

Beyond Identity and Critique abstracts

Beyond Identity and Critique (I): “Nietzsche and Beyond”

Chair: Benoit Dillet

Thursday 9:45-11:15 ABG024

Otherwise than Ontotheophysiology: Last Fifty Years’ Recoveries of Nietzsche as a Threefold Opening beyond Greek, Christian and Naturalistic Metaphysics

Riccardo Baldissoni

The subordination of theoretical practices to their own products is the common feature of most Western thought. Classical ontology, medieval theology and modern naturalism constructed their objects – forms and being, god, and nature respectively – whilst at the same time erasing the processes of construction of these very objects. Heidegger used the word ontotheology to underline the commonalities between such theoretical products. Nevertheless, whilst Heidegger turned this Kantian term into a description of the metaphysical double concern with *theós*, god or ultimate reality, and *onta*, beings, I would rather read it as a genealogical depiction of the shift from classical ontology, which was centred on being, to theology, which was centred on the Christian god. Moreover, to complete the genealogical lineage I would add a reference to *phýsis*, that is nature in Greek, as an indicator of the modern concern with nature. Hence, I would here reiterate my proposal of the term ontotheophysiology as a portrayal of Western metaphysics that summarizes its major recastings. This proposal resonates with last fifty years’ various recoveries of Nietzschean thought. In particular, Nietzsche’s construction of Western philosophy as a series of recastings of Platonic metaphysics oriented the theoretical work of key authors such as Deleuze, Foucault, Derrida and Latour. We may render the similarities between these endeavours as the joint construction of a theoretical region where the logic of identity is productively challenged by reframing conceptual entities in terms of processes and differential relations. Moreover, these Nietzsche-inspired approaches do not simply replace rigid conceptual structures with more flexible ones, but they challenge the very framework of representation. Hence, they do not only invite us to radically transform the objects of theoretical activities, but they also acknowledge that these very objects, however construed, should not be severed from the practices of their production. As this acknowledgment also shifts the theoretical focus from the objects of knowledge to their processes of production, it bypasses critique’s claim of a less obstructed view of its objects, and it opens towards a multiplicity of theoretical practices, which do not necessarily have to converge towards the best possible representation of things. More importantly, by going beyond the boundaries of representation, we are allowed to construct modern philosophical and scientific naturalism as repeating classical ontology and theology’s attempts to reveal how things stand. By claiming instead the performativity of theoretical practices we can construct a way out of the

ontotheophysiological horizon through our immediate engagement in the manufacturing of realities.

Between Immunity and Enhancement: The (Im)Mortal Graft.

Elina Staikou

The proposed paper will explore the theme of the graft in Derrida's thought and beyond in the work of Esposito and Stiegler. It will show how the graft solicits dilemmas that have approached from two broad but opposed points of view: immunity and enhancement. The two positions will be introduced and placed in a wider philosophical and biomedical context and some of the implications for finitude and infinitude that are becoming increasingly evident will be reviewed and criticised.

- Work to be Done in the Heart of Darkness: Joseph Conrad and the Loosening of the Dialectics of Enlightenment

Marta Olesik

Dialectic of Enlightenment formulates the basic premise of identity/critique paradigm: modern society driven by negativity is identical with the blind necessity of myth. This identity is reproduced on the level of particular phenomena, so universal critique is required to purge them all and gain a messianic double negation of identity. This critique, however, proves to be futile as every negation is caught in the vicious cycle of identity with myth. Basing on the text of *Heart of Darkness*, I would like to show that this supposed balance can be destabilised, permitting individuals to escape the futility of critique. Conrad shows the circuit modernity-myth (represented by Kurtz) cracking open where work (the domain of Marlowe) is concerned. The understanding of *work* he proposes is promising, as he does not build it on the alienation-reappropriation scheme. It is not productivity bought with reification, but routine, a form of creative repetition loosening the thick thread of *the identity of identity and negation*. It is a finite activity, clinging to this finitude which permits it to wriggle between the overlapping infinities of idealism (being the effective principle of modern society) and mythical violence of fate, a narrow escape between these mutually reinforcing shapes of power. I would like to show this notion of work as an alternative to/complement of the concept of *difference* used when breaking with the identity/critique paradigm.

Beyond Identity and Critique (II): “Foucault, Deleuze, Stiegler”

Chair: Elina Staikou

Thursday 15:45-17:15 WIN 0-02

Displacing the Subject : Foucault, Veyne and Deleuze

Johan Gustafsson

In the wake of Kantian philosophy, something like the modern dichotomy of subject and object stabilized. At the turn of the twentieth century, the dichotomy was absorbed into phenomenology, which came to be understood by Husserl as a science describing the functioning of the transcendental subject “in the constitution of the world.” The following decades would see many attempts at displacing this conception of the subject. If there was one approach, Foucault wrote, that he rejected, it was “the phenomenological approach,” which gives a constitutive role to the knowing subject. Historical analysis should instead be subjected to “a theory of discursive practice.” In Foucault’s work, the knowing subject is thus replaced with “practices” or “apparatuses” that constitute subjects.

In this “nominalist” critique, the categories of subject and object are retained only as part of a framework for the analysis of practices. There is a tendency, though, in some interpreters of Foucault, to read the conceptual framework of discursive analysis as revealing a new form of universal mechanism for the constitution of subjects in historical space. The works of Paul Veyne and Gilles Deleuze are used to exemplify this tendency, and it is shown how their readings give rise to a new form of universalist perspective, which is as much a metaphysical fiction as that which it was meant to replace. This perspective emerges out of the disengagement of Foucault’s conceptual framework from the historical analysis that it was designed to serve.

Michel Foucault: Aesthetics of Existence as Critique

Mario Horta

In my presentation I shall argue that Michel Foucault’s aesthetic of existence has to be understood out of the critical attitude fundamental to his earlier work. Foucault’s critique is motivated by the imperative to be at the limit and it is this demand which relates his aesthetic of existence to an attitude limite (Foucault 1984).

