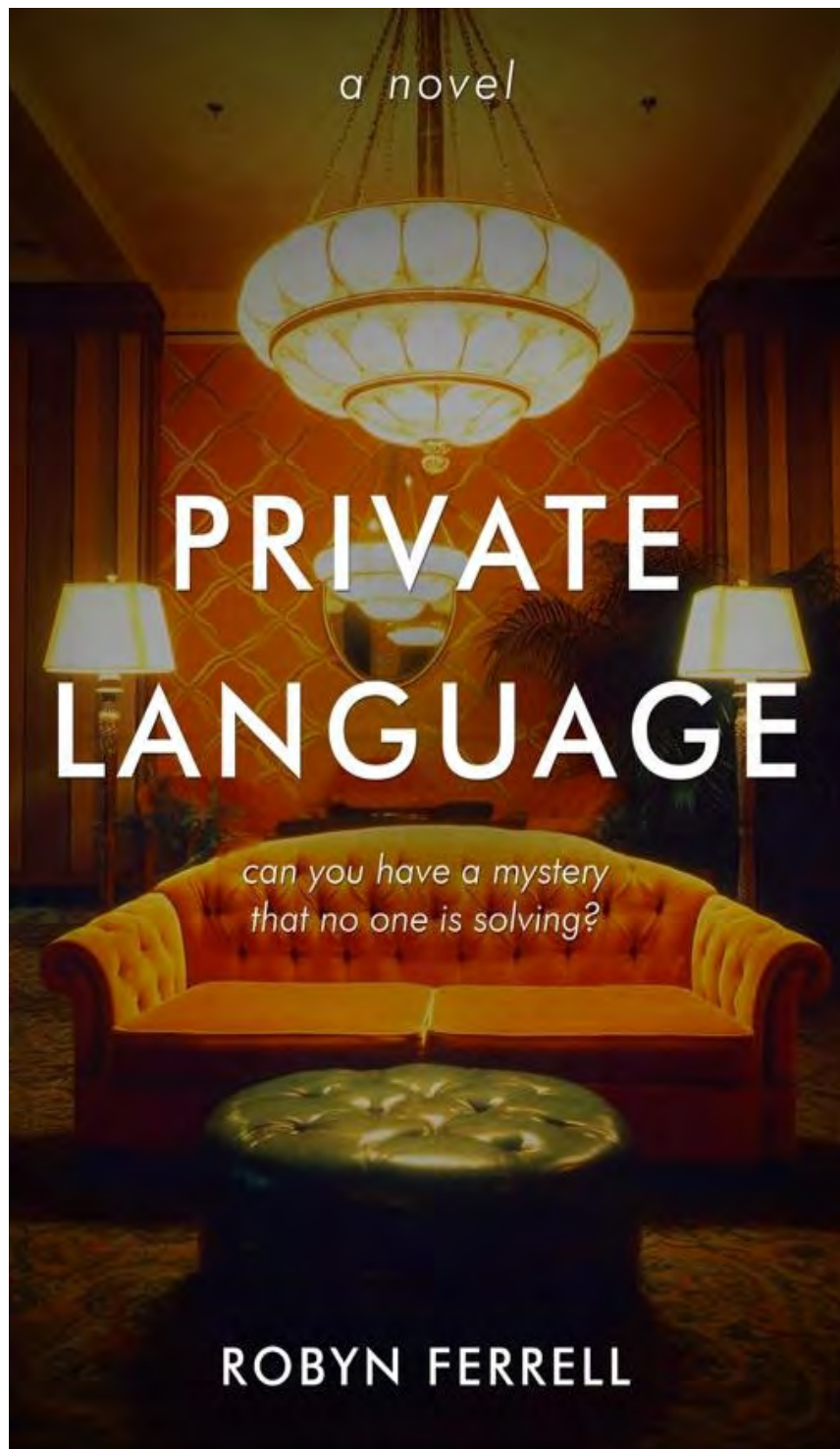
Date: Monday 27th of November  
Time: 6pm  
Venue: The Royal Hotel (370 Abercrombie St, Darlington NSW 2008)

“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 encouraged 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 90 seconds to introduce themselves and present their current research. All HDR and ECR’s who present their research will receive 2 drink tokens, redeemable for a pint (hence, ‘pint sized philosophy’) or equivalent.

If you want to present, please send a brief (200 word) abstract and biography to the ASCP ECR Officer, Thomas Corbin ([thomas-alexander.corbin@mq.edu.au](mailto:thomas-alexander.corbin@mq.edu.au)) by Wednesday, 22 November. 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 Equity, Diversity, and Inclusion and ECR Officers present a thematic session introducing the Australia chapter of Minorities and Philosophy followed by an EDI Roundtable on Inclusive Practice (Parallel Session 5). The thematic stream will introduce Minorities and Philosophy, a nonprofit organization, to the ASCP and include papers by two ASCP MAP members. The Roundtable on Inclusive Practice is scheduled to begin at 12.30pm, continuing into lunch, to conclude at 1.30pm; it will include an informal discussion led by Michelle Boulous Walker and Jane Johnson.

**BOOK LAUNCH: PRIVATE LANGUAGE BY ROBYN FERRELL**

Robyn's new novel *Private Language* has just been published. It's a mystery novel set at a philosophy conference – sound unlikely? Read on...

**Can you have a mystery that no one is solving?**

Jack, an up-and-coming academic, has been offered a large sum by a publisher to find out who wrote a mystery manuscript. He receives as many opinions as there are readers. But who is opposed to the author being revealed and what lengths are they prepared to go to in order to prevent it?

A well-known professor has been run down in a hit-and-run accident and is lying between life and death in a coma. Not everyone thinks it was an accident. The Dean of the Faculty is missing but no one yet has noticed his absence.

Hannah, who is leading a tribute session on the work of the professor, finds a damaging secret in her friend's life. Russell, an expert on Wittgenstein's private language argument, doesn't get why what he calls an amorous interlude Julia, the new lecturer, is calling rape. Meanwhile only Iris seems curious about what Stan is hiding.

When Iris is found brutally murdered it isn't clear which of the storylines brought this about.

What if the only person who can see the connections is the reader, behind the one-way glass of the novel?

Join Robyn at the launch if you're in Sydney on 29 November at Better Read Than Dead bookshop, 265 King St, Newtown. Please RSVP for catering purposes: [books@betterread.com.au](mailto:books@betterread.com.au)

Private Language can be ordered at the QR code here:



SCAN ME

[amazon.com/author/robynferrell](https://amazon.com/author/robynferrell)  
<https://sydney.academia.edu/RobynFerrell>

## ASCP AFFILIATED JOURNAL

The first issue of the affiliated journal, *Philosophy, Politics and Critique*, is scheduled to be published in March 2024. The ASCP issue is edited by the journal's Associate Editor, Joe Hughes, and it will be issue 1.3, published shortly before the 2024 conference.

ASCP members who have paid for conference registration will receive free access to the journal.

# Philosophy, Politics and Critique



For more information, please visit [www.eupublishing.com/loi/ppc](http://www.eupublishing.com/loi/ppc)



## KEYNOTES

### JOANNE FAULKNER

#### **Representation, Settler Colonialism, and ‘the Aboriginal Child’: a politics of subalternity?**

Gayatri Chakravorty Spivak famously thematised the question ‘can the subaltern speak?’ through the dual meanings of ‘representation,’ as both depiction and political proxy. My recent book, *Representing Aboriginal Childhood: the politics of memory and forgetting in Australia* (2023) drew in part on this analytic to question the capacity of settler coloniser imagination to represent (or recognise) Aboriginal children as sovereign. The former sense of representation thus bears implications for the second, as Indigenous sovereignty is displaced by settler representations of indigeneity – and particularly of Indigenous



‘childhood’ and ‘children’ as neglected ‘piccaninnies,’ without parentage or inheritance (Moreton-Robinson 2021; Conor 2012). Such depictions, in this light, may even be read as continuous with colonial logics of elimination (Wolfe 2006): that is, as strategies to sever the connection to land that undergirds Indigenous conceptions of sovereignty and to thwart Indigenous futures.

In this presentation I will return again to unpack the investments of settler sovereignty in representing Aboriginal childhood, this time in the context of current debates about the constitutional recognition of First Peoples, and of a political imperative to represent (or re-conceive) the Australian ‘nation’ as postcolonial. What, if anything, can a settler-Australian politics of recognition offer First Peoples? Is it possible to represent (or recognise) Blak sovereignty through modifications to the settler constitution? And how does the settler repertoire of imagery of Aboriginal children speak to this possibility? If that fabricated ‘Aboriginal child’ could speak, what would this ultimate ‘subaltern’ say?

Joanne Faulkner is a Senior Lecturer in Cultural Studies and Media Studies at Macquarie University, Sydney, Australia, specialising in the cultural politics of childhood. Her books include *Representing Aboriginal Childhood: the politics of memory and forgetting in Australia* (Routledge, 2023), *Young and Free: [post]colonial ontologies of childhood, history, and memory in Australia* (Rowman & Littlefield International, 2016), and *The Importance of Being Innocent: why we worry about children* (Cambridge University Press, 2011). She has also written about feminist philosophy and philosophy of race, settler colonialism, Nietzsche and Nietzscheanism, and psychoanalysis.

**GAIL WEISS****“Translating Lived Experiences Across Multiple ‘Worlds of Sense’: Decolonizing and Depathologizing the Clinical Encounter”**

My presentation focuses on an ever-present challenge faced by health care providers and their patients in the clinical setting, namely, how to communicate effectively with one another, as fellow human beings who are embedded within a traditional, hierarchical, and paternalistic institutional structure where one of the interlocutors, the clinician, is endowed with powerful medical authority, and the other interlocutor, the patient, is in a subordinate position insofar as she is seeking to obtain an accurate diagnosis and/or medical treatment for an illness, disease, or health condition that she cannot otherwise secure for herself. I begin with a critical examination of the background contexts within which that interaction unfolds, contexts that are often strikingly different for the health care provider and her patient. By bringing Edmund Husserl's, Martin Heidegger's, and Maurice Merleau-Ponty's respective discussions of the perceptual, cultural, and value-laden “world” in which all of our intersubjective experiences (including the clinical encounter) take place, into conversation with Maria Lugones's and Mariana Ortega's discussions of the “multiple worlds of sense” (to use Lugones' term) in which we are differentially (and usually hierarchically) positioned, we can, I will argue, better understand why *acknowledging* the different experiences, norms, priorities, and values the clinician and patient bring to the clinical encounter is essential to building the trust that is required for successful health care. The clinical experience itself, I suggest, precisely *because* of its severe temporal, spatial, economic, and institutional constraints as well as its inevitable power asymmetries, urgently demands our critical phenomenological attention, all the more so as we continue to contend with a global pandemic that has transformed undervalued, underpaid, and overworked health care providers into heroic (but still underpaid, overworked, and exceedingly vulnerable) figures. Moreover, whether or not we are medical practitioners who occupy the dominant, authoritative position in the clinical encounter (but who are in turn subordinate to a disciplinary, medical-industrial complex), we have all occupied, are occupying, or will occupy, the subordinate positions of the patient, the patient's family, or loved ones.



Gail Weiss is Professor of Philosophy at George Washington University. She recently served as Executive Co-Director of the Society for Phenomenology and Existentialism (SPEP) and as General Secretary for the International Merleau-Ponty Circle. Her previous monographs include *Refiguring the Ordinary* (Indiana U. Press: 2008) and *Body Images: Embodiment as Intercorporeality* (Routledge 1999) and she is currently completing a monograph entitled *Existential Ambiguities: Beauvoir and Merleau-Ponty*. In 2020 she coedited *50 Concepts for a Critical Phenomenology* (Northwestern University Press) with Ann V. Murphy and Gayle Salamon and she has edited several other volumes on Merleau-Ponty and embodiment including *Intertwinings: Interdisciplinary Encounters with Merleau-Ponty* (SUNY Press: 2008), *Feminist Interpretations of Maurice Merleau-Ponty* with Dorothea Olkowski (Penn State Press: 2006), and *Thinking the Limits of the Body* with Jeffrey Jerome Cohen (SUNY Press: 2003). Other publications include journal articles and book chapters that draw upon phenomenology, feminist theory, critical race theory, disability studies, literature, and queer theory to address the ways in which sexist, racist, ageist and ableist understandings of “normal bodies” differentially affect the meaning of our lived, *intercorporeal* experience.

**PLENARY PANEL IN HONOUR OF MARION TAPPER****Co-hosted with the Australasian Association of Philosophy**

Marion Tapper (1951–2023) made an indelible contribution to philosophy in Australia. A remarkable, brilliant, and iconoclastic educator, her teaching and supervision guided generations of minds through the wonders and complexities of philosophical dialogue. She was instrumental in the establishment of the Melbourne School for Continental Philosophy, and advocated for the role of women in philosophy.

This plenary features a range of speakers who knew Marion as a friend, colleague, student, and supervisor. Panellists will reflect on Marion's life and work by responding to the guiding question 'What is the art of philosophical interpretation?', chosen because her research and teaching both engaged with and enacted this art in ways that continue to influence those whose lives she touched.

## Panellists:

Max Deutscher

Marguerite La Caze

Robert SInnerbrink

Sean Ryan

Felicity Joseph (joining via Zoom)



Marion Tapper studied philosophy at the University of Western Australia and received her PhD from Macquarie University in 1979. She contributed to Australian philosophical thought in an academic career that helped to establish 'phenomenology, and continental philosophy more broadly, as an important, strong, and respected area of philosophical inquiry in Australia'; established feminist philosophy at the University of Queensland, and played a foundational role in setting up the Melbourne School of Continental Philosophy (MSCP). Marion lectured in Philosophy at Macquarie University, ANU, University of Queensland, and then the University of Melbourne for over two decades. Her interests and publications included the history of philosophy, existentialism and phenomenology, especially Kant, Husserl, Heidegger and Sartre. She inspired and supervised generations of students in these areas. Marion also contributed significantly to the Australasian Association of Philosophy and the philosophy profession as Marion was the AAP Secretary (1998-2003) and Appointments Officer (1986-7 and 1994-8). She co-authored seminal reports about women and the profession – 'Special Problems Facing Women in Philosophy' (with San MacColl, Genevieve Lloyd and Barbara Roxon) in 1982 and 'Women and Philosophy' (with Janna Thompson) in 1991.

## **THEMATIC STREAMS**

### ***LACANIAN PSYCHOANALYSIS***

Parallel Session 1 and 2

### ***OBSCURED FRAMES: CRITICAL PHENOMENOLOGIES FROM THE GLOBAL SOUTH***

Parallel Session 1 and 2

### ***ROUNDTABLE: RICHARD WOLIN'S HEIDEGGER IN RUINS***

Parallel Session 8

### ***ROUNDTABLE: EQUITY, DIVERSITY AND INCLUSION: INCLUSIVE PRACTICE***

#### ***Hosted by the ASCP Equity, Diversity, and Inclusion and ECR Officers***

This roundtable hosts a range of speakers, including Michelle Boulous Walker, Jane Johnson, and members of Australasian Minorities and Philosophy chapters. Note: this session will continue into the lunch break with an informal discussion led by Michelle Boulous Walker and Jane Johnson.

Parallel Session 5

### ***BOOK PANEL: SARA PASETTO, HUSSERL AND THE IDEA OF EUROPE***

Parallel Session 1

### ***BOOK PANEL: BRETT NEILSON, BORDER AS METHOD***

Parallel Session 2

### ***BOOK PANEL: HEIKKI IKÄHEIMO, RECOGNITION AND THE HUMAN LIFE-FORM***

Parallel Session 5

### ***DISCUSSION PANEL: TALIA MORAG, THE ANALYTIC-CONTINENTAL DIVIDE FROM AN IMAGINATIVE AND PSYCHOANALYTIC PERSPECTIVE***

Parallel Session 2

### ***DISCUSSION PANEL: PAUL REDDING, RECONCILING THE ABSOLUTE AND THE RELATIVE: PROJECTIVE GEOMETRY AS A MODEL FOR HEGEL'S LOGIC***

Parallel Session 6

### ***DISCUSSION PANEL: ANDREW BENJAMIN, FROM THE DOMUS TO THE URBS***

Parallel Session 8

**DAY 1: Monday, 27 November 2023****Eastern Avenue Auditorium and Theatre Complex**

\* indicates online presentation

<b>8:30 – 9:20</b>	<b>REGISTRATION: Level 2 Foyer</b>
<b>9:20 – 9:30</b>	<b>Conference Opening</b>
Reception Area	Welcome: Dimitris Vardoulakis (Chair of the ASCP)
<b>9:30 – 11:00</b>	<b>Parallel Session 1</b>
SR.115	Chair: Simone Drichel Eusebius Nkwagu, <i>Metaphysical Ethical Politics instead of Ontological Politics</i> . * Huaiyuan Zhang, <i>The Enigma of the Present—Levinas and the Temporality of Revelation</i> . *
SR.119	Chair: Lachlan Wells Porter Mattinson, <i>Groundwork for a Reading of Deleuze's Ethics in Logic of Sense</i> . Gregory Marks, <i>Beyond the Law: Deleuze and Guattari's System of Ethical Life</i> . Esterina Celami, <i>The (im)possibility to think numbers</i> . *
SR.120	Chair: Alex Lefebvre George Webster, <i>Hegel and Quantum Gravity</i> . * Ilona Schweitzer, <i>Are there defensible approaches for a New Continental Metaphysics?</i> *
SR.121	Chair: Venessa Ercole Vanessa Lemm, <i>Nietzsche, Monism and Will to Power</i> . * Vincent Lê, <i>Revaluating Nietzschean Constitutivism: Will to Power as a Means/Ends Reversal</i> . Antonio Lorenzo Sartori, <i>Quasi-Nothing, Yet Something: Understanding the Nietzschean Subject Through Baruch Spinoza and Thomas Pradeu</i> . *
SR.310	<b>Obscured Frames: Critical Phenomenologies from the Global South</b> <b>Panel 1: The Philippine Condition: Threads of Critical, Decolonial, and Feminist Contentions</b> Chair: Jan Raen Carlo Ledesma Raphaella Elaine Miranda, <i>Considerations for Critical Theorizing in the Philippines</i> . Darlene Demandante, <i>Images of Bodies in Duterte's Drug War: Aesthetic Intervention in Politics</i> .
SR.403	Chair: Nicky Gluch Jon Rubin, <i>We do know what a semi-circle can do: Spinoza's geometry of knowledge and knowledge of geometry</i> . Daniel-Sorin Fărcaș, <i>Philosophical Devices in Mystical Theology: The Case of Meister Eckhart</i> . *
SR.404	<b>Book Panel on Husserl and the Idea of Europe</b> Chair: Marilyn Stendera Sara Pasetto Sara Fumagalli* Giovanni Giubilato* Alberto Simonetti*
SR.405	<b>Lacanian Psychoanalysis Panel 1: Analogue, Digital and Historical Topologies of the Lacanian Subject</b> Chair: Robyn Adler Thomas Weight, <i>The Digital Not-Two</i> . Samuel McCormick, <i>Reading Lacan</i> . * Joeri Mol, <i>'Am I in the Picture?'</i> Spotting the Lacanian Subject in Dürer and Vermeer.
SR.406	Chair: Jacinta Sassine Thomas Corbin and Alexander Gillett, <i>Cicadas and the History of Philosophy</i> . Patrick Flynn, <i>"Scarcely Human Forms": Lessons from the Hyperobject of the Irish Potato Famine</i> . *

<b>11:00 – 11:30</b>	<b>Break: Morning Tea – Level 2 Foyer</b>
<b>11:30 – 1:00</b>	<b>Parallel Session 2</b>
SR.115	Chair: Jakob Boer Junming Shi, <i>Digitized Visual Communication: From Traditional to Digital-Aesthetic Practices in Corporational Digital Platforms</i> . George Wood, <i>Music as Gestural Expression</i> .
SR.116	Chair: Christopher O'Neill Kalenga Leon Kalumba, <i>"We Outside": Considerations of Blackness from Beyond Ontology</i> . Lachlan Ross, <i>Transfiguration as an antidote for death in Nietzsche and Mbembe</i> . David Ventura, <i>Édouard Glissant's Relation to Critical Phenomenology</i> .*
SR.119	Chair: Venessa Ercole Anthony Hooper, <i>Erotic Androgyny and the Femininity Ascendent in Plato's 'Symposium'</i> . Mohammad Sayeed, <i>"The Politeia within himself": Plato's anarchic constitutionalism</i> .
SR.120	Chair: Daniel Brennan Marguerite La Caze, <i>Graduation: When an Hour Seems Like a Year</i> . Nicholas Moynihan, <i>Michel Henry's Radical Phenomenology of Life</i>
SR.121	Chair: Mark Rosenthal Livia Cocetta, <i>On the grounds of law/lore: Justice and the Gardenesque</i> . Mitch Gilligan, <i>The Placement of Thought</i> .
SR.310	<b>Obscured Frames: Critical Phenomenologies from the Global South</b> <b>Panel 2: Creating and Traveling Ecosophical Worlds</b> Chair: Raphaella Elaine Miranda Jan Raen Carlo Ledesma, <i>Ecological Biosemiosis: Toward a Biosemiotic Critique of Culture and Nature Relationships in the Selected Poems from A Native Clearing and Man of Earth (Anthologies of Filipino Poetry and Verse in English)</i> . Aldrin Manalastas, <i>World-Traveling to "Non-Human" Others</i> .
SR.403	Chair: Jon Rubin Nicky Gluch and Carol Langley, <i>Spinoza's Parallel Monism: A religious and cultural perspective</i> . Janice Richardson, <i>Spinoza and Christine Battersby's Phenomenal Woman: Conceptualising the Self/Other Relationship from a Feminist Perspective</i> . Dimitris Vardoulakis, <i>Spinoza's Monist Politics: Ethics V</i> .
SR.404	<b>Book Panel on Border as Method</b> Chair: Neil Vallely Brett Neilson Umut Ozguc Malini Sur Neil Vallely
SR.405	<b>Lacanian Psychoanalysis Panel 2: Enjoy-meant!</b> Chair: Thomas Weight Robyn Adler, <i>Story of Half a Chicken (Histoire d'une moitié de poulet)</i> . Antonia Pont, <i>On Not Yearsening – Reading Badiou's Lacan Seminar (1994) alongside Yoga-as-Practising</i> .
SR.406	<b>Discussion Panel: Talia Morag, The Analytic-Continental Divide from an Imaginative and Psychoanalytic Perspective</b> Chair: Marilyn Stendera Respondents: Andrew Inkpin, Nancy Bauer*
<b>1:00 – 2:15</b>	<b>Lunch</b>

<b>2:15 – 3:45</b>	<b>Parallel Session 3</b>
SR.115	Chair: Gregory Marks Joshua Barnes, <i>Dialectical materialism limited and unlimited: Auerbach, Lukács and the concept of totality.</i> Darren Roso, <i>Adorno's Reading of Kant's Critique of Pure Reason.</i> *
SR.116	Chair: Junming Shi Jakob Boer, <i>Reframing Slow Cinema: Exploring the Phenomenology of Cinematic Slowness and its Cultural Significance.</i> Robert Sinnerbrink, <i>Affect, Mood, and Atmosphere: A Contribution to Cinematic Aesthetics.</i> Corey Cribb, <i>Illuminating Nancy's "Blind Spot": Jean-Luc Nancy on Evidence, Death, the Ethics of the Gaze.</i> *
SR.119	Chair: Daniel Brennan Jessica Whyte, <i>Economic Coercion at an Interregnum.</i> Katarina Sjöblom, <i>Life and freedom within apparatuses of power.</i> * Alex Lefebvre, <i>Liberalism as a Way of Life.</i>
SR.121	Chair: Livia Cocetta Gopika Gurudas, <i>Whose Land Is It Anyway?: Examining The Claim of Indigenous Sovereignty in Australia.</i> * Mark Rosenthal, <i>Truth and Reconciliation as a Way of Life.</i>
SR.310	Chair: Darlene Demandante Lucy Myers, <i>Possibilities of An Ontic/Ontological Account of Alienation.</i> Joel Michael Reynolds, <i>"I Refuse the Amputation" – On Fanon, Disability, and the Debilitations of Settler-Colonialism.</i>
SR.311	<b>HDR/ECR Session: Publications, Grants, and Career Pathways</b> <i>The ASCP HDR and ECR Officers will be joined by Katrina Hutchinson and others</i>
SR.312	Chair: Andrew Inkipin Norma Lam-Saw and Jacinta Sassine, <i>Legal Personhood and Political Subjects: Rethinking Data Sovereignty through the Data Subject.</i> Sean Rupka, <i>The Future of Military Labour: Army as Occupation.</i>
SR.403	<b>Hommage to Hommage à Hyppolite</b> Chair: Christopher O'Neill Christopher O'Neill, <i>The Crook and the Scandal of Error: Georges Canguilhem's On Science and Counter-Science (1971).</i> Lachlan Wells, <i>The cryptogram of the living? François Dagognet on Jean Hyppolite's "Epistemology of Information."</i> Alice Nilsson, <i>Dialectics, Mathematics, and the Cavailles-Lautman-Hyppolite Encounter.</i> * Joe Hughes, <i>Gueroult, Hyppolite and the Institutions of History.</i>
SR.404	<b>Luce Irigaray's Speculum of the Other Woman at 50</b> Chair: Jacqueline Dalziell Rebecca Hill, <i>Woman always remains elsewhere: Re-reading Irigaray's woman-place with Wolfe's settler colonialism and Irene Watson's cyclical time.</i> Michelle Boulous Walker, <i>Woman, Age, Becoming: Speculum's 50 Years.</i>
<b>3:45 – 4:15</b>	<b>Break: Afternoon Tea – Level 2 Foyer</b>
<b>4:15 – 5:45</b>	<b>Keynote Address: LT.315</b>
	Gail Weiss, <i>Translating Lived Experiences Across Multiple 'Worlds of Sense': Decolonizing and Depathologizing the Clinical Encounter</i> Chair: Jack Reynolds
<b>6:00</b>	<b>Pint-Sized Philosophy, The Royal Hotel</b>

**DAY 2: Tuesday, 28 November 2023**

<b>8:30 – 9:30</b>	<b>REGISTRATION: Level 2 Foyer</b>
<b>9:30 – 11:00</b>	<b>Parallel Session 4</b>
SR.115	<p>Chair: Jack Reynolds</p> <p>Joel Glazebrook, <i>Agamben with Wittgenstein: Ontological Boundary Collapse</i>.</p> <p>Janar Mikhelsaar, <i>Thinking Bare Techno-Life Affirmatively</i>.</p> <p>Lex van der Steen, <i>Between space and time: spatium against the acceleration of life</i>.*</p>
SR.116	<p>Chair: Jacinta Sassine</p> <p>Lachlan Liesfield, <i>Participatory Art and Social Formations</i>.</p> <p>Sean Winkler, <i>The Theory of Writing in Gilles Deleuze's Vitalism</i>.*</p> <p>Dina Kafiris, <i>The Parrhesiastic Writer and the Dangers of Speaking Truth to Power</i>.*</p>
SR.119	<p>Chair: Norma Lam-Saw</p> <p>Brigitte Assi, <i>Sex and Subjectivity: A Critical Unravelling of Sexual Genealogy</i></p> <p>Lucas Immich, <i>The inclusion problem in ontological accounts of gender</i>.*</p> <p>Brigid Martin, <i>Sappho Questions Socrates: Lesbian Love and Existential Commitment</i>.</p>
SR.120	<p>Chair: Alex Lefebvre</p> <p>Jasper Lear, <i>The resistant possibilities of speech: what is said when the subject speaks?</i></p> <p>Will Pan, <i>Interpellation: Althusser and Lacan</i>.</p>
SR.121	<p>Chair: Vincent Lê</p> <p>Venessa Ercole, <i>Nietzsche and The Greek Worship of the Gods</i>.</p> <p>Sam Matthews, <i>What Happened to the Apollonian? Understanding the Socratic as the 'Socratic-Apollonian' in Nietzsche's The Birth of Tragedy</i>.</p>
SR.310	<p>Chair: Marilyn Stendera</p> <p>Ingo Farin, <i>Heidegger as a Modern(ist) Philosopher</i>.</p> <p>James Phillips, <i>Heidegger's Idle Talk and the Philosophy of the Novel Lurking in "Being and Time"</i></p>
SR.311	<p>Chair: Simone Drichel</p> <p>Max Deutscher, <i>Some speeches on truth in poetry</i>.</p> <p>Magdalena Zolkos, <i>To dream the undreamt': Dreams, violence and ethical receptiveness in Wilfred Bion</i></p>
SR.312	<p>Chair: Marguerite La Caze</p> <p>Jessica Marian, <i>The body of the feminist journal: 'Cahiers du grif', 'Signs', 'Hypatia', and 'Refractory Girl'</i>.</p> <p>Kelly Herbison, <i>Style in Second-Personal Interactions</i>.</p>
SR.403	<p>Chair: Thomas Corbin</p> <p>Jai Bentley-Payne, <i>A Memory Like a Garbage Heap, or How to Do Things With Abstraction</i>.</p> <p>Valena Reich, <i>Unveiling the invisible power of deepfakes - a Foucauldian analysis</i>.*</p>
SR.404	<p>Chair: Joe Hughes</p> <p>Beau Kent, <i>Reading Derrida's Perjury and Pardon: Political Apology and Transnational Adoption</i>.</p> <p>Lasse Thomassen, <i>The Force of Truth</i>.*</p> <p>Jacqueline Dalziell, <i>Spooky: Figuring the Animal and the Spectre in Derrida</i>.</p>
<b>11:00 – 11:30</b>	<b>Break: Morning Tea – Level 2 Foyer</b>



11:30 – 1:00	Parallel Session 5
SR.115	Chair: Daniel Brennan Reginald Nagaiya, <i>Rethinking the Nexus between Sovereignty and Democracy: A theoretical examination of the democratic theories of Hannah Arendt, Antonio Negri and Chantal Mouffe.</i> Finnegan Hassey, <i>Action and the Possibility of Politics in Hannah Arendt's The Human Condition.</i>
SR.119	Chair: Brigid Martin Pat McConville, <i>Faith and Bodily Faith: Thinking bodily doubt through the body-subject.*</i> Sabdashwa Chakraborty, <i>The Jouissance of Reaction Videos.*</i>
SR.120	<b>Book panel on Recognition and the Human Life-Form</b> Chair: Jean-Philippe Deranty Jean-Philippe Deranty, <i>Is Ikäheimo's account of contributive recognition adequate to the phenomenology of work contributions?</i> John Goris, <i>Recognition, Marx and Management</i> Timothy O'Leary, <i>Critique, Recognition, and the Human Life-Form.</i>
SR.121	Chair: Alex Lefebvre Simone Drichel, <i>'a way of facing things without fear': Ethical Relationality, Precarity, and Vulnerability.</i> John Lechte, <i>Justice, Law, Scapegoat and Levinas's Philosophy.</i> Qingxuan Wang, <i>On Translation and the Ethics for/of the Other.*</i>
SR.310	<b>Organicism in the Work of F.W.J. Schelling</b> Chair: Daniele Fulvi Dalia Nassar, <i>Schelling and the Construction of Nature.</i> Campbell Rider, <i>Schelling's Organicism and Contemporary Philosophy of Biology.</i> Darcy Forster, <i>Taking Part in the Whole: Organic construction in Schelling's early philosophy.</i>
SR.312	Chair: David McArthur Jack Reynolds, <i>Illusionism about perception and phenomenal experience: a Merleau-Pontyan rejoinder, with help from naïve realism.</i> Neil Vallely, <i>Border-as-Flesh: Towards a Theory of Border Reversibility.</i>
SR.403	Chair: James Philips Fiona Utley, <i>Climate change, law, and institution.</i> Kyle Gleadell, <i>On the Question of an Ontology of Modern Science: Theodore Kisiel's Contribution to the Philosophy of Science.</i> Luca Martin, <i>The Ecology of Being and Time: An Essay on Heidegger and Environmental Praxis.*</i>
SR.404	<b>Equity, Diversity and Inclusion Roundtable: Roundtable on Inclusive Practice</b> The ASCP Equity, Diversity, and Inclusion and ECR Officers will host a range of speakers, including Michelle Boulous Walker, Jane Johnson and members of Australasian Minorities and Philosophy chapters. (This session will continue into lunch with an informal discussion led by Michelle Boulous Walker and Jane Johnson)
1:00 – 2:15	Lunch

