



# VIRTUOSITY:

## Newsletter of the ASCP

Australasian Society for Continental Philosophy

## Issue 8, November 2017

*The ASCP circulated a newsletter during the latter part of the 1990s under the title "Virtuosity." We re-launched the newsletter in 2009 as a way of detailing important news and events of interest to members of the ASCP and wider Continental philosophy community in Australasia. This issue gives a summary of important events over the past year, as well as thoughts on future directions of the Society. Future issues of the Newsletter will include news, conference calls, new journal issues, links to reviews of ASCP authors, and other items of interest to the Australasian Continental philosophy community. We look forward to receiving contributions from members of the ASCP community and welcome ideas or suggestions for future issues. Thanks to all the contributors to this issue.*

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## Welcome

This year has seen the ASCP continue its vital role in supporting regional Continental Philosophers in a challenging institutional and funding context. Many of our local universities appear to be restructuring in ways that seem to accept and reinforce the lesser priority given by the Australian Research Council to research in the Humanities and Social Sciences, and we were deeply concerned to hear recently of the confirmed closure of Philosophy at the University of Newcastle. When they devalue the enterprise of Philosophy, Australian universities seem determined to avoid embracing the movement signalled by Derrida in 2001, towards the 'future of the profession' as the crucible of interdisciplinary knowledge-formation for a 'new Humanities'. In taking this stance, they indeed appear somewhat out of step with international developments in the Theoretical Humanities, which this year have resulted in major funded network initiatives such as the [International Consortium of Critical Theory Programs](#).

In recognition of the detrimental effect that the ARC's emphasis on impact measures - such as citation metrics - can have on our Members' equitable access to secure employment and promotion opportunities (see the article below by Matthew Sharpe), in 2017 a subcommittee of the ASCP Executive has worked to compile a peer-esteemed list of journals publishing quality work in Continental Philosophy. Although based in part on the [2010 ERA Journals exercise](#), this is a non-ranked list that includes current input from ASCP members and organises the nominated journals into various thematic categories. Our intention is that members can use this categorised list to better evidence the peer-valued quality of their published work, for example by referring to it in applications for employment or promotion: "My work has been published in *Parrhesia*, esteemed by the Australasian Society of Continental Philosophy as one of a select few regionally published journals notable in the field". Pending member endorsement secured at the AGM in December, we expect to make this list available on the ASCP website from 2018. This initiative is just one of the ways in which the ASCP seeks to support members with low incomes or precarious academic employment. For example,

ASCP membership fees provide annual funding for the ASCP Postgraduate Essay Prize, which includes an opportunity for publication in *Parrhesia*. And, 2017 is the second year the ASCP has offered the John Dalton Travel Bursary, to assist seven Postgraduates and Early Career Researchers present at the ASCP annual conference.

Despite the challenges we face, not all is doom and gloom for Continental Philosophy in Australasia, and indeed our community is clearly a vibrant and resilient one. ASCP members are prolific publishers, as is indicated by the impressive list of new books appearing this year, reported below in this Issue of *Virtuosity*. ASCP-ers continue to enjoy success in attracting research funding. Especially noteworthy, this year Dr Joanne Faulkner won an ARC Future Fellowship for a project on the "Significances of 'childhood' in postcolonial Australia"; and Associate Professor Elizabeth Stevens was also awarded an ARC Future Fellowship for her project, "Understanding collaboration between the Arts and Sciences". The wider research community has also celebrated the research excellence of ASCP Members, with the AAP this year awarding Dr Miriam Bankovsky the 2017 Annette Baier Prize amongst a stiff field of competition. As in previous years, throughout 2017 ASCP members have organised an array of workshops and conferences on diverse themes ranging from 'collateral damage' and 'anti-racism', through to 'individuation', 'monstrosity' and more. The 'CP Schools' ([MSCP](#), [SSCP](#) and [QSCP](#)) continue to thrive and provide postgraduate students and early career philosophers with valuable opportunities for learning and teaching, enabling collegial philosophical enquiry beyond the conventional parameters of the university setting. This year in December, the MSCP will host an inaugural international conference, with an exciting line-up of speakers planned - see the article below for further details. Also published below in this issue of *Virtuosity* is an article by co-founder of the QSCP, Emma Black, who gives an account of the activities held by the QSCP in the three years since its establishment.

Several ASCP Executive members will end their terms of service this year. We are grateful to Sean Bowden (Treasurer), and Equity and Diversity



Representatives Marguerite La Caze and Ross Barham for their valuable contribution to the Society over the past three years. Although I hope to remain involved with the ASCP steering committee, I will also be stepping down from my role as ASCP Chair. I have greatly enjoyed the privilege of representing the Society in 2017, and I would like to thank all ASCP members for their collegiality, enthusiasm and participation, as defining qualities that ultimately make our Society such a fine community of practice. Positions vacant on the Executive Committee will be filled by election at the AGM, which will be held, as always, during the ASCP annual conference. We are delighted that the University of Tasmania will host the [2017 ASCP Conference](#) in the lovely city of Hobart, with a postgraduate development day and a conference opening reception planned for November 28. Information about the programme, keynote speakers and a schedule for the postgraduate day are included in this Issue of Virtuosity.

- *Simone Bignall, ASCP Chair*

## ASCP Annual General Meeting

All ASCP members are invited to attend the Annual General Meeting, which will be held at the Annual Conference, at 12:45-2:25 on Friday 1 December 2017. The minutes from the last AGM can be viewed at [http://www.andrewinkpin.net/ASCP\\_AGM\\_2016\\_Minutes.pdf](http://www.andrewinkpin.net/ASCP_AGM_2016_Minutes.pdf), and members can also view the agenda for the meeting at [http://www.andrewinkpin.net/ASCP\\_AGM\\_2017\\_Agenda.pdf](http://www.andrewinkpin.net/ASCP_AGM_2017_Agenda.pdf).

## ASCP Executive Committee 2018

### Call for nominations for vacant positions on the Executive Committee

The positions of Chair and Treasurer will become vacant and require filling by election at the 2017 AGM. In addition, expressions of interest are invited for the unelected position of Equity and Diversity Officer.

### Descriptions of the two elected positions are as follows:

The **Chair** is responsible for the ensuring the functioning of the Executive Committee and for overseeing the general running of the Society and its various activities. The chair takes responsibility for ensuring that the Society and its members uphold the Constitution and fulfil the aims of the Society in its activities and events. The chair will also appoint as required a 'Public Officer' (who must be a New South Wales resident) for the purposes of the Society's incorporation as a (non-profit) association. The 'Public Officer' will normally be a member of the executive.