This relation between *aesthetic of existence* and *critique* becomes evident in regard to one of the fundamental aspects of the *aesthetic of existence*, the demand that a person’s life should be considered as a work of art (see for example Foucault 1991). I argue that this idea

of life as a work of art is closely related to Foucault's elaboration of the concept of the work in his definition of madness as the absence of a work (Foucault 1964).

I will show that his definition becomes intelligible through Deleuze's interpretation of Foucault's aesthetical self-constitution as the folding of the outside (Deleuze 1986). In the critical practice of folding, in the constant confrontation with the outside the *aesthetic of existence* becomes a critique and a transgressive practice. Using Deleuze's analysis of Foucault's Greek ethics as a fold, I shall argue, that it is this folding which constantly operates at the limit turns the auto-affection of the aesthetics of existence into a critique.

The Urstaat and the Internation: For an International Positive Pharmacology

Benoît Dillet

Now that we live in a deterritorialised world, the challenge is to do justice to the shift from a representational reality to a processual reality. This 'doing justice to' is not only to accept the network-based production of knowledge and value but to give new tools to organise this reality without falling back onto predetermined structures and schemes. This new way of organising reality has been called by Stiegler a 'positive pharmacology'. In this paper, I would like to start from Deleuze and Guattari's *Urstaat* hypothesis from *Anti-Oedipus* and *A Thousand Plateaus*, to lay out a new ground for a state to come, that is beyond identity and critique – neither a 'war machine' that constantly escapes and always flows nor a despotic state apparatus that absorbs all things into its axiomatics. Can we think positively the state in Deleuze and Guattari? And if so, what resources do we have in their text (as well as Foucault's *Birth of Biopolitics*) to respond to the current general privatisation of all public powers? Finally, how does Deleuze and Guattari's state theory fit with Stiegler's conceptualisation of the 'internation' (Stiegler 2012)?

Deleuze and Guattari's analysis of Asian state formation in the third section Marx's *Grundrisse*, allows them to understand and raise the problem of the relation between the state formation and a specific mode of production (for Marx, it was the agricultural production). By contesting the evolutionist schema present in theories of the origin of the state, by reaffirming the importance of the question of the Asian mode of production in Marx and by challenging certain results of ethnological studies (especially Clastres), Deleuze and Guattari can provide us tools and ideas to think the state today in an age of generalised proletarianisation and financialisation.

Beyond Identity and Critique (III): “Productive Philosophies”

Chair: Riccardo Baldissoni

Friday 14:00-15:30 WIN 0-03

Against Teleological Determinism: Simondon’s Political Epistemology

Andrea Bardin

Simondon’s philosophy of individuation criticises both substantialism and relationism; the former maintains the primacy of identities, while the latter dissolves being into a complex system of relations. Simondon’s encyclopaedic project, moreover, allows his conceptual tools to be deployed in different fields, for example in political theory; this has been attempted by many interpreters by focusing on socio-political processes in the light of what Simondon termed the ‘transindividual.’ Pursuing a similar line of thought, my presentation will underline how Simondon’s epistemology entails the parallel refusal of two apparently opposed views on physical, biological, psychical and social processes: determinism and indeterminism. From this position I believe a conjoint critique of the teleological grounds of fascism and technocracy can be derived. On the one hand ontological indeterminism frees political voluntarism from its ties to reality, thus instituting an unconditioned domain of pure political will and its objectives. On the other hand ontological determinism is an ideology that, apparently depriving teleology of any possible significance, in fact restrains any political project to the calculable conditions of possibility that underlie it and *therefore* to the definition of predetermined goals. Simondon’s epistemological critique of the ideological assumption of determinism and/or indeterminism opens up a field for political invention, continuing Canguilhem’s attack on the myth of self-regulatory processes, both biological and political. My presentation will suggest that political invention can be conceived as the process of experimentation within which finality emerges as the result of a political struggle in the ideological domain; this occurs through the practical and theoretical construction of the political field and of the identities of its actors.

Modes of Invention: Whitehead, Speculative Thinking and the Stubbornness of Objects

Martin Savransky

The neo-Nietzschean metamorphosis that has increasingly characterised the becoming of continental thinking over the last fifty years could be perhaps partially described as a shift in our patterns of concern – a shift from the Kantian cage of representations, subjective standpoints and self-enclosed identities to a concern for a multiple world constituted by patterns of movement, process, flow and transformation. In recent decades, the calls for

attentions to such processes and the celebration of a form of affirmative and relational thinking that would accompany them has become ubiquitous both within the humanities and the social sciences. Relations, they suggest, are what matters and what we need to be able to account for. In this paper, I will argue that while Alfred North Whitehead is oftentimes mentioned as one of the founding fathers of such pattern-shift, his own challenge, following William James, was not of a movement from 'beings' to 'relations' but of a form of speculative thinking that would conceive of the latter as being *as real* as the former so that *everything* given in experience (both things and relations), everything that demands our attention, could be properly addressed. In this sense, my contention is that the much overlooked notion of 'object' and their stubbornness as seminal moments in the Whiteheadian account of process play not only a metaphysical but an ethico-political role that provokes a kind of constrained constructivism that I will call 'invention' and which must, if it is to become relevant, ask how the object obligates us to think. Such obligation, I argue, opens up a cosmopolitics of thinking as the challenge of thinking *before* those concerned.

Monadology

Theo Lorenc

In recent years the idea of monadology has been widely discussed as an approach to questions of ontology and of social-scientific method, particularly as a result of the rediscovery of the work of Gabriel Tarde by thinkers such as Latour and Lazzarato (and, less explicitly, Deleuze). This paper argues for the distinctiveness of monadology as an ontological concept within Continental philosophy and in a broader historical context, and for its potential value in illuminating the conditions of possibility of critique.

The paper begins by sketching out the basic ideas of monadological ontology, focusing on two structural principles. The principle of perspective holds that the identity of each thing consists in its reflection of the whole, and that this mutual inter-reflection is the basic ontological reality; the principle of plenitude (or anti-parsimony), that the ontological space is densely filled, and that each perspective is complete in its kind (these can be thought of as, respectively, the transformation of substance into relation and vice versa).