<b>2:15 – 3:45</b>	<b>Parallel Session 6</b>
SR.115	Chair: Daniel Brennan Nevena Krups, <i>Love, Friendship, and the World of Hannah Arendt</i> . Alex Cain, <i>Friendship and Hannah Arendt</i> .
SR.116	Chair: Alex Lefebvre Brett Neilson, <i>In the Nexus of Circulation and Reproduction</i> . John Grumley, <i>György Márkus 75% Mensch: On the occasion of the Publication of the English version of How is a Critical Economic Theory Possible?</i> Ilgin Aksoy, <i>Multitudo vs. Gespenst: A Comparison of the Marxist Conceptions of Popular Power by Negri and Derrida</i> .*
SR.119	Chair: Jacinta Sassine Oliver Feltham, <i>War as paradigm of power versus multi-modal dysfunction: Foucault in the colonies</i> . Duncan Stuart, <i>The First Theoretician of Singularity: Revisiting Michel Foucault's transition from Archaeology to Genealogy</i> .*
SR.120	<b>Discussion Panel: Paul Redding, Reconciling the Absolute and the Relative: Projective Geometry as a Model for Hegel's Logic</b> Chair: Brendan Duncan-Shah Respondents: Heikki Ikaheimo Gene Flenady
SR.121	Chair: Hao Wu Hayden Kee, <i>Prehistoric Flesh: Locating the Socio-Material Body Between Social Cognition and Material Culture</i> . Maxim Miroshnichenko, <i>Disentangling Reflexivity: Neuromimesis, Self-Reference, and Postphenomenology</i> .*
SR.310	Chair: Magdalena Zolkos Sigi Jottkandt, <i>On Feminine Jalouissance: Badiou, Lacan and the Zhina Uprising</i> . Octaviano Padovese de Arruda, <i>The Politics of Sexuation - from exception to pas-tout</i> . Toyah Webb, <i>Psychoanalysis as Email: Reading Freud's Spam Folder</i> .
SR.311	Chair: Jacqueline Dalziell Jesse Brindley, <i>Simmel on Schopenhauer: Temperament, Rationality, and Formation</i> . Leonard D'Cruz, <i>Foucault's Naturalism: The Importance of Scientific Epistemology for the Genealogical Method</i> .
SR.403	Chair: Sofia Kartavtseva Kadir Kilic, <i>Kant and Derrida on Singularity in Art</i> . Andrew Inkpin, <i>Gadamer and the 'identity' of artworks</i>
<b>3:45 – 4:15</b>	<b>Break: Afternoon Tea – Level 2 Foyer</b>
<b>4:15 – 5:45</b>	<b>Keynote Address: Wallace Theatre, Science Road (co-hosted with the Australian Political Studies Association)</b>
	Joanne Faulkner, <i>Representation, Settler Colonialism, and 'the Aboriginal Child': a politics of subalternity?</i> Chair: Dimitris Vardoulakis
<b>7:30</b>	<b>Conference Dinner – Thai Pot Hong</b>

**DAY 3: Wednesday, 29 November 2023**

<b>8:30 – 9:30</b>	<b>REGISTRATION: Level 2 Foyer</b>
<b>9:30 – 11:00</b>	<b>Parallel Session 7</b>
SR.116	Chair: Thomas Corbin Ariel Cohen, <i>Non-Noology; or the great thought is the unthought.</i> * Luke Monks-Quinane, <i>This is a Sorcerer's War: COVID-19 and the Societies of Control.</i> Austin Smidt, <i>A Critique of Financial Temporality.</i>
SR.119	Chair: Jessica Marian Talia Fell, <i>Beauvoir on Childhood and Girlhood: Developing Freedom in Relation to Others.</i> Felicity Joseph, <i>The Degendering of Virtue: Beauvoir and Wollstonecraft on Virtue and Equality.</i> *
SR.120	Chair: Jacinta Sassine Muhammed Shareef Koomullan Kandi, <i>Re-enchanting Modernity; Heidegger's 'holy' reconsidered.</i> Andrea Vitangeli, <i>Rapture and Attunement: Heidegger's Attempt at Overcoming Nietzsche's Aesthetics.</i> * Yuqi Zhang, <i>Heidegger's interpretation of Anaximander's fragment and its potential collision with the classics profession.</i> *
SR.121	<b>In the Light of Simondon</b> Chair: Jason Tuckwell Daniela Voss, <i>The Closed and the Open in Bergson and Simondon.</i> * Jason Tuckwell, <i>The function of metaphor and information in Simondon's analogical method.</i> Anthony Uhlmann, <i>Anthropology after Simondon.</i>
SR.403	Chair: Sigi Jottkandt Lily Elston-Leadbetter, <i>The Void in Ontology and Politics: The Immanent Presence of Absence in the One and Identity.</i> James Dutton, <i>Universal Suffrage: Michel Serres's Trans-substantial Bodies of History</i> Jakub Dadlez, <i>Catherine Malabou and the language of economy.</i> *
SR.404	Chair: James Phillips Marilyn Stendera, <i>'Phenomenology' is blue: The synaesthetic dynamics of embodied cognition.</i> Wilhelm Alexander Cardoso Steinmetz, <i>Numerical Cognition, Object Perception and Merleau-Ponty.</i> * Hao Wu, <i>A Step towards a Systematic Understanding of the Relationship between Reason and Emotion in Philosophy, Psychology and Neuroscience.</i>
<b>11:00 – 11:30</b>	<b>Break: Morning Tea – Level 2 Foyer</b>

<b>11:30 – 1:00</b>	<b>Parallel Session 8</b>
SR.115	Chair: Lachlan Ross Peter Banki, <i>The Remainderman</i> . Katrina Jaworski, <i>Understanding the Unfathomable in Suicide: Poetry, Absence and the Corporeal Body</i> .
SR.116	Chair: Sigi Jottkandt Hannah Stark, <i>Extinction in Public</i> . Simon Lumsden, <i>Culture After the End of Nature</i> .
SR.119	<b>Hegel on Necessity</b> Chair: Leah McGarrity Brendan Duncan-Shah, <i>Hegel's Early Modal Metaphysics</i> . Gregory Marks, <i>Nature is Not Unjust: Hegel's Tragedy as Trauerspiel</i> . Sam Coleman, <i>Hegel, Badiou, Necessity</i> .
SR.120	Chair: Jason Tuckwell David Morris, <i>The Asymmetry of Being and the Temporizing of Time in Simondon</i> . Geoff Hondroudakis, <i>Localising the Transcendental: Post-Kantian Impasses, Simondon, and the Axiomatics of Ontogenesis</i> .
SR.310	<b>Synthetic Biology and the Challenges to Environmental Ethics</b> Chair: Daniele Fulvi Josh Wodak, <i>Gambling on Unknown Unknowns: Risk Ethics for a Climate Change Technofix</i> . Daniele Fulvi, <i>Using Synthetic Biology to Avert Runaway Climate Change: A Consequentialist Appraisal</i> .
SR.311	<b>Roundtable on Richard Wolin's <i>Heidegger in Ruins</i></b> Chair: Ingo Farin Richard Colledge Ingo Farin Andrew Inkpin
SR.312	<b>Discussion Panel: Andrew Benjamin, <i>From the Domus to the Urbs</i></b> Chair: Andrea Righi Andrew Benjamin, <i>From the Domus to the Urbs: The Place of Life</i> Respondents: Julia Thwaites, Andrea Righi
SR.403	Chair: George Wood William Bennett, <i>Taste and Revolution</i> . Sofia Kartavtseva, <i>The Role of Subjectivity in the Problem of an Open Work of Art</i> . David Macarthur, <i>Skepticism about Artistic Meaning</i> .
<b>1:00 – 2:15</b>	<b>LUNCH</b>
<b>1:15 – 2:15</b>	<b>ASCP AGM – Eastern Avenue LT.315</b>

<b>2:15 – 3:45</b>	<b>Parallel Session 9</b>
SR.115	<p>Chair: Talia Fell</p> <p>Leticia Bello, <i>Anger as a hidden discourse</i>.</p> <p>Srishti Chatterjee and Sourojit Ghosh, <i>We Can 'Deal With It' Together: A Critical Theory of Visually Presented Grief on Digital Media</i>.</p>
SR.116	<p>Chair: Lucy Myers</p> <p>Mathew Abbott, <i>Making This Our World: Human Maturity in the Anthropocene</i>.</p> <p>Daniele Fulvi, <i>Rethinking the human-nature relationship in the face of the climate crisis</i>.</p> <p>William Wilding, <i>Process-metaphysics, co-design thinking, and the environmental crisis</i>.</p>
SR.119	<p>Chair: Gregory Marks</p> <p>Emilia Angelova, <i>Reading Negativity in Kristeva with Hegel</i>.</p> <p>Leah McGarrity, <i>Recognition and its Limitations: Avatars of Hegel's Master and Servant</i>.</p> <p>Lillian Phillips, <i>Bataille and Kojève: Writing an Entangled Hegelianism</i>.</p>
SR.310	<p>Chair: Alex Lefebvre</p> <p>Alison O'Connor, <i>Challenging injustice: the right to resist oppression and the right to peace at the United Nations</i>.</p> <p>Daniel Brennan, <i>Contesting the Power of the Powerless</i>.</p> <p>Max Hoddinott, <i>Restricting the Right to Strike: Pope John Paul II, Friedrich Hayek, and the Politics of the Common Good</i>.</p>
<b>3:45 – 4:15</b>	<b>Break: Afternoon Tea – Level 2 Foyer</b>
<b>4:15 – 5:45</b>	<b>ASCP/ AAP Plenary Panel: Celebrating Marion Tapper's Contribution to Philosophy in Australia</b>
LT.315	<p>Chair: Marilyn Stendera</p> <p>Speakers:</p> <p>Max Deutscher</p> <p>Marguerite La Caze</p> <p>Robert Sinnerbrink</p> <p>Sean Ryan</p> <p>Felicity Joseph*</p>

## ABSTRACTS

**MATHEW ABBOTT**

### ***Making This Our World: Human Maturity in the Anthropocene***

This paper develops a Hegelian Marxist interpretation of the Anthropocene. In their seminal article on the concept, Will Steffen, Paul Crutzen, and John McNeil argue that – thanks to advances in climate science and the rise of digital communication technologies – our species is coming to recognise it is a “self-conscious, active agent in the operation of its own life support system” (2007, 619). Drawing out the philosophical implications of this thought, the paper argues that while the discovery of the Anthropocene involves the recognition of unprecedented threats to human life, it also represents an opportunity for our species to achieve a form of maturity. For responding to it rightly would require acknowledging that we are dependent on a nature we are actively engaged in re-shaping, but which remains indifferent to our concerns, interests, and values. The paper concludes with some remarks on the difficulties presented by the fact that it is capital’s destruction of our “life support system” that is giving our species a chance to recognise it as such: if the Anthropocene is the age in which we make Earth ours, we are discovering this in our acts of rendering it increasingly hostile to human life.

Mathew Abbott is Senior Lecturer in Humanities at Federation University Australia. His research draws on figures from modern European philosophy to engage contemporary debates in politics and aesthetics. His current focus is a project on the implications of self-consciousness for ecology and the place of our species in nature. Mathew is the editor of Michael Fried and *Philosophy: Modernism, Intention, and Theatricality* (Routledge 2018). He is the author of *Abbas Kiarostami and Film-Philosophy* (Edinburgh 2016) and *The Figure of This World: Agamben and the Question of Political Ontology* (Edinburgh 2014). He is President of the FedUni Branch of the National Tertiary Education Union.

**ROBYN ADLER**

### ***Story of Half a Chicken (Histoire d'une moitié de poulet)***

Lacan referred to his childhood story of half a chicken several times during his teaching. In 1973, he said his teaching of psychoanalysis could be described as the story of half a subject. By focussing on the nebulous Lacanian ‘lack’ of the subject of the signifier (which represents the subject for another signifier) does theory, *ou pire*, philosophy baste only half a chicken? Tied in knots in the equivocity of being and, with Marx, reflected in inverted images of ‘reality’, Lacanian theory seems to foreclose, or at least confuse, non-negativisable *jouissance*, missing the political potency of ‘LOM’, the minimal condition of the human that *has*, in principle, a body? To have is being able to do something as a subtraction from what is given to see. I will offer a few scraps to provide an orientation through post-Joycean analysis and the partner symptom of the one-all-alone that turns the master’s discourse upside down.

With a background in the visual arts, philosophy, education and somatic therapies, Robyn's practice is oriented by the World Association of Psychoanalysis, the Lacanian orientation of Jacques-Alain Miller. Her analysis and supervision is informed by this orientation. She has written broadly about psychoanalysis and imaging operations and translated several psychoanalytic texts from French to English.

**ILGIN AKSOY**

### ***Multitudo vs. Gespenst: A Comparison of the Marxist Conceptions of Popular Power by Negri and Derrida***

This paper compares the conceptions of popular power by Antonio Negri and Jacques Derrida. For this purpose, I will first analyze Negri’s reading of the Spinozist concept of *multitudo* and how it develops from his two conceptions of power: *potentia* and *potestas* as concrete and authorized power. Then, I will survey how the popular power of *multitudo* is organized or unified by a sovereign power, the discontent within this unification due to the competitive nature of *potentia* and the revolutionary possibilities it harbors. Next, I will examine Derrida’s conceptions of specter (*Gespenst*), spirit (*Geist*), hauntology against classical ontology, conjuration as a principle of unification of popular power and its revolutionary potentials. Finally, I will compare these two conceptions of popular power and lay bare their juxtapositions and divergences through

the examples of Romanism, Byzantinism and autonomous Marxism. I will illustrate this theoretical comparison on practical grounds with reference to three actual forms of the unification of popular powers in Romanism, Byzantinism and autonomous Marxist endeavors of the Zapatista movement of Chiapas, Mexico, and the Democratic Union Party (PYD) of Rojava, Syria.

Ilgın Aksoy is a Ph.D. candidate at the Memorial University. His research interests include Spinozist ontology and political theory along with their applications to quantum ontology, quantum approaches to consciousness, AI ethics, posthumanism, and contemporary political theory.

## **EMILIA ANGELOVA**

### ***Reading Negativity in Kristeva with Hegel***

This paper gives a close reading of the section “Negativity: Rejection” of *Revolution in Poetic Language (RPL)*, for the sake of revisiting poetic negativity and its promise regarding the heterogeneous productivity of language. In this section Kristeva covers a wide swath of texts, from Hegel to Marx to Freud to Derrida, seemingly attempting to address the question of negativity in every philosophical text in which it has played a role, and also in some in which, seemingly, it has not (Frege, Heidegger). The clue to the unity of this section lies in Kristeva’s identification of a “third degree negativity,” which she describes as a “modification of linguistic and logical linearity and ideality,” and “which cannot be located in any ego.” I will argue that the chapter “Force and Understanding” of the *Phenomenology of Spirit (PhG)*, which is the focus of her critique of Hegel in the next section of RPL, can illuminate what third degree negativity means for Kristeva. The key point of my approach to RPL through PhG is that the definition of poetic negativity as “third-degree rejection” leads to the identification of a “poetic subject” who is neither the psychoanalytic subject of the unconscious nor the subject of instituted symbolic function—just as Hegel’s Notion of the fourfold of Force forming a plane of resistance in Understanding is neither immersed in the immediate, “aesthetic” realm nor adjudicated by the universal.

Angelova’s research is in 19th and 20th Century Continental Philosophy, and Kant. Recent work has been directed to study of themes raised by Kant and transformed by Heidegger, e.g., selfhood, temporality, freedom and the imagination. She has published mainly on Heidegger and Kant; other articles are on Hegel, Deleuze, and Nancy, and French feminist philosopher Julia Kristeva. She is the editor of two books, *The Necessity of Freedom in Hegel: Logic, Phenomenology and History* (University of Toronto Press, forthcoming); and *Revolution in Poetic Language Fifty Years After: New Directions in Kristeva Studies* (SUNY Press, forthcoming).

## **BRIGITTE ASSI**

### ***Sex and Subjectivity: A Critical Unravelling of Sexual Genealogy***

This project emerged from a simple question: why do we have sex the way we do, and why is so much of it so sexist? Feminists have long criticised cultural norms surrounding sex, with specific consideration to how male domination shapes our sexual terrain. There has been new philosophical interest among feminists on the topic of sex, but this interest is usually around how current gender imbalances in sexual power and access affect the sex that people have. The work in this paper addresses the following question; When we have sex, what is it that we are doing? This paper argues that sex is a form of cultural production that is itself culturally produced. Sexuality is situated within a gendered genealogy that gets taken up, reinterpreted, and projected onto the sexual act itself, which then produces new cultural understandings and interpretations of gender and sexuality. This paper sees sexuality as part of cultural and historical materialism, one that we are all situated within and affected, not just by our material relationship to the sexual, but our psychoanalytic inheritance of gender. The paper aims to bridge gaps between the embodied, the psychoanalytic, and the material world through centring sexuality.

Brigitte is a current MPhil student at the Australian National University. Their interests are in sexuality, gender, Marx, phenomenology, and genealogy. Brigitte’s Master’s project aims to synthesise areas of gendered genealogy, embodied sexuality, and cultural production, to give a distinct account of sex and sexuality. Primarily looking at Butler, Foucault, Irigaray, and Beauvoir, Brigitte situates the sex act at the core of their work, bringing together these authors in a new dialogue around sexuality.

**PETER BANKI*****The Remainderman***

A performance lecture about inheriting wealth, being Jewish and forgiving the unforgivable.

Peter Banki is founder and director of the Festival of Death and Dying and of Erotic Living. He has also been a member of the Philosophy Research Initiative at the University of Western Sydney, where he has also lectured and tutored in the School of Humanities and Languages. He holds a Ph.D from New York University (September, 2009). His book *The Forgiveness To Come: the Holocaust and the Hyper-Ethical* came out in 2018 with Fordham University Press. His research interests include the intersections between philosophy and sexuality, and the politics of reconciliation and forgiveness in relation to personal and cultural trauma.

**JOSHUA BARNES*****Dialectical materialism limited and unlimited: Auerbach, Lukács and the concept of totality***

In his final book, *Literary Language and Its Public in the Late Middle Ages* (1958), Erich Auerbach calls dialectical materialism “the most inspired and influential attempt to apprehend modern history as a whole in terms of laws,” yet also argues that “the limits of its validity have now, after a century, become clearly discernible.” Notably, this comment is one of the few places in Auerbach’s oeuvre that he engages with Marxism: my paper will explore this connection. I argue that Auerbach, one of the twentieth century’s major thinkers of the relation between history and literary form, shares many methodological premises with Marxist accounts of historical and social forms—and that these premises have not been critically reconstructed. This paper will begin the reconstruction by examining the theoretical overlap between Auerbach’s methods and those of his contemporary, Georg Lukács. I suggest that their shared interest in realism as a historical mediation and their commitment to a method that might be termed immanent critique are founded on a concept of totality that is central to—but theorised differently in—their respective bodies of work. Examining these differences reveals both the lineages of critique and the critical disorientation of the present.

Joshua Barnes is a PhD candidate in English and Theatre Studies at the University of Melbourne researching fictionality, critical theory and the relation between Marxism and literary theory.

**NANCY BAUER*****Response to Talia Morag***

Nancy Bauer is Professor of Philosophy at Tufts University. Her books are *How to Do Things With Pornography* (Harvard UP, 2015) and *Simone de Beauvoir, Philosophy, and Feminism* (Columbia UP, 2001), as well as an editor, with Laura Hengehold, of *A Companion to Simone de Beauvoir* (Wiley Blackwell, 2018) and, with Alice Crary and Sandra Laugier, of *Here and There: Sites of Philosophy* (Harvard UP, 2022), a posthumous volume of papers by Stanley Cavell.

**LETÍCIA BELLO*****Anger as a hidden discourse***

This study aims to better understand the role of anger in face of oppressive societies, building upon James Scott’s notion of subculture. According to Scott, public interactions are insufficient to comprehend power relations between social groups, since individuals belonging to oppressed groups do not publicly demand their rights or expose their emotions (such as anger or resentment) toward powerful actors. Otherwise, they mask different forms of resistance through practices referred to by Scott as hidden discourses – discourses that find expression through veiled means. The perspective of anger as a hidden discourse hasn’t been developed by the contemporary theories of emotions and it can be an important contribution to the debate. While anger was traditionally seen as a negative emotion, contemporary philosophical accounts now emphasize its importance in social interactions and the pursuit of justice. These newer perspectives argue that anger is a complex and multidimensional emotion. I aim to analyze the multidimensional structure of anger, considering the hidden transcripts as an influence to the expressions of this emotion. One of the contributions of this research is to assist in addressing one of the most controversial problems in the current philosophical debate: “Can anger be politically productive?”



Letícia da Silva Bello is a master in philosophy and currently a PhD student at Federal University of Santa Maria (UFSM), Brazil. Her research interests lie at philosophy of emotions, normative ethics and social theory. More specifically, she is interested in the role of anger in hierarchical societies. Letícia's work involves her master dissertation "The value of anger: the ethical-normative and political roles of the emotion in the context of social injustices" (PPGF-UFSM website) and her recent paper "Emotional activism: contributions to the debate on anger and its moral and political meaning".

### **LETÍCIA BELLO**

#### ***The expressions of anger in oppressed groups***

Recent theories in philosophy have developed reassessments of emotions that have traditionally been considered negative. Anger, in particular, has been widely supported as a complex emotion that plays a significant role in social interactions. I align myself with theses that advocate for the multidimensionality of anger and aim to encompass a plural structure of this emotion. My research is grounded in the theory proposed by James Scott, in which public interactions are insufficient to comprehend power relations between social groups, as oppressed groups often configure disguised forms of resistance. For prudence, individuals belonging to oppressed groups don't publicly expose their emotions and demonstrate emotions such as anger through practices referred to as hidden discourses. The present research aims to contribute to a deeper understanding of the role of anger in face of oppression, building upon Scott's notion of subculture and the multidimensional perspective of anger. To achieve this, I construct an analytical frame of the multidimensional structure of anger, considering some contextual moderators that influence the action tendencies of the emotions. One of the contributions of this research is to assist in addressing one of the most controversial problems in the current philosophical debate: "Can anger be politically productive?"

Letícia da Silva Bello is a master in philosophy and currently a PhD student at Federal University of Santa Maria (UFSM), Brazil. Her research interests lie at philosophy of emotions, normative ethics and social theory. More specifically, she is interested in the role of anger in hierarchical societies. Letícia's work involves her master dissertation "The value of anger: the ethical-normative and political roles of the emotion in the context of social injustices" (PPGF-UFSM website) and her recent paper "Emotional activism: contributions to the debate on anger and its moral and political meaning".

### **ANDREW BENJAMIN**

#### ***From the Domus to the Urbs: The Place of Life***

A philosophical thinking of life – and thus the development of biopolitics – demands a thinking of the placed nature of human being. And yet, that demand gives rise to another. Namely, the need to recognise that 'place' has a number of different, and at times, conflicting determinations. One possible configuration defines place in relation to the individual and thus place in terms of its material configuration devolves into the interplay between the house (*domus*) and the building (*aedes*). The latter leads to the eventual identification of the individuation of place with private property. The counter position necessitates both a redefinition of the subject in relational terms and thus the repositioning of place as the city (*urbs*). Essential therefore to understanding the relationship between human being and place is to work out the implications of the move from the *domus* to the *urbs*. It should be noted in advance, however, that the move is not a simple one. Bound up with the history of the *urbs* are myths of origin – particularly in Livy – that have modes of exclusion inscribed within them. Overcoming the forces of exclusion occurs via the inscription of a conception of hospitality and what has already been identified as 'right to the city' (Henri Lefebvre, David Harvey) into a reconfiguration of the *urbs*. That latter becoming – as an immanent potentiality - a place of infinite openness. The project of the paper therefore is to trace the movement from the *domus* to this reconfiguration of the *urbs*.

Andrew Benjamin an Honorary Professorial Fellow in Faculty of Arts at the University of Melbourne and Emeritus Professor of Philosophy at Monash University.

### **WILLIAM BENNETT**

#### ***Taste and Revolution***

This research paper outlines the way that Burke's aesthetics informs his political conservatism. I diverge from existing literature which focuses on the political implications of his distinction between the sublime and

the beautiful, by linking his account of taste to his later notion of prejudice. By drawing on Marxist literature I offer a sustained critique of Burke's transcendent notion of the state as a counter-revolutionary ideology which flagrantly opposes a scientific approach to governance. In conclusion I critically assess the important role that art plays for a revolutionary class struggle

William completed a double major in linguistics and philosophy at Monash University after a short lived artistic career. He moved to Deakin University to complete an honours on Bataille's critique of Hegel, and a masters degree by research on Deleuze's and Lyotard's respective post-Kantian thought on the sublime, imagination and subjectivity. His interests are centred around continental aesthetics, political philosophy, and Marxism.

### **JAI BENTLEY-PAYNE**

#### ***A Memory Like a Garbage Heap, or How to Do Things With Abstraction***

In Borges' fable, *Funes the Memoirous*, the titular character intones 'I, myself, alone have more memories than all humanity since the world began...my memory is like a garbage heap'. Lost in a world of particulars, Funes can remember everything, and yet without the ability to abstract he is said to be 'not very good at thinking'. But what of the machine that abstracts from particulars that it cannot know? A machine that for some is nonetheless said to think. This paper works through the intersection between abstraction, thought and the practical metaphysics of the capital-relation to undermine the conceits of intelligent machines. A theory of socially mediated abstraction uncovers the material ground lost beneath hysterical debates on artificial intelligence. Not only can such a standpoint illuminate the stakes of what it means to denominate who and what can think, but understanding the underlying reality of abstraction can point to what is required to think, and indeed what is required to act against the doom of capitalist machines.

Jai Bentley-Payne is a philosopher and para-academic based in Ōtautahi, Aotearoa. A recent graduate of the University of Auckland, his doctoral work interrogated the conjunction of real abstraction, individuation and political form. He has taught at the Melbourne School of Continental Philosophy, has forthcoming publications on communism and difference, and is currently working on a first book manuscript.

### **JAKOB BOER**

#### ***Reframing Slow Cinema: Exploring the Phenomenology of Cinematic Slowness and its Cultural Significance***

This paper examines slow media consumption, specifically focusing on slow cinema spectatorship. I argue that a better understanding of the experience of cinematic slowness is imperative to advocate its significance for the audience and emphasise the need for empirical phenomenological methods in achieving this understanding. Over the last decade, substantial contributions to the study of slow cinema have been made, albeit from mostly formalist and hermeneutic frameworks. This (over)emphasis on filmic formal elements has, however, led to a lack of conceptualisation of the reception of slow moving images. This theoretical gap is paradoxical, as theorists often allude to a distinct 'way of seeing' associated with such films. Yet, these references to spectatorship remain both theoretically vague and empirically ill-founded. I will present the preliminary findings of my micro-phenomenological study of the audience's encounter with cinematic slowness. Employing this empirical, second-person phenomenological method, which involves in-depth interviews with participants, results in finely detailed and highly valid descriptions. These research outcomes can benefit slow media studies by refining our understanding of slowness and contemplation, and critically engaging with oversimplified dichotomies such as slowness/speed, attention/distraction, active/passive spectatorship, and immersive/anti-illusionistic viewing modes. In sum, achieving conceptual clarity and empirical grounding is imperative to make more compelling claims for the positive impact of cinematic slowness on aspects of attention, temporality, and agency, and ultimately to promote the virtue of slowness in a culture of speed and acceleration.

Jakob Boer is a PhD-student in film studies and philosophy on a cotutelle degree between Macquarie University Sydney (Australia) and the University of Groningen (The Netherlands). He holds an MA in Literary and Cultural Studies and a BA in Arts, Culture, and Media Studies (both graduated cum laude at the University of Groningen). His research interests include slowness, art and experimental cinema, aesthetics, (empirical) phenomenology, spectatorship, and philosophy.

**MICHELLE BOULOUS WALKER*****Woman, Age, Becoming: Speculum's 50 Years***

With the 50th anniversary of *Speculum*, we are reminded of the passing of time, providing us the opportunity to think of the woman, Luce Irigaray, as fifty years older than the woman whose work changed many of our lives with the publication of her foundational book. It provides us with the opportunity to look back and chart the trajectory of Irigaray's work on ageing and its relation to the mortal limits of bodily death and loss. More than fifteen years after writing *Speculum*, Luce Irigaray writes: "Growing older can help us... by crossing frontiers that then leave us more free to get on with accomplishing our identity". She contends that what is often defined as "the end" of a woman's life is "just as much an opportunity to have more time for social, cultural, and political life." Here, in the second stage of her work, Irigaray traces the cultural and spiritual growth of woman in relation to the passing of time. The question of ageing that emerges in this second phase of her work differs in significant ways from the observations on age first raised in *Speculum*. In later life, in the third stage of her work, Irigaray's thinking encompasses what is arguably a positive account of maturity and ageing, focussing on what it means for women to achieve spiritual becoming. With the help of Beauvoir's work on age and ageing in *The Second Sex*, this paper uncovers something of the philosophical journey Irigaray undertakes from *Speculum* to today.

Michelle Boulous Walker is Head of the European Philosophy Research Group (EPRG) and Associate Professor in Philosophy in the School of Historical & Philosophical Inquiry at The University of Queensland. She is a founding member of the APRG (Australian Philosophy Research Group). She is Author of *Slow Philosophy: Reading Against the Institution* (Bloomsbury 2017) and *Philosophy and the Maternal Body: Reading Silence* (Routledge 1998); editor of *Performing Sexualities* (IMA 1994) and *Refugees and Representation* (forthcoming). Other publications span the fields of European philosophy, aesthetics, ethics, and feminist philosophy. Teaching interests in philosophy include intersections with politics, film, and literature. mbw@uq.edu.au

**DANIEL BRENNAN*****Contesting the Power of the Powerless***

Vaclav Havel's renowned essay, "The Power of the Powerless," holds a significant place in the realm of political philosophy, its enduring relevance evident in recent debates across the globe. Concerningly contemporary conservative thinkers have, in particular, drawn parallels between Havel's insights and the phenomenon often referred to as "cancel culture." They argue that today's conservatives, like Havel's powerless, confront political structures reminiscent of post-totalitarian regimes that stifle their ability to live authentically. However, it is imperative to delve deeper into Havel's original concept of the powerless. This exploration will help us better understand whether equating the powerless with defenders of unfettered free speech, even in cases involving hate speech or incitement to violence, truly captures Havel's intended message. In this discussion, we will examine Havel's essay, the evolving discourse surrounding "cancel culture," and the nuanced dimensions of free speech within this context. The paper ultimately sheds light on the complex legacy of Havel's work and the implications it holds for our understanding of contemporary sociopolitical dynamics.

Daniel is an assistant professor at Bond University where he teaches philosophy and literature. He is the author of *The Political Thought of Vaclav Havel* (Brill, 2017), and *Surfing and the Philosophy of Sport* (Lexington Books, 2021). He is also the co-editor of *Hannah Arendt and the History of Thought* (Lexington, 2022).

**JESSE BRINDLEY*****Simmel on Schopenhauer: Temperament, Rationality, and Formation***

Georg Simmel's lectures on Arthur Schopenhauer are a neglected source of insight into Simmel's philosophy, in part because they are often read for the purpose of understanding Schopenhauer. This paper attempts the opposite: to understand Simmel through his analysis of Schopenhauer. For Simmel, a general orientation to the world, or 'temperament', precedes rational argument and is often discernible only through logical errors and implicit valuations. Through analysis of Schopenhauer's temperament, Simmel finds a partial response to a primary distinction of modern experience: subject-object. That is, the structure of Schopenhauer's philosophy – as shaped by his temperament – interrelates the responses given by Kantian and speculative thought: Schopenhauer retains the noumena-phenomena distinction but allows for a conduit

between these realms. In the process, Schopenhauer de-metaphysicalises reason, metaphysically grounds a total-evaluation of life, and privileges formation as a mode of interacting with experience, each of which influences Simmel's work, albeit critically. Hence, Simmel's critical analysis of Schopenhauer's work illuminates Simmel's own formationalist, metaphysically relativist philosophy.

I'm a second-year PhD student at La Trobe University, Melbourne, with broad interests across social philosophy; social, critical and cultural theory; and political economy, to name a few. Georg Simmel's thought - especially 'Philosophy of Money' - has captivated me for many years, the reconstruction of which is the subject of my thesis. I look forward to sharing my work and grappling with that of others - hope to see you there!

## **ALEX CAIN**

### ***Friendship and Hannah Arendt***

While Arendt wrote about friendship in most of her texts and once wrote to Kurt Blumenfeld that “[N]othing in the world is important as friends,” this notion and its consequences for her thinking remain under-studied topics in Arendt scholarship. Some scholars have argued that there are two models of friendship in Arendt's work: public and intimate friendship. Others suggest that there is merely one type of friendship in Arendt's work: public friendship. Still others contend that friendship in Arendt's work lies somewhere between private and public life. It is true that at different moments Arendt describes friendship in each of these ways. However, I suggest that despite the ambiguous role “Arendtian friendship” plays in relation to Arendt's distinction between public and private life, there are not two models of friendship in Arendt's work that map onto this distinction. I argue that Arendt presents a series of ways of thinking through the practice of friendship and that in all of them friendship emerges as a root—a condition of possibility—of the two human activities Arendt thought were most important: thinking and acting.

Alex Cain completed her PhD "Friendship and Hannah Arendt" at Monash University in 2023. Her MA thesis on Kant, F.W.J. Schelling and Arendt received the 2017 Best Master's Thesis Prize in the Arts faculty at Monash University. She was a Visiting Scholar at the Hannah Arendt Center, NY 2022-2023. She is currently preparing postdoctoral applications and teaching philosophy at the University of Melbourne.

## **WILHELM ALEXANDER CARDOSO STEINMETZ**

### ***Numerical Cognition, Object Perception and Merleau-Ponty***

In a phenomenon the numerical cognition literature terms subitizing, quantities of up to about six objects (e.g. six black dots projected on a white screen) can be rapidly and accurately determined by test subjects even if the stimulus is only present for a few milliseconds and thus does not permit counting. Error rates usually increase with increasing number of objects and tend to a percentage of the number of dots presented, called the Weber fraction. Philosophers such as Spinoza and Frege already pointed out that to conceive of a quantity or to make a numerical judgement, we have to conceive first of objects and a genus or a category of objects. Thus, “numerical perception”, if it exists as such, necessarily leads to questions regarding object perception, which is a topic that can be examined from the point of view of the writings of Merleau-Ponty. Indeed, questions about object perception turn rather intricate when test subjects are preverbal children or animals. Do they perceive something numerical when they react differently to a configuration of three and four dots or other objects? If yes, how are for them objects and object categories constituted? Can we talk about numerical perception or numerical judgement?