The **Treasurer** is responsible for the financial accounting of the Society, for maintaining financial records of the Society's annual income and expenditure for its various activities, and for reporting on all financial matters to the Executive Committee in accordance with the relevant sections of the "Model Rules For Associated Incorporations Under the Associations Incorporation Act, 1984".

**Nominations** for the elected positions are to be forwarded in writing to the ASCP Secretary, Dr Andrew Inkpin ([ainkpin@unimelb.edu.au](mailto:ainkpin@unimelb.edu.au)) by **Friday, 24 November 2017**. Nominees are requested to include a brief CV, the name of an ASCP member who has agreed to second their nomination, and a brief statement expressing their vision of the ASCP. Members can nominate themselves for any position provided another member of the Society agrees to second the nomination.

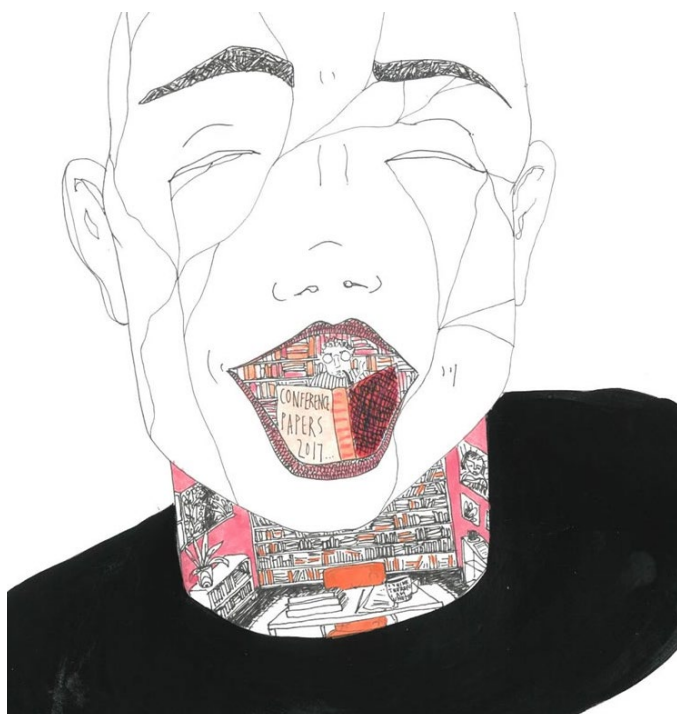
Expressions of interest for the position of **Equity and Diversity Officer**, which is appointed by the Executive Committee, should be sent to the ASCP secretary by Thursday 30 November.

The AGM and ballot will take place at the University of Tasmania, during the Annual Conference, 12:45-2:25 on Friday 1 December 2017.

- *Andrew Inkpin, ASCP Secretary*



## 2017 ASCP Conference



(Artwork Credit: Anna Carlson)

The 2017 conference of the Australasian Society for Continental Philosophy will take place at the University of Tasmania's Sandy Bay Campus, November 29 - December 1, with a dedicated postgraduate afternoon for professional development and social activities on the 28th of November. Please see the schedule for this day below.

We will seek to challenge commonplace understandings of the boundaries of scholarship in continental philosophy, with a particular focus on the role of feminist, postcolonial and ecological thought in transforming the key questions that drive philosophical inquiry.

We are very excited to present the following keynotes:

- Professor Lewis Gordon (University of Connecticut) 'Fanonian Phenomenology and Psychoanalysis as Emancipatory Practices'
- Dr Sigi Jöttkandt (University of New South Wales) "'With a lever...': Beckett, Badiou and the Logics of Sexual Difference'
- Associate Professor Marguerite La Caze (University of Queensland) 'Judging in times of crisis: Wonder, admiration, and emulation'

- Professor Elaine Miller (University of Miami) 'Reflective Judgment, Sensus Communis, and Human Relations to the Natural World'

General and streamed papers will be presented. Papers have been invited for the following streams:

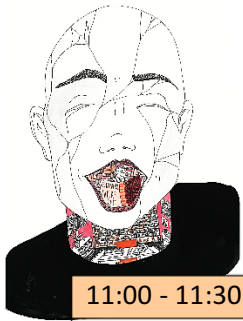
- Precarity and Resilience, convened by Briohny Walker and Erin Hortle
- Art and Aesthetics, convened by Llewellyn Negrin
- Rights, Oppression, Exploitation, convened by Louise Richardson-Self
- Topographies and Ecologies, convened by Larelle Bossi and Jeff Malpas
- Dialogues, convened by Timothy Laurie and Hannah Stark
- Hegel and German Idealism, convened by the Australian Hegel Society

There will be two plenary panels:

### **The Work of Moira Gatens**

Louise Richardson-Self, Simone Bignall, Timothy Laurie and Moira Gatens

From her earliest publications on embodiment, the imaginary, and difference, to her detailed engagement with Baruch Spinoza's philosophy and the literature of George Eliot, and her current research on affect and institutions, Challis Professor of Philosophy Moira Gatens has made an enormous contribution to the field of Continental Philosophy. Join with Simone Bignall (Flinders University); Timothy Laurie (UTS); and Louise Richardson-Self (UTAS) to honour the scholarly contributions of one of Australia's most important feminist thinkers across the broad areas of social and political philosophy, feminist philosophy, early modern philosophy, and philosophy and literature. Gatens is the author of *Spinoza's Hard Path to Freedom* (2011); *Collective Imaginings* (1999, with Genevieve Lloyd); *Imaginary Bodies* (1996); *Feminism and Philosophy* (1991); as well as numerous scholarly journal articles and book chapters. She is a fellow of the Academy of the



# ASCP Postgraduate/ ECR Development Day

Tuesday, 28 November



Original artwork by Anna Carlson

11:00 - 11:30 Registration/ Morning Tea (Dechaineux Lecture Theatre, Hunter Street Campus, Hobart)

11:30 - 1:00

## On Subjectivity in Universities: Navigating Institutions and Professional Wellbeing

Panellists: Michelle Boulous Walker, Remy Low

Chair: Timothy Laurie

This session will discuss the production and negotiation of subjectivities in universities, with a particular focus on the mental health impacts of intellectual and pedagogical labour. In a conversational format led by Michelle Boulous Walker (University of Queensland) and Remy Low (University of Sydney), the session will explore the value of collegiality, friendship and mutual care between critical thinkers, and to examine the relationship between interpersonal practices and political transformation within tertiary institutions. There will also be opportunities to consider “publish or perish” cultures and the systemic production of stress, isolation and depression.