These structures induce an abyssal verticality which stands in contrast to 'flat' ontologies of immanence. As the history of monadology within Western thought suggests, this verticality overflows as a critical moment within Platonism itself, bypassing the Nietzschean confrontation. Monadological perspectivism's intertwining of the ontological and the epistemic also provides a novel account of the ethics of knowledge, based on reversibility rather than reflexivity or reciprocity. This reversibility calls into question the grounding of critique in a denial of the drive towards totality.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
13:00-14:00	Lunch						
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Concerning Bodies abstracts

Concerning Bodies (I)

Chair: Becky McLaughlin

Thursday 9:45-11:15 WIN 0-03

Fetishizing Lack: Claustrophobia and the Desiring Body of the Amputee Wannabe

Becky McLaughlin

When we think of the fetish from a psychoanalytic standpoint, we think of an object such as a shoe that allows us to defend against castration or lack. For many, even the mere thought of having one's testicles removed, undergoing a mastectomy, or losing a limb is the height of horror. But what about those who actually want to have a body part removed, a *healthy* body part? What about those men and women who cannot see themselves as "whole" as long as they have intact the usual set of bodily accoutrements—ten fingers and toes, two arms and legs—and who believe with absolute certainty that their life and self-image would be improved tenfold if they could have an arm chopped off at the elbow, a foot removed, or both legs replaced with stumps? These amputee wannabes (or "apotemnophiles," as Johns Hopkins psychologist John Money labeled them in 1977) sound like the stuff of fiction, but as Carl Elliott assures us in "A New Way to Be Mad," they exist in real life, and they're not as crazy as they may seem at first glance.

One of the things I would like to explore in this paper is a fetish that inverts our usual sense of the fetish, a fetish that allows what might be called the "claustrophobic body" to defend against too much presence by fetishizing lack itself. Perhaps the desire to have a limb amputated is an attempt to eliminate the suffocating presence of the Other, its alien presence too big to be comfortably borne by the apotemnophile. Although the psychiatric community has labeled it a "pathology" and given it a clinical designation (Body Integrity Identity Disorder or BIID), I would like to translate the ethical and diagnostic questions surrounding this condition into psychoanalytic terms. That is, I would like to use psychoanalysis to address some of the questions Elliott raises in his article: is the desire to have a limb amputated any more pathological than a desire to have breast-reduction surgery? Is "apotemnophilia" a misnomer? In short, is the central issue, here, one of sexual desire, as the suffix "philia" suggests, or one of body image? In attempting to answer these questions, I will draw upon Freud's *fort/da* game and Lacan's mirror stage, both of which are central to the tightly-imbricated issues of desire, image, mastery, and language.

'Body-In-Parts': Vernacular Photographic Practices on Photo-Sharing Websites

Anna Kurpaska

The proposed paper is a part of a larger empirical study focusing on contemporary vernacular photographic representations of the body, in particular practices that engage the body as both a subject of and a tool for 'vernacular creativities' in online contexts. The paper intends to focus on the specific aspect of the study- the investigation of the phenomenon of vernacular photographic practices of depicting fragmented body parts (e.g. Flickr groups devoted to creating 'photo-projects' consisting exclusively of images of body parts) that echo Metz's (1984) view of photography as a '*a cut inside the referent*', a fetishizing technology of bodily violence and dismemberment.

Relating to a number of theoretical issues concerning the body and subjectivity: aesthetic self fashioning, fetish and scopophilic gaze, commodification of the self, contradictory notions of coherent unitary self vs. postmodern decentred subject and the ideological conceptions of seeing and knowing that define the subject in Western culture, the photographic practices in question can serve to expose both transformations and continuities of a re-mediated photographic subject in the era of digitization. Using the Lacanian and Foucaultian perspectives to examine the phenomena of the 'body parts' photography in relation to the dominant cultural and aesthetic norms of representation, such as a fixed unitary subject of conventional portraiture and family photography, the paper's main goal is to question what new forms of subjectivity emerge from the practice of photographing and publicly exhibiting one's body-in-parts.

Reconstructing one's own alienated identity through dismemberment of others in Miike's *Audition*

Anna Dosen

This paper explores the notion of Lacanian fragmented body in context of contemporary Japan's omnipresent estrangement as seen through Takashi Miike's film *Audition*.

After the death of his wife, middle-aged businessman fakes an audition for a movie in order to find a suitable bride that turns out to be a sadistic sociopath. Deeply alienated woman, molested and neglected in the past, resorts to dismembering her partners alive. In Lacanian terms, she is trying to reassemble her own mirror image through fragmenting parts of others. Her alienating identity reassumes its armor in the process of mutilating her lover(s), finally reaching its own orthopedic totality. Seen through the eye of Lacanian mirror apparatus, her lover becomes her double, in which her psychical realities are painfully, undeniably evident.

If we go by the mirror disposition, the film itself can be seen as dreamlike imago of Japanese national body, simultaneously displaying its weaknesses and objective projections and confronting the audiences with them.

Concerning Bodies (II)

Chair: Angela Bartram

Thursday 15:45-17:15 ABF001

Goldin and Serrano: Reflections of the absent *I*

Lauren Sapikowski

In *Technology as Symptom and Dream*, Robert D. Romanyshyn articulates the recently developed distinction between dead body and corpse. He argues that our human existence is imbedded in the image of the body we have created for ourselves. In order to accept our lives and place in this world, both of living and dying, we must connect with and understand our socio-historically unique image of the body and why we have created it as such. Romanyshyn argues that the dead body is what we connect with the living individual: “The dead body”, he explains, “is a memory”, and this memory is of an individual and their life, social and familial connections and history (124). In contrast, the corpse “isolates the body from its living context” fragmenting the body and concerning the body with its inner machinations rather than personal identity of history (115). Using the dichotomy of the corpse and the dead body I will contrast Nan Goldin's memorial portfolio *Cookie in her Casket* with Andres Serrano's *The Morgue* in an effort to show how both artists use the nature of photography, and in particular the notion of the pose, to create the image of the dead body and the corpse respectively.