I am an assistant professor at Universidade Federal de Minas Gerais in Belo Horizonte, Brazil, with an undergraduate degree in Mathematics from Oxford University (UK), a Master and PhD degree in Mathematics (Algebra) from Université Paris-Sud, Orsay (France) and a Master degree in Anthropology from Unyleya (Brazil). My current research interests reside in empirically informed Philosophy of Mathematics, trying to answer metaphysical and epistemological questions in light of empirical evidence from anthropology (e.g. ethnomathematics), the pedagogy of mathematics, psychology and neuroscience, and against a backdrop of theories of 4E cognition and the writings of Merleau-Ponty.

## **ESTERINA CELAMI**

### ***The (im)possibility to think numbers***

This paper contemplates the relation between image and number. There is a common image of numbers as falling beyond the realm of representation, which paradoxically makes them prone to the abuse of any ideological formation. In contemporary societies, any kind of ideological setup activates an interpretation of numbers and pretends veridicality based on a direct reference on numbers. The lacking understanding of *figures*, of *ciphers* (the intensive component of numbers) obliges society at large to fall under the spell of numbers, and numbers to be trapped by a sense being exercised upon them by an outer ideological pole. Therefore, there is the imperative to construct an idea of number, not through ideology, but through ideography, which consists precisely in the synthesis of *diagrams* (operative images) which situate numbers and decipher them. The need to situate numbers in a conceptual framework, to disclose their inner intelligibility, is an act of epistemic resistance to the capitalist misunderstanding of numbers. The place of number must be ontologically defined. It is of crucial importance to constitute an ideography of numbers, an operative synthesis of ideas-images immanent in numbers, to counter the contemporaneous servitude of numbers to any ideology.

Current PhD researcher at the Europa Universität Viadrina Frankfurt (Oder). The title of my dissertation is "Intensive individuation: Deleuzian ontology and virtual science".

### **SABDASHWA CHAKRABORTY**

#### ***The Jouissance of Reaction Videos***

Over the last couple of years the phenomenon of online reaction videos has taken the internet by storm, especially the cyberspace of the Indian subcontinent. This paper locates the sources and architectonics of *jouissance* (focussing primarily on its Indian mode consisting of caste-class-gender interaxialities) involved in consuming this genre of online content, and marks out its differences with regards to film/book/music reviews and other forms of interpassive consumption-based cyber activities such as **mukbang** and daily-vlogs. The arts of the global south pictured as a geo-imaginary universe relegated to the "other scene" of Western content-creators, and the ensuing transference-countertransference dialectic that develops between the consumer and the producer is an additional object of study. I also offer as tangents Sartrean and Lacanian critiques of the particular mode of gaze involved in these videos and the overall intentional structure at play here. I end with some strategies regarding possible hysterization of such consumptive ego-practices (by inevitably confronting their embedded master signifiers), so as to herald alternative futures.

I completed my MA in Philosophy from the University of Delhi, India and look forward to pursuing doctoral work on the philosophy of psychoanalysis. I have presented papers on Lacan, Žižek, OOO, dark ecology, and classical Indian materialism in several national and international conferences and seminars. Recently my article on Husserlian empathy got published in an Indian phenomenology journal. Apart from reading and research, I enjoy singing Hindustani classical music and playing the guitar.

### **SRISHTI CHATTERJEE AND SOUROJIT GHOSH (PRESENTED BY SRISHTI CHATTERJEE)**

#### ***We Can 'Deal With It' Together: A Critical Theory of Visually Presented Grief on Digital Media***

This paper presents a critical theory of experiencing and sharing loss and grief on digital media. In its mediation on digital media platforms, sentiments such as grief transcend boundaries between public and private, and allow for people to find others experiencing similar forms of grief through networked publics. Despite providing new publics for sharing grief, much of the support provided for grieving people through online resources and support groups, follows a traditional, 'linear' function of grief – eventually leading to a return to a state without 'grief'. In this paper, I argue that through image-mediated digital affordances such as Instagram and Tiktok, a specific visual of grief becomes a popularised 'spectacle' which upholds traditional forms of mourning, leading to an experience of what Gach et al (2017) call 'grief policing.' In tandem with Guy Debord's theory of the image-mediated spectacle (1970), I further argue that the expression of grief on digital media, due to the diversity of platforms and their networked publics, allow for a 'detournement' from the popularised spectacle of grief – where a more non-linear experience of grief can exist as an 'affect' without a sense of direction and without the pressures of a 'return to normal.' I draw upon Guy Debord's work on the image-mediated spectacle to discuss popular images of grief, and then delve further into Zizi Papacharissi's work on 'affect' to study non-linear grief as a function of 'reality' and time– using examples of both popular signifiers of grief, and detournement from it.

Srishti Chatterjee is a poet and political organiser, researching and writing on visual representations of community experiences --particularly of hope, grief, and dissent on the participatory internet.

## **LIVIA COCETTA**

### ***On the grounds of law/lore: Justice and the Gardenesque***

This paper focuses on site specific, Australian colonial public landscapes as presenting 'embedded rights' which enable a turn to neo-curated landscapes as the free expression of First Nation peoples. After considering ancient ideas that justice is a place, the 'desert justice' of this country as penal colony, to implementing the legal fiction of 'terra nullius' - a law favouring the peak of criminal resettlement and the burgeoning population of free immigrants - the emphasis turns to the contemporaneous landscape compositions as staging the polis of the new self-governing colonies on the grounds of Western thought. With colonial towns becoming cities, material and symbolical demarcations embedded an axis of power: law and politics connected space, its edges softened by the polite "sensible" of *the Gardenesque*. This 18-19c style of botanical landscape was structured upon the "Principle of Recognition" along with other enlightenment notions of identifying the modern 'ideal' city with green democratic spaces. This supplanting of one cultural expression of nature (ways of being) de naturalised existing cultivated landscapes of the First Australians. Yet, in exploring the aesthetic-politics of *the Gardenesque* through specific sites of political occupation, we see these as ripe for the re-turning to 'justice as place', curated by Australia's first custodians.

Dr. Livia Cocetta has a background in Philosophy (B.A Hon, MRES, Ph.D. Macquarie) and also in Design (educator and practitioner). She is an independent early researcher with a focus on aesthetic-political spatio-temporalities, and works on Kuarna country, Adelaide.

## **ARIEL COHEN**

### ***Non-Noology; or the great thought is the unthought***

In "*What is Philosophy*" Deleuze and Guattari contend that the supreme act of philosophy is to show that 'THE plane of immanence', thought-in-itself as chaos, remains unthought within any plane of immanence, which is the way thought orients itself by stabilizing the chaos. However, they don't sufficiently elaborate how such an act can be done, nor how can the plane of immanence be made present to the thought which it enables. I would like to argue that the strategy of "detour and re-access" between traditions of thought proposed by François Jullien can aid in performing both acts. This strategy aims to reveal that which is unthought within a tradition. I derive from this that the in-between space of the interculturality, which allows for exteriority between traditions, can provide a unique domain for this noological investigation which didn't come to fruition in the work of Deleuze, but was merely indicated. I will conclude by arguing that the same inter-cultural position which renders possible the presentation of the plane of immanence to thought and presents its contingency, also gestures towards 'THE plane of immanence, by arriving momentarily at an orientation of thought which is closest to the chaos of thought-in-itself.

I'm currently writing my MA thesis on the transcendental conditions required for philosophy to be syncretic, or trans-traditional. And consequently, the difficulties and impasses which befall it, in relation to such aspirations, both metaphysically and ethically regarding the question of the treatment of other traditions of thought. In this project I try to put into dialogue the two fields I studied, philosophy and East Asian studies, by using the philosophy of modern East Asian thinkers engaged in a dialogue between traditions of thought, like Mou Zongsan, and the work of Deleuze and Guattari.

## **SAM COLEMAN**

### ***Hegel, Badiou, Necessity***

As John Burbidge recently counselled, liberal and glib invocations of *Aufhebung* ('sublation') contribute to a 'kind of *deus ex machina*.' There have been few formalisations of sublation yet there have been many claims that the operation 'ultimately eliminates genuine otherness, or difference'. From Alain Badiou's many years of engagement with Hegel—usually regarding the opening transitions of the *Logic*—there can be gleaned a very precise reading of sublation. Badiou argues that, rather than simply effacing or suppressing disjunction,

in sublation, Hegel 'forces' without immanent basis the interruption of iterative identity with otherness, collapsing the distinct registers of strong and weak difference and guaranteeing dialectical progress. This is, Badiou claims, 'the psychotic dimension of the Hegelian discourse.' In order to demonstrate the critical potency of this polemic, I will interpret Hegel's *Wirlichkeit* ('actuality') chapter in the *Logic* on Badiou's terms and ultimately argue that the former's psychosis is at its most acute in his unification of absolute contingency and absolute necessity.

I'm a student at Monash completing an MA on the work of Alain Badiou and GWF Hegel. I work as an outreach lawyer at a community legal centre in Carlton and do session tutoring in philosophy at Monash University. I'm interested in ontology, dialectical scissions and anything related.

## **THOMAS CORBIN**

### ***Cicadas and the History of Philosophy***

"Hesiod, in his *Shield of Heracles*, writes: "Don't trust the frog or the swallow. If the cicada doesn't chirrup, it's not summer." Cicadas, with their rhythmic emergence from the earth and the shedding of their exoskeletons, have long been symbols of summer's arrival. These creatures, whose calls can rival the roar of a chainsaw, were as familiar to ancient philosophers as they are to us today. Like us, many ancient thinkers were doubtlessly influenced by the cicada's peculiar life cycle and deafening song. It is perhaps little wonder then that these insects have found their way into some of history's most revered philosophical texts. Yet, despite their prominence, no exploration of cicadas in philosophical discourse has been conducted. We aim to fill this gap. In this paper, we explore the use of cicadas as objects of inquiry and criticism in the history of both Western and Eastern philosophical thought. We examine how different philosophers in ancient Greece and China use cicadas as metaphors to illustrate and evaluate various aspects of human life and wisdom, such as sound, music, poetry, reason, emotion, morality, and transcendence. We focus on key figures in both traditions, such as Hesiod, Plato, Aristotle, Confucius, and Zhuangzi, and present a comparative analysis of the significance of cicadas in their philosophical works.

Thomas Corbin and Alexander Gillett are lecturers in the Philosophy department of Macquarie University. Their current project is on skilled auditory perception focusing on the manual detection and capture of Australian cicada species by scientific researchers in the field.

## **COREY CRIBB**

### ***Illuminating Nancy's "Blind Spot": Jean-Luc Nancy on Evidence, Death, the Ethics of the Gaze***

Focusing on Nancy's peculiar claim that, in the films of Abbas Kiarostami, death constitutes a "blind spot" which "opens up the look [qui ouvre le regard]" of cineaste and spectator alike, this paper explores the relationship between death, evidence, ethics and the gaze or regard in Jean-Luc Nancy's *L'Évidence du film*. Through reference to Nancy's numerous commentaries on death and finitude found in earlier texts such as *A Finite Thinking*, I will draw attention to a 'darker' dimension of Nancy's conceptualisation of cinema that is often overlooked in scholarship on the work in favour of questions of realism, evidence and presence. I argue that, for Nancy, Kiarostami's cinema is characterised by a certain ethos which relates to the 'demand' for an "essential thinking of finitude" \_ a task to which Kiarostami responds, not with words, but with images which do not seek to 'capture' or represent death but rather bear witness to the sense of 'restlessness' which, caught between the existential poles of birth and death, characterises modern experience. In elaborating this argument, I draw attention to Nancy's reading of the final sequence of Kiarostami's *A Taste of Cherry* (1997).

Corey P. Cribb is a graduate researcher and sessional tutor in Screen and Cultural Studies at The University of Melbourne. His research explores the intersection between Francophone cinema, film theory, and philosophy in the twentieth and twenty-first centuries. Focusing on the film theoretical works of Gilles Deleuze, Jean-Luc Nancy, and Jacques Rancière, his thesis interrogates the question of cinematic 'sense' or meaning, and its relation to 'the sensible', following film theory's philosophical turn.

**LEONARD D'CRUZ*****Foucault's Naturalism: The Importance of Scientific Epistemology for the Genealogical Method***

In this talk, I will defend a novel reconstruction of Foucault's epistemology that emphasises his respect for the natural sciences. Foucault's work has long been suspected of reducing knowledge to power, and thus collapsing into unconstrained relativism and methodological incoherence. However, I argue these charges are based on a lack of attention to his engagement with scientific epistemology and overlook his place within the French tradition of 'scientific realism'. On this basis, I develop two claims that will significantly enrich our understanding of Foucault's methodology. The first is the interpretative hypothesis that Foucault could and should have embraced scientific reason as the basis for a normative epistemology. The second claim is that the descriptive rigour of his genealogical method derives from the fact it is modelled on empirical inquiry. In this way, I argue that Foucault can appeal to evaluative norms and standards that have been formed under the pressure of power relations, but that are still epistemologically robust by virtue of their experimental success and accountability to empirical evidence.

Leonard D'Cruz is a sessional academic at the University of Melbourne. He received his PhD in 2023 with a thesis on Foucault and normative political philosophy.

**JAKUB DADLEZ*****Catherine Malabou and the language of economy***

The paper will focus on the political and social philosophy of Catherine Malabou, with special interest in the economic terms and figures appearing in her texts. One of the main global contemporary challenges is the dominating economic discourse which deprives individual and collective subjects of control over their own existence and their ability of self-determination. Modern philosophy offers a twofold response to this domination. Firstly, by criticizing capitalism in its present form and the means of governing it has established. Secondly, by creating such "economies", i.e. conceptual systems of distribution, debt or exchange, which allow for relative independence of human behaviour and choices. The latter means intercepting the language of economy for the benefit of individual and social subjects. Consequently, Malabou's core concept – the concept of plasticity – will be presented in the context of late capitalism, raising the question of how subjectivity is formed by the extremely economized contemporary discourse. Then it will be shown that Malabou's philosophical economy, or her economical-philosophical idiom, is based on the possibility of essential, though accidental, change of/for subjectivity. In this way Malabou announces, or promises, a change of/for subjects stalled in the global capitalist status quo.

Jakub Dadlez, PhD, assistant professor at the Maria Curie-Skłodowska University in Lublin (Poland). He deals with contemporary philosophy, mainly French, and early modern thought, in particular Michel de Montaigne. Humanities editor in scientific publishing houses. Contact: jakub.dadlez@mail.umcs.pl. ORCID: 0000-0003-1381-5965

**JACQUELINE DALZIELL*****Spooky: Figuring the Animal and the Spectre in Derrida***

In *Specters*, Derrida asserts that "there has never been a scholar that really, and as a scholar, deals with ghosts. A traditional scholar does not believe in ghosts—nor in all that could be called the virtual space of spectrality" (1993, 12). He argues that traditionally, scholarship on the spectral has interests only in ontologising it, or approaching it from a position of scientific empiricism. Derrida diagnoses this gesture as one of avoidance, as eluding the complications (re: ontology, identity, temporality, reality) that we inherit from holding open the possibility of the supernatural. In contrast to what he identifies in the history of philosophy however, throughout his own corpus, Derrida sustains a scholarly commitment to thinking through the spectral. Indeed, his philosophical reckoning with questions of mourning, temporality, hauntology and ethics circle back repeatedly to the figure of the ghost. Yet what piques my interest in this reading is the textual pattern in which, at the precise moments in his writings that Derrida evokes the spectre, the figure of the animalis always uncannily close by. In certain instances, Derrida makes explicit the doubling over of ghost and animal; in others, their coincidence appears to be more ambiguous; perhaps unconscious. How can we mobilise Derrida's thinking on the phantasm, the revenant, the hauntological, to embolden his (ostensibly unrelated) critique of anthropocentrism?



Jacqueline Dalziell is a Lecturer in the School of History and Philosophy of Science at Sydney University. Her interests include feminist theory, psychoanalysis, European philosophy and STS.

### ***DARLENE DEMANDANTE***

#### ***Images of Bodies in Duterte's Drug War: Aesthetic Intervention in Politics***

Recently in the Philippines, there has been a proliferation of dead bodies of citizens who were victims of former President Rodrigo Duterte's War on Drugs. These dead bodies of alleged drug users and peddlers became known to the public through the work of photographers who meticulously documented the police operations which usually took place at night. The images had the effect of desensitising the public to the atrocities of the drug war. I aim to recover the emancipatory potential of photographic images by analyzing the photo documentation of dead bodies in Duterte's war on drugs through Rancière's aesthetic writings. First, I aim to reply to the criticism that Rancière's work is purely performative by disclosing a notion of political subjectivity that is anchored on the bodily and affective dimension of subjectivity. Second, I argue that by engaging with the criticism of Rancière's work in the manner described above, it becomes possible to use his writings on aesthetics to address the question of what possible aesthetic interventions can come from images of bodies. Additionally, my paper seeks to highlight how these images from a colonized space, like the Philippines, contribute to developing critical theories to address systemic oppression, enriching our understanding of the power of visual representation in confronting deep-rooted structures of injustice.

Darlene Demandante's research interest broadly revolves around the role of subjects in social and political emancipation. In particular, her aim is to investigate the relationship between the material aspects of political subjectivity (corporeality, affects, dreams or aspirations) and the struggle of political subjects against various forms of oppression through real, concrete, and creative means of asserting their agency. Demandante is a Lecturer of Philosophy at the Graduate School of the University of Santo Tomas, Philippines and a casual academic at Macquarie University.

### ***JEAN-PHILIPPE DERANTY***

#### ***Is Ikäheimo's account of contributive recognition adequate to the phenomenology of work contributions?***

My paper explores the idea of contributive recognition in Heikki Ikäheimo's recent *Recognition and the Human Life-Form* (Routledge 2022). This is one of the three core meanings of recognition in Ikäheimo's rich model. It denotes the expectation a person addresses to others to have their participation in the realization of shared goals positively valued for the specific contribution they have made. This is both a deep psychological demand and a justified moral claim, and as one of the three axes of recognition, a constitutive part of the normative ideal of a fully human life-form. My exploration of contributive recognition begins with the remark that, although the concept of contribution is broad and can accommodate different types of activity, a paradigm example of it is work. In the analysis of work, however, different kinds of demands of recognition come into view as soon as one distinguishes between the different addressees of work gestures: between co-workers, different levels of management in formal settings, personally encountered or anonymous customers, members of the trade or profession, particular communities or society at large or indeed people in other societies. Careful analysis of these forms of interaction suggests that the demands for recognition in work contexts are of different kinds. Is this diversity in the forms of contributive recognition a problem for Ikäheimo's model? Is it just a case of different levels of analysis, neither of which contradicts or confirms the other? Or do the different kinds of recognitive expectations at work point to dimensions of contribution that should be included in Ikäheimo's model, given its theoretical aims?

Jean-Philippe Deranty is Professor of Philosophy at Macquarie University. He has published widely on critical theory and the philosophy of work.

### ***MAX DEUTSCHER***

#### ***Some speeches on truth in poetry***

I investigate issues about speech and poetry that Paul Celan analysed in two speeches. The first was delivered in the Hanseatic Free City upon receiving the Literature Prize (1958). The second, entitled 'The

Meridian', far more extensive, was delivered in Israel upon being awarded the George Buchner Prize. I also refer to Celan's prose poem, 'Conversation in the Mountains' for, amongst other issues, his interest in George Buchner's 'Lenz' '. One primary theme of Celan's speeches is that of an alleged 'obscurity' in contemporary poetry. It is in his effort to explain 'difficult' (contemporary) poetry that Celan calls upon the 19C Buchner's avant-garde writing. Celan develops the theme of an ambiguous suspicion of art and poetry as contrivance, as against its elevation to an almost mystical status. This paper is part of my on-going work on truth in poetry and in philosophy.

My principal publications in 21C are 'Towards Continental philosophy', preceded by 'In Sensible Judgement', 'Judgment after Arendt', 'Genre and Void' and 'The Philosophy of Michele le Doeuff.' I am presently working on a book on truth in poetry and in philosophy. The work comprises critical readings of poems, and discussions about the nature and ambition of poetry (contemporary and classical) with reference, amongst others, to Philippe Lacoue-Labarthe and Alain Badiou.

## **SIMONE DRICHEL**

### **'A way of facing things without fear': Ethical Relationality, Precarity, and Vulnerability**

Building on the assumption—advanced by psychosocial studies—that psychic and social processes are intimately intertwined, this paper enquires into the psychic conditions of (im)possibility for social justice: who must we be, if social justice is to become possible? In response to this question, I utilise the resources afforded by Levinasian ethics to suggest that our capacity for ethical responsiveness—upon which practices of social justice implicitly rely—is grounded in a primordial vulnerability to the other's most profound appeal not to let them face death alone, "or else risk becoming the accomplice of that death." Turning to Judith Butler's work on the unequal distribution of grievability and precarity, I suggest, however, that, inasmuch as we routinely refuse to respond to the appeal that issues forth from (some) others' precarious existence, we do indeed repeatedly become "accomplices of that death." What accounts for these refusals of responsibility? I argue that this question cannot be answered by a consideration of the "structural" or "systemic" character of social violence alone, and that such any "social" consideration must be supplemented by an analysis of the psychic forces that are inevitably also always in play.

Dr Simone Drichel teaches in the Department of English & Linguistics at the University of Otago, New Zealand. A cross-disciplinary researcher, her current work traverses the fields of continental philosophy and relational psychoanalysis to address the widespread erosion of ethical responsiveness in the current global political situation. Her work has appeared in a broad range of journals (*American Imago*; *Levinas Studies*; *Modern Fiction Studies*; *Philosophy & Social Criticism*; *Psychoanalysis, Self & Context*; *Textual Practice*), and she is the editor of two recent special issues: "Vulnerability" (*SubStance* 42,3) and "Relationality" (*Angelaki* 24,3).

## **BRENDAN DUNCAN-SHAH**

### **Hegel's Early Modal Metaphysics**

In the preface to the *Phenomenology of Spirit*, Hegel is keen to stress that genuine science must proceed by way of necessity. (§29; §34) But in this 1807 text "necessity" as such is never directly treated. In fact, Hegel will wait until 1812 before he publishes a systematic treatment of necessity in the second book of the *Science of Logic* alongside the other modal categories: possibility, actuality and contingency. The following view may therefore arise: that, because there is no published theory of necessity before 1812, Hegel had no fully developed theory of necessity before writing the 1807 *Phenomenology*—a serious problem, since necessity, according to Hegel's own word, is meant to disambiguate false from genuine science. This view, however, is wrong—for Hegel does have a fully articulated theory of necessity (and of the other modal categories) before 1807 in 1804-5 *Jena Logic*, Hegel's first attempt at what would ultimately become the *Science of Logic*. This paper offers, first, a reconstruction of Hegel's theory of the modal categories in the 1804-5 *Jena Logic* and argues, second, that Hegel's discussion therein makes it clear just what it means for science—including the "science of the experience of consciousness," phenomenology—to proceed by way of necessity.

Brendan Duncan-Shah is a student of philosophy working on Boonwurrung and Wurundjeri land. He has written and presented in various places at various times on the philosophy of G.W.F. Hegel and on certain strands within the Indian philosophical tradition, especially Madhyamaka Buddhist thought.

**JAMES DUTTON*****Universal Suffrage: Michel Serres's Trans-substantial Bodies of History***

This paper takes up Michel Serres's rethinking of substance as suffrage to consider bodies of history beyond standard metaphysical inscriptions. Serres asks us to think meaning and time not from the univocal marks of recorded history, but instead from the trans-substantial 'election' of sense and signification. This multiplicity is what is iterated, or 'pulses' through bodies and archives, but is not confined to material, fixed or linear conceptions of meaning. The paper takes up Serres's idiosyncratic, 'ichnographic' account of ancient Rome and (its) foundations, where history and the philosophies that give it are re-written, or rather re-marked, re-traced, on the basis of his broad understanding of suffrage. Considered in a 'universal' form beyond political discourse and collecting many of his well-known readings of noise, parasitism and the excluded third, suffrage provides Serres with an expression of multiplicity opposed to, or exceeding substance: he argues that we should attempt to give suffrage as much importance in our thinking as substance. By doing so, we can think matter and its historical iterations beyond the violence of empire. The trans-substantial 'elections' of suffrage offer an account of bodily experience and its traces not confined to finite bodies of history, language—or subjectivity.

James Dutton teaches at the University of New South Wales, Sydney. His essays have appeared in journals such as *SubStance*, *Cultural Politics*, *Angelaki* and *Paragraph*, and his book *Proust Between Deleuze and Derrida: The Remains of Literature* was published in 2022 by Edinburgh University Press.

**LILY ELSTON-LEADBETTER*****The Void in Ontology and Politics: The Immanent Presence of Absence in the One and Identity***

Badiou begins *Being and Event* by stating that "[s]ince its Parmenidean organization, ontology has built the portico of its ruined temple out of the following experience: what presents itself is essentially multiple; what presents itself is essentially one." (BE 2005, 23) Instead of following the Parmenidean tradition Badiou's project consists in its reversal. In other words, what presents itself is essentially one; what presents itself is essentially multiple. This paper traverses Badiou, Spinoza and Althusser to argue that Badiou's ontological critique of presence and his political critique of identity both appeal to the void to solve analogous inconsistencies. I shall illuminate Badiou's account of Spinoza as the philosopher who forecloses the void *par excellence* to argue for the rejection of an ontological One. Then, using Althusser's theory of ideology, I will bridge the gap between ontology and politics and argue for its relation to Badiou's notion of ideological covering-over, or *recouvrement*, which imposes identity as a form of oppression. Ultimately, I argue that both the One and identity are forms of finitude that can only be challenged through the theorisation of the void, which resists closure and instead marks the possibility of the infinite.

Lily Elston-Leadbetter is an HDR student at the University of Queensland in the School of Historical and Philosophical Inquiry. Lily is interested in European continental philosophy and has explored its relationship with theatre, politics, and ideology. Her interest in languages led her to major in French and German and she now enjoys creating pedagogic illustrations for French students at UQ.

**VENESSA ERCOLE*****Nietzsche and The Greek Worship of the Gods***

The influence of ancient Greek culture on Friedrich Nietzsche's thought has been extensively investigated. Nietzsche's profound admiration for the ancient Greeks and the factors that he believed rendered them exceptional has predominantly revolved around arguments expounded in 'The Birth of Tragedy.' Consequently, scholars have attributed Nietzsche's view of Ancient Greek exceptionalism as being primarily rooted in the Greek's tragic worldview as reflected in their art (with its vital Apollonian-Dionysian forces). However, a lesser-known source of insight into Nietzsche's admiration for the Greeks can be found in his 1878 lecture notes, 'The Greek Worship of the Gods,' in which Nietzsche argues it was the Greek's exceptional prowess as celebrators of festivals that earned them a prominent place in world history. Nietzsche's emphasis on worship as the defining feature of Greek excellence sheds light on various philosophical themes recurrent in his oeuvre, such as the significance of Dionysus and the concept of the

Übermensch. This paper will argue that an appreciation of Nietzsche's perspective on Greek worship is indispensable for a comprehensive understanding of the fundamental tenets of his philosophy.

Dr Venessa Ercole is a Lecturer at Griffith University. Her PhD focused on the philosophy of Nietzsche, Foucault and ancient Greek ethics. She has published in *Parrhesia*, *Nietzsche-Studien*, and *Philosophy Today*. She is currently Media Officer for The Friedrich Nietzsche Society and Editorial Assistant for *Philosophy, Politics and Critique*. Her recent publications include a joint paper on transfiguration and music for Cambridge Scholars Publishing, *Nietzsche Now* Series. She is currently writing a chapter for a forthcoming co-edited English edition of Nietzsche's lecture notes, titled "Nietzsche: The Greek Worship of the Gods" (under contract with De Gruyter).

## **DANIEL-SORIN FĂRÇAȘ**

### ***Philosophical Devices in Mystical Theology: The Case of Meister Eckhart***

Meister Eckhart was the first major philosopher to write in German, in at the end of the 13th century and at the beginning of the 14th century, being the creator of several major concepts of German philosophy. In particular, Martin Heidegger used some of the eckhartian mystical vocabulary in his phenomenology. Nevertheless, Eckhart's mystical writings are highly philosophical (as he operates with concepts such as being / "esse", intellect / "intellectus", substance, accident, nothingness etc.). Among the devices Eckhart uses in his mystical philosophical theology, are: paradoxes ("Being is God" / "esse est deus", and "God is intellect", "deus est intellectus"); reduplication of names (both God's name, from Exodus 3, in an ontological interpretation, and different human names); the use of Ablative of place / locative (the Johannine text – "In the beginning was the Word" – is interpreted as a locative: inside the arche); the use of metaphors from the perceptive spectrum (seeing God, tasting God etc.). Eckhart mysticism is a philosophical negative theology, such as Aquinas' theology is a philosophical affirmative theology.

Daniel Fărcaș is studied philosophy and languages (French / Ancient Greek) at Babeș-Bolyai University, Cluj-Napoca, Romania, Université de Paris I – Panthéon-Sorbonne and Université de Paris IV – Sorbonne, Paris, France. He also completed a post-doctoral program at Fonds Ricœur – Institut Protestant de Théologie, Paris, France. His area of expertise is Medieval Philosophy, with a particular attention to Meister Eckhart and medieval mysticism. Daniel Fărcaș also translated from Latin into Romanian some of Meister Eckhart's writings, such as "The Parisian Questions" (Întrebări pariziene și alte scrieri, Iași: Polirom, 2013).

## **INGO FARIN**

### ***Heidegger as a Modern(ist) Philosopher***

In this paper I argue that Heidegger's relationship to (a) modern philosophy, (b) modernity, and (c) cultural modernism is not merely negative or hostile, as is often assumed. I show that Heidegger's philosophy of Sein and Dasein has precursors in modern philosophy, namely Fichte and Feuerbach, even though this is never acknowledged by Heidegger. In addition, I argue that Heidegger's collaboration with the National Socialist regime (distasteful as it is), as well as his later attempts to distance himself from it (all too timid), is owed to his differing views about the modern development of a future society, not on a reactionary vision of a return to some pristine, pre-modern state. Lastly, I argue that Heidegger's idea of Dasein answering to the openness of Sein outside any normative authority as such stands in relative proximity to modernist tendencies in art (especially German Expressionism). This also explains Heidegger's praise of modern artists, such as Rimbaud, Trakl, Rilke, Stefan George, D.H. Lawrence, and T.H. Lawrence, Vincent van Gogh, George Braque, Ernst Klee, and others. In a final segment, I present an idea by Virginia Woolf to illustrate what the idea of Sein or Being could amount to, showing Heidegger's possible modernist credentials.

I studied philosophy in Germany and the United States and taught philosophy at various universities in the US (Indiana University, The College of William and Mary, St. John's College in Santa Fe) and in Australia (University of Tasmania). Apart from two translations (Husserl and Heidegger), I have coedited three volumes on Heidegger: *The Hermeneutical Heidegger* (together with Michael Bowler), *Reading Heidegger's Black Notebooks*, and *Heidegger and the Human* (the last two with Jeff Malpas). I am currently working on Heidegger as a modern(ist) philosopher.

**TALIA FELL*****Beauvoir on Childhood and Girlhood: Developing Freedom in Relation to Others***

Beauvoir philosophically analyses the process of objectification that occurs in girlhood, when the girl begins to experience herself and other girls as object-beings, limiting their individual freedom and their relations with each other. Femininity, in the terms Beauvoir describes it, is not only enacted or adopted, but also embodied, limiting the girl's capacity to pursue transcendence as an autonomous subject. I will focus on how this process of objectification occurs as a result of various relationships with other people in the girl's life, while also arguing that it is through particular kinds of relations with others that the girl can come to embody her subjectivity. Specifically, I suggest that friendship between girls provides unique potential for developing girls' subjectivity and freedom. Such friendships, however, unavoidably face the barriers presented by a patriarchal situation that limits girls and women to their mode as object-being, which further limits the possibility of them engaging in true friendships in which they transcend towards each other.

Talia Fell is a PhD candidate at The University of Queensland. Her research is on girlhood and friendship between girls, particularly in the intellectual sphere. She investigates these topics predominately through the philosophical and literary work of Simone de Beauvoir and the literary work of Elena Ferrante, engaging with her bestselling series *The Neapolitan Quartet*.

**OLIVER FELTHAM*****War as paradigm of power versus multi-modal dysfunction: Foucault in the colonies***

In *Society Must be Defended*, Foucault outlines an alternative model of power to the liberal, Marxist and repressive models, one in which civil society and political activity are constituted through of a war between different forces. He places his own discourse of genealogy in a context of contesting forces and battles over the general criticizability of institutions. He then claims that any paradigm of power is accompanied with a discourse of truth; yet it would be facile to conclude that Foucauldian genealogy itself is the discourse of truth that accompanies the paradigm of war. Such a conclusion would be just one tactic in a long parade of liberal objections to Foucault, the latest of which is found in Tristan Garcia's *Let Be and Make Powerful* where he claims that a rejuvenated metaphysics is the sole discourse that can bring an end to Foucault's all-swallowing conflict. The aim of this paper is not to end conflict but to complicate it. The analysis of certain nineteenth century conjunctures, in a wider context of imperialism and extractivism, in which multi-modal dysfunction erupts between government, civil society, and nature, suggests that Foucault's paradigm requires a supplement.