1:00 - 2:00

Lunch

2:00 - 3:30

## After the PhD: Paths into Teaching, Research, and Academic Futures

Panellists: Hannah Stark, Timothy Laurie, Dirk Baltzly, James Chase

The academic job market is changing: jobs are becoming harder to find, and that application processes are becoming more competitive. At the same time, universities are constantly seeking opportunities to invent new courses, programs and scholarly identities, so that new jobs may look radically unlike the ones they're intended to replace. In this context, this workshop is designed for postgraduates and Early Career Researchers who are currently or soon to be navigating the academic job market. This workshop will focus on: writing academic CVs, cover letters, and responses to selection criteria; understanding job advertisements and position descriptions; making career decisions as an Early Career Researcher; and navigating casualization in the academic job market.

3:30 - 3:45

Afternoon Tea

3:45 - 5:15

## Building Intellectual Communities Beyond the Academy

Panellists: Laura Roberts, Else Dowden, Bryan Mukandi, Anna Carlson

Chair: Briohny Walker

Although universities perform key functions in disseminating and gatekeeping intellectual labour, the social impacts of academic work happen in the spaces between universities and other worlds of critical thinking and practice. Taking as its focus philosophy in Australia, this roundtable reflects on contemporary efforts to expand critical thinking beyond university departments, especially in contexts where politically-oriented intellectual work is not consistently rewarded in tertiary settings. Guest speakers will relate their own experiences of running events, workshops and conferences that provide alternative ways of moving through intellectual spaces, and that cut across various institutional and disciplinary hierarchies. This will include a discussion involving representatives from organisations such as Queensland School of Continental Philosophy, the Brisbane Free University, postgraduate philosophy groups, as well as people using conventional and social media to construct intellectual communities.

5:30 - 7:00

Opening Reception

For more information contact Hannah Stark ([hannah.Stark@utas.edu.au](mailto:hannah.Stark@utas.edu.au)) Tim Laurie ([timothy.laurie@uts.edu.au](mailto:timothy.laurie@uts.edu.au))



Humanities and the Academy of the Social Sciences in Australia, and in 2007-2008 was a Fellow at the Wissenschaftskolleg Berlin. In 2010 she held the Spinoza Chair at the University of Amsterdam, and in 2011 she was President of the Australasian Association of Philosophy. In 2017, she was awarded a Discovery Project from the Australian Research Council, entitled *Spinoza and Literature for Life: a Practical Theory of Art*.

### Justice and the Decolonisation of Knowledge

Marguerite La Caze, Elaine Miller, Lewis Gordon, Sigi Jöttkandt

The ASCP aims to support and promote equity and diversity both in the Society and in philosophy more broadly. This closing plenary session reflects on the political scope, purposes and effects of philosophical knowledge production. In particular, it engages with contemporary discussions around epistemic justice and the decolonization of knowledge, and takes up urgent questions around the racialized, gendered and classed character of philosophical fields and projects. Our plenary participants bring specific expertise around issues relating to identity in the production of philosophical knowledge, and we welcome questions from the conference floor in this closing event for ASCP 2017.

More information can be found on the conference website: <http://www.utas.edu.au/humanities/events/australasian-society-for-continental-philosophy-conference-2017>

For all enquiries contact Hannah Stark ([hannah.stark@utas.edu.au](mailto:hannah.stark@utas.edu.au)) Tim Laurie ([timothy.laurie@uts.edu.au](mailto:timothy.laurie@uts.edu.au)). We look forward to welcoming you to Hobart soon!

- Hannah Stark and Tim Laurie, on behalf of the Conference Organising Committee: Louise Richardson-Self, Briohny Walker, Erin Hortle, Larelle Bossi, Jeff Malpas and Pat McConville

## 2017 ASCP Postgraduate Essay Prize

Special congratulations to Matthew Dennis, who was recently judged the first-place winner of the 2017 ASCP Postgraduate Student Essay Prize for his article, 'On the role of philosophy in self-cultivation: reassessing Nussbaum's critique of Foucault'. The judges were impressed by the essay's balanced consideration of the sources and its exceptional clarity, which resulted in a strong argument to defend Foucault and explain the nature of Hellenistic self-cultivation. Matthew is completing his PhD jointly at Monash and Warwick Universities.

Highly commended runners-up for the prize this year were Kirk Turner (Deakin), who won second prize for his essay 'Sense and insensibility: cross-currents in Lacan and Frege on the problematics of meaning'; and Venessa Ercole (Griffith), for her essay 'Sacrifice, self-formation and self-overcoming in Nietzsche'.

Mathew's prize is \$250 and publication of the essay in a forthcoming Special Edition of *Parrhesia* guest edited by Sean Bowden and Matthew Sharpe. Please come along to help launch this volume of *Parrhesia* at the opening reception of the ASCP Conference in Hobart on November 28.

- Simone Bignall, ASCP Chair

## Celebrating Three Years of the Queensland School of Continental Philosophy

In early 2015, a small group of scholars, students, and dedicated dilettantes from in and around Brisbane established the Queensland School of Continental Philosophy (QSCP). Inspired by the efforts of those at the Melbourne School of Continental Philosophy, as well as the Brisbane Free University, we attempted the impossible: to establish a thriving intellectual community in Australia's anti-intellectual heartland. For the past two and half years, QSCP has operated out of the Queensland College of the Arts in Southbank,



Brisbane. In that time, we have facilitated over sixty events with philosophers, artists, and activists from more than fourteen countries—none of which would have been possible without the ongoing enthusiasm and generosity of a small but ardent community of lovers of wisdom.

I was eight years into my institutional training as a philosopher when the QSCP was established and, although I hadn't altogether lost my passion for philosophy, I was beginning to feel mildly disaffected with Kafkaesque rigmarole of the University. At the QSCP, I met people with little to no disciplinary training in philosophy but a fierce appetite for ideas. What I began to realise was that, while the university compelled us to “get things done,” the QSCP compelled us to “make things happen”. If things are constantly happening at the QSCP, it is because it is a space wherein traditional societal and institutional boundaries are transgressed. Two recent events come to mind as particularly good illustrations of this.

In October 2016, celebrated Australian performance artist and cyber-feminist Virginia Barratt agreed to give a “seminar” on the subject of her current research project: panic. A group of unsuspecting academics arrived to find Virginia dressed in a frenetic suit of crumpled paper. As her theories about panic devolved into a panic about theory, it became clear that this was not going to be a typical philosophy seminar. Rather than presenting an academic paper on panic, Virginia had a panic attack about academia. An affective exposure of the pathological nature of giving a paper, Virginia's performance forced everyone in the room to reflect upon the discomfiting nature of

philosophy's institutionalisation.