Comparing the two practices, important ethical consideration comes to light: How can one ethically photograph an individual that cannot pose? As Jean-Luc Nancy pointed out in “*Nous Autres*”, the photograph captures and certifies the *I* of the individual and that of the subject, but when the subject cannot pose, the *I* of the photographer im-poses itself upon the subject. In this light, the portrayal of the corpse rather than the 'dead body' is sensible for the artist that did not have a living relationship with the victim, such as Serrano. Being the photographer who does not and cannot know the deceased in the morgue ('the corpse'), Serrano would be interfering with that individual's identity by asserting his own *I* onto the photograph. This ethically complex portrayal of the corpse outside human identity and yet respecting that identity clashes with its reverse in Goldin whose images of beloved friend Cookie Mueller rely heavily on Cookie's identity but reveal more about the photographer than the deceased ('the dead body'). Either one presents ethical pitfalls.

Life on the Threshold: Hunchback as a Visual Paradigm in Modern Art

Michiko OKI

This presentation aims to conceptualise the figure of hunchback in modern art as a visual paradigm that signals the existence of an adjacent presence generated in the production of the human subject through normalisation. I investigate how hunched posture becomes a matter in the discourse of body in modernity and explore its transgressive possibility of questioning normative upright figure fostered by biopolitical administration. Discussing hunching in relation to fragmentation and normalisation of body in modernisation, I exemplify it in the works of Théodore Géricault and Otto Dix, which depict bodily life in extreme states in social/political upheavals.

More specifically, I draw on the image of hunched creatures inhabiting threshold zone in Kafka's stories including Odradek as its prototype, which is taken by Benjamin and Agamben for their thoughts on history and violence. Benjamin refers to hunchback as an allegorical figure that embodies distortion of time and space in history. Agamben engages with Benjamin's image of a distorted figure of the nonhuman as a witness to the world of forgetting especially in theorising the *Muselmann* in Auschwitz as a place of desubjectification and survival. Hunchback can be discussed as an allegorical representation of life on the threshold, which appears in the zone of indistinction between activity and passivity in face of violent circumstances. They embody the vulnerability of human being whose life is radically exposed to violence, while they also hold onto the resistant passivity of bearing witness to the forgetting, what is excluded and unrepresentable.

Concerning Bodies (III)

Chair: Eric Daffron

Friday 9:30-11:00 WIN 0-05

Separating Body and Mind: Normalizing Torture

Anita Ogurlu

“Among so many changes, I shall consider one: the disappearance of torture as a public spectacle,” wrote Foucault in *Discipline and Punish: The Birth of the Prison* (1977). Rise of the penal code put an end to such practice, society believed, even under archaic practice of capital punishment. Nevertheless Foucault’s assertion, “the body is always under siege” underscores the repressive subjugation of force against the body that leads to the eventual creation of new values or accepted norms.

Post 9/11 prisoners and detainees (alleged terrorists) have become increasingly subject to torture with methods that leave the body unmarked of any physical evidence of torture. In corollary, alleged sites for torture no longer hold the name of prisons but rather, ambiguous names and locations, “camps” indicative of unmarked or unofficial sites. Seemingly these locations and bodies are out of place, hence out of mind; the new accepted norms for dealing with “the war on terror”.

By sourcing two autobiographical texts, one from 1933 and another from 2007, from actual victims who survived torture, this paper will explore two areas. First a comparative analysis of the body and torture in the past and present; and second a critical inquiry into whether torture is not only used to punish prisoners or detainees, but also as spectacle to subjugate and discipline society via the normalization of torture.

Body Cuts: Foucault's Sagittal Subject

Eric Daffron

This paper derives a theory of the sagittal subject (my coinage) from the work of Michel Foucault. Arguing that the subject must ultimately move beyond that position to an entirely new subjectivity, this paper will examine the body--both metaphorically and literally, in parts and in cuts--as a vehicle of that transformation. The paper will begin with two key passages from Foucault that compare self-reflection to the sagittal plane, which cuts the body from top to bottom into two symmetrical halves. Though predominately about self-reflection, these passages issue a call to move beyond reflection to action, resulting in an entirely new self. While the body serves only as a metaphor in these passages, an earlier passage from Foucault stresses the corporeal features of the sagittal subject. To illustrate the role of the body in constituting and transforming the sagittal subject, this paper will turn to a recent narrative by the francophone Moroccan author Tahar Ben Jelloun entitled *By Fire* (Par le

feu), a fictional account of the events leading up to the Arab Spring. Physically abused for trying to eke out a living, Mohammed eventually adopts a sagittal posture and then transforms himself into a human torch, a new subjectivity that ignites the Arab Spring. This paper will close with a brief meditation on, as Foucault calls it, "our impatience for liberty."

Posthumanist Metamorphosis and Discipline: Matthew Barney's Cremaster Cycle and Drawing Restraint Series and Michel Foucault on Raymond Roussel

Irina Chkhaidze

This paper conceptualises multi-media works by contemporary artist Matthew Barney in relation to Michel Foucault's articulation of metamorphosis in his book on Raymond Roussel. I argue that similarly to the type of metamorphoses taking place in Roussel's poetry and prose as theorised by Foucault, bodily metamorphoses in Barney's *Cremaster* cycle and *Drawing Restraint* series could be described as specifically posthumanist. This posthumanist designation of metamorphosis that challenges the boundaries between humans, animals, and machines is informed by perspectives from second-order systems theory (Niklas Luhmann), and Cary Wolfe's writing on posthumanism as a philosophical critique of anthropocentrism.

Hybrid amalgams from bodily parts of distinct creatures regardless of the hierarchy of species, and other organic/inorganic elements feature prominently in Barney's works. Similarly, in Roussel's writing the most inconceivable beings – in terms of distance and incompatibility of elements – are joined, often beyond any reasonable dimensional relations. As Foucault argues, this kind of metamorphosis replaces a continuity of being with a total discontinuity and a non-hierarchical description.

Parallels will be drawn between hermetically sealed self-referential narratives and the thematic aspects of these diverse works. Furthermore, I will focus on the link between metamorphosis and discipline. The topic of discipline is central to both the *Cremaster* cycle (e.g. character Houdini, the master of disciplined training and metamorphosis) and the *Drawing Restraint* series. And in Roussel's works, according to Foucault, labyrinthine and transformational quality is always doubled with the discipline. The world he creates is described with "the patience of the trainer" where "training equals transmutation".