Oliver Feltham works at the American University of Paris. He has written two books on the genealogy and comparative ontology of political action: *Anatomy of Failure: Philosophy and Political Action* (Bloomsbury, 2013) and *Destroy and Liberate: Political Action on the Basis of Hume* (Rowman and Littlefield, 2018), as well as having translated and written a monograph on Alain Badiou. He is currently working on a study of the interaction of government, civil society and nature in the nineteenth century with the eventual aim of enriching our conceptual vocabulary for understanding the formation of political bodies.

**GENE FLENADY*****Response to Paul Redding's "Reconciling the Absolute and the Relative: Projective Geometry as a Model for Hegel's Logic."***

Gene Flenady is a teaching-intensive lecturer in Philosophy at Monash University. He writes on Hegel's philosophy and its reception in both Continental and analytic traditions, and more recently also on pedagogy and student engagement in the contemporary Australian University.

**PATRICK FLYNN*****"Scarcely Human Forms": Lessons from the Hyperobject of the Irish Potato Famine***

Climate change, pandemics, wars, famines and colonialisms are events so devastatingly impactful yet immeasurably vast that they can distort notions of causality and responsibility. How are we to make sense of

a thing happening at the here-and-now of subjective experience and yet also at the here-and-now of national and global spacetimes? It can be difficult for individual subjects to orient themselves within these kinds of events, and difficult for writers and artists to render them both accurately and emotively. The relationship between subjects and these objects is reciprocal, in that we are often the cause of the effects they have on us. However, this relationship is challenging to understand within traditional philosophical frameworks. By taking the example of the Irish Potato Famine and viewing it through the lens of Graham Harman's Object-Oriented Ontology and Timothy Morton's concept of the hyperobject, this relationship can be articulated in such a way as to illuminate the previously murky connection between our actions and their consequences. It will also help explain the uncanny behaviour of those who are caught in the object's influence and its power to blur the human and non-human.

Patrick Flynn is a writer from lutruwita/Tasmania. He is currently undertaking a PhD in creative writing at the University of Tasmania, with a strong interest in experimental fiction, philosophy and ecology.

## **DARCY FORSTER**

### ***Taking Part in the Whole: Organic construction in Schelling's early philosophy***

There have been two fundamental qualities attributed to Schelling's philosophy in recent years: a participatory methodology and an organic form. This paper attempts to explore the ways in which these two qualities are related and how, in fact, when considered together, they provide a fruitful way of thinking about the opposition of nature and self in Schelling's early period (1799-1801). To achieve this I argue that we must first break away from the traditional reading of Schelling's early philosophy as comprising of several mutually exclusive systems by noting how each of his three major works all employ the same method of construction. This invites the question: what is it that makes something constructable? I attempt to answer this by drawing on the implicit organic form of Schelling's philosophy that others, such as Bruce Matthews, have identified elsewhere. After establishing a link between organic form and the method of construction, I go on to show that construction, by virtue of this link, is rendered participatory, meaning that the philosopher's construction is always at the same time an attempt to partake in the original construction of its object (whether that be nature or the self). I conclude by demonstrating how this connection helps to overcome some of the common issues raised in the secondary literature and, more importantly, provides a unified way of reading Schelling's early philosophy.

I am PhD candidate at the University of Sydney working on the concept of experience in Schelling's philosophical oeuvre. I have been the recipient of the David Harold Tribe postgraduate research fellowship, the Australian Government research training program, and most recently, the Erasmus+ international credit mobility program through which I was able to undertake three months of research at University College Dublin.

## **DANIELE FULVI**

### ***Rethinking the human-nature relationship in the face of the climate crisis***

As the climate crisis accelerates, philosophy increasingly faces "big picture questions" – such as "what does it mean to be human in the era of climate change?" – that require new conceptual tools to rethink both our place within nature and the meaning and extent of human freedom. This type of investigation arguably has its roots in the early Romantic period in Europe (and in the philosophy of Schelling in particular), and explicitly aims at de-centering the human from ethical discourses. Namely, against the traditional modern understanding of freedom as unlimited self-affirmation and unrestricted capacity to exercise one's will, the role of philosophy today is no longer that of investigating the meaning of (human) existence. Rather, philosophy today should challenge the self-proclaimed centrality of human agency within nature – hence fostering an ongoing rethinking of the very notion of limit and of the function of human existence. On these grounds, I move from the philosophy of Schelling, showing how his thought positively contributes to the abovementioned task, by promoting a conception of the human being as alongside other living and non-living beings and not above them. I also show how such an account resonates with current debates in Environmental Ethics, aimed at rethinking the relationship between nature and humankind against traditional Western anthropocentrism.

### ***Using Synthetic Biology to Avert Runaway Climate Change: A Consequentialist Appraisal***

In this presentation, I attempt to justify the use of synthetic biology in response to the climate crisis. First, I establish the premise that it is impossible to avert runaway climate change without sequestering sufficient greenhouse gasses (GHG), which could only become possible through Negative Emissions Technologies (NETs). Then, moving from the consequentialist core principle that performing a specific action in a specific situation is morally right if the consequences of such an action are preferable to the consequences of any other action, I acquiesce to how the consequences of using synthetic biology to avert runaway climate change is preferable to the catastrophic consequences of unabated climate change. I then show how objections to the use of synthetic biology fundamentally denote a lack of acknowledgement of the catastrophic consequences of unabated climate change – and are fundamentally directed against an anthropocentric view of synthetic biology. Such a consequentialist standpoint resonates with a zoecentric view of climate ethics, according to which natural reproductive life (zoe), and not human beings (anthropos), is the kernel of planetary and evolutionary history, hence guiding our response to the crisis. In conclusion, I show how our ethical analysis of synthetic biology provides for a salient means to challenge anthropocentrism and force human beings to reconsider their place within the world, ecology, and evolution.

Daniele Fulvi (he/him) specializes in Modern and Contemporary Continental Philosophy and Environmental Ethics. His current research focuses on the ethical and social dimensions of technoscientific responses to climate change.

### **MITCH GILLIGAN**

#### ***The Placement of Thought***

In this paper I would like to think through some issues concerning the placement of thought. Place and our connection to and with it facilitates and nurtures modes of thinking and being. Inasmuch as certain places are idiosyncratic, holding their own unique histories but also potentialities and thus, responsibilities – ethical, philosophical, political – we are obliged, if we are to be authentic to ourselves, to place, and their intertwined future, to be attentive to the specific call of the place we find ourselves in the here and now. One such obligation requires us to be aware of the ethical migration of thought: how ideas originating from different soils, different places, speak to the obligations of the place wherein we encounter and digest them. Without carefully and attentively thinking through the intermingling of places we risk, insofar as a significant aspect of place is attunement to its inherent specificity, a loss or degradation of place in our failure to meet the unique obligations that a connection to place implies. I would like to explore this by placing, primarily, the thought of French philosopher Luce Irigaray and Japanese philosopher Nishitani Keiji in an Australian context through dialogue with Indigenous and non-Indigenous philosophers.

Mitch Gilligan is a PhD candidate in the School of Historical and Philosophical Inquiry at the University of Queensland. His current work engages a dialogue between Luce Irigaray and Nishitani Keiji that is primarily focussed on the intersection of place, spirituality, identity, and ethics. More recently, his thinking has begun to explore these intersections in the context of an Australian philosophy and identity.

### **KYLE GLEADELL**

#### ***On the Question of an Ontology of Modern Science: Theodore Kisiel's Contribution to the Philosophy of Science***

Throughout his life Kisiel was dedicated to questioning, and rethinking, the distance that had opened up between the sciences and life. As he claimed, this distance had opened up because of positivist misreadings of modern science. In order to question the crisis of this distance, Kisiel largely took up the ontological hermeneutic and phenomenological work of Martin Heidegger in its various stages. However, as Kisiel states, he had also wished to 'fill in' the broad context provided by classical phenomenology by reading the twentieth century tradition of the philosophy of science against Heidegger's ontological questioning. In this way, Kisiel contributed his own comments on the phenomenological and hermeneutic foundations of the modern sciences. In this paper, I critically assess Kisiel's philosophy of science. I examine Kisiel's engagement with Heidegger and assess his attempt to consider some of the post-positivist readings of the philosophy of science in line with Heidegger's ontological and existential account of modern science. I argue that an open and sustained ontological questioning of modern science, as Kisiel puts forward, is necessary if we are to understand the place of the sciences today.

Kyle Gleadell is a postgraduate student at Murdoch University. His PhD project examines the relation of modern science and the human world, and how this relation shapes our understanding of ourselves and world today. His research draws

on the work of Martin Heidegger, Edmund Husserl, and Hans-Georg Gadamer, as well as other thinkers situated in the tradition of phenomenology and hermeneutics. Other research interests include the philosophy of Plato and Aristotle, as well as the theoretical work of Erwin Schrödinger and Werner Heisenberg.

### **NICKY GLUCH AND CAROL LANGLEY (PRESENTED BY NICKY GLUTCH)**

#### ***Spinoza's Parallel Monism: A religious and cultural perspective***

This paper examines the fundamental distinction between Descartes' and Spinoza's models of the mind-body. To understand the religious framework that affected the two thinkers, this paper will erect a contextual framework for Spinoza's treatises by exploring the Sephardi cultural world in which Spinoza was raised and the philosophical and intellectual milieu of the Jewish Portuguese community in which he participated. This paper will argue that whilst Spinoza's philosophy is not inherently Jewish, it does not contravene Jewish theology. In showing this, we seek to establish the ongoing tension between Cartesian and Spinozist thinking, and to show why the two, whilst similar, are irreconcilable. In so doing, we will make a case for better understanding the religious influences of both philosophies, so as to understand why Spinozist thinking so challenges Western constructs, including leadership.

Dr Nicky Gluch holds a PhD in music from The University of Sydney. Her research explores the different mind-body models presented in Descartes' and Spinoza's philosophy, especially as this affects leadership in Western society. Presently, Nicky works at the Sydney Jewish Museum as the Executive Assistant to the CEO.

Dr Carol Langley holds a PhD in theatre from The University of NSW where she has convened courses and lectured on drag and gender. Her research interests also include the histories of Middle Eastern and North African Jews. Presently, Carol works at the Sydney Jewish Museum as the Sephardi and Mizrahi Cultural Liaison.

### **JOHN GORIS**

#### ***Recognition, Marx and Management***

My paper places Ikaheimo's analysis of moral economism from his recent work on Recognition and the Human Life-Form into dialogue with Marx's investigation of management from Volume III of Capital. I explore the politics of contributive recognition in worker-manager relations. Managers can be an important source of contributive recognition for workers when they figure as persons of authority, respect and expertise. However, according to Marx, management has a dual role in Capitalism. On the one hand, there is management demanded by the nature of work tasks themselves. Marx's example here is the opera conductor who is a necessary coordinating element in the social labourer that is an orchestra. On the other hand, there is management based on class interests that is extraneous to the work itself and serves only to extract surplus value. The slave driver's whip exemplifies this form of management. The dual role of management presents an interesting case for the politics of recognition whereby valued sources of recognition intersect with problematic class relations. I draw on Ikaheimo's insight that employers and employees meet both as market actors and human beings to elucidate the politics of this important work relationship.

I recently submitted my PhD thesis on Animal Labour, Alienation and Capitalism, where I advanced a novel conception of alienation and argued for its applicability to animals in Capitalism. My research interests are in Marxism, Animal Studies, the Philosophy of Work and Critical Theory.

### **JOHN GRUMLEY**

#### ***György Márkus 75% Mensch: On the occasion of the Publication of the English version of How is a Critical Economic Theory Possible?***

In this lecture I intend to give an overall interpretation of the development of the Budapest School in Australia as political emigres, who initially worked and wrote in Melbourne and Sydney until the final years when Heller and Feher moved on to New York in the mid 1980s and then back to Budapest in 1993. The translation of *How is Critical Economic Theory Possible?* has allowed us to better grasp the motivations and theoretical innovations of the Budapest School, to appreciate their internal disputes, and to recognise fundamental continuities and difference in these two key thinkers. This book was a gallant retrieval of democratic



potentials in Marx. It excavated Marx's own appreciation of needs produced by and critical of the alienations of the capitalist system. Ultimately, this early work was unable to realise its ambition to educate the diverse progressive movements of the times. I will show later in my lecture that the retrieval of progressive potentials took a more social democratic form in the work of Maria Markus on needs as she encountered them in the Labour Hawke government of Australia from 1983.

Between 1987- 2023 John has published two single authored books, edited seven others, and published 62 individual articles and book chapters. He is also an international expert on the Budapest School in Australia and lectured around the world in Harbin and Chengdu China, Budapest, Warsaw and the United States. Invited to mentor young doctoral Students at Heilongjiang University, China.

## **GOPIKA GURUDAS**

### ***Whose Land Is It Anyway?: Examining The Claim of Indigenous Sovereignty in Australia***

The term "sovereignty" has been interpreted and employed in many ways in the political discourse surrounding the history of colonisation in Australia and continues to inform public debate today. In 1778, Arthur Phillip declared possession over Sydney Cove and went on to assert the Crown's sovereignty over the whole of Australia. Aileen Moreton-Robinson argues that in the process, what was ignored, denied and annihilated was Indigenous sovereignty over the land. Irene Watson contends that through the colonisation of Australia, "sovereignty" has violently replaced the Indigenous law through the imposition of "military force". I consider indigenous philosophies of land and how it is crucial to shaping an Indigenous understanding of sovereignty. I contrast Indigenous sovereignty with the social contract model of sovereignty exemplified by the work of Thomas Hobbes. I examine these themes through a literary reading of Melissa Lucashenko's novel *Mullumbimb* and ultimately argue that the history of colonisation in Australia has hinged on a simultaneous denial of Indigenous sovereignty and affirmation of a Western model of sovereignty.

I am a joint PhD student of Philosophy at The University of Queensland and The Indian Institute of Technology, Delhi. The broad objective of my thesis is to discern a philosophy of violence and non-violence by comparing racialised violence in Australia with caste violence in India. My study will foreground philosophical and literary approaches to the topic in order to understand violence in relation to law, human action and resistance.

## **FINNEGAN HASSEY**

### ***Action and the Possibility of Politics in Hannah Arendt's The Human Condition***

The first edition of Hannah Arendt's *The Origins of Totalitarianism* closes with a section titled "Concluding Remarks" and declaring that "only a consciously planned beginning of history" will be able to reintegrate those "expelled from humanity and severed from the human condition". Although Arendt would in later editions remove this section – citing its overall "inconclusive" nature as cause for doing so – her following and second major work, *The Human Condition*, remains at its core a text that is fundamentally concerned with the political and philosophical potential contained in the act of starting anew. In this paper, I argue in favour of approaching *The Human Condition* with the figure of the refugee in mind and thereby as an extension of Arendt's response to the emergence of rightlessness in *The Origins of Totalitarianism*. I suggest that doing this allows, firstly, for Arendt's reconceptualization of the relationship between life and politics in this text to be interpreted as laying the philosophical foundations for a framework of political activity that renders the possibility of unjust expulsion from the political an occurrence that runs counter to the very practice of politics itself. However, I contend that such an approach may also expose some of the limitations of her account. I consider, for example, the question of whether the establishment and maintenance of an Arendtian polity requires a certain portion of its population to remain depoliticized and solely confined to economically productive activity in order to secure the political freedom of the public sphere – a conclusion that, I argue, would run counter to the task of reintegrating expelled persons. In doing so, I engage with historical forms of political organisation and community that may offer a generative practical and theoretical solution.

Finnegan Hassey is currently completing a PhD in Philosophy under the dual supervision of Assoc. Prof. James Phillips and Assoc. Prof. Jessica Whyte at the University of New South Wales. His research is focused on Hannah Arendt, as well as her position in the development of twentieth-century political philosophy. He previously graduated from a Bachelor of Arts with Honours in Philosophy under the supervision of Whyte at UNSW, with a dissertation on the concept of violence in the writings of Arendt and Frantz Fanon.

**KELLY HERBISON*****Style in Second-Person Interactions***

One might think that a preoccupation with style – which we may usually associate with things like dress sense – is frivolous or not worthy of philosophical attention. In this talk, I will draw on Merleau-Ponty's writing to suggest that style plays a significant role in our second-personal interactions. Unlike broader social analyses of style, which tend to focus on style according to its in- and out-grouping function, my discussion addresses the more primary question of how style modulates the subject's experiences of other subjects. There are three aspects of Merleau-Ponty's account that I consider: (i) style is not rule-governed, (ii) style is legible in the intersubjective space, and (iii) style is grasped through mimetic uptake. I will focus mainly on (iii), as this is particularly useful for explaining when and how we are moved by the style of others. From here, I use the case studies of a 'poser' and a 'code-switcher' to consider the possibility of being disappointed or disoriented by another's style.

This talk is drawn from my MA thesis, which I am currently in the final stages of completing.

**REBECCA HILL*****Woman always remains elsewhere: Re-reading Irigaray's woman-place with Wolfe's settler colonialism and Irene Watson's cyclical time***

This paper engages with Irigaray's Eurocentric theorization of woman-place as the everywhere-elsewhere that grounds and ungrounds western metaphysics in *Speculum of the Other Woman*. I suggest that her work has important implications for conceptualising Australian settler colonialism and in the effort to go beyond its strictures and to think in relation to Indigenous philosophical thought. I consider Irigaray's concept of woman-place in relation to Patrick Wolfe's influential formulation of the hierarchically sexed logic of settler colonialism, in which the settler configuration of land is rendered as a feminine possession. In some respects, Irigaray's critical description of woman as placeless place is resonant with the settler framing of land; for Irigaray, however, woman also remains elsewhere. In this sense, woman-place is cyclical time, beyond phallogocentric enclosure, and, arguably, beyond the logic of settler colonialism. Irene Watson suggests, that Irigaray's thinking of cyclical time is resonant with Aboriginal philosophical thought. This paper ponders this resonance.

Rebecca Hill is Senior Lecturer in the School of Media and Communication at RMIT, where she teaches decolonial literature, feminist theory, and queer theory. She is the author of *The Interval: Relation and Becoming in Irigaray, Aristotle and Bergson* (Fordham) and has published on Irigaray in journals including *Philosophy Compass*, *Hypatia*, *BJSP*, and *The Australian Feminist Law Journal*.

**MAX HODDINOTT*****Restricting the Right to Strike: Pope John Paul II, Friedrich Hayek, and the Politics of the Common Good***

In the 1981 encyclical *Laborem Exercens*, Pope John Paul II insists upon the existence of a divinely bestowed human right to strike. Quick to qualify this guarantee, however, he warns against 'abuse of the strike weapon', stressing that those who invoke this right for 'political purposes' risk 'paralysis of the whole of socioeconomic life'. While John Paul II himself adds little more than a Catholic twist to this otherwise commonplace framing of the right to strike, his avowed concern for maintaining 'the common good of society' highlights an ambiguity that marks existing philosophical accounts: the question of under what conditions a strike exceeds 'just limits' by becoming political. In this paper, I argue that turning our attention towards Friedrich Hayek's functionalist account of the right to strike enables a partial demystification of the diffuse, yet otherwise opaque, appeal to a political/nonpolitical binary made in claims to distinguish legitimate and illegitimate expressions of the right. I conclude that the boundary-drawing typified by John Paul II relies upon both the idea of antipolitics and the universalising rhetoric of human rights to mask what is in fact a reactionary defence of the economic status quo.

Max Hoddinott is a second year MA candidate in the School of Humanities and Languages at The University of New South Wales. His research critically investigates the status of human rights as a framework for understanding and addressing labour issues.

**GEOFFREY HONDROUDAKIS*****Localising the Transcendental: Post-Kantian Impasses, Simondon, and the Axiomatics of Ontogenesis***

I start from two basic premises: (1) the last forty-odd years' critiques of the transcendental subject have revealed its indelibly aporetic condition, and (2) the various 'realist' attempts (new materialist, rationalist, 'post'-critical, post-human, etc) to escape the transcendental have proved incomplete if not outright unsatisfactory. Given these points, the most fruitful avenues of current thinking emphasise a rethinking rather than rejection of the transcendental. In part this necessitates a way to account for the plurality of any universalising schemas or conditions, their inability to be axiomatized in a single and totalising fashion. The transcendental, then, need index the maximally general conditions of the plurality of more local axiomatics. This paper reads the work of Gilbert Simondon in this light, seeing his account of individuation as (against his own self-characterisation) a way of taking up Kant's late works' nascent radicalisation of the transcendental via its localisation in the orders and regimes of individuation. Building on readings of Simondon (and Kant) that treat the transcendental in this fashion (such as Bernard Stiegler's), I emphasise the (trans)systematic conditions of (trans)individuation as offering a way to locate necessary conditions not in a transcendental subject, but the mediation of scalar topologies of individuation.

Geoffrey Hondroudakis is a postgraduate researcher in media theory and philosophy of technology.

**ANTHONY HOOPER*****Erotic Androgyny and the Femininity Ascendent in Plato's 'Symposium'***

Recent insights regarding the continuing (omni)presence of institutional sexism, and the forceful response of the MeToo movement demand that ancient philosophers bring a fresh eye to the pressing issue of the representation and valuation of women in ancient sources. While Plato's Symposium appears unpromising grounds for celebrating women and the feminine, Socrates crashes the 'sausage party' in which he finds himself by granting women and the feminine a starring role in his own encomium of love through its conspicuous inclusion of feminine sexual terminology and imagery, especially at 206b1-e5. In interpreting this passage, the standard scholarly move has been to read 'Plato' here as appealing to an Aesclepian doctrine regarding embryology that relegates women merely to receptacles of male seed, minimising their contribution to reproductive processes. Against this reading, I seek to re-establish the value, prominence, and presence of the feminine in this passage. Furthermore, I argue that the treatment of possession here represents one of the few places in the dialogues - and ancient philosophy more broadly - in which the feminine is given priority over the masculine. Here Socrates recommends a feminine model of possession in terms of receptivity and vulnerability, against a rapacious model of domination and control.

Anthony is a specialist in ancient philosophy, with a particular focus on Plato, the Presocratics, and the intersection between Greek philosophy and literature.

**HEIKKI IKAHEIMO*****Response to Paul Redding's "Reconciling the Absolute and the Relative: Projective Geometry as a Model for Hegel's Logic."***

My response will explore the implications of Paul Redding's reading of Hegel.

Heikki Ikäheimo works in critical social philosophy in the Hegelian tradition. His recent publications include the monograph *Recognition and the Human Life-Form* (Routledge 2022) and the co-edited volumes *Recognition and Ambivalence* (Columbia UP 2021) and *Handbuch Anerkennung* (Springer 2021).

**LUCAS IMMICH*****The Inclusion Problem in Ontological Accounts of Gender***

In contemporary philosophy, specifically in feminist metaphysics, issues regarding the definition and foundation of social categories are subject to debate. Within this subfield, a debate has emerged between

social position accounts and accounts based on identity. Social position accounts understand gender categories through restraints and enablements that are associated with an individual through a particular category. In these accounts, S has a gender G by virtue of being perceived and treated as G. On the other hand, identity-based accounts focus on subjective experiences to answer this question. For example, S has gender G because they sincerely live and feel within the dictates of gender G. Jenkins (2016) points out that the accounts developed to this moment have limitations concerning trans persons: social position accounts fail to embrace the subjective dimension of gender and identity based accounts fail to embrace the social factors involved in the experience of gender. With that in mind, I propose an overview of the central accounts that participate in the debate through the inclusion problem developed by Jenkins. In doing this overview, the presentation aims to show the importance of the inclusion of minorities in ontological accounts of gender.

Lucas Immich is non-binary individual. They are bachelor in philosophy, and currently a master's student in philosophy at Federal University of Santa Maria. The main focus of the research that they develop are social ontology and gender problems that concern trans individuals. Immich's work has been recently accepted on the "Social Ontology 2023" that figures as one of the most relevant events on the topic, and on the "Building a Trans Community in Philosophy" that is organized by the biggest organization focused on gender minorities in academic philosophy.

## **ANDREW INKPIN**

### ***Gadamer and the 'identity' of artworks***

In Truth and Method Gadamer assigns artworks particular importance as a paradigm for the mode of meaning production and understanding that he takes to characterize the humanities. This talk focuses on his conception of the identity of artworks, on which their supposed paradigmatic role is based. It is argued that this conception i) fails in its stated aim, but ii) remains of interest in adumbrating how the cohesion of some kinds of aesthetic artefact is to be understood without any appeal to the notion of identity. I begin by briefly outlining how Gadamer conceives the identity of artworks, based on his interpretation of the notion of Spiel ('play' or 'games') and the temporality of festivals. By considering several types of artworks, I show that Gadamer's view fails – for varying reasons – to account for the identity of many, perhaps most, of the works it might reasonably be expected to cover. Despite its shortcomings, I go on to suggest that Gadamer's attempt to conceive variations of a single work as an identity does have the virtue of highlighting an interesting type of aesthetic product with (as Gadamer assumes) the potential for wider application. However, this interest lies in that such products are better understood as having a kind of looser, analogical cohesion that replaces the conceptual violence of an intimated 'identity' objected to by authors such as Nietzsche and Adorno.

### ***Response to Talia Morag***

Andrew Inkipin is a lecturer in European philosophy at the University of Melbourne. His research centres on phenomenological approaches to meaning, particularly with regard to language, practice, pictures and the visual arts more generally (including connections between phenomenology and recent cognitive science focusing on the embodied, embedded and enacted nature of cognition). In addition to particular interests in Heidegger, Merleau-Ponty, Wittgenstein and Nietzsche, he has a general background and broad interest in 20th century European philosophy.

## **KATRINA JAWORSKI**

### ***Understanding the Unfathomable in Suicide: Poetry, Absence and the Corporeal Body***

Suicide is studied more than ever. Suicidology, or the field committed to the study of suicide, now claims with certainty to know why suicide happens, what the signs are likely to be, and how to respond to prevent it. Yet something about the finality of suicide remains unfathomable in everyday life despite attempts to make it otherwise. So, what is missing? Why is suicide unfathomable at the phenomenal level, and particularly for those who remain behind to grieve and remember? My response to these questions unfolds across three parts of the discussion, each section foreshadowed by a poem and its title: a) 'No Mistake', b) 'No Signs', and c) 'No End'. Drawing Jan Zwicky's work on lyric philosophy as a heuristic tool, and the selected writings of Jacques Derrida, Jane Hirschfield, Judith Butler, Emmanuel Levinas and Margaret Atwood, I analyse how the corporeal body, time and absence signify the unfathomable in suicide. I argue that poetry is a medium through which we can approach the unfathomability of suicide. Poetry resonates with the factuality of suicide without bearing witness to the materiality of the act.

Katrina Jaworski is an Associate Professor in Cultural Studies at the Justice and Society Academic Unit, University of South Australia, Australia. Her scholarship focuses on the agency of suicide, with a focus on gender, sexuality, relational ethics and poetry. Sometimes she also works on Rwandan genocide, the philosophy of dying bodies, trauma and the cultural politics of thinking. To date, she has published numerous articles and sole authored "The Gender of Suicide: Knowledge Production, Theory and Suicidology" (Routledge); co-edited "Women Supervising and Writing Doctoral Dissertations" (Lexington); and "Rethinking Madness: Interdisciplinary and Multicultural Reflections" (Brill).

### **FELICITY JOSEPH**

#### ***The Degendering of Virtue: Beauvoir and Wollstonecraft on Virtue and Equality***

Feminist philosophers Simone de Beauvoir and Mary Wollstonecraft, although separated by centuries and their respective approaches of existentialism and political liberalism, converge to a remarkable degree in their descriptions of women's situation under oppression, and in particular in their analysis of the role gendered virtue plays in that oppression. In this paper I identify their common project of 'degendering' the virtues as a crucial part of the broader project of theorising women's equal humanity. I extrapolate from Beauvoir's and Wollstonecraft's critique to clarify the ways patriarchy sets up gendered virtue as a moral trap for women, in which 'feminine' virtues are virtues for which women are both praised and condemned, affirming their feminine value while denying them the value of a full and equal humanity. I argue that a program of 'degendering' the virtues, as embarked upon by both philosophers, is necessary to the feminist program of gender justice: both to the negative program of rejecting an inherently unfair patriarchal morality and to the positive program of envisioning what women could be once freed from patriarchal influence.

Dr Felicity Joseph is Lecturer in Philosophy and Political Theory at the University of New England, Australia. She holds a doctorate in Philosophy from the University of Melbourne, is a co-editor of the Bloomsbury Companion to Existentialism (new edition forthcoming) and has a particular interest in applying the methodologies of phenomenology and existentialism to contemporary issues. She is a founding member of The Heteropessimists, an interdisciplinary research group focused on contemporary sexuality.

### **SIGI JOTTKANDT**

#### ***On Feminine Jalouissance: Badiou, Lacan and the Zhina Uprising***

How are we to understand the extraordinary images streaming out of Iran – images of women unveiled and unveiling, hair flying freely, burning hijabs proffered up like flags on sticks? Women – and of course many, many men – chanting the revolutionary slogan, "Zan, Zendegi, Azadi" ("Woman, Life, Freedom")? In this paper I shall pursue some threads arising from an evocative text written by an anonymous woman, "L", who documents her reaction to seeing photographs of the revolt. Centring on the question of the veil, my talk addresses issues of seeing and of mimeticism, and the part these play in the formation of certain kinds of groups – feminine ones. In Group Psychology and the Analysis of the Ego, Freud elaborates a model of groups focused on an hypnotic, external figure of enjoyment, yet in the Zhina Uprising we encounter a very different structure, an internal figure of the Other woman whose jouissance organizes another relation to the totality. This jouissance of the Other woman overturns specular models of identification in favor of what I theorize, with a little help from topology, as the "pre-image", defined as the shape of a figure before it is transformed into an image.

Sigi Jottkandt is an Associate Professor of English at UNSW. Working at the intersection of literature, psychoanalysis and philosophy, she is the author of several books including most recently *The Nabokov Effect: Reading in the Endgame*. A founding Director of Open Humanities Press, she also edits *S: Journal of the Circle for Lacanian Ideology Critique*.

### **DINA KAFIRIS**

#### ***The Parrhesiastic Writer and the Dangers of Speaking Truth to Power***

The relationship that exists between the parrhesiastic writer and the political leader as interlocuter is one of friend or foe. This kind of power struggle has required the writer to rethink their position in society. When the government expects the parrhesiastes to change their writing, the writer is placed in the difficult position of having to decide whether to stay true to their craft or satisfy the demands of the political leader to avoid the

repercussions. Additionally, the parrhesiastic writer must then determine what is deemed suitable under the current political environment when it comes to the question of writer identity and revision. The risk of censorship forces the writer as a parrhesiastes to approach the act of writing, including purpose, with a critical eye. But is the fusion of these two worlds unrealistic? Even if we consider that the power dynamics of censorship impact the process of writing can it be a catalyst for change, or does the possibility seem to be on a downward trajectory? What separates the parrhesiastic writer and the political leader is evident, but who is responsible on how this chapter in history will be told, and should we, as citizens, be concerned.

Dina Kafiris was Writer in Residence and Guest Lecturer at Kingston University London. She holds a PhD in Critical and Creative Writing from the University of Wales, Bangor. Her thesis, entitled "The Modern Writer and Parrhesia", focused on the role of the writer in society, particularly the parrhesiastes. She is the author of the poetry collection *The Blinding Light Circling Elpida*, in one act, from the forthcoming trilogy *21st-century Modern Greece: The First Decade*.

### **KALENGA LEON KALUMBA**

#### ***"We Outside": Considerations of Blackness from Beyond Ontology***

My thesis proposes a rethinking of the concept of blackness. It explores the possibility of new subjectivities from outside of the regulations of modern metrics. Within Western philosophy, blackness is equated to nothing or absence. This conclusion has led to it being reified as racism and strategic essentialism. The issue with these conceptualisations of blackness is that they reaffirm the claim that blackness equates to nothing in their inability to liberate the black being. The task of this thesis is to illustrate blackness "paraontologically". Which means to de-ontologise it. This understanding is prepared by the idea that blackness was birthed by American slavery that placed the black slave and their descendants outside of space and time. In that blackness cannot be understood by ontology, I will suggest that it must resist its consideration. This thesis will look at how blackness can affirm social life by being excluded from knowledge frameworks such as ontology and epistemology. I will use the work of Ralph Ellison and Ye (f.k.a Kanye West) to illustrate how blackness can escape both material and artificial closures to emancipate the social lives of not just those marked black but all human beings in the wake of singularity.

I recently completed my Masters' thesis at Deakin University on reconsidering the idea of Blackness. I was supervised by Andrew Dean. I am 28 years of age and live in Melbourne. I have a son. I am of Congolese descent and I migrated to Australia when I was seven years of age. I have lived on three continents. I enjoy reading, writing, talking and exploring the cultural ecosystem.

### **SOFIA KARTAVTSEVA**

#### ***The Role of Subjectivity in the Problem of an Open Work of Art***

The focus of this paper is the problem of the endless interpretive potential of a work of art from the perspective of the figure of the interpreter, the subject doing the viewing. The infinity contained in the openness has elicited the critical objection that it amounts to relativism. This study, however, focuses on the explication of an open structure as an infinity of interpretation that does not fall into the arbitrariness of subjective will, since the structure retains the desire for rationality, and openness ensures its historical duration and the possibility of transformation. Hence, the purposes of this paper are to identify the link between understanding of the concept of 'subject' and the model of interpretation; revise various accounts of subjectivity in H.G. Gadamer's hermeneutics, R. Jacobson's structuralism and J. Kristeva's version of poststructuralism; theorise the possible defence strategies to the abovenamed objection that the denial of universality causes relativistic depreciation of humanities; and, finally, to expose the possibility of integrating a versatile and diverse approach to the 'subject' that eschews the alleged universality of the traditional 'subject', in the interpretive process.