More recently, in July 2017, the QSCP and the Brisbane Free University co-convened a seminar with Canadian philosopher and prison-abolitionist Lisa Guenther. Lisa gave an impassioned account of the inadequacies inherent in official reports surrounding the events that took place at the Don Dale Youth Detention Centre in 2014. In her paper, she outlined how the ongoing criminalisation of Indigenous peoples is predicated upon a settler colonialist mentality that must be philosophically and politically challenged. Members of the intellectual community sat side by side with activists from local Aboriginal resistance groups. After the talk, intellectual discussions gave way to organisational endeavours. Lisa was invited to appear on Brisbane's local indigenous radio station and others swapped numbers in order to involve each other in future actions and events.

Among other things, the QSCP has become a kind of refuge—an inclusive space for free and unbounded intellectual inquiry, wherein those inside the institution experiencing bureaucratic burnout and those outside the institution undergoing intellectual isolation can come together and make things happen. It would be disingenuous to claim that the QSCP is anti-institutional. Many of the people we host are academics. Moreover, many of the events we facilitate closely resemble the kinds of lectures and seminars that take place in institutions. Rather than thinking of the QSCP as anti-institutional, it is more accurate (and more helpful) to think of it as para-institutional. While “para” (from the Ancient Greek παρά) can mean “contrary” or “against”, it can also mean “alongside”, “near”, “altered”, “beyond”. As in “parody” or “parasite”, the para-academic institution remains intimately exterior to the academic institution: supporting, mocking, utilising, perfecting, and/or simply existing next to it. While we remain intimately tied to the University, the QSCP is complicit neither with its corporate ideology nor in its competitive professionalism. Our very existence constitutes a problematisation of these things—a conscientious objection in the form of a constructive detour.

As with all volunteer-based endeavours, the future of



the QSCP remains contingent upon the involvement of the community. Brisbane has long suffered from exodus syndrome, as those interested in pursuing intellectual and artistic pathways systematically venture south in search of new opportunities. This often makes things like the QSCP difficult to sustain. However, it also makes them all the more necessary. Over the years, we have invited a number of philosophers interstate to deliver lectures and short courses. In the future, we hope that these networks grow stronger. One particularly generous contributor to the QSCP is co-founder of the MSCP Jon Roffe, who has travelled inter-state twice so far to teach at the school. Jon once encapsulated the ethos of our para-institutions in a quotation from Anne Michael's *Fugitive Pieces*: "I see that I must give what I most need". As the University becomes increasingly corporatised, and philosophy increasingly commodified, it is collaborative spaces like the QSCP that are most needed. And, lucky for us, there are many who are willing to continue to give.

- Emma Black, Co-founder of the QSCP.

Website: [qldscp.org](http://qldscp.org)

Facebook: [facebook.com/qldscp](https://facebook.com/qldscp)

## 2017 MSCP Conference: Technology, Knowledge, Truth

This year from December 13-15 at RMIT, the Melbourne School of Continental Philosophy will host a single-stream conference on the theme of 'Technē'. Speakers will include Ray Brassier, Alessandro Russo, Anne Sauvagnargues, Gregg Flaxman, Robyn Adler, Agon Hamza, John Cleary, Tom Ford, Cat Moir, Joe Hughes, Allan James Thomas, Sigi Jottkandt, Jessica Whyte, Knox Peden, Campbell Jones, Nick Heron, Janice Richardson, Jon Rubin, Alison Ross, Robert Boncardo, Daniel Ross, Jon Roffe, Mark G. E. Kelly, Emma Black, Russell Grigg, Alex Ling, Bryan Cooke, Adam Nash, Justin Clemens, A. J. Bartlett, Ali Alizadeh and Cindy Zeiher. A programme and registration is available at <https://mscp.org.au/conference-2017>.

## ASCP Member Profile – Louise Richardson-Self

Louise Richardson-Self is a lecturer in Philosophy and Gender Studies at the University of Tasmania. Louise's research to-date focuses primarily on LGBTIAQ rights, from the nexus of political philosophy, ethics, and feminist philosophy. Her recent book, *Justifying Same-Sex Marriage: A Philosophical Investigation*, focuses on the trend of justifying same-sex marriage using rights rhetoric. She critiques dominant justifications for same-sex marriage and proposes an alternative approach to justifying same-sex marriage. This approach is inspired by discursive constructivism and French feminist philosophy. The combined approach emphasises pluralisation, focusing on the ways that societies and the law may recognise and value multiple forms of caring relationships without hierarchically valuing marriage. Central to this project is, additionally, an emphasis on the dominant social imaginary.



Her work in progress continues to build on this notion of the social imaginary, drawing together and making sense of its use primarily within the philosophical literature. In addition, Louise hypothesises that a more robust account of the social imaginary (or, social imaginaries) can allow for unique insights into matters of contemporary ethical and political relevance. Her current interest is to investigate the nature of the harm that is occasioned in instances of hate speech.

*Tell us a bit about how you came to philosophy and your graduate experience.*

I was fortunate enough to have been introduced to philosophy during high school. I loved it so much, I went to university with the explicit intention of majoring in philosophy. I pursued philosophy because it was both fun and intellectually challenging. It wasn't until I had the opportunity to tutor some high school students in Ethics that I began to desire





a career in academia. With that, I set my sights on a PhD. In the beginning of my graduate studies I felt isolated from the 'boys club'. But after spending some time conducting research with the Utrecht University Gender Studies program, I actively sought to establish programs for collaboration with women and minorities in Philosophy at my home institution. Overall, my graduate experience was both rich and rewarding.

*What good do you hope your particular focus in philosophy might do for the world (or at least certain parts of it)?*

It is my privilege to be able to teach, as well as to publish, feminist philosophy. My hope is that I can offer people alternative ways of interpreting the world, and that doing so may open up space for negotiating civil social relations between women, men, and other genders, as well as amongst many Othered groups with whom we share our world.

*Can you share with us a technical aspect/argument in your work, why it interests you, and what hangs on it being understood?*

I follow in the tradition of Luce Irigaray and other 'difference feminists'. The core of this position, to me, is the premise that an ethical society cannot be predicated on ignoring our very real differences from one another, or reducing those differences to 'the other of the same'. The challenge is to find ways of re-encountering the world as at-least-two, so as to encounter the world as more than multiple 'ones'. In maintaining difference, it is therefore necessary to challenge any implicit presuppositions about what the (one) norm is taken to be, as this can result in the perspective that discriminatory treatment of persons who are 'different from' the norm is justified. Instead, I hope that we can come to understand each other as 'diverse-between-ourselves'. What hangs on this, I believe, is the very possibility of equality.