Concerning Bodies (IV): “Roundtable”

Chair: Mary O'Neill

Friday 16:00-17:30 ABG024

Roundtable discussion

Angela Bartram, Eric Daffron, Becky McLaughlin & Mary O'Neill

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
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11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
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11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
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15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Critique, Action, Ethics abstracts

Critique, Action, Ethics (I): “Aesthetic Reversals”

Chair: Andrea Rossi

Thursday 11:45-13:15 WIN 0-05

(K)night Times: Idealism, Cynicism and Kathy Acker as Parrhesiast

Emilia Borowska

In the context of the defeated hopes of May 1968, cynicism has often been read as a withdrawal from the political scene. Diagnosed by Peter Sloterdijk as “enlightened false consciousness,” modern cynicism has been tied to an ethical nihilism, despair, egoism, and lack of belief in any human aspiration or alternatives. But contemporary disillusioned cynicism stands in many respects in opposition to its previous model that can be traced back to classical Greece. Rather than assert that cynicism has an antagonising and annihilating relationship with politics, this paper seeks to rejuvenate cynicism in its pre-modern sense, as theorised by Foucault in his lectures on parrhesia, and to show how it can be utilised for affirmative political purposes.

I examine the important dynamic between cynicism and revolt by looking at the 1986 novel *Don Quixote: Which Was a Dream* by American author Kathy Acker. Within this novel Acker rewrites the venomous reportage of Seymour M. Hersh on President Nixon’s administration as a chivalric quest to expose the hypocrisy and manipulation of American governors, who she depicts as Cervantesque evil enchanters and Hobbesian leviathans. As well as asserting Acker’s commitment to truth-telling in the manner of a Greek parrhesiast, I demonstrate how her narrative supplements, amplifies and politicises Hersh’s journalistic account.

Cynicism fashioned by retrospective interrogation and critique is correlative to a low form of revolt, and as such has limited capacity to be world-changing. It should therefore be read as complementary to the higher forms of politics located in the domain of the Event.

Henry Miller's 'neurotic impasse' in Deleuze and Guattari's *Anti-Oedipus*

Lee Watkins

In my paper I look at the concept of 'neurotic impasse' that Deleuze and Guattari employ in *Anti-Oedipus*, and in what sense it describes a failure to put ideas into practice.

Deleuze and Guattari compare the 'departure' of the writer from the established reality of codes and practices to the schizophrenic's break with reality, though they consider this break not to be a loss for the writer, but something positive and productive.

Henry Miller (among others) is said to 'know how to leave, to scramble the codes' (p.144*) and this is what makes his writing interesting. However, 'the neurotic impasse again closes' for Miller (p.144), his flight from reality is only carried so far, and neurosis takes the place of psychosis. So, the work of literature does not ultimately tell us how to escape our social reality.

However, the neurotic impasse does not negate the value of the work, since literature is productive through its style, and not just through what it expresses (p.145). The concept of 'neurotic impasse' thus describes a compromise between style and content, where the writing is productive even if its author could not bring about the transformation of reality he hoped for.

I conclude by suggesting that the Miller's impasse is not inevitably brought about by excessive idealism or utopian thinking and that it is the task of the philosopher to articulate Miller's critique of modern society in philosophical terms that avoid an impasse.

*Page references are to *Anti-Oedipus* (2004), trans. Robert Hurley, Mark Seem, and Helen R. Lane. London: Athlone.

The impact of Cinematic Images on Critical Thought: Bernard Stiegler's Contribution to the Role of the Event in the Politics of Control Societies.

Ben Turner

This article will tackle contemporary philosopher Bernard Stiegler's work on the relationship between humanity and technics. In particular, it will address the links between technology and thought that are reducing the possibility for critique. I will first reconstruct Stiegler's co-constitutive relationship between humanity and technics, where technics is a form of external and group memory that informs thought. Further, I intend to clarify how modern technologies, such as cinematic images and objects, that are subordinated to the interests of capital are preventing the formation of critical thought and encouraging consumption. I will show that this theorisation of technics provides a thoroughly material grounding for the concept of control of societies as developed by Gilles Deleuze. This will show that for Stiegler to claim that cinematic objects are preventing critical thought, this process must be understood in terms of the Event. More precisely, that for Stiegler it is predetermined and overcoded forms of the Event in the form of cinematic objects that prevent critical thought. However, as Deleuze has shown, we must accept that Events are inexhaustible and have the potential to be reactualized. Any politics Stiegler wants to implement in order to counter the negative effects of modern technology must take into account the power of cinematic objects in affirming critique, through the potential of events to be reactualized in new and thoroughly critical forms.

Critique, Action, Ethics (II): “Critique as Ethics”

Chair: Diana Stypinska

Thursday 15:45-17:15 ABG024

Toward a Normative Foucault: overcoming relativism through a complex conception of life and error.

Mark Ollsen

A distinction is drawn between Foucault’s opposition to advocating prescriptions as to how people should live, or what they should do, which Foucault always opposed, and the necessity for a normative architecture to guide his approach, which it has often been noted is lacking, or undeveloped. It is argued that notwithstanding an apparently absent normativity to ground his ethical and political claims, the basis of an adequate normative architecture can be found within his project. Although for much of his career, spanning the entire period of his major books, such a normativity remained largely implicit and undeveloped, waiting to be unearthed and rendered visible, in his later years, from 1980 until his death, a more explicit dimension of normativity was tentatively pursued and developed through his engagement with the writings of Georges Canguilhem on life philosophy and error. Foucault’s late attention to Canguilhem is retraced in order to reveal how such an approach can normatively ground his own distinctive theoretical orientation, thus serving as a springboard to further ‘Foucauldian’ studies on ethics, morality, economics, welfare, education and normative political theory.