I have received bachelor with honors in philosophy Higher School of Economics (HSE), Moscow, and I am currently undergoing Master's by research in University of New South Wales under supervision of associate professor James Phillips. I work in the field of epistemology and aesthetics, specifically, hermeneutics, structuralism/poststructuralism, and feminist theory.

**HAYDEN KEE*****Prehistoric Flesh: Locating the Socio-Material Body Between Social Cognition and Material Culture***

In recent years two approaches to human prehistory have radically challenged conventional account of human evolution: the Social Brain Hypothesis (SBH) and Material Engagement Theory (MET). SBH (Gamble et al., 2014) puts the evolution of increasingly complex sociality at the heart of the story of human evolution. Meanwhile, MET (Malafouris, 2013), drawing from novel accounts of cognition developed in 4e cognitive science and actor network theory, emphasizes the role of material engagement. Both provide novel insights into our fossil ancestors' ways of life. Yet little effort has been made to bring these two theories into dialogue. I propose that there are two reasons for this: (1) a radical theoretical difference in the ways each conceives the mind, and (2) a shared neglect for the interface between the social and the material, namely, the sociomateriality of the hominin body as it is manifest in bodily appearance. I propose to reconcile this oversight by advancing a Merleau-Pontian understanding of the body as flesh, the intertwining of sensing and sensible aspects. This allows us to study comparative primatology and hominin evolution to understand how the hominin body has evolved to facilitate sociality. As Merleau-Ponty puts it, ""before being reason, humanity is another corporeity"" (2003, 208).

Hayden Kee is Assistant Professor of Philosophy at the Chinese University of Hong Kong. His research interests are in phenomenology and philosophy of mind and language, broadly construed. His research explores how the meaning we find and make in language extends more basic bodily modes of sensemaking in perception, action, and preverbal communication.

**BEAU KENT*****Reading Derrida's Perjury and Pardon: Political Apology and Transnational Adoption***

Perjury and Pardon (Volume 1 published in September 2022 and Volume 2 in May 2023) is the latest instalment in the Seminars of Jacques Derrida series. Here, Derrida develops a problematic of lying, perjury, and gives a more in-depth philosophical exegesis of the ethical concept of 'forgiveness'. My task in this paper will be two-fold: first, it will aim to illuminate what these seminars offer to our understanding of Derrida's ethico-philosophical oeuvre, with special attention paid to the performative act of pardoning and the act of apology. Second, I wish to see what Derrida's account can teach us about the ethico-political effects of a specific political act of apology, – Kim Dae-Jung's public apology to the victims of South Korean transnational adoption. In 1998 Kim Dae-Jung invited 29 South Korean adult adoptees to the Blue House and offered them a formal apology. What is happening in this act of apology, in asking for forgiveness, from who to who and on whose behalf? What is the purpose or function of such an apologetic utterance? I argue that his political apology is ineffective – instead of relieving one of guilt it rather reinscribes and displaces the guilt. Reconciliation must be found elsewhere.

Beau Kent (he/him) is a recently graduated philosophy honours student from the University of Melbourne. He recently completed a thesis on the phenomenology of transracial adoptees thought through the work of Mariana Ortega. His philosophical interests lie predominantly in the phenomenology of race, critical adoption studies, and the work of Jacques Derrida,

**KADIR KILIC*****Kant and Derrida on Singularity in Art***

Kant asserts, a poem is both harmonious and disharmonious with understanding. Withof's line "the sun streamed forth, as tranquility streams from virtue" violates understanding's rule that tranquility cannot physically stream. However, it captures virtuous people's experience of tranquility. Kant subordinates the singular to his moral discourse by affirming that the poem's singular language has no sense if it does not express virtue. What does singularity mean apart from its alleged function in any discourse? Derrida's answer implicitly follows Kant's formula "both harmonious and disharmonious." According to him, Mallarmé's *A Throw of Dice* diverges from the traditional Western concept of book, by adopting a dispersed and nonlinear structure. At the same time, it retains links to the concept of book because it is gathering (*recueil*) in the form of a book. Its singularity is the tension between gathering and dispersal, which is both in harmony

and disharmony with the concept of book. This paper explores Derrida's notion of the singular, which eludes appropriation within the conceptual limits of any discourse.

I completed a double major in psychology and philosophy at Boğaziçi University, İstanbul. I earned my master's degree in philosophy at the same institution, with the thesis titled "Ineffability and Interpretation in Wittgenstein's Philosophy of Art.". I pursued a second master's degree at York University, where I taught a summer course as a Teaching Assistant. I am currently a second-year doctoral student at Freie Universi, where I work on singularity in Kant, Hegel, and Derrida's philosophy of art. In addition, I have published poetry and literary criticism essays.

### **MUHAMMED SHAREEF KOOMULLAN KANDI**

#### ***Re-enchanting Modernity; Heidegger's 'holy' reconsidered***

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.

I am PhD Research student at Indian Institute of Technology Palakkad, India. My research work centres around the notion of the holy in Heidegger's thought. I received my M. Phil degree from the Department of Philosophy, University of Hyderabad for a dissertation titled "A Critical Reading of MacIntyre's Reading of Nietzsche". I have done my Masters from the same department.

### **NEVENA KRUPS**

#### ***Love, Friendship, and the World of Hannah Arendt***

What did Hannah Arendt mean when she professed her love of the world? After all, as she repeatedly insisted, love, for her, is a worldless relationship – a relationship in which the common world disappears. Furthermore, in her prominent correspondence with Gershom Scholem, who accused her of a lack of love for the Jewish people, she asserted that she is not capable of any other kind of love but the love of persons. Was Arendt inadvertently contradicting herself? This may be a question of significant implication if, as she herself maintained, we consider the love of the world a crucial element of her political theory. In this paper, I shed light on Arendt's conceptualisation of amor mundi – the love of the world – and her distinct differentiation between romantic love and the love between friends. In doing so, I draw on the specific characteristics of the web of relations and the space of appearance in *The Human Condition*, without which the formation of the world as Arendt perceived it would be altogether impossible. I argue, in essence, that the contradiction and tension between the above statements is resolved once the complex correlation between Arendt's understanding of friendship and her notion of the world becomes apparent.

I am currently a second year Philosophy PhD student at the University of New South Wales. My research focus is on the concept of friendship in the work of Hannah Arendt. I have previously acquired a Master of Arts in Peace and Conflict Studies at the Philipps University Marburg/Germany, a Bachelor of Science in Agricultural Economics at the Georg-August University Göttingen/Germany, and a Bachelor of Psychological Science majoring in Psychology and Philosophy at the University of New South Wales.

### **MARGUERITE LA CAZE**

#### ***Graduation: When an Hour Seems Like a Year***



Cristian Mungiu's film *Graduation* [Bacalaureat] depicts Romeo's desperation for his daughter, Eliza, to excel in her final exams so that she can leave Romania to study in the UK. Their confidence that she can do so is unexpectedly shattered when a man attacks Eliza near her school. As Alexandru Dragomir argues, an event like this 'quite simply explodes against the background of the temporal environment' that 'flows regularly, repetitively, and in a familiar manner' (2017, 60-61). As a result, corruption comes to distort the most loving of relationships as Romeo arranges for Eliza to cheat on her exam with the chief examiner, the police chief, and the deputy mayor, although Eliza and her mother Magda are against the plan. Mungiu's film opens a dialogue about the relationships between cheating in the Romanian school system and romanticisation of life in the West. In *Graduation*, the classic moral philosophical problem of the clash between the means justifying the end and a more Kantian principled stance of honesty is intertwined with the problem of how Romeo tries to coerce Eliza into living his failed dreams. Through subtle shifts of perspective and subjectivity, Eliza's view about the importance of honesty, her love of home, and the possibility of living anew, prevails. While Eliza graduates from high school, Romeo graduates from his fantasy.

Marguerite La Caze is Associate Professor in philosophy at the University of Queensland, Australia. Recent books include *Ethical Restoration after Communal Violence* (2018), the edited collections *Hannah Arendt and the History of Thought* (2022), with Daniel Brennan, *Truth in Visual Media*, with Ted Nannicelli (2021), *Contemporary Perspectives on Vladimir Jankélévitch*, with Magdalena Zolkos (2019) and *Phenomenology and Forgiveness* (2018).

## **NORMA LAM-SAW**

### ***Legal Personhood and Political Subjects: Rethinking Data Sovereignty through the Data Subject***

This joint paper examines how conceptions of legal personhood and political subjects bring critical insights to the developing notion of data sovereignty. While current rhetoric around data sovereignty focuses on an individuals' proprietorship, privacy and control of one's data and its traces, conceptions of legal personhood and political subjectification complicate this simplistic understanding. By looking at the concept of legal personhood we can see how traditional categories have already shifted in recent years to expand to corporations, rivers, and even animals, with new possibilities emerging alongside the rise of artificial intelligences. By further drawing from a brief selective genealogy of the political subject through thinkers such as Michel Foucault and Gilles Deleuze, this paper will consider how modulation and control underpin ideas surrounding the data subject. This paper concludes by proposing that current attempts for data sovereignty must consider questions concerning whether and how data subjects might be thought to constitute legal persons in order to accommodate the making of meaningful, exactable and pragmatic rights and laws.

Norma Lam-Saw teaches in Literature and Philosophy at Western Sydney University. Her PhD examined passive resistance in Herman Melville's "Bartleby, the Scrivener" and its reading by continental philosophers. Her research interests lie in questions traversing politics and poetics, literature and philosophy, technology and political agency.

## **VINCENT LÊ**

### ***Revaluating Nietzschean Constitutivism: Will to Power as a Means/Ends Reversal***

This paper provides a rational reconstruction of Nietzsche's infamous but often misunderstood doctrine of the will to power in an effort to account for why it is a fundamental drive or universal constitutive aim that all agents are committed to pursuing merely by nature of being agents. Drawing on Nietzsche's more experimental speculations on the will to power in his unpublished notebooks as a drive to be creative, cognitively enhance oneself and acquire resources, I make the case that the will to power is a fundamental drive of all agents because it is the necessary and universal means of pursuing any other end. Since any goal-directed agent can only pursue its ends through these universal means of creativity, intelligence and resource optimization—or what Nietzsche also simply calls power—all such agents have those means hardwired into them as their fundamental drive or constitutive aim. So what Nietzsche's doctrine of the will to power comes down to is that the power so conceived that we have traditionally taken to be a mere means to our own ends is really our most fundamental end all along.

Vincent Lê is a philosopher and PhD candidate at Monash University. He has taught philosophy at Monash University, Deakin University and The Melbourne School of Continental Philosophy. His writing can be found in *Urbanomic*, *Hypatia* and *Cosmos and History*, among other publications. His work focuses on Nietzsche and the history of the post-Kantian

transcendental tradition in relation to debates in the philosophy of artificial intelligence.  
<https://monash.academia.edu/VincentLe>

## **JASPER LEAR**

### ***The resistant possibilities of speech: what is said when the subject speaks?***

Often, 'speaking' is employed as a marker of agency constitutive of the subject. Furthermore, this allusion to speech is typically sutured to the political question of resistance. Generally, 'speaking' is shown to possess two political functions: 1) the ability to identify an ideological mystification or appearance (a subjection or domination), and 2) the subject's confrontation (resistance) of the denegation (naturalisation) of these dominant structures. As generalities, the way in which these two functions operate throughout different thinkers' works varies significantly. This is the focus of this paper. Beginning from Marx's probing 'if commodities could speak...', this paper will critically trace key references made to the role of speaking in constituting the subject's political possibilities, initiating a discussion between significantly sparse—although interrelated—mentions of speech. Ultimately, the very question of 'speaking as resistance' itself will come to the fore. Alongside Karl Marx, these references include Gayatri Chakravorty Spivak, Paulo Freire, and Judith Butler (in close dialogue with Louis Althusser).

Jasper Lear recently completed their Bachelor of Arts (with Honours) at the University of Melbourne. Their honours thesis focused on the relationship between the subject and ideology in the works of Louis Althusser and Judith Butler, specifically questioning possibilities of resistance. Their research interests encompass theories of the subject, theories of ideology, contemporary french philosophy, Marxist thought, and structuralism/poststructuralism.

## **JOHN LECHTE**

### ***Justice, Law, Scapegoat and Levinas's Philosophy***

This paper begins by reiterating the meaning of 'scapegoat', including its biblical origins, and its relation to injustice. In Western style polities, scapegoating is supposedly countered by the justice of judicial institutions and the rule of law. The claim put forward by René Girard and others that law is primary in relation to justice needs to be re-evaluated, and this, especially in the wake of Emmanuel Levinas's philosophy. Given the fact there are, and have been, bad laws (especially as statute) and given the complex history of the law in the West and the diverse traditions through which it has been articulated, we are called upon to rethink the relation between law and justice. Here, I will refer to some aspects of the history of law elaborated in the Conclusion of my recent book, *Violence, Image and Victim* (Edinburgh 2023). It is with regard to law as found wanting that Emmanuel Levinas's philosophy can be reconsidered. Here, justice is contemplated as being exterior to law, to the State -- exterior, in short, to 'totality', harbinger of the Same and the source of all injustice. The question that arises is whether war (as Levinas understands it) reinforces the injustice of 'totality', or whether it liberates beings from 'totality'. In other words, how is the following statement from Levinas to be interpreted? 'War like peace presupposes beings structured otherwise than as parts of a totality' (TI 222).

Emeritus Professor in Sociology at Macquarie University, John Lechte has recently published "The Human: Bare Life and Ways of Life" (Bloomsbury 2018) and "Violence, Image and Victim in Bataille, Agamben and Girard" (Edinburgh 2023). His forthcoming book is: 'Philosophy of the Medium: The Age of McLuhan in Question' to be published by Bloomsbury (2023).

## **JAN RAEN CARLO LEDESMA**

### ***Ecological Biosemiosis: Toward a Biosemiotic Critique of Culture and Nature Relationships in the Selected Poems from A Native Clearing and Man of Earth (Anthologies of Filipino Poetry and Verse in English)***

This paper attempts to flesh out how the biophilic, anthropocentric, and ethological modes of biosemiotic representation aid in the imaging and discoursing nature-culture relationships in the selected poems from the anthologies *A Man of Earth* and *A Native Clearing*. Capitalizing on ecocriticism, biosemiotics provides an ecological reading of the manifestations of human culture and their natural surroundings. The ecological literacies of these selected local poems from the anthologies show that life can be shaped by the processes

of semiotics transpiring in the environment. It emphasizes that the intricacies of the sign system exist and affect every living entities in the environment. This view posits that semiotic interactions among various organisms are part of the natural world, and that definite and purposeful structures and arrangements can be formed through a network of semiotic facts and occurrences. With these sign systems at play, biosemiotics projects the biosphere as a domain teeming with articulateness, conveying the themes of affections and revulsions towards place and the idea of ecological emplacement.

Jan Raen Carlo M. Ledesma teaches literature, art appreciation, literary research, and Shakespeare in the University of Santo Tomas (UST), España, Manila, Philippines. He is also the research coordinator of the BA in Literature program of the UST – Faculty of Arts and Letters. His research interests include gender studies, ecocriticism, biosemiotics, postcolonialism, literary research, and Shakespeare. He earned his BA and MA in Literature at UST. He is currently working on his doctorate degree in literature in the same university.

## **ALEX LEFEBVRE**

### ***Liberalism as a Way of Life***

This paper is based on my forthcoming book, *Liberalism as a Way of Life* (Princeton 2024) and about how liberal values and practices can be the basis for a personal worldview, way of living, and spiritual orientation. You don't have to be liberal and something else, such as Christian, Buddhist, Kantian, hedonist, utilitarian, or whatever else. It is fully possible and rewarding to be liberal through and through. This means that the values and attitudes enshrined in liberal political institutions, and ubiquitous in the background culture of liberal democracies – such as reciprocity, tolerance, personal freedom, impartiality, equality of opportunity, irony, and the like – have the potential to inform a much more general sensibility, one that is supple enough to be realized in all different aspects of life: from family to the workplace, from friendship to enmity, from humor to outrage, and everything in between.

Alexandre Lefebvre is Professor of Politics and Philosophy at The University of Sydney. He is author of *Liberalism as a Way of Life* (Princeton 2024), *Human Rights and the Care of the Self* (Duke 2018), *Human Rights as a Way of Life: on Bergson's Political Philosophy* (Stanford 2013), and *The Image of Law: Deleuze, Bergson, Spinoza* (Stanford 2008).

## **VANESSA LEMM**

### ***Nietzsche, Monism and Will to Power***

In *Beyond Good and Evil* (BGE), Nietzsche puts forward the famous hypothesis that the world defined and determined according to its “intelligible character” would be “will to power” and nothing else (BGE 36). This “proposition” has been interpreted, most prominently by Martin Heidegger, as a monistic principle that underpins Nietzsche’s purported “metaphysics”. But does Nietzsche’s will to power provide the basis for a monistic ontology? In *Beyond Good and Evil*, Nietzsche is critical of monistic philosophies from Stoicism to Spinozism based on “teleological principles” (BGE 13) and “causa prima” (BGE 9). According to him, the Stoic idea of “living according to nature” for example is nothing but an example of the philosopher’s tyrannical spiritual will to power to “create the world”. As such it is nothing but a projection onto nature which is then mistaken for a “causa prima”. If Nietzsche’s thesis of the world as will to power is not a monistic ontology, then how are we to understand will to power? The problem with metaphysical and ontological readings of will to power seems to be that they collapse Nietzsche’s conception of power into a conception of being. Instead of providing an ontological reading of will to power, this article will offer a political reading of will to power according to which power in Nietzsche points to conflict and struggle which cannot be reduced to a metaphysics of the one but is always already characterised by dualism (*Zweiheit*) and difference. Conflict, struggle, competition are some of the names that we find throughout Nietzsche’s world to describe the dynamic between life forces. Will to power refers to an entanglement of drives in perpetual struggle for and against each other. As such, this paper will argue that Nietzsche’s will to power is not a unitary principle oriented towards preservation, but a differentiating principle oriented towards transformation, creativity and growth.

Vanessa Lemm is an Honorary Professorial Fellow at the University of Melbourne and Pro-Vice-Chancellor and Executive Dean at the University of Greenwich, UK. She is a Fellow of the Royal Society of New South Wales, a Research Fellow at “Body, Language and Politics” research group at the Complutense University of Madrid and a Fellow of the Royal Society of the Arts, UK. Her most recent books include *Homo Natura: Friedrich Nietzsche, Philosophical Anthropology and Biopolitics* (EUP, 2020) as well as the edited volume with Miguel Vatter, *The Viral Politics of Covid-19*:

Nature, Home and Planetary Health (Palgrave, 2022). Her research areas include contemporary continental philosophy, biopolitics and environmental humanities.

## **LACHLAN LIESFIELD**

### ***Participatory Art and Social Formations***

Over the last century, works of art we might describe as 'participatory' have become commonplace both in global exhibitions and local community practices (consider Marina Abramovi\_'s *The Artist is Present*, or Jeremy Deller's *The Battle of Orgreave*). Nor is this merely particular to the fine arts; the feature of participation is evident in interactive digital art like videogames, or narrative and improvisation focused activities like tabletop roleplaying. However, there is little substantive philosophical consideration as to the cause of this development. This paper will consider the genesis of participation as a feature of artworks across the 20th and 21st century, looking to the conceptual and social preconditions for its emergence. This will be argued primarily through the account of the organisational features of state and capitalist social formations as given by Deleuze and Guattari in *Anti-Oedipus*. I argue that it is the unique transition from an apparently transcendental to an immanent organising principle in the social that provides the conditions for the appearance of participation, and that the effect of this transition on the constitution of subjects provides for their suite of aesthetic experiences, from distance and alienation to engagement and immersion, and the tensions between these.

Lachlan Liesfield is a PhD Candidate at Macquarie University working on Deleuze and Participatory Art.

## **SIMON LUMSDEN**

### ***Culture After the End of Nature***

The culture-nature division is one of the core dualisms of the Enlightenment and western modernity. In environmental thought the idea of nature as a domain independent of the human has had a powerful role in motivating what environmental thought strives to value, understand and protect. It has been argued that in the Anthropocene this division is impossible to sustain, and that this ideal of nature preserves an unproductive human-nature divide. On this view all landscapes are cultured; there is no nature independent of human practices because modernity has transformed 'nature' into an environment shaped by human activity. This paper examines how culture might be reconceived to incorporate different relationships to landscape and animal life than has been the case in the conception of culture that has dominated western thought.

Simon Lumsden is Associate Professor of philosophy and Environment & Society. His research is primarily concerned with Environmental Philosophy, German Idealism the Philosophy of History and Modern European Philosophy. He is the author of *'Self-Consciousness and the Critique of the Subject'* (Columbia UP).

## **DAVID MACARTHUR**

### ***Skepticism about Artistic Meaning***

Art is often understood in philosophy and the wider world as "embodied meaning" (Danto) where the artist's own interpretation is often taken as authoritative. Even where the author's interpretation is treated as one amongst others, many philosophers continue to think that there is such a thing as the correct interpretation of a work of art. Moreover, it is familiar that in defending the value of a humanistic education in the arts one often hears the claim made that great art and literature contains important moral, social or political messages. In this talk I argue against such interpretationism on three grounds: it fails to do justice to the open-ended plurality of our responses to art and, as a corollary of that, the timelessness of art; and it over-intellectualizes our engagement with art. I shall suggest an alternative relational account which puts the imagination at the centre of our response to art.

David Macarthur (Ph.D. Harvard 1999) is Professor in Philosophy at The University of Sydney. He has published widely on liberal naturalism, metaphysical quietism, skepticism, pragmatism, common sense, perception, ordinary language, and philosophy of art – especially architecture, photography and film. He has edited Hilary & Ruth-Anna Putnam, *Pragmatism as a Way of Life* (Harvard, 2017); and with Mario De Caro co-edited: *Naturalism in Question* (Harvard,

2004); *Naturalism and Normativity* (Columbia, 2010); Hilary Putnam, *Philosophy in an Age of Science: Physics, Mathematics and Skepticism* (Harvard, 2012); and Hilary Putnam: *Philosophy as Dialogue* (Harvard, 2022). He also co-edited with Stephen Hetherington *Living Skepticism* (Brill, 2022).

## **ALDRIN MANALASTAS**

### ***World-Traveling to “Non-Human” Others***

My paper argues that Maria Lugones' notion of "world"-traveling can be further enriched by extending it in relation to plants, animals, and the everyday. Lugones' "world"-traveling presents a multidimensional decentering that is focused on the interrelationship of human beings. However, my criticism is that Lugones' notion of "world"-traveling lacks a further dimension due to its anthropocentric tendencies. Anthropocentric perspectives have the tendency to "other" what they consider as non-human and ignore the pan-intersectionality of everything which in turn limits our affective capacities. Lugones did not discuss any traveling into the world of plants, animals, and other everyday existence that we have been othering ever since. To fill this gap, I will extend Lugones' concept of "world traveling" to these "non-human" entities that we have othered. By "world"-traveling to these other forms of existence, the possibilities of de-anthropocentric pan-affective-perspectives and ways of relating and thinking will be enriched and can serve as a working alternative to the consumerist and material colonizing tendencies of human beings. It is not just our co-humans that we have been othering, we have been othering everything around us. Aside from human emancipation, there is also a need for emancipation from us humans. The de-anthropo-centered pan-affective-perspectives and ways of relating and thinking are relevant to Philippine society and its scholarly landscape because of its dominant trend of non-intersectional and apathetic perspectives. Social categories, ecocritical, biosemiotic, and pan-semiotic related matters and their intertwining relations are often ignored here in the Philippines despite their relevance in addressing various social concerns.

Aldrin E. Manalastas teaches philosophy at the University of Santo Tomas (UST), España, Manila, Philippines. Their research interests include the bakla, ecosophy, critical queer studies, feminism, Pilipino philosophy, decolonization studies, microaggression theory, future studies, critical theory, process philosophy, action theory, cultural studies, ethics, education, rehabilitation theory, pop culture, literature, and film studies. They earned their BA and MA in Philosophy at UST. They are currently working on their doctorate degree in philosophy at the same university.

## **JESSICA MARIAN**

### ***The Body of the Feminist Journal: 'Cahiers du Grif', 'Signs', 'Hypatia', and 'Refractory Girl'***

This paper will examine the histories, operation, and significance of four major outlets for feminist theory and philosophy: *Cahiers du grif*, *Signs*, *Hypatia*, and *Refractory Girl*. Each of these journals played a significant role in the production, dissemination, translation, and transformation of texts and concepts in feminist theory in the late-twentieth century, central to the story of so-called 'continental feminism'. In this paper I will sketch the terms of reference established by these journals, interrogate how each navigated the tension between theory and praxis, and chart networks of connections between the journals. By focussing not on theorists and authors—the great names of high theory and their associated paradigms—but rather on the institutions of periodical culture, the paper asks what is at stake in understanding feminist journals as 'bodies of knowledge'?

Jessica Marian is a postdoctoral researcher in the School of Culture and Communication contributing to the ARC Discovery Project 'Journals in Theory: Practices of Academic Judgement' (2022-2025). Her research centres on the relationship between ideas and institutions in the twentieth century. She recently completed her PhD on the genre of the review in post-war French philosophy and has publications forthcoming in *New Literary History* and *Australian Literary Studies*. She is co-convenor of the Critical Research Association Melbourne (CRAM), and co-editor of *Parrhesia: A Journal of Critical Philosophy*.

## **GREGORY MARKS**

### ***Beyond the Law: Deleuze and Guattari's System of Ethical Life***

In the third chapter of *Anti-Oedipus* and in the "Treatise on Nomadology" that takes up chapters twelve and thirteen of *A Thousand Plateaus*, Gilles Deleuze and Felix Guattari chart a genealogy of the state as an

'apparatus of capture' that imposes on social life its system of legal codes. Aside from uncovering the inner logic of the state, the goal of these works is to exposit the positions of nomads, war-machines, and non-state peoples such that a standpoint beyond the state becomes possible. In this endeavour, Deleuze and Guattari find a common cause in the most unlikely of places: namely, with the early works of G.W.F. Hegel, whose *System of Ethical Life* attempts its own critique of the legal state as a system of relations that prevent the realisation of absolute ethical life. Indeed, it is the contention of this paper that the central terms of Deleuze and Guattari's universal history map onto the key moments of Hegel's critique, which likewise attempts to describe the composition of the legal state, to identify the nomadic forces that transverse it, and to locate the routes of escape from the conceptual order of abstract legality.

### ***Nature is Not Unjust: Hegel's Tragedy as Trauerspiel***

The genre of tragedy occupies a central place in the works of G.W.F. Hegel, from its role in the *Phenomenology of Spirit* at the end of classical life to its place in the *Lectures on Fine Art* as the prototypical form of dramatic art. In both works, Hegel identifies the object of tragedy as the struggle for justice between equally justified claims—whether those claims are backed by the incongruous laws the state and the gods, as in *Antigone*, or because they are asserted by equally arbitrary and individual whims, as in *Macbeth*. In both cases, however, Hegel diverges from the classical ideal of tragedy, which seeks to transcend these conflicts in the completion of the hero's fate, and instead makes the ruin of heroic ambition the genre's goal. Hence, this paper will argue that Hegel's reading of tragedy is far closer to what Walter Benjamin would later define as the *Trauerspiel*, or mourning-play, which severs tragedy from its divine goal and submerges its drama in the imagery of natural ruin. Additionally, the repositioning of Hegel's account of tragedy as *Trauerspiel* will reveal the anti-classical impulse in Hegel's philosophy of art, as a modernisation of a genre already in ruins.

Dr. Gregory Marks is a writer and researcher living on Dja Dja Wurrung country. He completed his PhD in 2020 at La Trobe University. His thesis was on the Gothic narratives and posthuman nightmares of Thomas Pynchon's novels. His recent publications include "Apocalypse Never: Walter Benjamin, the Anthropocene, and the Deferral of the End" in *SFRA Review* (2021) "'This is Not Your World: Extinction and Utopia in Nausicaä of the Valley of the Wind" in *Gothic Nature Journal* (2023). He has presented locally and internationally on critical and literary theory, ecological Marxism, and the philosophy of history.

### ***BRIGID MARTIN***

#### ***Sappho Questions Socrates: Lesbian Love and Existential Commitment***

Lesbian love, for many historical and cultural reasons, eludes categorical definition. However, for some feminist philosophers, including Simone de Beauvoir, lesbian love still yields important existential insights. This paper will first provide a hermeneutic phenomenology of lesbian love through a dialogue between the poetry of Sappho and Plato's *Symposium*. This dialogue will both reveal limits to the Platonic analysis of eros and uncover new qualities of existence disclosed by a hermeneutics of lesbian poetry. Principally, I argue, while the Platonic script sees a love of the beauty of things mature into a love of wisdom and the Idea of Beauty, the Sapphic script sees a love of beauty mature into a desire to see beauty (re)created and differentiated in love. Sapphic love reveals that to love is, in part, to work beauty into reality, without the imposition of a determining Will. Drawing on feminist and lesbian thinkers such as Judith Butler, Luce Irigaray, Leslie Feinberg, and Jacob Hale, the paper will then explore the existential situation of lesbian love in a modern context. I argue that to be lesbian involves commitments to love, to create and differ, and to reinvent and redefine beauty that consistently disturbs patriarchal and capitalist norms.

Brigid is an early career researcher and teacher at Macquarie University in Sydney, Australia. Her primary research area is philosophical aesthetics and transcultural comparative philosophy, particularly focusing on Japanese, Indian, and European philosophical traditions. She has taught existential philosophy, philosophy of mind, and social philosophy, along with foundational courses in ethics and critical thinking.

### ***LUCA MARTIN***

#### ***The Ecology of Being and Time: An Essay on Heidegger and Environmental Praxis***

In this paper, I discuss the connection between Martin Heidegger's environmental philosophy and its reception by authors within the Deep Ecology movement, in particular; Michael Zimmerman. I examine the

ways Heidegger's work has been drawn on by the Deep Ecologists, and critically advocate a new way of reading Heidegger's corpus, taking note of the precarious relationship between the works of the early and late Heidegger. I critique their understanding of ecological praxis, and in doing so, advocate for an account of praxis that draws from work in *Being and Time*, specifically concerning the relationship between the subject and tacit encounters in the world through the ready-to-hand. I argue that ecological praxis is intimately concerned with such encounters, and that authentic understandings of nature must come from such "hands-on" relationships with natural entities.

Based in Narm/Melbourne, writing on topics such as phenomenology, anarchism, ecology, dialectics, and in general anything that makes it harder to get a job. Primarily interested in the connection between anarchist political theory and phenomenological / dialectical understandings of nature, and is working on material related to Murry Bookchin and social ecology. Currently applying for Ph.D in Australia after completing an honours degree on at The University of Melbourne, where his thesis focussed on Martin Heidegger and late 20th Century environmentalism.

### **SAM MATTHEWS**

#### ***What Happened to the Apollonian? Understanding the Socratic as the 'Socratic-Apollonian' in Nietzsche's The Birth of Tragedy***

In Nietzsche's *The Birth of Tragedy*, the Dionysian represents intoxication and primal revelry, and the Apollonian represents illusion and structured beauty. These forces exist in agonistic opposition, balancing each other. Importantly, they are metaphysical, but also psychological, manifesting as drives in the human artist which allow for the creation of great art. For Nietzsche, pre-Socratic Greek art represents the most successful creative melding of the Apollonian and the Dionysian. However, this all changed with the coming of Euripides, who rationalised tragedy, removing the Dionysian elements. On Nietzsche's account, neither the Apollonian nor Dionysian drive guided Euripides' actions in this endeavour, but a new 'daemonic' force, the Socratic. What is not clear is how this change to the Socratic occurs functionally. I contend that the Socratic can only function in the way Nietzsche describes if it is an adulteration of the Apollonian, and as Euripides neglects the elements of tragedy that stem from the Dionysian, he only has the Apollonian understanding to work with. Therefore, I argue that the Socratic should be seen as the Socratic-Apollonian, a replacement of the Apollonian, whereas the metaphysical Dionysian truth that the Apollonian allows access to is replaced by rational, Socratic 'truth', resulting in what Nietzsche calls 'aesthetic Socratism' (BT 12).

I am an MA candidate at Deakin University. My research focuses on Nietzsche and his concept of the Dionysian, as well as the role and idea of play in his philosophy. I am looking at how his concept of the Dionysian is connected to his overall philosophical thought, and arguing that play is the vehicle to live our truth as Nietzsche intended, providing self-emancipation within the framework of a Dionysian worldview.

### **PORTER MATTINSON**

#### ***Groundwork for a Reading of Deleuze's Ethics in Logic of Sense***

This talk will aim to provide the groundwork for an account of Deleuze's ethics in *Logic of Sense* (1969). I will do this by identifying and organising some of the especially illuminating passages directed toward ethical questions in *Logic of Sense*, and then providing close textual commentary on them. This commentary is framed by an overview of the thinkers Deleuze explicitly considered the most influential, most notably Emile Brehier. I will argue that Deleuze is committed to a view of ethics that is split into three successive moments that correspond to the structure of his underlying metaphysics. First, ethical intuitions provide a direct experience of ethical truth. Second, reflection on these intuitions allows the individual to identify their role and meaning. However, third, these two moments fail to synthesise, producing a rupture in the ethical situation which must be creatively reconstructed by the ethical subject. This reading is not present in the secondary literature and is enabled by my hermeneutic methodology.

Former Honours student in Philosophy at the University of Melbourne, with a thesis focusing on Deleuze. Currently studying a Master of Public Policy and Management and a Graduate Diploma in Science (Pure Mathematics) at the same University.