*What do you see as the most pressing challenge for philosophy (or the ASCP) as a community?*

To demonstrate the value of philosophy to a world increasingly blinkered by economic value. While philosophers are well aware of the value (both economic and otherwise) that philosophy can bring to a person's life, philosophy has an image problem.

Demonstrating the value and relevance of philosophy and integrating philosophical practice into more people's day-to-day lives – essentially reconnecting with the general public – is a challenge we must pursue.

*- Louise Richardson-Self interviewed by Ross Barham*

## 'Equity and Diversity' ASCP Conference Panel 2016

Last year's annual E&D conference panel focussed on questions of themes for panels to increase diversity at academic conferences and events, how networks could be built that support researchers from disadvantaged groups, and other issues participants wish to raise. Panelists included Joanne Faulkner, Franziska Felder, Marguerite La Caze, and Ross Barham. Following both a brief summary of the ASCP's work thus far, and a generous statement made by Dr Felder regarding the state of E&D in European universities, discussion topics included:

- the suggestion that E&D might have its own stream or keynote at future conferences;
- that conference organisers should be better informed and supported to promote E&D, including ideas such as: standard recommendation of Indigenous Welcome to Country; disability access and information should be accounted for, including considerations of access to conference registration and program; stream organisers to be encouraged and supported to promote diversity; and the option for non-traditionally formatted conference sessions; and,
- the possibility and need for an annual 'inclusive curriculum' workshop.

The session was well-attended, lively, optimistic and full of support for the continued promotion and increase of equity and diversity in the ASCP and beyond.

*- Ross Barham, ASCP Equity and Diversity representative*



## PhD / ECR Panel at the 2016 ASCP Conference

As a PhD student coming to the end of my tenure of study the annual conference of the ASCP has been one particularly solid point of contact between myself and my peers within the often lonely confines of self-directed study. This is especially the case with the 2016 conference at my own Deakin university as I am about to be cast off into the wild world of the Early Career Researcher.

As the head of the organisation committee, Dr. Sean Bowden deserves much of the praise for the wonderful event. His tireless effort made the 2016 ASCP conference reportedly one of the best in memory. For myself and anyone who knows Sean, however, I am sure he would readily pass on the praise to the other members of staff and the students at the university who helped make this event such a success.

For some perhaps the excellent coffee and supremely well-catered morning and afternoon tea breaks would constitute a particular highlight. For me, however, there was something energising about the thrum of robust and engaging philosophical discussion within the rooms of the Burwood Corporate Centre. At the back-end of my PhD, this was exactly the kind of environment I needed to fall back in love with a project I had begun to hate with a vengeance I did not think I possessed. Beyond my own internal meanderings, however, I feel it is a testament to the strength of the ASCP as an organisation that such a diverse group of “Continental” thinkers can assemble to present their work in such an environment.

A particular highlight for me, beyond presenting the main thrust of my thesis argument to leaders within the field of Deleuze studies, was taking on the responsibility to put together a special PhD / ECR session. I chose to produce a session that I wished I'd had in my first year, rather than the one that scares you. Usually by the time you hear there is no hope you have already come too far to turn back. As such, I very much endeavoured to curate a session wherein the skills needed to better prepare oneself should luck fall one's way were highlighted.

Beyond any particular theme, what I most enjoyed was hearing the buzz of old friends and colleagues catching up over coffee, seeing my own friends from other institutions around Australia and thinking perhaps one day I would have my own philosophically themed drinking group formed with friends from the ASCP.

Unfortunately, and this is a problem that extends beyond philosophy, we still need to reconsider the way in which diversity is represented in the ASCP as a representative body of philosophers in our region. The Equity and Diversity session at the 2016 conference was well attended, with highly engaged members brainstorming ways in which the ASCP can be at the very forefront of the push for equity and diversity within humanities and society more broadly.

Finally, it would be remiss of me, particularly given my area of study, not to mention the wonderful keynote given by Prof. Anne Sauvagnargues. As she traced the subterranean history of philosophy drawn on by Deleuze and then Deleuze & Guattari, her enigmatic performance and display of detailed philosophical knowledge gave us all an insight into the mind of one of the most inspiring philosophers alive today.

*- Dale Clisby, ASCP PhD / ECR representative*

## Max Charlesworth Lecture at Deakin

Philosophy at Deakin hosted the Australasian Society for Asian and Comparative Philosophy Conference at Deakin Downtown from July 10 –12. Supported by the School of Humanities and Social Sciences, we enjoyed keynote addresses from Professor Jin Y Park (American University) on “Derrida and Buddhism”, Professor David Loy (Xavier University) on “Preparing for Something that Never Happens: Buddhist Reflections on the Non-Duality of Means and Ends”, and Professor John Powers (Deakin University) on “Cross Cultural Philosophy at the Crossroads”. Responses to these papers were given by Jack Reynolds, Bronwyn Finnigan and Jay Garfield.



Thirty-five delegates gave papers over the three days on themes centered around the keynote addresses: Comparative Philosophies, Philosophy in Asia, and Buddhist Philosophies. Several members of the ASCP participated, in some cases continuing reflections that began as part of a stream at the 2016 ASCP conference (also at Deakin).

Professor Loy's keynote address was also a public lecture: the Max Charlesworth Memorial Lecture. The Charlesworth Lecture is a biennial address that honors the foundation Dean of the Humanities at Deakin University, the philosopher Max Charlesworth. Charlesworth set up philosophy at Deakin to be pluralistic, including both European and Asian philosophy at a time when this was rarely done. The lecture was introduced by the Vice-Chancellor and the Executive Dean of the Faculty of Arts and Education and was attended by many members of the Charlesworth family and over 80 people. The atmosphere of collegiality and the enthusiasm and expertise of the keynotes and speakers generated some lively discussions and productive research connections.