Political Refusals: Foucault and the Practice of Critique

George W. Shea

The place of normative principles as a basis for critique in anti-foundationalist critical social theory has been intensely debated since the rise of post-structuralism and is currently contested amongst thinkers such as Charles Taylor (1984), Thomas McCarthy (1990), Amy Allen (2003), and Paul Rekret (2013). While detractors criticize anti-foundationalism as an absurd relativism and as generating a political impasse, they fail to examine anti-foundationalism from the perspective of the set of problematics with which it is engaged, which ultimately obscures the very objectives and advantages of anti-foundationalism. So as to highlight its advantages, this paper situates Foucault’s anti-foundationalist conception of critique, “the art of voluntary insubordination,” within the context of his claim that the “politics of truth” is the locus of political activity. Specifically, I argue that because Foucault claims discourses of truth induce effects of normalization on subjects, and are thereby a form of domination, he therefore refuses to employ a normative principle as a basis for critique, which, as another discourse of truth, would only induce new forms of normalization. Instead, Foucault aims political resistance at “the politics of truth,” the very apparatus of the

production of truth that induces effects of power. Thus, critique, as political refusal, focuses on altering the conditions of the production of truth that normalize and exclude subjects. In the end, this paper, by closely examining Foucault's conception of critique, demonstrates that his anti-foundationalism is ultimately an advantageous strategy for altering practices of coercion and domination, which simultaneously evades reintroducing those practices itself.

The concept of "critique" in the thought of Michel Foucault

Laura Cremonesi

In the last part of his life, Michel Foucault developed an original concept of "critique" (see: *What is Enlightenment?* in *The Foucault Reader*, ed. by P. Rabinow, London : Penguin Books, 1984, pp. 32-50). In his opinion, the current task of philosophical research is to take a specific "critical attitude" that must consist of a lucid questioning of our present and the "deliberate undertaking", on the part of the philosopher, to accomplish a task in the current time. This critical attitude as is also defined by Foucault as "critical ontology of ourselves".

In this paper, I'd like to explore Foucault's concept of critique. This concept seems to be built in a very original way around three sets of elements, drawn from different fields: classical thought Kant's thought and aesthetic and literary experience.

In building his definition of "critical attitude", Foucault uses many elements drawn from his interpretation of the ancient world. The ideas of *askesis*, *ethos* and *parrhesia* are key to Foucault's definition of the critical attitude. In addition, Foucault grounds his concept of critique on a detailed interpretation of two of Kant's major short writings (see: I. Kant, "An Answer to the Question: What is Enlightenment?" and "The Conflict of the Faculties"). Finally, he uses a specific reading of the figure of Baudelaire, related to the idea of "transfiguration".

My purpose is to understand why Foucault build his definition of "critique" in this specific way and why he thought such critique could constitute a useful tool to produce a critical diagnosis of our present. I'd like to verify whether this foucauldian concept of critique can help us to act upon the current configuration of power, subjectivity and truth which, according to Foucault, can be considered as an historical and contingent form of our being.

Ethics, action and creation in the philosophy of Gilles Deleuze

Iwona Mlozniak

[No abstract]

Critique, Action, Ethics (III): “Enacting Critique”

Chair: Andrea Rossi

Friday 14:00-15:30 ABF003

Autonomism, Praxis, and Pluralism: Locating Occupy Wall Street’s ideologies in history and pragmatism

Zeeshan Aleem

The chief ambition of this paper is to attempt to answer the question: “What was Occupy Wall Street’s ideology?” This paper contests parts of theories of Occupy Wall Street’s ideologies posited by Cornell sociologist Sidney Tarrow and University of Chicago political scientist Bernard Harcourt, mainly due to their inability to reckon with the history and centrality of pragmatism to OWS.

This paper argues that the Occupy model of organization is predicated on a doctrine-skeptical and practice-centric worldview that approximates the philosophical tradition of pragmatism, especially as espoused by John Dewey. Occupy’s prefigurative politics seek to create utopia through everyday practice; the ideology is located in the process itself. I argue that OWS’s commitment to direct democracy; the individual citizen as a powerful agent; leftist pluralism harnessed and navigated through collaborative practice; and direct creation of the institutions they prescribe dovetails naturally with many strands of pragmatist attitudes toward truth and the world -- the essentials of which, according to Robert Danisch, are: (1) belief in uncertainty (2) epistemological anthropocentrism, (3) pluralism (4) attention to relation between individual and community, and (5) a search for useful methods and tools.

This paper also couches OWS’s pragmatist impulse within the radical left’s postwar history, arguing that its repertoire of structures and tactics can be traced in part to *operaismo*, or militant “workerism,” that began in Italy in the 1960s and spread and evolved throughout Europe in subsequent decades.

Together, engagement with the autonomist current and pragmatism allow us to understand Occupy as an extrainstitutional impulse that attempts to use praxis to overcome the failures of the left’s 20th century institutions.

Anarchism, Anti-Militarism and the Politics of Prefiguration

Chris Rossdale

This paper draws on an ethnography of UK-based anti-militarist activism to argue that, in the context of debates around the theory/practice divide, the contested ‘activity’ of critique, and

the possibility of ethics and resistance in a context of foundationlessness, useful pathways might be opened up by engaging seriously with anarchism (as both a political theory and political practice, and as a blurring of the lines between the two). Anarchism is understood in this context not as a theoretical or practical orthodoxy, but as a heterogeneous series of discourses which seek to continuously and creatively disrupt totalising political, ontological and metaphysical formations.

The paper engages substantively with the concept of prefiguration, that is, the sensibility that the desired ends of political action must be expressed, explored, practiced and deconstructed in the process of action; resistance must seek (awkwardly, insufficiently, self-critically) to embody, directly, the negation of its object. Prefigurative politics seek to take seriously the challenges of micropolitics and the tendency for political resistance to replicate those forms of domination opposed, demanding a perpetual and context-specific insurrection against domination. As such, it subverts the theory/practice and reform/revolution dichotomies in ways which seek to remain critical and creative without establishing new totalities. This argument is made with reference to the ways in which, as they directly disrupt or disable institutions of state warfare, anti-militarists can be seen to prefigure forms of social relations which undermine the 'everyday' political fabric of contemporary militarism.