**PAT MCCONVILLE*****Faith and Bodily Faith: Thinking bodily doubt through the body-subject***

Phenomenologists of health and illness have sought to enumerate the common features of illness experience. Developing prior ideas based in phenomenology, Havi Carel offers bodily doubt as perhaps the key feature and symptom of illness. Though Carel draws on a range of sources to characterise bodily doubt, its key grounds are in Martin Heidegger's account of Angst and in her own description of the symptoms of illness. In this paper, I offer a supplementary and alternative philosophical analysis of bodily doubt which is based in Maurice Merleau-Ponty's phenomenology of the body-subject. This account, I argue, enables us to understand the relationship between the emotional and psychological state of doubt and its physical and bodily manifestations. I argue that bodily doubt effects a specific modulation in the body-subject in which the body becomes relatively static and action requires a special exercise of will.

Pat McConville is a philosopher and bioethicist. He holds a Master of Bioethics and Doctor of Philosophy from the Monash Bioethics Centre. He has published in the fields of phenomenology of health and illness, medical devices, research ethics, and aesthetics.

**SAMUEL MCCORMICK*****Reading Lacan***

Insights extending from our reading of Lacan's work in the 'Lectures on Lacan Podcast'.

Samuel McCormick, Ph.D. is an award-winning teacher and scholar. He lectures widely on Lacanian psychoanalysis, is Professor of Communication Studies at San Francisco State University, and was recently appointed EURIAS & Marie-Curie Research Fellow at Aarhus Institute of Advanced Studies in Denmark. His first book, *Letters to Power: Public Advocacy Without Public Intellectuals*, won the Franklyn S. Haiman Award for Distinguished Scholarship in Freedom of Expression, the James A. Winans - Herbert A. Wichelns Memorial Award for Distinguished Scholarship in Rhetoric and Public Address, and the Everett Lee Hunt Award. His second book, *The Chattering Mind: A Conceptual History of Everyday Talk*, was recently published by the University of Chicago Press.

**LEAH MCGARRITY*****Recognition and its Limitations: Avatars of Hegel's Master and Servant***

Hegel's 'Lordship and Bondage' (Herrschaft und Knechtschaft) parable has become an origin myth for the politics of recognition. Mutual recognition has been understood to mark the transition from self-consciousness (Phenomenologych.3) to self-consciousness confronted by the self-consciousness of another (ch.4), their ensuing struggle then resolved in the 'Master-Servant' relation. But recognition becomes not only a common feature of later incarnations of the 'Master and Servant', but also a recurrent point of contention. I am thinking of Christopher J. Arthur's critique of Sartre's reading the Master-Servant into Marx's account of alienated labour; Mary O'Brien's critique of De Beauvoir's argument that Hegel's "relationship of master to slave" applies "far better to the relationship of man to woman"; and W.E.B. Du Bois' inversion of the dialectic in his 'Double Consciousness', as well as Frantz Fanon's withering assessment of the dialectic's inapplicability to "the Fact of Blackness" in the developing world. I argue that the difficulties identified in these later incarnations anticipate recent critiques of the 'recognition reading' in Hegelian scholarship. Indeed, turning to recent scholarly emphases on the ambiguity of 'Lordship and Bondage' in the Phenomenology, and setting it alongside the Master and Servant's later class-based, gendered and racialised avatars, we begin to see, in the problem of recognition in Hegel's original account, the seeds of tensions – the ethical vs the political, individual freedom vs collective solidarity, liberalism vs radicalism – that have bedevilled progressive and emancipatory thought ever since.

Leah McGarrity's PhD was in Comparative Philosophy and Religion (Hinduism and Buddhism) from the University of Sydney. She has been a research fellow at Ryukoku University, Kyoto, and University of California, Berkeley. She teaches in the National School of Philosophy at the Australian Catholic University (Strathfield) in the areas of Philosophical Anthropology, Ethics, Philosophy of Religion and Political Philosophy.



**JANAR MIHKELSAAR*****Thinking Bare Techno-Life Affirmatively***

Drawing upon Walter Benjamin, Giorgio Agamben develops the notion “bare/naked life” to designate the one who embodies a mere fact of living stripped bare of human and symbolic connotations. Bare life understood thus is at the mercy of violence; it is the negative threshold of antinomic tensions between exclusion and inclusion, exteriority and interiority, sovereignty and biopolitics. But when life processes become inseparable from technological processes, it is as if there is only a techno-life—but no naked life. This interpretation is not quite correct, however, for techno-life is nowadays reduced to its bare existence by the technological government of life, by “pharmaco-pornographic” industry. Following Paul B. Preciado’s suggestion, we can therefore speak about “bare techno-life.” Drawing upon Jean-Luc Nancy’s concept of technology as an end onto itself, my paper aims to address a question whether—and how—we can reclaim in an affirmative manner negativity that our bare existence embodies. My hypothesis is that the Nancian rethinking of bare techno-life allows us not only to bring into interplay affirmatively the sovereign and biopolitical axes of power, but also to pave a novel path away from the immanentist figures of resistance such as multitude and Bartleby.

Janar Mihekelsaar is a Marie Curie Postdoctoral Fellow at the University of Jyväskylä in Finland, a visiting scholar at Deakin University in Melbourne.

**RAPHAELLA ELAINE MIRANDA*****Considerations for Critical Theorizing in the Philippines***

In “Problematizing Critical Theory: Arriving at a More Critical Critical Theory” (2019), Agustin Rodriguez recognized the limitations of Western critical theory in capturing the nuances of the Philippine situation. His response to this problem, however, was to recourse to Jurgen Habermas’s discourse theory. Rodriguez claimed that the communicative practices of this framework provide an immanent critique of ideologies and simultaneously espouse the creation of a multi-rational society. In this piece, I respond to this call for more nuanced critical theorizing by proposing two considerations for this project. First, I argue that critical social theorizing about the Philippines requires us to engage with critical theory’s colonial inheritance. Following Gurminder Bhambra (2019), I argue that frameworks from the Frankfurt School ignore neo-colonial dispossessions experienced by marginalized Filipinos. Second, I argue that interdisciplinary collaborations are essential in decolonizing critical theory. Instead of opting for discourse theory as a framework, however, I assert that intersectionality better recognizes the nuances of the Philippine condition. Intersectionality acknowledges the multiple axes of oppression that constitute the fabric of the Filipino reality and invites collaborative reconceptualizations of resistance against these injustices. By articulating obscured frames of oppression, disciplines like politics, sociology, economics, and anthropology present the overlooked realities of the Philippine condition. Furthermore, they present alternative epistemologies that allow for the expansion of critical theory’s resistant imagination.

Raphaella Elaine Miranda’s research interests broadly revolve around critical theory, decolonial philosophy, and feminism. She teaches Ethics and Critical Thinking at the De La Salle-College of St. Benilde.

**MAXIM MIROSHNICHENKO*****Disentangling Reflexivity: Neuromimesis, Self-Reference, and Postphenomenology***

In my presentation, I will deliver a critical approach to reflexivity within intelligent systems, viewed through the enactivist model and postphenomenology. The 4EA perspective rejects the concept of an isolated observer, arguing that intelligent systems are intertwined with their environments. Taking cues from Humberto Maturana’s proverb, “Everything said is said by an observer,” my exploration emphasizes the inherent reflexivity present within cognition. It resonates with the tenets of second-order cybernetics, which interrogates the concept of self-observation within objects, including the observer within the scientific realm. Intelligence necessitates an exchange of observer and observed roles, positioning reflexivity at the heart of cognition. The exploration will probe the validity of this viewpoint by challenging the imperative for a neuromimetic organization - an “organ” engaged in computations that construct a world. I aim to scrutinize two interpretations that align with the ethos of second-order cybernetics: Francisco Varela’s “biologic” and Vladimir Lefebvre’s “biocosmology.” By drawing comparisons between Varela’s and Lefebvre’s interpretations, particularly in the domains of immunology and ethics, I will shed light on the role of reflexivity

in life and cognition. While Varela underscores the significance of immune cognition, Lefebvre correlates reflexivity with ethics, unveiling an inherent ethical dimension embedded within intelligent systems.

Maxim Miroshnichenko is a Ph.D. in Philosophy (2019) and an associate professor at the American University of Central Asia. His interests revolve around cybernetics, systems theory, phenomenology, and posthumanism. He was a visiting scholar at Copenhagen University, Vita-Salute San Raffaele University, and Texas Tech University.

### **JOERI MOL**

#### ***'Am I in the Picture?' Spotting the Lacanian Subject in Dürer and Vermeer***

"The picture, certainly, is in my eye. But I, I am in the picture". With this (in)famous riddle Lacan starts his exposé on what would become one of the key concepts within psychoanalysis, namely: the gaze. However, rather than the colloquial 'look of another watching me', the Lacanian gaze does not belong to anyone and is thus structurally erased from our field of vision. Yet, by being the 'locus' of the relationship between the subject and their surroundings, the gaze forecloses the possibility of any self-determination of the subject within the field of vision. Rosalind Krauss (1986: 3) explains: "If subjectivity is always, structurally, a blind spot, if it is always elided in vision, then it is always a vacancy that can be filled only by others. [1] Yet, whilst the subject is thus fundamentally structured as 'stain' or 'matter out of place' through its extimate relationship with its surroundings, I contend that the structural scaffolding of the gaze has varied greatly over time. Through a retroactive interrogation of the oeuvres of German Renaissance painter Albrecht Dürer and Dutch Baroque painter Johannes Vermeer, I intend to historically situate key ruptures and fault lines in the longue durée of the gaze with the objective to reconstruct the corollary topologies of the different historical subjects.

I research capitalist cosmologies. I am particularly interested in how processes of financialisation drive new ways of subjectification and how price and value are brought into an (often) uneasy relationship. Some of my research concerns are: what is the viability of critique in the face of the market? Can we emancipate ourselves from the market as employees, consumers and citizens? What is the relationship between the state and the market and what is the scope for market regulation? I am a co-director of COSM and a Senior-Lecturer in Organization Studies at the University of Melbourne.

### **LUKE MONKS-QUINANE**

#### ***This is a Sorcerer's War: COVID-19 and the Societies of Control.***

The outbreak of the COVID-19 has led to an increased interest in the discourse on the nature of control. This paper investigates the manner in which an image of thought has been de/territorialized by both reactionary and creative interactions with the mechanisms of control. Drawing on the works of Gilles Deleuze (the concept of societies of control) and William S. Burroughs (language, addiction, the primacy of the symptom), I examine how the culture that emerges from pandemic accelerates the transformation of control structures. Following Deleuze, I take up the idea that hope has no function other than to put aside the idea of weapons. Following Burroughs, I take up the claim that when nothing is real, all is permitted. This leads to an argument that what is at stake is the power of the virtual, taken up more as a demonological possession rather than a viral infection. This is not to cast doubt on the reality of disease, but rather to illuminate the new beings and polities that arrive following new expressions of dis/ease. Overall, I suggest that dis/ease leads to complacency rather than unrest, even as radical difference is clearly made necessary.

Luke is a PhD student at Macquarie University. His research focuses on the relationship between speculative realism(s) and experimental literatures.

### **TALIA MORAG**

#### ***The Analytic-Continental Divide from an Imaginative and Psychoanalytic Perspective.***

In this paper, I examine the notion that the divide between analytic and continental philosophy is not defensible on rational grounds, in terms of e.g. content, method, or history. Building on unpublished work of Genevieve Lloyd, I suggest instead that the most fruitful way to think about the divide is as an imaginative distinction. I propose we take seriously the casual stereotypes we use for each side of the divide, and see these as "pictures" of philosophy (in Wittgenstein's sense). Philosophical pictures here are both idealized

self-images of philosophy and “negative” stereotypes, since they are associated with negative affect. I further propose a psychoanalytic “projective” explanation of the aggression that typically characterizes the way each side of the divide sees the other side.

Talia Morag (PhD, University of Sydney) is a lecturer of philosophy at the University of Wollongong. She works on philosophical psychology and ethics, especially liberal naturalism, psychoanalysis, emotion, and social psychology. She is the author of *Emotion, Imagination, and the Limits of Reason* (Routledge, 2016), and received the Annette Baier Prize (2020).

### **DAVID MORRIS**

#### ***The Asymmetry of Being and the Temporizing of Time, from Simondon to Merleau-Ponty and Back Again***

In *Individuation in Light of Notions of Forms and Information* Gilbert Simondon rigorously challenges any philosophy that presupposes individuals as ontologically basic. His methodological and conceptual strategy refuses any explanation of individuals that (surreptitiously) presupposes already individuated beings. This leads to an ontology in which individuals are generated out of pre-individual being. Time is a pervasive theme of his argument, including provocative claims that time “emerges from the pre-individual” or is “the first of all transductivities.” He never elaborates these points. There is very little treatment of time in Simondon scholarship, let alone treatment of time through a Simondonian engagement with now current science. I aim to elaborate and develop Simondon’s suggestions about time by: (1) echoing his method in refusing to explain the emergence of time by way of presupposing it; (2) engaging with recent science, in this case cosmology, quantum mechanics, and metrology (via clocks). This strategy leads to a twofold claim: (1) Pre-individual being, that can generate a time order, cannot be claimed to have any symmetry in ontological or scientific senses—especially because it cannot possess a time symmetry with regard to its changes. (2) That time is therefore a contingent result of an individuation process and is better understood as “temporizing.” Time is not an established phenomenon or entity, it emerges in process. We should say “it’s timing” in the way we say “it’s raining”; it’s just that temps/weather gusts (tempestuates) on cosmological scales. Merleau-Ponty’s thoughts on time weave through the paper.

I am Professor of Philosophy at Concordia University, Montreal, General Secretary of the International Merleau-Ponty Circle and on the Executive Committee of SPEP. My main interests are phenomenology (esp. Merleau-Ponty), focusing on the philosophy of the body, mind and nature, in relation to current biology and science. I am author of *The Sense of Space and Merleau-Ponty’s Developmental Ontology*, which received the Edwin Ballard Prize for an outstanding book in phenomenology. My current book project, on *Time, Meaning, and Nature*, pursues new ways of conceptualizing time and place to arrive at a new view of meaning and nature.

### **NICHOLAS MOYNIHAN**

#### ***Michel Henry’s Radical Phenomenology of Life: A Defence***

According to Michel Henry, in the absence of all transcendence, there is no horizon and there is no world. As such, he asserts that the ‘internal structure of immanence’ can only be thought of when all notions of otherness, opposition and exteriority are rejected. Henry’s insistence on the singular nature and complete self-enclosure of immanent life has led many to accuse his ‘radical phenomenology of life’ of being engaged in a kind of ‘gnostic escapism’ in which the real conditions of manifestation and human reality are eschewed in favour of an overtly spiritualised and idealist conception of Being. Such critics include Andrew Sackin-Poll, Joseph Rivera and François Laurelle. The aim of this paper is to respond to Henry’s critics. I will argue that while it is true that the internal structure of immanence is understood by Henry exclusively in terms of a singular essence that is unworldly, this does not mean that this essence can be reduced to an ideal entity. In fact, for Henry, immanence can only be understood in light of its actual structure and phenomenological content. I will therefore find Henry’s critics to be incorrect.

Nicholas Moynihan is a PhD student at the Australian National University. His research interests include phenomenology, aesthetics, theology and philosophy of music. His PhD thesis is titled ‘The Silence of Being: Michel Henry and the Sacred in Art and Music’ and will, in conversation with Michel Henry’s ‘radical phenomenology of life,’ develop a new theory of the sacred in art.

**LUCY MYERS*****Possibilities of An Ontic/Ontological Account of Alienation***

This paper argues that the writing on alienation [entausserung] and estrangement [entfremdung] can be understood as existing across an ontic/ontological divide, where theorists either stress a critique of material conditions or abstract into a metaphysical discussion. This division in the literature can be represented by the descriptions of the Marxist and Heideggerian accounts, where Marx is posited as committed to the material critique whereas Heidegger retreats into the ontological. By framing the two streams of alienation literature in this way, it materialises that alienation and estrangement is ultimately constituted by both the ontic and ontological, that is, alienation is directly related to the realisation of the phenomenological standing of being. I argue, then, that both these accounts need to be read together in order to elucidate both the conceptual understanding and for the conditions of critique to occur. This commitment to the ontological does not dismiss a normative Marxist critique, nor does a commitment to the ontic necessarily dismiss the ontological standing but elucidates them as necessarily constitutive of experience. Thus, the possibilities of an 'unalienated' subject rest in both the recognition of material conditions and of ontological standing.

Lucy Myers is a candidate in the Master of Philosophy in the Faculty of Theology and Philosophy at the Australian Catholic University, where her research is focused on the philosophical history of alienation and estrangement as concept and critique, and the possibilities (and impossibilities) of 'Heideggerian Marxism'.

**REGINALD NAGAIYA*****Rethinking the Nexus between Sovereignty and Democracy: A theoretical examination of the democratic theories of Hannah Arendt, Antonio Negri and Chantal Mouffe***

This paper is intended to serve as part of the wider research that I am undertaking at Western Sydney University as a PhD candidate. It examines the crisis between sovereignty and democracy. Democracy, insofar as it relies on sovereignty, is currently in crisis because it fails to establish a space beyond the parameters of the sovereignty of the people. This problem arises from collapsing political differences and hindering the ability to contest and challenge democratic authority. As such, throughout my PhD, I draw on the works of Jacques Derrida and Antonio Negri, who in different ways, establish a distinction between sovereignty and democracy. My dissertation aims to establish a distinction between democracy and sovereignty through an examination of the works of Hannah Arendt, Antonio Negri and Chantal Mouffe as all three thinkers provide a theory of democracy that attempts to alleviate the effects of sovereignty either by dismissing it altogether or by recognizing its role in facilitating the establishment of power. By exploring their theories and proposing interdisciplinary approaches, we can contribute to a deeper understanding and practical application of democracy.

I am a graduate student who is undertaking the PhD program at Western Sydney University. My PhD dissertation examines the relationship that pertains to sovereignty and democracy. My interests are political philosophy and phenomenological hermeneutics.

**DALIA NASSAR*****Schelling and the Construction of Nature***

My aim is to situate and systematically investigate the meaning of construction in Schelling's philosophy of nature. I will first distinguish what Schelling means by construction from his contemporaries, Kant and Fichte. I will then show the ways in which Schelling's position differs from both an empiricist natural science and the idealist philosophies of his time by focusing on his use of construction. Specially, I will argue that Schelling's goal was to to emphasize the human place in and belonging to nature and grasp the human difference and separation from nature. Construction – I aim to demonstrate – served these two ends.

Dalia Nassar is Associate Professor of Philosophy at the University of Sydney. Her research sits at the intersection of the history of German philosophy, the history of science, environmental philosophy, and aesthetics. She is the author of two books, most recently, *Romantic Empiricism: Nature, Art, and Ecology from Herder to Humboldt* (OUP, 2022). With Kristin Gjesdal she has edited two volumes on women philosophers in the long nineteenth century, including the forthcoming *Oxford Handbook of Nineteenth-Century Women Philosophers in the German Tradition* (2024).

**BRETT NEILSON*****In the Nexus of Circulation and Reproduction***

What is the relation of circulation to reproduction? This question begs heavily in the wake of the pandemic, which posed severe difficulties both for the circulation of goods and services and processes of social reproduction. Classical political economy considers circulation and reproduction as separate moments in the operations of capital. Today there is a need to understand their “mutual interaction” (Wechselwirkung), to recall a term used by Marx in the Introduction to the Grundrisse and doomed to play an important role in social theory. The paper traces this mutual interaction through arguments about circulation stemming from Foucault’s writings on liberalism and debates on social reproduction in feminist and environmental thought. With emphasis on recent studies concerning logistical labour and care work, the aim is to reorient discussions in these fields within an analytical framework that highlights their shared political stakes.

Brett Neilson is Professor and Deputy Director at the Institute for Culture and Society, Western Sydney University. With Sandro Mezzadra, he is author of *The Rest and the West: Capital and Power in a Multipolar World* (Verso, 2024).

**ALICE NILSSON*****Dialectics, Mathematics, and the Cavailles-Lautman-Hyppolite Encounter***

Using Suzanne Bachelard's homage to Hyppolite as a launching point, I aim to explore the brief encounters between Jean Hyppolite, and the partisans of mathematical philosophy—Jean Cavailles and Albert Lautman. While short, Hyppolite's comments on Cavailles and Lautman's theses in *Mathematical Thought* open up towards analysis of Cavailles' 'nearly Hegelian' dialectic of mathematics, and Lautman's Heideggerian platonism. I aim to highlight the convergences and differences between both projects with Hyppolite's Heidegger-inflected reading to Hegel without reducing one to another.

Alice Nilsson is a research masters student at Flinders University. Her interests lay primarily in the history of 20th century continental thought, particularly the work of Jean Hyppolite.

**EUSEBIUS NKWAGU*****Metaphysical Ethical Politics instead of Ontological Politics***

Levinas, in his work, *Totality and Infinity, An Essay on Exteriority*, elucidated the cosmopolitan ego inherent in Western philosophy. This totalizing ideology began from the ancient Greek philosophy and reached its peak in the popular work of Martin Heidegger, *Being and Time*, in which the Heideggerian impersonal Being, which is absolute and all-encompassing, subsumes all other beings to itself. Nothing, no Existent can escape its grip. Therefore, everything that exists, is an extension or a reflection of this impersonal Being. The implications of this totalizing ideology are oppression, imperialistic domination, colonialism, neocolonialism, powerful countries subsume or try to subsume weak ones. We see concrete examples in the Russian ongoing war in Ukraine in which Putin claims that Ukraine, a sovereign nation, is an extension of Russia. The same with the ongoing tension between China and Taiwan. China also claims that Taiwan is an extension of China. Our century is haunted by fragile peace, tensions of potential and imminent wars and the threats to use nuclear weapons at any slightest provocation. To avert these looming human threats to humanity. Levinas believes that ethical consciousness of the infinity and transcendence of the other person(s) are concrete ways to ensure justice and peace.

I hold BA, BA, MA and a PhD researcher in Philosophy at the University of Vienna.

**ALISON O'CONNOR*****Challenging injustice: the right to resist oppression and the right to peace at the United Nations***

In December 2016, the United Nations General Assembly passed the Declaration on the Right to Peace that affirmed in Article 1 that “everyone has the right to enjoy peace”. What ‘peace’ might entail was the subject of controversy throughout the drafting: the prioritisation of a ‘negative peace’ that required abstention from

violence was challenged by a 'positive peace' that recognised human security, facets of social justice such as non-discrimination, development rights, and environmental rights. A right to resist oppression, which provided foundations for violence as a legitimate course of action in defiance of a negative peace, was considered but excluded. I argue the exclusion of the right to resist oppression both strengthened and was strengthened by recognition of a negative peace that assigned moral virtue to abstention from violence above challenging injustice. Consequently, this binds human rights and non-violence, rendering human rights a language of complaint but offering only non-violent remedy. I argue that without a logic of legitimate violence, human rights help structure those experiencing oppression into untenable positions where peaceful actions become the only option for maintaining moral legitimacy even as they face violent repression. The language of human rights becomes one wielded by the oppressors as well as the oppressed.

Alison is currently undertaking her PhD at UNSW.

### **TIMOTHY O'LEARY**

#### ***Critique, Recognition, and the Human Life-Form***

This talk is part of a book panel on Heikki Ikaheimo's book "Recognition and the Human Life-Form" (2022). I will attempt to bring Ikaheimo's impressive work into relation with, firstly, some other strands in the twentieth century history of critical philosophy, including the work of Foucault, and secondly, current debates about critique and post-critique.

Timothy O'Leary is a philosopher who has worked and studied in Ireland, Paris, Hong Kong, and Australia. His research is in the area of contemporary European philosophy, in particular the work of Michel Foucault and current debates around the notion of "critique". He has published books, edited volumes, and papers on topics including the work of Michel Foucault, the relations between ethics and aesthetics, the ethical dimensions of literature, and more recently the work of Jacques Rancière. He is co-General Editor of the New Critical Humanities book series with Rowman & Littlefield.

### **CHRISTOPHER O'NEILL**

#### ***The Crook and the Scandal of Error: Georges Canguilhem's On Science and Counter-Science (1971)***

Canguilhem's dense and somewhat elliptical contribution to *Hommage à Hyppolite*, 'On Science and Counter-Science', takes up the significance of Error within the definition of scientific reason. A familiar problematic for Canguilhem, he frames his analysis through the consideration of a phrase from La Fontaine's fable 'An Animal on the Moon' (1678) – are we to agree with La Fontaine, Canguilhem asks, that when I perceive that "the water crooks a stick/My reason straightens it as quick"? Canguilhem places in dialectical tension the perspectives of Descartes and Nietzsche – if for Descartes error takes on only a negative value, as the consequence of will exceeding understanding, then for Nietzsche it is logical understanding itself which is the greater danger, seeking to deny the essential place of error in the constitution of life. In this paper I consider the significance of Canguilhem's dialectic as a response to Hyppolite's consideration of the role that the 'scandal of error' plays in the transformation of empirical thought into critical thought in his 1953 work *Logic and Existence*, and of the role of Hyppolite's Hegel in Canguilhem's subsequent thinking of the relation between life and the concept.

Christopher O'Neill is a Postdoctoral Research Fellow at Monash University and a member of the ARC Centre of Excellence for Automated Decision-Making & Society. His research focuses on the genealogy of the body's technological mediation and the place of error in automated systems.

### **OCTAVIANO PADOVESE DE ARRUDA**

#### ***The Politics of Sexuation - from exception to pas-tout***

This presentation aims to explain the differences between the masculine and feminine in Lacan's framework and the subsequent implications for the political dimension. Lacan's formulation of sexuation bears a striking resemblance to Schmitt's godlike structure for making exceptional decisions. In Lacan's framework, choosing the masculine side of sexualization entails submitting to the logic of exception, where we must accept that we are all the same except for one exception. Belonging to the category of the masculine requires complete

submission to a concept of men. On the other hand, the feminine operates under a different logic, which has implications for the concepts and relations between individuals and groups. Lacan posits that the feminine operates under the auspices of "not-all". I argue that the "crossing" from the masculine to the feminine entails a collision with Schmitt's notion of the "state of emergency." As speaking beings, we reproduce the dominant symbolic dimension that coordinates us. The masculine side demands a choice of not choosing, as the sovereign is responsible for calling the exception. In contrast, the feminine side operates under the imperative of choosing, which entails living with alterity and without exception. Consequently, a radical concept of responsibility towards one another would emerge.

I completed my first PhD at Hamburg Universität in Law in 2018, under the supervision of Karl-Heinz Ladeur and Hauke Brunkhorst. I held a scholarship from DAAD. While in Germany, I was a lecturer at Hamburg Universität and Bremen Universität. Since 2021, I have been a PhD candidate at UNSW in Social Sciences. My current research challenges Schmitt's concept of the political through the idea of Lacan's formula of sexuation, under the supervision of Melanie White and Helen Pringle. I am holding an RTP scholarship.

## **WILL PAN**

### ***Interpellation: Althusser and Lacan.***

Interpellation is the process whereby individuals are constituted as subjects of Ideology. This is important both in Marxism and critical theory in general, as it provides the process whereby subjects adopt beliefs and/or dispositions which are fundamentally antagonistic towards their interest. For instance, interpellation can explain why there are working-class Americans supporting right wing conservative ideologues such as Donald Trump. The frameworks we use to explain interpellation then determine the theories of resistance used to combat Ideology. Beginning with Louis Althusser and following Jacques Lacan, this paper constructs an account of interpellation through a critique of Althusser's account in Ideology and Ideological State Apparatuses. Key questions and problematics explored in the paper include: "does there exist the individual prior to interpellation and subjectivity?", "can interpellation fail or be resisted?", "does the subject or 'Ideology' determine the success of the process of interpellation?" and "where for ought to be the starting point of ideological critique and resistance?"

I recently completed my Honors in Philosophy at the University of Melbourne. My thesis was an analysis and critique of Louis Althusser's notion of interpellation drawing on Lacanian Psychoanalysis. My general interests range from Marxism and Psychoanalysis to contemporary continental philosophy and history of philosophy.

## **SARA PASETTO**

### ***The Idea of Europe in the Thought of Edmund Husserl: Topicality and Non-topicality.***

What is the meaning of talking about Europe today? What are the possible ways of intercultural coexistence? Is this 'coexistence', 'tolerance', 'com-prehension' or 'com-union'? Is there reciprocity? These practical issues are addressed through the theoretical analysis of the idea of Europe in Husserl, which is nothing but the idea of a specific community, a 'community of philosophers' producing the theoretical-practical renewal of the origin of philosophy. Therefore, the 'philosophy of Europe' is a possible universality of rationality insofar as it is ethical thinking, where being a philosopher is understood in the broadest sense of the term as any person who, by 'whatever means', chooses an intention ethically directed towards humanitas. Not a geo-political Europe, but an ethical Europe is the political challenge of Husserlian phenomenology, for which the motivating telos is the shared happiness, which can only exist in its own becoming through the individuals who experience it in the first person. What has to say such an idea of Europe to de-colonized thinking? What does 'universality in the first person' mean? Does it remain a racist Eurocentric approach? Finally, the Husserlian concept of Europe will be thematized in its performative meaning within the Australasian context of Indigenous Studies.

Sara Pasetto graduated cum laude in Theoretical, Ethical, Political and Aesthetical Philosophy at the University of Verona in Italy. She has been working for years on Husserlian phenomenology, in particular on its ethical and political aspects, by collaborating with the Husserl Archives in Leuven (Belgium), Freiburg and Cologne (Germany). More recently, she is leading a precursor project promoting the cross-cultural interaction between Husserlian phenomenology and the Māori culture of Aotearoa New Zealand. Currently, she is a researcher at Charles University in Prague and publishes in German, English, Italian and Spanish.

**LILLIAN PHILLIPS*****Bataille and Kojève: Writing an Entangled Hegelianism***

What claim is being made when we identify the presence of the philosophical within the literary? This question structures my approach towards the Kojévian Hegel of Georges Bataille. Despite Hegel and Bataille together forming a much-approached nexus of study, there are few comprehensive analyses of Bataille's 'literature' along the lines of his struggle with the 'Sage'. In my paper, I will approach this absence, beginning an exploration into Kojévian Hegelianism that acknowledges its presence (as system or system-negated) in Bataille's erotic fiction, and positing this presence as prefiguring complement to Bataille's later, more explicit Hegelian addresses. Particularly, I will examine his 1955 essay, 'Hegel, Death, and Sacrifice' alongside Madame Edwarda (written 1941). Madame Edwarda remains rich territory for philosophical analysis, being the first instance of Bataille's fiction published after his attendance of Alexandre Kojève's pre-war lectures on the Phenomenology of Spirit. In teasing out its refractions of Bataille's non-system, I will build a vision of the influence of Kojévian Hegelianism that moves beyond overt patterns of thought, into the shape of transgressive art and the work of negation in its creation. For literature to be the experience of negativity, it was necessary for Bataille to experience the impossibility of death invested in the act of writing. Following this, I am interested in how the operations of Hegelian thought might be represented, directly or indirectly, by the end-products of that kind of action.

Lillian Phillips is an Honours student in English at the University of Melbourne. Her thesis attempts to re-frame our understanding of Georges Bataille's Kojévian Hegelianism via his erotic fiction.

**JAMES PHILLIPS*****Heidegger's Idle Talk and the Philosophy of the Novel Lurking in "Being and Time"***

This paper argues that §35 on "Idle Talk" (Gerede) in Being and Time (1927) anticipates Heidegger's preoccupation with art from the mid 1930s onwards. The later focus on art would therefore not come out of the blue, as either a response to the so-called turn (die Kehre) or to Heidegger's disengagement from university politics under Hitler. The reading I propose takes issue with Maurice Blanchot's interpretation of §35 in Friendship (1971), where Heidegger is made out to contrast chatter unflatteringly with authoritarian speech and Being and Time, by inference, is presented as looking ahead to Heidegger's entry into the Nazi Party. While it is understandable that commentators would search for clues in Being and Time regarding Heidegger's subsequent politics, §35 does not adopt the stand on idle speech that Blanchot suggests, for authoritarian utterances can also be seen to fall under what Heidegger describes as Gerede. It is language in its irreducibility to the communication of content that Heidegger sets against idle speech. The novel, when it involves free indirect style as in Jane Austen, is perhaps better positioned than poetry (Heidegger's preference for Hölderlin notwithstanding) to thematise – somewhat paradoxically – the saying of language in its difference from the said.

James Phillips is associate professor in philosophy in the School of Humanities and Languages at the University of New South Wales. He is the author of "Heidegger's Volk: Between National Socialism and Poetry" (Stanford UP, 2005), "The Equivocation of Reason: Kleist Reading Kant" (Stanford UP, 2007) and "Sternberg and Dietrich: The Phenomenology of Spectacle" (Oxford UP, 2019) as well as the editor of "Cinematic Thinking" (Stanford UP, 2008) and co-editor, with John Severn, of "Barrie Kosky's Transnational Theatres" (Springer, 2021).