*- Leesa Davis and Jack Reynolds, Deakin University*

## Philosophy and "the Bush" in Australia

For a few years now, I have been spreading a theory, though perhaps it does not deserve such a high-faluting name: a theory that philosophy comes from the margins. Or, to perhaps qualify this, that continental philosophy in Australia comes from the bush, the country. I am not sure whether the more inclusive claim about philosophy writ large is justified, but I am confident that continental philosophy in Australia is disproportionately indebted to those born and at least partly enculturated in the regions, rather than metropolitan centres. I will try to make such a claim plausible below, but it would be interesting if true, since it would appear to complicate a kind of myth about Australian philosophy told by David Armstrong. Armo suggested, half-seriously, that 'the strong sunlight and harsh brown landscape of Australia force reality upon us'. No bull shit can

survive in such a land, so the story goes. Fellow realist, Michael Devitt accepts Armstrong's claim and contrasts it, in his *Realism and Truth*, with "the mists and gentle green landscape of Europe", which "weaken the grip on reality". This is Devitt's version of the famous 'headline' from the UK, which itself might also be a myth: fog over the channel, continent cut off. Indeed, for some philosophers, of course, continental philosophy is basically bull shit. So, why has this émigré found a home amongst Australians from the margins of this sunburnt country? Whatever the cause, it seems to falsify any literal rendering of Armstrong's thesis, at least in the way that Armstrong himself construed the philosophical "force of reality".

Before pondering such matters, let me first try to justify my case about (continental) philosophy and the bush, against the background that the urban population in Australia was last measured at 89.42% in 2015 by the World Bank, significantly more than France, Germany, the UK and the USA. I will commence this short and anecdotal survey at the 'beginning', albeit noting that it is not the beginning of philosophy on this continent per se, of course, but the 'beginning' of academic philosophy promulgated by someone born in Australia. We will return to this, but Australia's first native-born philosopher to be granted academic tenure was of Scottish heritage. J. McKellar Stewart (1878–1953) was born at Ballangeich, near Warrnambool, and appointed by Boyce Gibson to the University of Melbourne (Rathbone). He was a Bergson expert, along with one of our Prime Ministers of the time, and whom my own institution was named after: Alfred Deakin. Hard to imagine any of our recent PMs reading French philosophy in their spare time, notwithstanding Tony Abbott's PPE degree and his middling results in moral philosophy. Sticking with Deakin University for the moment, Max Charlesworth, a key player in introducing continental philosophy to the syllabus at the University of Melbourne and then Deakin, was born in Numurkah, a small town near Shepparton in Victoria, thereafter growing up in Kilmore. To take in Australia more broadly, three Australian philosophers, two amongst them women and continental philosophers at that, heralded from a tiny town in WA wheatbelt, Quairading. Some eminent Sydney philosophers were born and lived



their childhood in Grenfell, near Orange in New South Wales, and Coonabarabran respectively. Other continental philosophers come from respectively: parts of Tasmania outside of La Trobe; Yass; various old gold mining areas in the Victoria in the bush surrounding Avoca and Talbot; the “outback” of Northern Queensland, half an hour or so from Townsville... This is a small sample, but I can regale you with stories and names for a very long time. With my confirmation bias admittedly intact, I have found a lot. Indeed, sufficiently many, I believe, that it cannot be dismissed as mere happenstance.

And they aren't all continental philosophers. David Stove, of Armstrong and Devitt's realist/"no bull shit" set, came from the bush. Rai Gaita's childhood in Victoria is famously recounted in *Romulus, My Father*. He later reflects on the importance of his “relationship to the desolate beauty of the central Victorian landscape” (After Romulus). And there aren't that many academic philosophers in Australia. Maybe 2-300 in actual departments at any given time, continental philosophers a much smaller group again. Maybe you will indulge me in these claims. If statistically a significant anomaly, as I am suggesting, what should we conclude? After all, the country is not just a home for esoteric philosophers. They are home to a rich diversity of Australian life, which includes many strong supporters of Pauline Hanson, various religious groups, maybe the Australian mafia, at least if one can believe some well-known TV stories concerning Griffith. Might boredom be a factor? Might the landscape be a factor? Even the sun, as Armstrong contended, no doubt reflecting a long history of such evocations, taking in figures like Banjo Patterson, Patrick White, David Malouf, and Tim Winton, to bring some literary figures into this conversation?

No doubt, the harsh brown landscape also has other cultural stories to tell, including about why this litany of philosophers who come from the country remain “white” to an overwhelming degree. Indeed, maybe it even has something to do with the manner in which “we” are all “home” on a land that is nonetheless not ours, even if we do not feel this as children. Whatever a homeland might be, and however entrenched we are and were in it, our non-indigeneity may imperceptibly influence our experiences. Indeed, for

an evocative account of this kind of contradiction in Pinjara in 1970, where it was indeed more palpable than for most, see Ferrell 2003. Recently the Australasian Society of Continental Philosophy has inaugurated a book series that ponders some related themes (Rowman and Littlefield International). Of course, some with this regional background never want to return, and appear to aim to expel any trace of it from their philosophical reflections. Others have a faint nostalgia for those places (and perhaps those times). Philosophy is always situated and embedded in histories and cultures, yet retains a movement beyond this; it is never merely local or it ceases to be philosophy. But it is interesting that the notional home for many Australian philosophers is on the margins, always involving enculturation in cities and their universities, but seemingly also always coming from outside. Something about the Australian bush, and other circumstances surrounding it, appears to be propitious for philosophy.

Ferrell, Robyn. “Pinjarra 1970: shame and the country town”. *Cultural Studies Review*, Vol. 9, No. 1, May 2003: 23-34.

Rathbone, David. “Phenomenology”. *A Companion to Philosophy in Australia and New Zealand*. Monash: Monash University Press, 2010.

- Jack Reynolds, Professor of Philosophy at Deakin University

## Bibliometrics and Continental Philosophy

ASCP members will be aware that this year, a special subcommittee was formed to address the issues surrounding “bibliometrics”, and how they affect European philosophy. As a result of this process, the ASCP will champion a proposed list of journals of quality in the field.

So, why has this course of action been undertaken?

Bibliometrics is the application of mathematics and statistical methods to books and journals. The commensurating premise is that a citation of some chapter, article or book, any citation, represents an “endorsement” of that text. Thus, “[t]he importance



of an idea is measured by the number of citations received by the document(s) in which it is embedded.” (Christine L. Borgman, “Editor’s Introduction”, *Scholarly Communications and Bibliometrics*, ed. Christine L. Borgman (Newbury, Park, CA: Sage, 1990), p. 19.)

These premises given, the ‘prestige’ or ‘quality’ of an article, journal or researcher in any discipline whatsoever—note this, for we’ll return to it below—can be calculated, and ranked against all others. It can be so ranked, by putting aside all other considerations. What alone now ‘counts’ is the number of citation-endorsements (and, in more recent measures) the citationally-sanctioned ‘prestige’ of the journals in which the ‘donor-citations’ are found.