Radical Critique Today: On Overcoming the 'Theory'/'Practice' Divide

Diana Stypinska

Most would agree that the main challenge that critique seems to be facing today is how the political ideas it advocates might be 'operationalized' effectively. This problem is reflected by the entire discourse emerging on the basis of the binary oppositions between 'thought' and 'action', 'theory' and 'practice', 'being' and 'praxis'. So much so, that this has been accompanied by the emergence of such hybrids as 'practice theory' which critically reflects upon the cleft between policy and practice with the aim of finding their most effective correlation. At the same time, no application seems possible for radical political ideas.

In this presentation I intend on applying Agamben's work on the genealogy of economy and government in order to propose that the juxtaposition which contemporary critique is bent on operationalizing emerges within a framework of secularized theology. I will subsequently argue that the principal problem that critique is facing today is not how to produce the most effective oscillation between 'being' and 'action', or 'theory' and 'practice', but rather how to overcome this bipolar machine. Finally, I shall propose that radical political critique is a distinct form of activity which manifests itself as a voluntary insubordination to the secularized governmental economy. Radical critique thus aims at bridging the false divide between 'who we are' and 'what we do' by unveiling the alienating effects of this original separation. I conclude with several remarks on radical critique's profanating aspects in the light of Debord's work on the society of the spectacle.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM							
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)		
11:15-11:45	Break							
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur		
13:15-14:15	Lunch							
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)		
15:15-15:45	Break							
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)		Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)		
11:00-11:30	Break							
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)		Latin America (II)
13:00-14:00	Lunch							
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)		Spinoza (IV)
15:30-16:00	Break							
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)		

Three Questions for the Emancipation of Latin America abstracts

Three Questions for the Emancipation of Latin America (I)

Chair: Dasten Vejar Julián

Thursday 9:45-11:15 ABF003

The Plasticity of the Savage Soul

Moysés Pinto Neto

In this paper I aim to present an intersection between Eduardo Viveiros de Castro's Amerindian Anthropology, on one side, and the philosophy and neurosciences dialogue developed by Catherine Malabou, on the other. To make this link, I'll try to demonstrate the inconstancy of savage soul idea as a reply to the European coloniser which involves reception without fixation in a permanent identity, turning the evangelisation into a constant frustration and failure (even following the European priests reports, because, despite their receptivity, indians became quickly uninterested on Christian message). In the sequence, I relate the subject with the argument of *Que faire de notre cerveau?*, by Catherine Malabou, tracing a parallel between inconstancy of Amerindian savage soul, on one side, and neuronal plasticity as *resilience* to the capitalist flexibility, on the other. If resilience is plasticity in its movement that could not be confused with immobility or elasticity, but with the capacity of brain's recovering and resistance, inconstancy, as the permanent mobility of Amerindian soul, allows the exogenous cannibal incorporation without making it coincide with its colonised form. In both a movement that, without aiming to the fixed, shows itself as *critical*, not passive, to the power's rhythms and pretensions.

Domination in the Field of Work and Organization: The Potentialities of Wartemberg's Field Theory of Power

Claudia Cerda & Hernán Cuevas

This paper explores the heuristic potential of Wartemberg's the field theory of power and domination (1990) and critically apply it in the field of work and organization. Through the analysis of the field of small firms in Chile, the paper contends that Wartemberg's eclectic conceptual framework is useful, especially in bringing together the insights of different power analytics -Weberian, Marxian, Nietzschean, Foucaultian- and his introduction of some new concepts or conceptual nuances such as power dyad, articulation, situated power, domination and alignment. We believe that Wartemberg's robust theory of situated power- and domination deserves more attention than what it receives. In order to improve its reception, three main areas of additional development are suggested. First, to complement

his normative-evaluative concept of domination with a more concrete account of these forms of oppression (Young 1990) in order to make more robust his rather weak account of what detriment of the subordinate means. In concrete we use Young's (1990) non-canonical notion of exploitation as a form of oppression as a way of clarifying what detriments may mean in the social field of work and organization. Second, we address a more varied number of entities intervening in the context of the power dyad beyond agents and their alignments. In concrete, we add to the analysis of agents the notions of institution (North 1990; Przeworski 1991) and the field dynamics of the labor market. Third, we supplement his focus on domination to account for the power dyad with a wider set of the possible responses of the subordinate. In concrete, we analyze the role of resistance, misbehavior and dissent as forms of oppositional behavior that can either (or both) destabilize domination or make it evolve in enhanced adaptive ways (Collison & Ackroyd 2006).

Capitalist Restoration and Democracy in Cuba

Ramón Centeno

Raúl Castro's government has adopted capitalist-oriented reforms in Cuba's internal economy. What explains the contents of this agenda? Why has it been gradually implemented? Does it allow a space for democracy? In response to the first question, this article illustrates the role of this event in relation to the succession of Fidel Castro's historic leadership. In regards to the second, it addresses the anger that people have passively manifested in the light of these changes. Finally, due to the absence of any type of democratic impulse coming from above, what if this impulse is originated from below?

Three Questions for the Emancipation of Latin America (II)

Chair: Hugo Romero Toledo

Friday 11:30-13:00 ABF001

Sabotage as a Philosophical Proposal from Latin American

Alejandro Viveros

The paper's aim is to build and problematize the concept of sabotage as a philosophical proposal. Sabotage originates back to "*sabot*" a wooden shoe (French language). The wooden shoe (*sabots*) became a symbol since it was thrown into an industrial machine in order to break it (Pouget, 1898). The words "sabotage", "to sabotage" and "saboteur" are frequent, in the politics, the syndicalism, the social fights and the military intelligence. Also, we may think that "sabotage" is a strategy and an instrument for cultural resistance (Spivak,

2012). The philosophical framework of sabotage's conceptualization can be used to establish a new theoretical perspective for cultural studies and their possibilities, especially if it can be combined with the critical approach and historiography provided by postcolonial theory in the current context of Latin American political philosophy.

The sabotage's capacity of comprehension and positioning will be played within a philosophical perspective that doesn't close its space of reflection to the non-Eurocentric thinking. We will try to address an emphasis on the problem of the "coloniality" (Dussel, 1994) as well as the philosophical influences that, subsequently, develop strong critiques from a political-ontological point of view. We will focus on two examples of these theoretical critiques, specifically, the proposals of Rodolfo Kusch and Bolívar Echeverría. Both twentieth century Latin American philosophers engaged a critical understanding of identity and culture based on the relationship with Indigenous knowledge (Kusch, 1978), and with the "mestizo" construction in terms of an alternative Latin American modernity and historicity (Echeverría, 2010).