**ANTONIA PONT*****The Six Paradigms of Jouissance & Practising***

This paper takes up the curious provocation offered by a Lacanian-analyst colleague who mused practising would seem to make little cuts in jouissance. Implied here is the plus-de-jouir, the more and no longer enjoyment, and arguably a new distribution or stance in relation to jouissance. This aside articulated something for me that was evident (but not clarified) to anyone working seriously with a certain mode of practising. For those who have done serious, extended and consistent practising, something in their vicinity appears to become plainer, less fizzy. Some compulsions can tend to relax and become forgotten. From my position as a teacher in the yoga studio, and long time yoga/sitting practitioner, and not from the psychoanalytic clinic, I wish to lean on psychoanalytic conceptions and conversations to assist me to think through this strange quality that seems to result from extended and/or consistent yoga practising: surplus



jouissance's attenuation or redistribution. Having considered practising's relation to habit and compulsion, via a Deleuzian lineage, I seek here to make a preliminary foray into thinking this phenomenon of the studio, of the mat and cushion, with some possible help from a Lacanian framing. This paper will approach the six paradigms offered by Jacques-Alain Miller, deploying and extending my existing research on practising to ask, from a yogic perspective, about something that might be (or not be) surplus jouissance and its recasting.

Antonia Pont publishes fiction, poetry, and long essays, along with theoretical works investigating practising, movement, creativity, time and habit, via 20th century philosophy and practice-led methodologies. Her books include *A Philosophy of Practising with Deleuze's Difference and Repetition* (EUP 2021), *You Will Not Know in Advance What You'll Feel* (Rabbit Poets Series, 2019) & *Practising with Deleuze* (with co-authors, EUP, 2017). Recent essays can be found on Literary Hub, and a novella *The Memory Library* is forthcoming in 2024. She is the founder of Vijnana Yoga Australia, and Associate Professor in Writing and Literature at Deakin University. She reads Lacan with the Lacan Reading Group on unceded Kulin lands in Naarm.

### **PAUL REDDING**

#### ***Reconciling the Absolute and the Relative: Projective Geometry as a Model for Hegel's Logic.***

Elsewhere I have argued that the conclusion of Hegel's *Phenomenology of Spirit* should be read as akin to the type of critique of the representational mechanisms of theatre associated with Bertold Brecht and explored further in the work of Stanley Cavell. Here I pursue this idea further in relation to Hegel's *Science of Logic* which, I claim, can be read as a "projective" alternative, inspired by Plato, to the Euclidean geometry presupposed by Aristotle's syllogistic. The main argument involves the postulation of both historical and structural relations holding between the discipline of projective geometry originating in Renaissance theories of painting and the theory of music underlying Plato's "most beautiful bond" responsible for the coherence of the world. In his *Lectures on the History of Philosophy* Hegel identifies this mathematical structure as a "syllogism" of which the syllogisms of Aristotle's formal logic are treated as corrupt forms.

I work on German idealism, in particular Hegel's logic and metaphysics. I have recently published "Conceptual Harmonies: The Origins and Relevance of Hegel's Logic" (University of Chicago Press, 2023). The paper being offered grows out of themes discussed in this work.

### **VALENA REICH**

#### ***Unveiling the invisible power of deepfakes - a Foucauldian analysis***

Previous philosophical analyses of deepfakes have been focused on the threat this technology poses to knowledge (Fallis, 2021), but have not analysed its functioning as a relationship of power. When we do not have a pure notion of power and of knowledge, as in the case of deepfakes, our agency is reduced. This presentation would therefore use the works of Foucault to improve our understanding of both concepts, as well as building the connection between both, to unveil the form of power that results of deepfakes. Political deepfakes will be the case study for this presentation, being one of the most dangerous drivers of the 'infocalypse', perpetuating audio-visual disinformation.

Valena is a Philosophy BA graduate from King's College London and a current MPhil student in ethics of AI at the University of Cambridge, funded by the Gates Cambridge scholarship. Her research interests include the ethics of AI, normative ethics, and political philosophy. Valena is also a Researcher at We and AI, giving her the opportunity to put her philosophical skills and her knowledge in AI to practise; contributing towards a more ethical progress in technology.

### **JACK REYNOLDS**

#### ***Illusionism about perception and phenomenal experience: a Merleau-Pontyan rejoinder, with help from naïve realism***

Drawing on the phenomenology of perception and considerations from naïve realism, I identify two key features of the character of perceptual experience, primarily visual. Those features are the apparent irreducibility of perceptual experience in regard to judgment and belief, and its direct (but relational) nature

concerning the object that is perceived. While our experience of perceiving must be part of the explanandum that a theory of perception accommodates or explain away, considerations to do with “phenomenal character” are often considered unconvincing, either because of the need to account for the possibility of illusions and hallucinations, or because of a debunking claim about the philosophical significance of any phenomenological account of perceptual properties or character (philosophical illusionism). After setting out a broadly Merleau-Pontyan position about the “world of perception”, I use that account to undermine contemporary philosophical illusionism. In particular, I deploy a *via negativa* concerning illusionist verdicts about the phenomenal character of perceptual and visual experience. I conclude that the illusionist must better address a range of putative experiences, including particular illusory experiences, to be convincing. Without that, a refined version of Merleau-Ponty’s view remains defensible, and arguably to be preferred against illusionism, and other major positions that also reject these two perceptual demands.

Jack Reynolds is Professor of Philosophy at Deakin, and a Fellow of the Academy of Humanities.

### **JOEL MICHAEL REYNOLDS**

#### ***“I Refuse the Amputation” – On Fanon, Disability, and the Debilitations of Settler-Colonialism***

“The crippled veteran of the Pacific war says to my brother, ‘Resign yourself to your color the way I got used to my stump; we’re both victims.’ Yet, with all my being, I refuse this amputation.” While Fanon’s claim concerning amputation in *Black Skin, White Masks* has received a good deal of attention from scholars, no one has offered a disability or crip reading of the passage, nor has anyone explored the rich intersection of inquiry Fanon puts forward in that text concerning the relationship between disability, debility and what Sylvia Wynter terms sociogeny. Drawing especially upon recent work by Alia Al-Saji, this paper begins that task. After setting the stage with research on debility and colonialism in disability studies, I suggest that Fanon puts forward a radically political conception of disability as care. I discuss how this conception of disability is a mainstay of Black radical politics of the time and how it acknowledges, yet challenges the sociogenic weight of racialization. I conclude by discussing what it might mean to read such a disability politics into the larger colonial critique *Peau noire, masques blancs* stages.

Joel Michael Reynolds is an Assistant Professor of Philosophy and Disability Studies at Georgetown University, Senior Research Scholar in the Kennedy Institute of Ethics, Senior Bioethics Advisor to and Fellow of The Hastings Center, and Faculty Scholar of The Greenwall Foundation.

### **JANICE RICHARDSON**

#### ***Spinoza and Christine Battersby’s Phenomenal Woman: Conceptualising the Self/Other Relationship from a Feminist Perspective***

In her *Phenomenal Woman*, feminist philosopher Christine Battersby mentions Spinoza approvingly on a number of occasions. However, she engages with other philosophers to think about how the self/other relationship could be conceptualised in a society in which women (cis and trans) were not seen as monstrous aberrations from the norm. In this paper, I consider the potential alignments between her radical critique and reworking of Kant, and Spinoza’s *Ethics*. This paper includes an exploration of Battersby’s critique of the way that selfhood has been viewed as predicated upon a splitting of self from otherness, along with Spinoza’s discussion of the way that singular things are to be understood in *Ethics* 2d7.

Janice Richardson is an Associate Professor at the Faculty of law, Monash University. She has published four single authored books mainly on feminist philosophy, the latest of which is published in 2023: *Law, Selfhood and Feminist Philosophy: Monstrous Aberrations*. Her journal articles include those in *Feminist Legal Studies*, *Law and Critique*, *Ratio Juris*, *Angelaki: Journal of the Theoretical Humanities*, and *Minds and Machines: Journal for Artificial Intelligence, Philosophy and Cognitive Science*.

### **CAMPBELL RIDER**

#### ***Schelling’s Organicism and Contemporary Philosophy of Biology***

Recent work in the analytic literature on philosophy of biology has seen a revival of interest in organicist, 'process' theories of life, inspired by Whitehead, Bergson and others. Dan Nicholson and John Dupré, for instance, have written that the organism is an irreducible non-mechanical whole, a 'stabilised process', autopoietic and agential. An overlooked and perhaps disavowed precursor to this trend in contemporary philosophy is the Naturphilosophie of F.W.J Schelling, whose early texts from 1797 to 1799, most notably 'On the World Soul' and 'First Outline of a System of the Philosophy of Nature', articulate a complex account of nature as generative, processual and dynamic. Schelling's work centres 'organism' as a category of thought and being, through which he seeks to explain matter, generation, organisation and reproduction. Schelling was also remarkably sensitive to the science of his time, and rejected vitalist conceptions of life. With his anticipation of contemporary concepts like dynamic equilibrium, the organism/environment interface, and the implicit purposiveness of autopoietic systems, it is time for philosophy of biology to revisit Schelling's work.

Campbell Rider is a PhD student working on philosophy of biology as part of the Theory and Method in Biosciences Group at the University of Sydney. His research centres on the intersection of contemporary biological theory with Romantic philosophies of Nature.

### **ANDREA RIGHI**

#### ***Response to Andrew Benjamin***

Andrea Righi is is author of *The Other Side of the Digital* (2021) *Italian Reactionary Thought and Critical Theory: An Inquiry into Savage Modernities and Biopolitics* (2015), and *Social Change in Italy: From Gramsci to Pasolini to Negri* (2011). He coedited, with Cesare Casarino, *Another Mother: Diotima and the Symbolic Order of Italian Feminism* (2018).

### **MARK ROSENTHAL**

#### ***Truth and Reconciliation as a Way of Life***

Aboriginal peoples have long insisted that truth-telling is fundamental to a more just and equitable relationship with the settler community. This is typically framed as a recounting of the empirical truth of the historical and continuing violence of settler colonialism. In Foucault's late 'ethical' works, though, the truth and truth telling takes on a new significance. Truth is not just a content of propositions but an event that compels the one who hears it to care for themselves in such a way that they may accede to the truth. Psychagogy, not pedagogy, I argue, better grasps what is being demanded of settler subjects in contemporary Australia. As such, efforts to build support among the settler community for Aboriginal demands should explore the opportunities presented by Foucault's ethical works.

I am currently enrolled in the Law department at RMIT.

### **DARREN ROSO**

#### ***Adorno's Reading of Kant's Critique of Pure Reason***

Kant's *Critique of Pure Reason* is one of the most significant works of modern German philosophy. This paper pursues a detailed reading of the *Critique* in the space permitting to show how its elemental constituents combine into a specific imperfect theoretical structure. I explain and explore Kant's key concepts and show how Adorno specifies the imperfect limits of the *Critique*.

I'm a Melbourne based writer and philosophy major.

### **LACHLAN ROSS**

#### ***Transfiguration as an antidote for death in Nietzsche and Mbembe***

Nietzsche and Mbembe come to opposite conclusions when diagnosing the ills of modernity. For Nietzsche, modernity is a project of general human pacification that uses cruel means, whereas for Mbembe, modernity is a cruel project that hides its nocturnal face beneath a façade of humanistic aims. Given the differences in

emphases, it is somewhat surprising that both figures turn to the concept of transfiguration as an answer to the deadening of life in modernity. This paper will explore what the term means for each figure, and the possibility that this similarity may disclose others.

Lachlan Ross is a Marx and Nietzsche scholar. His present research is focused on the theory of alienation in Marx's work post 1860 and the applicability of Marx's theory of technology to digital technology and biotechnology.

### **JON RUBIN**

#### ***We do know what a semi-circle can do: Spinoza's geometry of knowledge and knowledge of geometry***

In Expressionism, Deleuze quickly dismisses Spinoza's use of geometry as they refer only to 'beings of reason' not 'real beings'. The cause that rotates a semi-circle to produce a sphere is feigned by the mind. As such, Deleuze claims, it tells us nothing very much. Deleuze goes on to create an epistemology for Spinoza, based off of a reading of the common notions arising from the interactions between bodies. This paper will reconsider Spinoza's use of geometry, though not the geometrical method itself. It will begin by situating Spinoza's remarks on geometry within the history and philosophy of seventeenth century mathematics, from Descartes to Newton. In this context, Spinoza's remarks on the marriage of motion to geometrical forms (that Deleuze dismissed) are a standard understanding of geometrical proofs. At the end of the Emendation, Spinoza repeats the claim that the mind feigns and so determines geometrical ideas. Importantly, however, this is not the operation of the intellect. What then is the difference between the mind and the intellect in this regard? I will suggest that here, Spinoza is drawing a distinction between the determination of geometrical shapes (this sphere, produced by the rotation of this semi-circle) and their algebraic generality.

Jon Rubin is a sporadic scholar of no repute. He was once asked by Genevieve Lloyd if he was a medievalist and foolishly said no because he didn't think it would be cool (or true). He now wishes he had (though it remains untrue). He taught the graduate program, 'The Philosophy and Ethics of Mental Health', for eight years in the Medical School of the University of Warwick, before moving to Australia. He now lectures for the MSCP. He has just finished teaching a course on: Aristotle, and Islamic and Scholastic readers of Aristotle. His research is currently split between Spinoza and scholastic philosophy.

### **SEAN RUPKA**

#### ***The Future of Military Labour: Army as Occupation***

In this paper I argue that historically, shifts in military labour to support the implementation of new technological forms of war-making predate consequent changes in how the general labour force is disciplined and reorganized. Tracing qualitative changes in military labour as a function of socio-economic pressures and the technologization of military work, I suggest that shifts in military labour may provide important insights into the future of labour markets and their disciplining more generally. I further propose that military labour is becoming both more technologically specialized and occupationally driven by motivations reflecting the new realities of the modern armed forces. This produces a reimagining of a military service in terms of educational training, specialization and career-based incentives, with the military arm of nation-state power being reinterpreted through technological means and the increasing role of technological support in modern soldiery. With the future of labour unclear as the world exits a global pandemic and struggles through global recession, as well as the rapidly advancing radical potential of automizing technologies, I suggest the historical and contemporary role of military labour and its relation to the organization of the general workforce is often problematically overlooked and as such demands further investigation.

Sean is a PhD student at UNSW working on the effects of technology on military labour and the relationship between the politics of national identity and the symbolic value of the modern soldier. He has particular interest in trauma, memorialization and political subjectivity.

**ANTONIO LORENZO SARTORI*****Quasi-Nothing, Yet Something: Understanding the Nietzschean Subject Through Baruch Spinoza and Thomas Pradeu***

The opinion of Friedrich Nietzsche on the theme of subjectivity is well-known: the subject does not exist; it is merely the theoretical hypostatization of a phantom. However, can the question truly be considered closed? In this paper, I will attempt to demonstrate the opposite, showing how it is possible to provide, despite everything, some notion of the subject in Nietzsche. Initially, a brief excursus will be necessary to outline the main scientific sources employed by Nietzsche in developing his conception of the individual, as it is essential to consider the fruitful relationship between Nietzsche and the Natural Sciences of his time in order to fully grasp his thought. Secondly, I will focus on certain aspects of the works of two authors who are very different from each other, although akin in spirit, with the aim of making it more evident how one can speak of the individual in Nietzsche's philosophy. These two authors are Baruch Spinoza and Thomas Pradeu. Finally, I would like to highlight how it is crucial to speak of the individual in Nietzsche also from the perspective of his moral philosophy: the only possible way to think of an Ethics "beyond good and evil" is the path of understanding Ethics as Ethology – to use a Deleuzian term. An Ethics of this kind can only find its keystone precisely in the question of what a body is.

Antonio Sartori is an Italian Master's student in Philosophical Sciences at Milan State University (Università degli Studi di Milano) and visiting Research Master's student at KU Leuven (from 09/2023 to 02/2024). He wrote his Bachelor Thesis on Deleuze and Spinoza, focusing on the medical aspects of the Dutch Philosopher's work (title: "Ethica, sive Ars Medica: Spinoza e la Medicina", published on the Journal Foglio Spinoziano) and then dedicated his studies to morphology in Aesthetics and Sciences, to German XIX century materialism and to contemporary Philosophy of Biology.

**JACINTA SASSINE*****Legal Personhood and Political Subjects: Rethinking Data Sovereignty through the Data Subject***

This joint paper examines how conceptions of legal personhood and political subjects bring critical insights to the developing notion of data sovereignty. While current rhetoric around data sovereignty focuses on an individuals' proprietorship, privacy and control of one's data and its traces, conceptions of legal personhood and political subjectification complicate this simplistic understanding. By looking at the concept of legal personhood we can see how traditional categories have already shifted in recent years to expand to corporations, rivers, and even animals, with new possibilities emerging alongside the rise of artificial intelligences. By further drawing from a brief selective genealogy of the political subject through thinkers such as Michel Foucault and Gilles Deleuze, this paper will consider how modulation and control underpin ideas surrounding the data subject. This paper concludes by proposing that current attempts for data sovereignty must consider questions concerning whether and how data subjects might be thought to constitute legal persons in order to accommodate the making of meaningful, exactable and pragmatic rights and laws.

Dr Jacinta Sassine is an Associate Lecturer in Law at Western Sydney University and admitted lawyer of the Supreme Court of New South Wales. She enjoys teaching and conducting interdisciplinary research across a range of areas, including legal philosophy and political theory. Her doctoral thesis argued for a deeper understanding of rhetorical justice within the practice of law in democratic systems, with a particular focus on Ancient Greek sophistry. Jacinta has been involved in several research projects, including with the Young and Resilient Research Centre, that has reflected her interest in justice and communication-based projects, particularly surrounding digital citizenship, algorithms, and emerging technologies.

**MOHAMMAD SAYEED*****"The Politeia within himself": Plato's anarchic constitutionalism***

In his "*Key to the Republic of Plato*", the nineteenth-century American Platonist, Hiram Jones argues that Plato's *Republic* offers an idea of "soul polity" rather than "social polity". According to him, such a meaning can be assumed from *the Republic* only if it is read allegorically. This is why he opposes the possibility of a literal reading of *the Republic* that ends up producing a state-centric construction of Plato's politics. Interestingly, Jones's reading finds correspondence to a more historically grounded claim of the third-century

biographer Diogenes Laertius, who cites Thrasylus to argue that Plato had two Greek titles for *The Republic*: *Politeia* (Πολιτεία) and *peri dikaiou* (περιδικαίου). The Greek term *Politeia* came, at least from Aristotle onwards, to be translated as “constitution”, while the term *dikaiou* means a ‘rightly ordered’ or ‘righteous person’. If these two parts are combined, the title of the *Republic* should stand as something like “*Constitution: On the Righteous Person*”. In this sense, the meaning of *politeia* comes closer to the idea of the self-governing soul or “soul polity” as indicated by Jones. But, in Aristotle, the Greek *politeia* was used as something that founds—or in a narrower sense—defines the *polis*, the foundation of what Jones may mean by “social polity”. At stake in Jones’ argument is therefore that the meaning of *politeia* in Plato was different than the meaning it assumes in Aristotle’s treatment. It is this difference that I elucidate in this paper. This paper argues that if Aristotle is found to formulate the ‘archic,’ (understood in the sense of origin and foundation) meaning of the term constitution, Plato’s use of *politeia* was informed conversely by an an-archic meaning, one that finds its place in Plato’s striking expression: ‘The *Politeia* within himself’.

Mohammad A Sayed is a law academic and researcher, currently completing his doctoral study at the University of New South Wales, Sydney. Sayeed is interested in the theoretical and interdisciplinary study of law. His teaching and research interests include Constitutional Theory, Jurisprudence, Equity and Trusts, and History of Political Thought (with a particular focus on critical and continental tradition of philosophy). In recognition of his academic achievement(s), he has received various prestigious awards (Gold Medals) and competitive scholarships. Sayeed’s research has been published in a range of leading or highly ranked journals that include *Global Constitutionalism*, *International Journal of Constitutional Law*, and *Asian Journal of International Law*. He has presented his research works in many prestigious platforms such as University of Melbourne and University of Oxford.

## **ILONA SCHWEITZER**

### ***Are there defensible approaches for a New Continental Metaphysics?***

Gilles Deleuze, in his *Metaphysics of Difference*, refers to an ontological difference inherent in matter causing the appearance of phenomenal multiplicity. Later, in his collaboration with Guattari, both pursue a concept of “machinic becoming” that addresses the affectivity and self-motion of the material continuum beneath existing structures, which forms itself in changing constellations. It can be shown that Gaston Bachelard’s *Metaphysics* goes beyond this. Following Einstein, he equates matter and energy and describes the self-generating process of the universe not only as a change in material forms, but above all as the constant absorption of energy by matter and the constant emergence of energy in material interactions. His focus is on the operability of matter/energy, which is mathematically expressible and realisable in a spectrum of probabilities. This is quite comparable to the concepts of contemporary *Metaphysics of Quantum Mechanics*. But while the *Metaphysics* of today’s *Quantum Mechanics* tends to remain empirically oriented, Bachelard explicitly refers to the noumenal constitution of energy/matter, i.e. to the complex algebra of production itself. Both fractions, however, would agree with a currently virulent slogan in the *Metaphysics of Quantum Mechanics*: “Spacetime is as spacetime does”.

Dr. Ilona Schweitzer graduated in philosophy at the Humboldt University in Berlin/ Germany, thesis “On the connection between becoming a subject and appropriation” Currently, Lecturer at Berlin Universities of Applied Sciences (Philosophical Anthropology, Social Philosophy, Philosophy of Culture, Ethics, Philosophical Questions)

## **JUNMING SHI**

### ***Digitized Visual Communication: From Traditional to Digital-Aesthetic Practices in Corporational Digital Platforms***

This article delves into the transformation of visual communication from conventional portrait-aesthetic techniques to contemporary digital-aesthetic practices facilitated by modern digital platforms. In the midst of this evolution, the integration of digitized photography within these platforms emerges as a catalyst for both individual and collaborative participation of netizens, thereby unveiling a concealed meta-realm underlying their visual exchanges. The adoption of user-generated strategies, fluid producer-consumer dynamics, and data-driven insights, synergistically augmented by photographic stimulation, actively nurtures and emphasizes visual communication as a pivotal pillar in the corporational framework of digital platforms. This research sheds light on the dynamic interplay between traditional and digital photographic practices, elucidating the intricate relationship between visual communication, technological advancements, and user engagement within the digital age.

Junming Shi is presently pursuing her Master's degree in Arts and Cultural Management at the University of Melbourne. She successfully completed her Bachelor's degree at the University of Melbourne in July 2023, with a double major in Media and Communications and Screen and Culture Studies. Junming possesses a keen interest in abstract theory and critical studies, and she is currently engaged in the critical application of abstract theory to analyze visual communications.

### **ROBERT SINNERBRINK**

#### ***Affect, Mood, and Atmosphere: A Contribution to Cinematic Aesthetics***

Film-philosophy has recently begun to explore the relationship between affect, emotion, mood, and their role in our experience of cinematic worlds. Research on the aesthetics of atmospheres adds to this body of work, enabling us to explore mood and atmospheres as essential dimensions of cinematic experience. My paper examines the distinctions and relations between affect, mood, and atmosphere, highlighting two senses of affect and of mood that have made theorisation of these phenomena difficult. The concept of atmosphere, understood as 'spatialised feeling', offers a way to articulate the intercorporeally shared, sensuously perceived, expressive presencing of things, spaces, and others experienced via the 'felt-body' (Leib). The German term *Stimmung* - whose meanings encompass attunement, mood, and expression - provides a way of conceptualising mood and atmosphere, where these concepts refer to overlapping yet distinctive aspects of aesthetic experience. Affect, mood, and atmosphere, I suggest, can thus be understood as the 'three dimensions' of cinematic world-disclosure (corresponding to bodily-subjective affects, world-disclosing/background-enveloping moods, work- and world-related atmospheres, respectively). Drawing on film phenomenology, theories of atmosphere, and cinematic aesthetics, I examine the relationship between affect, mood, and atmosphere in order to sketch a model of how we experience cinematic worlds.

Robert Sinnerbrink is Associate Professor of Philosophy at Macquarie University. He is the author of *New Philosophies of Film: An Introduction to Cinema as a Way of Thinking*, second edition (Bloomsbury, 2023), *Terrence Malick: Filmmaker and Philosopher* (Bloomsbury, 2019), *Cinematic Ethics: Exploring Ethical Experience through Film* (Routledge, 2016), *New Philosophies of Film: Thinking Images* (Continuum, 2011), and *Understanding Hegelianism* (Acumen 2007/Routledge 2014). His research interests include film-philosophy, aesthetics, cinematic ethics, phenomenology, cognitivism, and critical theory.

### **KATARINA SJÖBLOM**

#### ***Life and freedom within apparatuses of power***

The paper proceeds from the assumption that life is always governed or ordered in one way or another. It is always captured by various 'apparatuses' or 'dispositifs', to use terms deployed in the thought of Foucault, Agamben, and others. Here is where the first simple question arises: what to do about them? The overall ambition in much of late modern political thought, and why not political thought more generally, has been to envision how to free ourselves from these objectifying and oppressive powers. The next question that arises is thus: how should one perform such a liberation? Through intellectual critique, in the form of public action, or perhaps by re-inventing politics altogether? The paper aims not to answer these questions but rather to use them in charting possible ways to understand (political) freedom as it resides in, arises from, and engages with the powers that capture life.

I am currently finalizing my PhD, which will be publicly examined in November 2023. In the dissertation I explore the nature of political activity, the main focus being on modern and contemporary political thinkers like Giorgio Agamben, Hannah Arendt, and Alexandre Kojève. More generally, my research interests include artistic practices and their (possible) intertwinement with politics, social movements, political theory, and continental political thought.

### **AUSTIN SMIDT**

#### ***A Critique of Financial Temporality***

There are philosophical assumptions within political economy. We address this by focusing on how the presuppositions concerning the nature of temporality within the field of political economy are determinate of deficient accounts of speculation, value, and even financialization more broadly. We argue that the temporal assumptions of political economy are abstractions that demand a demystifying critique. We contest linear

notions of time that presume a sequence of moments and the idea that the future – as such – exists. We appeal to the ideas of Henri Bergson and Gilles Deleuze to provide a critique of temporality and a prescriptive theoretical apparatus for constructive engagement with financial temporality. This takes place by elaborating Bergson's concept 'duration' and in Deleuze's 'Three Syntheses of Time'. Then, we use our theoretical apparatus to critically engage three formalist projects: Marxism, Keynesianism, and Critical Finance Theory, as these are trapped within their own schematic limitations because of how they think about time and finance in extensional terms. In order to avoid these schematic limitations, we close our project by proposing a novel conception of financial temporality. This allows us to sidestep formalist limitations, while also constructively indicating novel ways we might be able to think according to finance.

Austin Hayden Smidt is a political philosopher, producer, writer, podcaster, and performer. He produced the cinematic adaptation of the best-selling book *Inventing the Future: Postcapitalism and a World Without Work*, and is the co-host of the *Owls at Dawn* and *Wisecrack* "Show Me the Meaning" podcasts. His book *Sartre, Imagination and Dialectical Reason: Creating Society as a Work of Art* was published by Rowman & Littlefield International.

## **HANNAH STARK**

### ***Extinction in Public***

Extinction occurs within a complex affective economy in which a range of negative emotions are expressed and exchanged: rage, hopelessness, fear, grief, anxiety, desolation, trauma, loneliness. Grief has emerged as a dominant and powerful emotion in contemporary environmental discourse. This project aims to conceptualise eco-grief as a cultural and political phenomenon with a public life. In this way it builds on the framing of eco- and climate anxiety, climate trauma and pre-traumatic stress disorder, Anthropocene disorder, and solastalgia, which pathologise grief as a private emotion within individual psychology. Offering a different account of how emotions circulate and are exchanged, this project draws on the work of Lauren Berlant, Judith Butler, Ann Cvetkovich, and Nicole Seymour to examine how public affect can act as a potent catalyst for environmental action. In this way, this project finds a sense of hope for the dynamic public cultures formed in and through the extinction crisis.

Hannah Stark is Associate Professor at the University of Tasmania. Most recently she has edited *Extinction and Memorial Culture* (Routledge 2023) and co-authored, with Timothy Laurie, *The Theory of Love: Ideals, Limits, Futures* (Palgrave Macmillan, 2021). She has also written and edited a range of books and journal special issues on the philosophy of Gilles Deleuze.

## **MARILYN STENDERA**

### ***'Phenomenology' is blue: The synaesthetic dynamics of embodied cognition***

Synaesthesia, in which particular perceptual or cognitive stimuli trigger anomalous secondary sensations, has proven to be remarkably difficult to explain. Neither hallucinatory nor pathological, synaesthetic sensations are experienced as both vivid and fictitious; their relationship to their triggers is seemingly arbitrary, yet automatic and regular. This also means that the phenomenon poses an interesting challenge for embodied models of cognition, with unusual linkages between perception and action. Taking up the latter point, this paper will suggest that it is precisely these tensions – the puzzling strangeness – of synaesthesia that enables it to shed light on the structures of cognition. Proceeding from Merleau-Ponty's startling claim that "synaesthetic perception is the rule," I will argue that synaesthesia is the kind of illuminating disruption that is well-known within the phenomenological tradition. Unlike Heidegger's broken hammer, however, or indeed Merleau-Ponty's own Schneider case, synaesthesia is not primarily a case of practical engagement breaking down. Instead, I will contend that it functions more like the work of Cézanne as analysed in Merleau-Ponty's essays, representing both a snapshot and a heightening of key dynamics of practical, embodied sense-making.

I'm a lecturer in philosophy at the University of Wollongong; I previously taught at Deakin, Monash, and the University of Melbourne, where I also completed my PhD. My work focuses primarily on the phenomenological tradition, especially its intersections with philosophies of cognition and mind, and its conceptualisations of time.



**DUNCAN STUART*****The First Theoretician of Singularity: Revisiting Michel Foucault's transition from Archaeology to Genealogy***

Various accounts of Michel Foucault's methodological transition from archaeology to genealogy emphasize two things: 1) the political transformations of the late 60s and early 70s, and 2) Foucault's realization that an archaeology of power was impossible. Only genealogy could allow him to write a "history of the present." The turn to genealogy sees a return to history, to continuity and to philosophy. This neat narrative produces two problems: 1) Foucault's interest in politics is present in his early work on medicine and madness and 2) it dismisses his interest in discontinuity and singularity present in *The Order of Things* and *Archaeology of Knowledge*. Foucault's return to history and philosophy is a problem for the Foucault of the 1960s. *The Order of Things* ends with a sweeping problematization of philosophy (especially phenomenology). This implies that genealogy is not a simple development of archaeology but an about-face. The reason for this about-face is theorised by Sylvain Lazarus, for whom Foucault is the "first theoretician of singularity". The problem of thinking both singularity and the contemporary was an insurmountable issue for Foucault. In recovering Lazarus' interpretation, we are also recovering the vexed question of the relationship of the singular to thought more generally.

Duncan Stuart is an independent scholar. His research focuses on French Post-Marxism (Rancière, Lazarus, Badiou), German Idealism, Critical Theory, aesthetics, and the nature of the political. He holds an M.A. from the New School for Social Research

**LASSE THOMASSEN*****The Force of Truth***

How do we respond to populist demagoguery and post-truth? A common critique of deconstruction is that it is a form of relativism, and that it undermines any distinction between true and false. Most recently, critics of post-truth have argued that deconstruction is a precursor to post-truth discourse or itself a post-truth discourse. Derrida was adamant that deconstruction requires an unconditional defense of truth and reason, and that this requires us to ask, "what is truth?" Therefore, truth is inherently provisional, open-ended. What is more, there will always be a performative aspect to truth discourse, so truth is always also about truth-effect or force. Even as this obviously complicates any deconstructive response to post-truth, our response to post-truth must take this performative aspect of truth discourse into account. I show how unconditionality and performativity works across three discourses of truth: (1) that of Donald Trump; (2) contemporary critics of post-truth such as Michiko Kakutani and Lee McIntyre; and (3) Stephen Colbert's satire. Colbert's satire is an example of a discourse that takes the performative aspect of truth into consideration when responding to post-truth discourses such as that of Trump, using humor as a way to speak truth to power.

Lasse Thomassen is Professor of Politics in the School of Politics and International Relations at Queen Mary, University of London. He has written on Jürgen Habermas, identity politics, and radical politics, using deconstruction and discourse theory. In addition to many journal articles and book chapters, he is the author of *Deconstructing Habermas* (2007), *Habermas: A Guide for the Perplexed* (2010), and *British Multiculturalism and the Politics of Representation* (2017), the editor of *The Derrida-Habermas Reader* (2006), and the co-editor of *Radical Democracy: Politics between Abundance and Lack* (2005). His next monograph will be on deconstruction as method in political theory.

**JULIA THWAITES*****Response to Andrew Benjamin***

Julia Thwaites is a PhD candidate at the University of Divinity, Melbourne.

**JASON TUCKWELL*****The function of metaphor and information in Simondon's analogical method.***

Simondon presented the paper "Forme, Information et Potentiels" to the Société Française de Philosophie on 27th of February 1960. The paper ambitiously proposed a principle for the unification of the human

sciences, and is translated in the Supplementary volume of Individuation in the Light of Form and Information [ILFI] (2020). In establishing the thesis, Simondon provides a succinct precis of the major features of his ontology, of enduring interest to early Simondon scholarship. However, in the light of a more critical encounter with Simondon's oeuvre, it is the lively debate following the presentation and omitted from the official publications, that is of particular interest (Philosophy Today 2019). During this exchange, a sort of critical consensus emerges that Simondon's foundational ontology might rely upon metaphor, constituted of 'simple, perhaps fallacious, comparisons'. (576) In his defence, Simondon engages in two illuminating exchanges with Paul Ricœur and Jean Hyppolite, addressing signification at the limits of language and information. This essay examines whether Simondon's ontology can be reduced to a series of metaphorical transpositions. It argues the consistency and originality of Simondon's ontology resides in the decisive function information plays, prior to signification and language.