The spread of this bibliometrical technology has been remarkable, and shows few signs of slowing down. Automatic web-enabled citation indexing was introduced in 1998 with CiteSeer, followed soon afterwards by Google Scholar. These pioneers have been followed by a host of competing citation-counting web-platforms like SCIMAGO.

Then, in 2003, the Shanghai Academic Ranking of World Universities (ARWU) was born, becoming the first global university ranking system to use bibliometric measures to evaluate the research performance of tertiary institutions globally. This ranking has been duly followed in 2004, by the QS World University Rankings, then in 2010, by the Times Higher Education World University Rankings.

The result is that, whether academics like it or not—and there are arguably many reasons not to like it, as we’ll see in a moment—scholars and our written productions are today being compared, counted, rated and ranked by these new technologies in ways almost unimaginable even twenty-five years ago. These counts are also becoming increasingly central, via the global university rankings systems, to managerial thinking about what academics do or should do, and why. (Bibliometrical citation counts, as Audrey Baneyx notes, are “considered in grants, hiring, and tenure decisions by laboratories, institutions, and governments. For many reasons, researchers may want to demonstrate the impact of their work, and citation analysis is one, albeit controversial way of

doing so.” Audrey Baneyx, “Publish or Perish” as Citation Metrics Used to Analyze Scientific Output in the Humanities: International Case Studies in Economics, Geography, Social Sciences, Philosophy, and History,’ *Archivum Immunologiae et Therapiae Experimentalis*, 56 (2008), 7.)

But why does this matter specifically to CEP and to the ASCP?

It matters, because the commensurating premises of the bibliometrics are at best, blunt and at worst, meaningfully blind to the different intellectual histories, cultures, or citational norms of different disciplines.

Generally speaking, scientific articles are cited more quickly and more frequently than articles in the humanities. For almost all new articles in these disciplines focus on a specified object, experiment, hypothesis or issue and directly respond to the previous literature on that object, experiment, hypothesis or issue. So the sciences come off looking better than the humanities, when bibliometrical measures are considered authoritative.

Within the humanities, disciplines where the issues addressed are more recondite—for example, the history of renaissance rhetoric, the parsing of Spinoza, or the interpretation of Aristotle—are again systematically disadvantaged against more social-scientific disciplines that look at more contemporary objects or issues.

And so, within philosophy, analytic articles—given the history of our discipline, and analytic philosophy’s closer relationship with the sciences and their epistemic norms—are generally cited much more rapidly and more frequently than almost all European philosophy articles.

In SCIMAGO, the most ‘humanistic’ of the bibliometrical platforms, in terms of the journals it includes, there are thus only three dedicated European philosophy journals in the top 100.

At a pinch, including ‘cross-over’ journals, ASCP members might consider their work for 10-15% of the ‘top journals’ in our own discipline, when bibliometrical measures are considered authoritative.

Now, someone could look at this metrical result, and



balance it against either the sheer numbers of people doing European philosophy (probably between 25-40 percent of philosophy professionals and graduate students in Australasia or globally), or else against the former listing of quality journals developed by philosophers themselves in Australia, in association with the ERA rankings. These, in 2010, nominated about 70 CEP journals as A or A-star, and form the basis of the proposed 2017 ASCP list.

Thus someone might then conclude that, clearly, the 'bibliometrics' are deeply unscientific and inaccurate. Or else, they could as it were hold the metrics constant, and infer that CEP must be a very poor cousin indeed to its analytic contemporaries: not producing 'serious' or 'good' or 'quality' research, and in 'serious' need of reform or cutting back.

The issue for the ASCP and its members is that many managers, untrained in philosophy and unaware of the history of the analytic-continental divide—or else simply indifferent or uncaring about it—have and will take the latter stance. They will be moreover sanctioned in doing so by the political realities of the global rankings systems, increasingly vital to university advertising, and attracting international and national student cohorts.

And so, the ASCP and its members will find themselves in years to come at a massive, metrical disadvantage for positions, promotions, and systemic recognition for the work that they do, relative to their analytic colleagues.

Now, much could be said in critique of the bibliometrics. They seem devised by some malign genie to exemplify the worst features of later modernity identified across the range of theoretical perspectives we research in CEP—evincing the thorough-going 'commodification' of scholarship or its 'reification', from a Marxist or Lukacsian perspective; Technik at its most mindless, from a Heideggerian perspective; the neoliberal, biopolitical capture of university research, from a Foucaultian perspective; or indeed the colonisation of the academic lifeworld by technological systems-imperatives, from a Habermasian angle.

Nikolas Rose, from his own Foucaultian perspective, has indeed highlighted how central to neoliberalism

has been the attempt to undermine the self-governance of professional "elites"—the bete noirs, of course, of the corporate media—by subjecting them to forms of auditing, accounting, financial and economic managerial imperatives. The aim is to introduce forms of marketized, competitive conduct into those 'enclaves' of publicly-funded institutions, previously relatively insulated from 'market imperatives'.

Metrics of different kinds have been and remain vital in this ongoing project. For they promise a way of rating and ranking professionals within expert specialisations which do not require managerial knowledge of the actual work being done in those professions.

Hospital managers need not be doctors or trained nurses, if the measure of a doctor is the number of patients treated, and a high ranking on patient satisfaction forms which patients are asked to fill out. They need no longer trust in the expert judgment of doctors and health professionals about each others' work, but can as it were by-pass all such qualitative, pre-metrical measures.

And university managers today need no longer be trained academics, expert in some field or other, or sympathetic to academics' work. This, to the extent that with the advent of bibliometrics all they now need to be able to do is log on to the various bibliometrical platforms to be able to instantly rank members of staff across all disciplines and within all disciplines, or indeed rank their own institution's disciplinary 'teams' against those at all other universities.

From this perspective, bibliometrics carry forwards three decades of well-documented initiatives in the tertiary sector which have aimed at undermining the collegial self-governance of academics by academics, according to the endogenous measures of the different disciplines: through, for example, actually reading articles, trusting in peer review, or understanding and respecting the different local and national disciplinary cultures, with their often-centuries-old means of credentialization, and their long histories of specialisation and differentiated modes of researching, writing and citing.

Bibliometrics arguably represent indeed the most radical measure so far in this neoliberal trajectory,



claiming the quantitative authority of a scientific veneer, and tied—as we have repeated—to global rankings increasingly front-and-centre in universities' governance and marketing strategies.

For all these reasons, it can be argued that the ASCP as a peak body in the kind of philosophy that has a 100-year history at looking critically at these kinds of processes, has both an intellectual and a practical need to consider very carefully what can be done in response to the continuing proliferation and 'naturalisation' of the bibliometrics.

Producing the proposed 2017 list of quality CEP journals echoes measures taken in other threatened subdisciplines or disciplines like political science. Its aim is to provide a counter-measure, building on the collegially-generated 2010 ERA list and feedback by our members, in place of the algorithmically-generated metrical rankings which systematically devalue the work of CEP professionals.

Researchers in CEP will then be able to refer to this list as a guide as to where they might publish, and as means to sanction the quality of their work as they compete for positions, grants, promotions and the like.

The list will of course be imperfect, contestable by members and up for collegial negotiation over time, as will whatever other measures ASCP members might propose. Its aim, with these unavoidable limitations admitted, is to protect and promote the kinds of philosophical research ASCP members continue to do, in what look like being especially challenging times for our subdiscipline.

- Matthew Sharpe, ASCP Government/Institutional Liaison

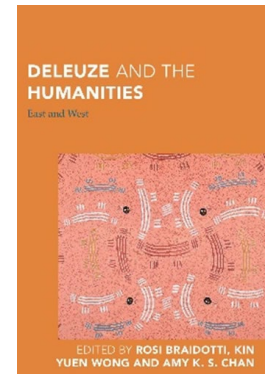
## ASCP-linked Book Series

Continental Philosophy in Austral-Asia is a book series published by Rowman and Littlefield in collaboration with the ASCP. The series is co-edited by Simone Bignall, Diego Bubbio, Joanne Faulkner and Paul Patton. We encourage our members [to visit the website](#) and consider submitting a proposal.

We are excited to announce that the next book of

the series will be available in February 2018. Titled *Deleuze and the Humanities: East and West* this is a collection of essays edited by Rosi Braidotti, Kin Yuen Wong, and Amy K. S. Chan.

The volume is inspired by Gilles Deleuze's philosophical project, which builds on the critique of European Humanism and opens up inspiring new perspectives for the renewal of the field. The book gathers leading scholars in the field of Deleuze studies, while also bringing together scholars from Europe and North America (the West), as well from Asia (the East), in order to create a lively academic debate, and contribute to the growth and expansion of the field. It provides both critical and creative insights into some key issues in contemporary social and political thought. More specifically, the volume hopes to start a critical evaluation of the reception and creative adaptation of Deleuze and of other Continental philosophers in the Austral-Asian region, with special focus on China.



“A zigzagging journey across unique singularities of words, flesh, art and organisms inflected within each other entirely newly unravelled through Asian cartographies of sense and affect. This volume creates flowering dynamic dialogues that elucidate the rhizomatic reaches of Deleuze and the gift his philosophy brings to both understanding and creating new heterogeneous global connections.”— Patricia MacCormack, Professor of Continental Philosophy at Anglia Ruskin University

“A sharp and timely collection; and one like no other. Each chapter sets up a fascinating interaction between the trio of: Deleuzian and Deleuzo-Guattarian theory; inventive approaches to aesthetics, politics, ethics, culture and knowledge; and East Asian contexts of thought and practice.”— Matthew Fuller, Professor of Cultural Studies, Goldsmiths, University of London

Two exciting and important new titles have been produced already: Joanne Faulkner's *Young and Free: [Post]colonial Ontologies of Childhood, Memory and*



*History in Australia* (2016); and Jane Lymer's *The Phenomenology of Gravidity: Reframing Pregnancy and the Maternal through Merleau-Ponty, Levinas and Derrida* (2016).

We are anticipating that Christopher Mayes's forthcoming title *Unsettling Alternative Food: The politics of food, land and agriculture in Australia* will also be published in 2018. Here's a preview:

This book casts a critical light on food, land use and political activism in Australia. Using a philosophical history of food and agriculture in Australia, this book brings contemporary alternative food discourse and practice into tension with Australia's colonial past, the dispossession of Indigenous peoples and anthropocentric relations to the land.

If you would like to discuss ideas about a title that showcases European traditions of philosophy in our region, please contact [Simone Bignall](#) or [Joanne Faulkner](#). We can make ourselves available at the conference in December to meet and chat.

- Joanne Faulkner, Deputy Chair, on behalf of the editors.

## Members' Books

We would like to congratulate the following members for books published since the last issue of *Virtuosity*:

Paolo Diego Bubbio, *God and the Self in Hegel: Beyond Subjectivism* (SUNY: 2017)

Laura D'Olimpio, *Media and Moral Education: a philosophy of critical engagement* (Routledge: 2017)

Christian R. Gelder & Robert Boncardo (eds.) *Mallarmé: Rancière, Milner, Badiou* (Rowman and Littlefield: 2017)

Alex Ling, *Badiou Reframed: Interpreting Key Thinkers for the Arts* (I.B. Tauris: 2017)

Helen Ngo, *The Habits of Racism A Phenomenology of Racism and Racialized Embodiment* (Lexington Books: 2017)

Steven G. Ogden, *The Church, Authority, and Foucault: Imagining the Church as an Open Space of Freedom* (Routledge: 2017)

Jack Reynolds, *Phenomenology, Naturalism and Science: A Hybrid and Heretical Proposal* (Routledge: 2017)

Matthew Sharpe, Rory Jeffs, & Jack Reynolds (eds.) *100 years of European Philosophy Since the Great War* (Springer: 2017)

Jason Tuckwell, *Creation and the Function of Art: Techné, Poiesis and the Problem of Aesthetics* (Bloomsbury: 2017)

Paul Tyson, *De-fragmenting Modernity; re-integrating knowledge with wisdom, belief with truth, and reality with being* (Cascade Books: 2017)

Michelle Boulous Walker, *Slow Philosophy: Reading against the Institution* (Bloomsbury: 2017)

Anita Williams, *Psychology and Formalisation: Phenomenology, Ethnomethodology and Statistics* (Peter Lang: 2017)

Charles Barbour, *Derrida's Secret: Perjury, Testimony, Oath* (Edinburgh: 2017)

Daniel Brennan, *The Political Thought of Václav Havel: Philosophical influences and contemporary applications* (Brill: 2016)

Daniel McLoughlin (ed.), *Agamben and Radical Politics: 11 essays on Giorgio Agamben's thinking about economy and government, revolt and revolution* (Edinburgh: 2016)

Hannah Stark, *Feminist Theory After Deleuze* (Bloomsbury: 2016)

Our members' books raise the profile of Australasian continental philosophy. More information about members' books published this year can be accessed on the [website](#). If you have published a book that does not appear in this list, please submit it to the ASCP Members' Books webpage at <https://ascp.org.au/ascp-members-books/members-book-submission>, and we'll add it to the next newsletter.