Jason Tuckwell teaches literature and theory at Western Sydney University. His research interests include Aristotle, Simondon, aesthetics and technology, with a particular focus upon problems of creative and technical praxes. His recent publications include articles in Philosophy Today (2020; 2019), Angelaki (2020), Transcultural Studies (2018) and a monograph, Creation and the Function of Art: Technē, Poiesis and the Problem of Aesthetics (Bloomsbury Studies in Continental Philosophy, 2018).

### **ANTHONY UHLMANN**

#### ***Anthropology after Simondon.***

This paper traces the idea of magic and its relation to religion and technicity that Simondon sets out in METO and how this might be seen to be in dialogue with anthropological schemas developed by James George Frazer, Emile Durkheim, and Marcel Mauss. The essay explores how Simondon's idea which is set out in detail in METO, combines his schema of phase shifts with his re-development of elements of Gestalt psychology, in passages elaborated in ILFI; something which in turn underlines how his new schema of the development of these forms depends on his understanding of processes of individuation.

Anthony Uhlmann is Professor of Literature and Disciplinary Leader for English and Creative Writing in the School of Humanities and Communication Arts. He is a member of the Writing and Society Research Centre and was Director of the Centre from 2011-2019. He is the author of a novel Saint Antony in His Desert (UWAP, 2018). He is the author of four scholarly monographs. His most recent book is J. M. Coetzee, Truth, Meaning, Fiction (Bloomsbury, 2020). He published Thinking in Literature: Joyce, Woolf, Nabokov (Bloomsbury) in 2011, and two monographs on Samuel Beckett: Beckett and Poststructuralism (Cambridge: Cambridge University Press, 1999), and Samuel Beckett and the Philosophical Image (Cambridge: Cambridge University Press, 2006). He edited Gerald Murnane: New Essays (Sydney University Press, 2020). He co-edited Arnold Geulincx's Ethics with Samuel Beckett's Notes (Leiden: Brill, 2006) and Beckett in Context (Cambridge: Cambridge University Press, 2012). He was the editor of the Journal of Beckett Studies from 2007 until 2013. His work focuses on the exchanges that take place between literature and philosophy and the way in which literature itself is a kind of thinking about the world. He co-founded the Australian University Heads of English in 2012 and was elected President of this body in 2013. He is currently working on two projects: 'Other Worlds, Forms of World Literature' and another, with Moira Gatens, on Spinoza's influence on literary history and the importance of his philosophy to understandings of artistic practice.

### **FIONA UTLEY**

#### ***Climate change, law, and institution.***

Over the last 50-60 years, in the context of our human potential for destruction of the extra-human environment being realised, climate change litigation has developed as an area of law where the emerging impacts are heard before the courts. Yet, given the law's demonstrated incapacity to conceive of, let alone halt such damage, this time has exposed significant failings in legal doctrine; definitions of causation, understandings of harm, and of a duty of care more generally, reflect an insufficiency in the law to respond to new knowledge. Through Merleau-Ponty understanding of institution, I explore the ways in which things come to be incorporated into what we call our culture, in which the law plays a significant role. Characterising this time as that of having only 'precursors' to the law we need, with this only developing through the manifestation of harms from irreversible climate change, what becomes morally significant is how our capacity to respond requires a courageous step into unfamiliarity as a change of our own making. Through

John Russon's notion of 'sites of exposure,' I examine how this entails a reimagining of our vulnerabilities, to the future, and to the vulnerabilities of our freedom more generally.

Dr Fiona Utley has a PhD in Philosophy and is an Adjunct Senior Lecturer at the University of New England, Australia. Dr Utley has published several articles and chapters examining and extending the contribution of thinkers such as Merleau-Ponty and Derrida, with a particular focus on issues of trust, selfhood and intercorporeality, and is currently writing a volume on the depth of trust. She is a co-editor of and contributor to the recent multi-disciplinary Routledge volume "Rethinking Wilderness and the wild: Conflict, Conservation and Co-existence."

## **NEIL VALLELLY**

### ***The Flesh of Capital***

In her most recent book, *Cannibal Capitalism* (2022), which builds on her ideas over the last decade, Nancy Fraser identifies what she calls "boundary struggles" that lie at the heart of capitalism's institutional divisions. These divisions include those between production and reproduction, economy and polity, expropriation and exploitation, and they are structured by various social and political oppressions. Against the view of capitalism as solely an economic system and "a reified form of ethical life," Fraser constructs capitalist society as "normatively differentiated, encompassing a determinate plurality of distinct but interrelated social ontologies" (19). In this paper, I want to think with and against Fraser's reading of contemporary capitalism by drawing on Merleau-Ponty's theory of "the flesh" in order to examine the ontological foundations of capitalism's boundaries and the struggles they produce. By composing "the flesh of capital," we can begin to explore how the "social ontologies" that capitalism's boundaries separate and divide are ontologically intertwined prior to any boundary struggles, despite the desire of capital to maintain ontological separation between these social ontologies. "The flesh of capital" thus requires us to rethink and develop a critique of capitalism from inside of it.

### ***Border-as-Flesh: Towards a Theory of Border Reversibility***

The separation of one thing from another has always been central to the concept of the political, despite liberal appeals to a universal humanity. Borders are the mechanism through which the politics of separation is both imagined and managed. And yet borders always keep in dialogue, however faintly, the worlds that they separate, otherwise the political effects of separation would cease to have any meaning. In this sense, the border is always a relational concept, even if the point of separation is to prevent relationality. My aim in this talk is to think through the ontological implications for the relationality of the border. To do so, I draw on Maurice Merleau-Ponty's articulation of the "flesh" to examine how the border not simply separates subjects and objects but rather, to borrow Merleau-Ponty's terminology, "intertwines subjects and objects, allowing for their "reversibility." And while this intertwinement might produce new and differential forms of domination and exploitation, it also makes possible alternative manifestations of the border's political power. Thinking the "border-as-flesh", I argue, is an attempt to lay the foundations for a "theory of border reversibility," which seeks to undermine the border's political powers of separation.

Neil Vallely is a Lecturer and Rutherford Foundation Research Fellow in the Sociology, Gender Studies, and Criminology Programme at the University of Otago. He is the author of 'Futilitarianism: Neoliberalism and the Production of Uselessness (2021),' which has been translated into Italian and Portuguese (forthcoming). His work has appeared in journals such as 'Angelaki,' 'Rethinking Marxism,' 'Journal of Gender Studies,' 'Organization,' and 'Poetics Today,' as well as other outlets, including 'Jacobin' and 'New Internationalist.'

## **LEX VAN DER STEEN**

### ***Between Space and Time: Spatium Against the Acceleration of Life***

Hartmut Rosa emphasizes that time, as a dimension independent from space, lies at the basis of modernity's accelerated pace of life. This paper draws from Giorgio Agamben's 'messianic time' to offer a counterweight against the seeming necessity of this acceleration. Messianic time encompasses the inexpressible time needed to construct a (mechanical or linguistic) representation of time. In order to apply Agamben's notion of messianic time to the distinction between space and time, this research recycles the Latin term *spatium*, which refers to both spatial and temporal figures. It redefines *spatium* as the inexpressible realm of those human activities that draw temporal representations from singular phenomena. *Spatium* coincides with humanity's essential 'inoperativity', which refers to the negation of all possible vocations, and can therefore

not be represented. However, it can be shown. This research refers to Timothy Morton's claim that climate change reveals how the notion of 'world' is only a particular interpretation of relatively large, singular objects. Ultimately, this research argues that the increasing divergence between the original conception of the four seasons (as a representation of time) and the changing climate involve a disclosure of spatium and human inoperativity, and exposes the contingent nature of the space-time dichotomy.

Lex van der Steen received his Master's in philosophy at Tilburg University and graduated with a thesis on Giorgio Agamben's method. Currently, he is doing an additional research master at the KU Leuven Institute for Philosophy, where he is working in the fields of political theology and Italian Theory. Other research interests of his are biopolitics, critical theory and the philosophy of language.

### **DIMITRIS VARDOULAKIS**

#### ***Spinoza's Monist Politics: Ethics V***

There are two seemingly intractable difficulties besetting Spinoza scholarship. One concerns book V of the Ethics. How is it that a radical materialist ends up celebrating the intellectual love of god, which appears to be a re-introduction of transcendence, a lapse into "talking whereof one must remain silent"? The second difficulty concerns the relation between Ethics and the Theological Political Treatise, or, which amounts to the same thing, the relation between Spinoza's ontology and his political philosophy. The relation matters because Spinoza holds that everything is in god, substance or nature, which challenges the traditional separation of fields of philosophy, such as ontology and politics. Vardoulakis shows that Spinoza actually address the issue of the relation between the Ethics and the Treatise in a seemingly minor comment, which however, if read in its right context, sheds new light on both of the difficulties.

Dimitris Vardoulakis was the inaugural chair of Philosophy at WSU. Some of his books are *Sovereignty and its Other* (2013); *Stasis Before the State* (2018); *Spinoza, the Epicurean: Authority and Utility in Materialism* (2020); and, *The Ruse of Techne: Heidegger's Magical Materialism* (2024). He is the co-editor of the book series "Incitements" (Edinburgh University Press) and of the new journal *Philosophy, Politics and Critique*. He is currently serving as the chair of the Australasian Society for Continental Philosophy.

### **DAVID VENTURA**

#### ***Édouard Glissant's Relation to Critical Phenomenology***

Despite seldom referring to the European phenomenological tradition in his varied studies of Caribbean subjectivity, Édouard Glissant's work has often been read as phenomenological. Even Glissant's most perceptive readers seemingly take for granted that his work fits this description, "privileging as it does phenomenology over ontology" (Wiedorn). This paper aims to complicate Glissant's relation to the phenomenological tradition by reading his work in dialogue with the "six senses of critique for critical phenomenology" identified by Lisa Guenther. I argue that while Glissant's work is broadly aligned with Guenther's stipulation that "Critical phenomenology (...) [seeks] to trace the contingent, historical emergence of structures like white supremacy and heteropatriarchy, to ask whether and how these structures could be otherwise (...) and to reclaim, create, and support more liberatory ways of being, relating, and sense-making," Glissant also significantly alters, or creolizes, the stakes of this critical phenomenological enterprise by virtue of his sustained attention to the brutal historical experiences of transatlantic slavery, the Middle Passage, and their ongoing implications for present and future forms of thinking and relating.

David Ventura is a Leverhulme Early Career Fellow in the Philosophy Department at Newcastle University. David's postdoctoral project, titled 'Thinking the Racialisation of Time with Édouard Glissant,' draws on Glissant's corpus to articulate how lived experiences of time continue to be affected by historical processes of racialised othering, and particularly the history of transatlantic slavery. Prior to joining Newcastle, David completed a PhD in Philosophy at Royal Holloway, University of London, where they are also still affiliated as an Honorary Research Associate and as a member of the Centre for Continental Philosophy

### **ANDREA VITANGELI**

#### ***Rapture and Attunement: Heidegger's Attempt at Overcoming Nietzsche's Aesthetics***

Recent additions to Heidegger's complete works have highlighted the significance for his positive thinking on art of his concomitant negative project of overcoming the very framework of traditional ('metaphysical') aesthetics. This provides the context for a novel appreciation of his most well-known engagement with a key representative of this tradition – namely, Nietzsche. In this paper, I extract and reconstruct the central argumentative steps at play in Heidegger's extended interpretive confrontation with Nietzsche's aesthetics, as expounded in Heidegger's first lecture course on Nietzsche, 'The Will to Power as Art' (WPA). Particular attention will be devoted to Heidegger's pivotal recasting of Nietzsche's concept of rapture (Rausch) as the fundamental aesthetic state in terms of Heidegger's own existential notion of fundamental attunement; as well as to Heidegger's striking claim that any 'true' aesthetic approach to art, as he puts it, 'explodes itself'. Then, contrary to previous scholarship on WPA, I highlight how Heidegger's critique co-exists with a creative appropriation of basic Nietzschean notions, and how the results of such operation fit into and illuminate the seemingly independent Heideggerian project of developing a being-historical perspective on art, as canonically expounded in 'The Origin of the Work of Art'.

Andrea is a doctoral candidate in Philosophy at the University of Oxford. He holds a Laurea in Philosophy from the University of Bologna, and an MLitt and BPhil in Philosophy from the universities of St Andrews and Oxford, respectively. His doctoral project centres around the development of a unified interpretive account of Martin Heidegger's philosophy of art.

## **DANIELA VOSS**

### ***The Closed and the Open in Bergson and Simondon***

This paper examines the notion of so-called 'closed' social systems and investigates potential ways of overcoming closure in the pursuit of a society that could be called 'open'. Bergson sets up the problem of closed and open social formations in his last work *The Two Sources of Morality and Religion* (1932), where he develops an account of the figure of the mystic as a saving power. Simondon takes up the closed/open paradigm from Bergson, transforming it into a theory of types of relations, and suggesting the notion of transindividual relationships as a passage for innovation and societal opening. For Simondon, it is the figure of the technician that instantiates an emancipatory transindividual relationship. The mystic and technician are both inventive characters: through their action, be it moral invention or technical invention, they are imagined to contribute to the opening of societies that are caught in a circle of closure.

Daniela Voss is Associate Lecturer in the Department of Philosophy at the University of Hildesheim. Her fields of research include the philosophy of Gilles Deleuze and Félix Guattari, post-Kantian philosophy, early modern philosophy and, more recently, philosophy of technology. She is the author of *Conditions of Thought: Deleuze and Transcendental Ideas* (2013) and co-editor with Craig Lundy of *At the Edges of Thought: Deleuze and Post-Kantian Philosophy* (2015). Her journal publications include those in *Angelaki*, *Australasian Philosophical Review*, *Continental Philosophy Review*, *Deleuze and Guattari Studies*, *Parrhesia* and *Philosophy & Social Criticism*.

## **QINGXUAN WANG**

### ***On Translation and the Ethics for/of the Other***

In Jacques Derrida's essay "What is a 'relevant' translation?", he makes a seemingly incomprehensible statement that "the most relevant translation is the least relevant possible". Faced with the fact that there will always be certain kernels of culture in the other's speech that remain as untranslatable and inexhaustible as the face of the Other, by formulating a coexisting structure based on the sheer asymmetry between the self as manipulator and the Other as being manipulated and distorted in translation, a new paradigm of care ethics emerges in this translative experience. Following the Levinasian insight into the face-to-face condition, Derrida concludes that the act of translation is not simply an equivalent reproduction of the source text, but a posture of response-responsibility to the foreign Other. As Levinas himself puts it in *Totality and Infinity*, "Speech is not instituted in a homogeneous or abstract medium, but in a world where it is necessary to aid and to give." This paper will show that the most dynamic and communicative aspect of speech, namely translation (as well as interpretation), involves not only discursive faithfulness, but also, prior to that, an ethical commitment to the source text as the Levinasian Other.

Qingxuan Wang is a 4th year undergraduate student majoring in Translation Studies at the Chinese University of Hong Kong, Shenzhen. He also has a minor in Philosophy and a minor in Chinese Language and Literature. He is an enthusiastic interdisciplinary researcher on the role translation plays in the works of 20th century continental

philosophers, especially Walter Benjamin, Emmanuel Levinas, and Jacques Derrida. He has extensive international academic experience and has presented papers at university conferences in Hong Kong, mainland China, and the Netherlands.

### **TOYAH WEBB**

#### ***Psychoanalysis as Email: Reading Freud's Spam Folder***

In *Archive Fever: A Freudian Impression*, Jacques Derrida makes a joke: 'what if Freud had email?' Not entirely silly, this provocation leads Derrida from Freud's archives to a troubling of 'the archive' itself. In this paper, I take Derrida's question seriously. What if Freud did have email? Following Derrida, Patrick Mahony, and the more recent work of Hannah Zeavin, I will first argue that psychoanalysis could not exist in its current iteration without writing and textual production, specifically the art of letter-writing. In *The Distance Cure*, Zeavin notes that Freud's letters constitute a type of working diary, embedded within an epistolary address. Among Freud's letters to his friend Wilhelm Fliess – during a critical turning point in the former's career – are early drafts of papers and theories, as well as fragments of Freud's own self-analysis. Fabulating beyond this analogue archive, I then ask what psychoanalysis might look like 'born digital'. What psychoanalytic concepts would emerge (or would not emerge) when Freud's early correspondences are reimagined as emails? At this stage, I am interested in 'lost emails' (where the Oedipal-complex ends up in Freud's spam folder), typos, auto-replies, and templates.

Toyah Webb is a PhD candidate in the School of Art & Design, UNSW. She received her BA (First Class Hons) from the University of Auckland in 2021 and completed an MA in English at the University of Sydney in 2022. Her current research explores the relationship between psychoanalysis, archives, and textual materialism. She is the recipient of this year's Anne Reid Memorial Trust Scholarship.

### **GEORGE WEBSTER**

#### ***Hegel and Quantum Gravity***

Hegel's philosophy of nature has received renewed attention in recent years. This attention has resulted in a more nuanced understanding of the relation between his nature philosophy and the natural sciences. Despite historical objections to the contrary, Hegel's philosophy of nature demands careful consideration of science because the two corroborate one another on his account. Since his philosophy describes the necessary logical structure of the natural world, Hegel's account of nature cannot be indexed to the science of his time. The contemporary advocate for Hegel's ideas thus inherits the task of reconciling his philosophy of nature with post-Hegelian science. I draw on insights from the philosophy of physics to articulate a conceptual challenge to the completion this task—and indeed to the structural integrity of Hegel's entire system. It is agreed by physicists and philosophers of physics alike that the successful theory of quantum gravity will show spacetime to be non-fundamental. Hegel, however, commits himself to the claim that space and time are the most basic determinations of nature. Reconciling his thought with contemporary physics, I argue, proves extremely difficult. I outline four possible strategies for reconciliation—none of which, I claim, is feasible given Hegel's systematic commitments.

George specializes in post-Kantian European philosophy and the philosophy of science - and he is especially interested in the relations between these two rarely associated subdisciplines. He recently completed his DPhil in Philosophy at the University of Oxford, having defended a thesis on Gilles Deleuze and 'ontic structural realism' in the philosophy of science and physics. He has published on Hegel's philosophy of nature and on the role of the sciences in Deleuze's philosophical thought.

### **THOMAS WEIGHT**

#### ***Poststructuralism, or, the Symptom of Analytic Philosophy***

To what do we owe the persistence of the category 'poststructuralism'? It is surely not a result of the coherency of the philosophical field the term circumscribes. By now there is enough analysis demonstrating that the term ascribes a false unity to a set of theorists on the basis of their supposedly homogenous relation to structuralism. This paper instead seeks an answer to this question in the dynamics of the analytic philosophical field, for it is there more so than anywhere that the category continues to prevail. By attending

to the constructions of the term in that field's core reference works (e.g., the Oxford Companion to Philosophy), I argue that poststructuralism functions as the symptom of analytic philosophy. Decried as unsystematic and lacking in rigor, poststructuralism is not considered 'real' philosophy. This exclusion helps define analytic philosophy as a serious, almost scientific, endeavour. But because poststructuralism does not exist, the field's pretensions to scientific rigor seem to depend on a blindness concerning one of its formative terms. As the symptom is a formation whose very consistency requires its subject to be similarly blind, poststructuralism thus figures as analytic philosophy's symptom. And because the symptom is a necessary adjunct to the system it derives from, I claim that it is the very existence of analytic philosophy which ensures the dogged persistence of poststructuralism.

### ***The Digital Not-Two***

Psychoanalysis and cybernetics are, in their own ways, studies of the two. Whereas psychoanalysis addresses the problem of the not-two, of the incompatibility of the sexes, cybernetics addresses the problem of communication, of the transmission of information between two terms. It is because of this similarity that Lacan has extensively considered what cybernetics can contribute to psychoanalysis. This paper takes a different tack, considering instead what psychoanalysis can contribute to cybernetics. I argue that psychoanalysis offers unique insights into the structure of digital systems. Whilst analogue systems conceive of information in terms of the analogy between two variables, digital systems conceive of information in terms of the relation between incommensurable bits. As the symbolic functions in a similar way—through the relation between incommensurable signifiers—Lacan's topology can productively theorise the computational impasses which have been the subject of so much recent critical attention.

Thomas Weight is a PhD Candidate at the UniMelb School of Culture and Communication examining the subject and symptom of digitality. His research interests include Marxist theory, digital media, psychoanalysis, and cultural theory.

### ***LACHLAN WELLS***

#### ***The Cryptogram of the Living? François Dagognet on Jean Hyppolite's "Epistemology of Information" y***

François Dagognet's contribution to *Hommage to Hyppolite*, "Life and the Theory of Life According to Jean Hyppolite," lists three problems that continually "haunted" Jean Hyppolite. The first is that of the "essence of the living as a complex, structured reality." The second is that of language, specifically of its "concrete logic," its "covert combinatorics." The third is that of the science of communication – what we might today call "cybernetics" – as potentially shattering the positivism that encloses traditional divisions the between sciences. In Hyppolite's thought, Dagognet suggests, these three problems ultimately converged in what Dagognet calls an "Epistemology of Information." In this paper, I do two things. First, I recapitulate Dagognet's take on the possibility of such an epistemology. Then, I turn to Hyppolite's work on cybernetics, and clarify Hyppolite's relation to that (at the time) burgeoning field. I argue that the nascent "Epistemology of Information" in Hyppolite's philosophy consists in opening a cybernetic logic of letters, to a philosophical logic—an onto-logic—of sense.

Lachy is a PhD candidate in the School of Culture and Communication at the University of Melbourne. His thesis investigates logics of sense and nonsense in post-War French thought, specifically in the work of Jean Hyppolite, Jacques Lacan, Gilles Deleuze, and Barbara Cassin.

### ***JESSICA WHYTE***

#### ***Economic Coercion at an Interregnum***

Today, as economic coercion returns to the centre of international political discourse, it is worth noting that any definition of economic coercion rests on a theory of the scope and limits of economic freedom. Following the Cold War, neoliberal policies were justified as means to foster free trade across borders, create global integration and pacify international relations. Neoliberal thinkers like Friedrich Hayek, Milton Friedman, and Ludwig von Mises had long argued, following Montesquieu, that those who pursued their interests through commerce stood in a relation of mutual need and so the "natural effect of commerce is to lead to peace." The neoliberal period did not do away with economic coercion; indeed, the age of economic coercion saw a dramatic expansion of economic sanctions, particularly unilateral economic sanctions. But, against the backdrop of the valorization of the market as a site of free, mutually-beneficial relations, peaceful relations,

economic sanctions were characterised by those who imposed them as non-violent tools for policing the international order. Today, in contrast, faith in peaceful market integration is being displaced by concerns about dependence on geopolitical adversaries and vulnerability to geopolitical blackmail. This paper traces the shifting relation between economic freedom and economic coercion in today's interregnum, during which neoliberal assumptions are being challenged by a turn towards state capitalism and military Keynesianism. It argues that we are seeing not only a shift in dominant understandings of the legitimacy of economic coercion but also a new account of economic freedom that marks a significant break with the *doux commerce* assumptions of the neoliberalism period.

Jessica Whyte is a Scientia Associate Professor of Philosophy at the University of New South Wales. Her most recent book is *The Morals of the Market: Human Rights and the Rise of Neoliberalism* (Verso, 2019). She is currently working on economic sanctions.

## **WILLIAM WILDING**

### ***Process-metaphysics, co-design thinking, and the environmental crisis***

Philosophy enables thinkers to organise and communicate understanding within and across fields. The philosophy of design, however, is a fledgling domain of research that is still developing philosophical roots. To deepen understanding in design research and practice, I argue a process metaphysical view of design can help codesigners address critical issues such as the environmental crisis. Adopting a post-Kantian approach, I locate the history of design research in the intersection between speculative philosophy and speculative design; I thereby align F.W.J. Schelling's nature philosophy with Christopher Alexander's environmental design practice; I also show naturalised phenomenology reveals similarities between anticipatory science and Indigenous design. To illustrate these aesthetic connections, I describe three ntros presented at Melbourne's White Night Festival in 2017. Incorporating augmented reality technology, they suggest humans use different modes of understanding to relate their plant, animal and 'human' forms of being to each other. I use Schelling's dialectical first principle, productivity, to articulate this morphological relationship, and I argue designers design dialectically when they overcome limits in design briefs to do so. However, a gap in knowledge underlies this argument. To fill it, I review Herbert Simon's claim that each generation of socio-political designers must overcome the conceptual tools of preceding generations before they can address the most pressing problems of the time. Focusing on the environmental crisis, I assert philosophical codesigners can help humanity overcome the catastrophic implications of the mechanical worldview on nature, if they can expose its deadening principles in the products, systems and services that shape humanity's futures.

Drawing on the history of ideas and the philosophy of science, I teach and research across the arts and design.

## **SEAN WINKLER**

### ***The Theory of Writing in Gilles Deleuze's Vitalism***

In an interview for the September 1988 issue of *Magazine Littéraire*, Gilles Deleuze describes his entire oeuvre as 'vitalistic'. Based upon his characterization of such a theory as one of 'signs' and 'events', however, he seems to advance a different understanding of it than previous vitalist philosophers of the 18th and 19th centuries. In the same interview, he also argues for the importance of literary writing to his vitalism; a position which he reiterates throughout his oeuvre. Curiously, though, while Deleuze consistently enumerates the effects of literary writing, he never expressly articulates what his theory of writing actually is; at least, not until his final book, *Essays Critical and Clinical*. In this paper, I would like to elucidate Deleuze's three paradoxical theses on writing: (1) that it is not concerned with language, but its 'outside', (2) that it entails frailty, which is a kind of health and (3) that it is an expression of Life, though Life is nonorganic. I address these paradoxes by contending that for Deleuze, writing is a practice concerned not with the expressing meaning, but with facilitating the breakdown of one's pre-established categories so as to evoke an unmediated experience of Life.

Sean Winkler is a Lecturer of Philosophy at Loyola Marymount University and the University of Redlands. He received his PhD from KU Leuven in Belgium and has held postdoctoral research fellowships at the Higher School of Economics in Russia and the Vienna Circle Institute in Austria. He currently researches the theme of "Creativity in the Age of Information", in which he addresses the question of how digital media have affected the nature of creative expression.



His specializations include Continental Philosophy and the History of Modern Philosophy, with competences in Classical Chinese Philosophy, History and Philosophy of Science and Phenomenology.

## **JOSH WODAK**

### ***Gambling on Unknown Unknowns: Risk Ethics for a Climate Change Technofix***

As the climate crisis accelerates, the rapidly dwindling options to avert runaway climate change appear to have been reduced to a climate change technofix – namely Negative Emission Technologies (NETs). However, not only is the efficacy of NETs to reduce sufficient greenhouse gas concentrations highly dubious, but any such technofix requires gambling on a host of unknown unknowns – namely, the inexorable complexity of the Earth System, coupled with planetary-scale interventions in the crisis. In this presentation I critically analyse the risk ethics of imminent climate overshoot, in relation to the interventionist gambles proposed by NETs through Synthetic Biology and Climate Engineering. Given the scale of the unknown unknowns unleashed by the Anthropocene, I present gambling as the most apt analogy for both the absurdity (and denied imminence) of the existential predicament, as well as the sheer improbability that any technofix can be invented in a sufficiently short time and implemented on a sufficiently large scale. That is: when potentially efficacious action has not only been reduced to gambling, but a manner of gambling where predictability and probability exceed the limits of what can be known, in conjunction with what can be known about what can be known... Therein, the presentation contemplates the unthinkable questions that our current situation demands we ask, and perhaps even try to answer.

Dr Joshua Wodak is a researcher, writer, and artist who works at the intersection of the Environmental Humanities and Science & Technology Studies. His research addresses the socio-cultural dimensions of the climate crisis and the Anthropocene, with a focus on the ethics and efficacy of conservation through technoscience, including Synthetic Biology, Assisted Evolution, and Climate Engineering. He is currently a Senior Research Fellow at the Institute for Culture and Society, Western Sydney University, and a Chief Investigator at the Australian Research Council Centre for Excellence in Synthetic Biology.

## **GEORGE WOOD**

### ***Music as Gestural Expression***

Music can 'evoke' emotion, i.e. cause us to feel a certain way. Music can also 'express' emotion, i.e. it can manifest (or seem to manifest) some emotional state. These two aspects do not always rise and fall together; you might identify that some music is joyful without feeling any joy yourself, and mere association can make a song evoke a feeling in a listener that the song does not express. But sometimes the two are more closely related. I want to claim that in a subset of such cases, we experience music as expressing *\*our\** feelings. Experiences of this cast have not received much philosophical interest, plausibly because the subjectivity of response that partly characterises them places them outside a philosophy of expression rooted in 'objective' properties of artworks--to which these cases appear to be mere idiosyncratic or associative responses. I think this is too hasty, and I propose that a phenomenological approach can capture the subjective and objective blending we see in these cases. To this end, I try to build upon Jerrold Levinson's account of musical expressiveness as 'persona'-related by using Merleau-Ponty's insights on gestural expression and our perception of others.

George is a PhD candidate at the University of Melbourne working at the intersection of aesthetics, phenomenology, and philosophy of language. His thesis is on theories of expression with a particular focus on the relationship between music and (emotional) self-understanding.

## **HAO WU**

### ***A Step towards a Systematic Understanding of the Relationship between Reason and Emotion in Philosophy, Psychology and Neuroscience.***

**YUQI ZHANG*****Heidegger's interpretation of Anaximander's fragment and its potential collision with the classics profession***

The essay examines Heidegger's interpretation of Anaximander's extant fragment, particularly where it differs from the mainstream, and demonstrate its potential to address issues raised in traditional disciplines. I first introduce Heidegger's own philosophy as a theoretical background as the basis of his translation and interpretation of Anaximander's fragment. In the following passage I respectively illustrate αὐτὰ, ἀδικία/δική, δίδοναι, τίσις and κατὰ τὸ χρεῖον in Heidegger's interpretation and the relevance of his interpretation to his thought of being. I also use Heidegger's Anaximander to answer issues raised by the mainstream academia, including the plurality of the ἄπειρον, relationship between the ἄπειρον and Plato's ὑποδοχή, the diachronic and the synchronic view, and naturalization of justice. This essay might assist in better understanding Heidegger's own philosophy and the new Heideggerian dimension in the interpretation of Anaximander's fragment, and providing a pretext for Heidegger's communication with mainstream classical scholarship in the study of the fragment.

My name is Zhang Yuqi. I am a dedicated master's student pursuing History and Philosophy of Science at University College London, UK. With a passion for Heidegger's philosophy, I am driven to expand my knowledge and contribute to cutting-edge research. I hope to contribute to meaningful research efforts in the future.

**HUAIYUAN ZHANG*****The Enigma of the Present—Levinas and the Temporality of Revelation***

After shattering the "metaphysics of presence," Levinas approaches the concept of revelation through the still enigmatic "paradox of the present," where self-othering occurs without self-alienation. In Totality and Infinity, revelation embodies the openness of the individual to the Other in the primary frankness of the face-to-face. In Otherwise than Being, revelation is laid bare as the disquietude which my own existence (soi) awakens in me (moi). As the present ever renewed reveals itself as the recurrence of the self in its responsibility for the Other, my own awakening to authentic selfhood is an experience that is quintessentially present. Moreover, revelation designates the dimension to which all temporal openness refers. To be most present in the presence of the Other, I must de-presentify myself: recognizing my ties to the eternally receding pastness of creation and orienting myself towards the eternally deferring future in the prophetic eschatology of unfulfillable redemption. This subverted temporality begins with the transcendence of God-going-toward-human in revelation and inscribes itself in the transcendence of human-to-human in redemption. Just as Levinas lights the light that lights the night, i.e., gives meaning to temporality through revelation, revelation reveals its evidence in my temporal access to it.

I am a PhD candidate in Philosophy and Classics at the Pennsylvania State University. My research encompasses the interplay between ancient philosophy, particularly Plato, and 20th-century continental philosophy, with a focus on the phenomenological movement. In my dissertation, "Eros beyond Ethics—Levinas' Metamorphosis of Plato in Totality and Infinity," I argue that Emmanuel Levinas transforms Plato's concepts of eros into the embodied and societal relations to the Other, manifesting Plato's idea of the Good beyond Being in the contemporary setting. I published work on Parmenides and Plato in the Review of Metaphysics and phenomenology and psychoanalysis in Studia Phaenomenologica.

**MAGDALENA ZOLKOS*****'To dream the undreamt': Dreams, violence and ethical receptiveness in Wilfred Bion***

This paper asks about the political and cultural relevance of dreams as a seismography of war's violence. Taking as its point of entry the question of what kind of communicative and ethical act is the public sharing of dreams by victims of atrocity, it draws on dream-archives created in the wake of Russia's full-scale invasion of Ukraine in 2022, and turns to the work of the psychoanalytical theorist, Wilfred Bion, to consider the relationship between dreaming and violence. Shifting accents away from the Freudian notion of dreams as expressions of repressed desires, Bion thought of dreams as a form of thinking-with, thus foregrounding the orientation towards others in dreaming. From this perspective, the act of dream-sharing is not so much an act of bringing forth a material for interpretation as an intimate disclosure and a form of ethical address to others to help dream what remains undreamt and to think what is unthinkable. Building on Bion's writings on

dreams and dreaming, this paper argues that reading dream-archives created in times of war and atrocity casts into relief questions of the ethics of receptivity and response to dreams.

Magdalena Zolkos is associate professor at the Department of Social Sciences and Philosophy at the University of Jyväskylä working in the area of political philosophy and psycho-social theory.