Dussel, Enrique. (1994) *El encubrimiento del otro*. La Paz, UMSA.

Echeverría, Bolívar. (2010) *Modernidad y blanquitud*. México, ERA.

Kusch, Rodolfo. (1978) *América profunda*. Buenos Aires, Biblios.

Pouget, Emile. (1898) *La Sabottage. Almanach du Père Peinard pour...: farci de galbeuses histoires et de prédictions épatouflantes*, 4, 28-31. Retrieved from <http://gallica.bnf.fr/ark:/12148/cb32688869f/date>

Spivak, Gayatri. (2012) *An aesthetics education in the era of globalization*. Cambridge, Harvard University Press.

Labor Precariousness, Modernity and Capitalist Modernization. A Contribution to the Debate from Latin America

Dasten Julián

– UBDATED ABSTRACT TBC –

Critical Thought and Environmental Conflict in Chile: the HidroAysén project

Hugo Romero

Chile is going to commemorate 40 years of Pinochet's military cup, which installed by force the first neoliberal regime of the world. The aim of this dictatorship was to create irreversible changes through an authoritarian Constitution which is still operating in the country, the privatization of natural resources and state-own companies, the extreme concentration of political, economic and cultural power in a few hands strongly related to transnational capital and, the absence of the state even in the most important social areas such as education and health care. This model has lost its legitimacy because of the increasing social mobilization.

3

One of the most iconic anti-neoliberal conflicts is the one against the construction of dams in Chilean Patagonia called the HidroAysén project.

I will provide an explanation of this environmental conflict, focused in how nature, resources, territories and landscapes have been politicized; and how the power of the elites works in symbolic and material ways transforming not only the use of the space, but generating inequalities even on subaltern groups and their ability to generate representations. At the same time I also want to show critically how environmental conflicts are struggles between elites, which use colonial frames to understand nature, people, culture and conflicts.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
13:00-14:00	Lunch						
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Feedback Loops of Feminist Theory and Practice abstracts

Feedback Loops of Feminist Thought and Practice (I): “Engaging Feminist Legacies in the Present: Reclamation and Retroactivity”

Chair: Victoria Browne

Thursday 15:45-17:15 WIN 0-03

Desiring Emma: Emma Goldman, Feminist History and the Fantastic Present

Clare Hemmings

This is a new project in which I begin considering the importance of the anarchist thinker and activist Emma Goldman (1869-1940) for contemporary feminist theory and politics. Initially I was concerned with how Goldman's views on power and change help us reconsider our own history and present, but I have recently shifted gear to think through aspects of her thought that are less easily reclaimed. Exploring my own and others' desire for Goldman to resolve current difficulties within and beyond feminism, I highlight the problems this desire presents for both our understanding of the past, and our ability adequately to engage the present. Focusing instead on the importance of fantasy in our accounting for the relationship between past and present, I grapple with three beasts - anti-woman feeling, sexual essentialism, and displacement of race politics - as an ongoing part of feminist thinking

Freedom as Independence: Wollstonecraft and the Grand Blessing of Life

Alan Coffee

Mary Wollstonecraft's significance as a pioneering feminist thinker is widely acknowledged. It is sometimes said that her contribution was primarily to apply existing arguments about the 'rights of men' to include women as well. Ground-breaking as this may have been in her own time, its relevance to us has long been challenged by those who question the benefit to women today of working with what are seen as outmoded, male paradigms of reasoning. Wollstonecraft went far beyond simply applying existing principles to a new context, however. She diagnosed the causes and nature of women's subjection in a fresh and insightful manner, creatively using the existing paradigms of thought, adding to and expanding them as she developed her own distinctive philosophical position. In so doing, she demonstrated that she was an innovative and accomplished political theorist in her own right, deserving of study on her own terms no less than her contemporaries such as Rousseau and Kant. Furthermore, I argue that her analysis of the cultural and conceptual

factors that continue to dominate women contributes to our contemporary understanding of gender and politics.

Independence is a central and recurring theme in Wollstonecraft's work. Independence should not be understood as an individualistic ideal that is in tension with the value of community but as an essential ingredient in successful and flourishing social relationships. I examine three aspects of this rich and complex concept that Wollstonecraft draws on as she develops her own notion of independence as a powerful feminist tool. First, independence is an egalitarian ideal that requires that all individuals, regardless of sex, are protected to a comparable extent in all areas of social, political and economic life, no matter whether this is in the public or private sphere. Secondly, so long as this egalitarian condition is not compromised, independence allows for individuals to perform differentiated social roles, including along gendered lines. Finally, the on-going and collective input of both women and men is required to ensure that the conditions necessary for social independence are maintained. In Wollstonecraft's hands, then, independence is a powerful ideal that allows her to argue that women must be able to act on their own terms as social and political equals, doing so as women whose perspectives and interests may differ from men's.

A Retroactive Reading of Gloria Anzaldúa's Legacy in Feminist Bridging

Cynthia M. Paccacerqua

This essay is akin to an exercise in theoretical retroactivity: reading Gloria Anzaldúa's last essay on "Now let us shift...the path of *conocimiento*...inner work, public acts" onto her earlier and now canonical *Borderlands/La Frontera* creates a new axis for the interpretation of both. When we superimpose the last essay to the book, an underlying structural parallelism appears: the seven stages on the path to *conocimiento* identified by Anzaldúa in the essay are distinctly recognizable in *Borderlands*. The latter can now be seen as a singular instantiation of the conditions for the possibility – the path –to reach *conocimiento*. It is singular in that it is the path taken by Anzaldúa herself; as the instantiation of the seven stages of consciousness, however, it is the generation of a path that is now a real possibility for more than herself. Anzaldúa left us not only a *testimonio* of her experiences and transformation, but also the critical schema for how to construct bridges in the form of public acts.

To speak of an exercise of theoretical retroactivity is to appeal to the psychoanalytical concept of *nachträglichkeit* and apply it to a theoretical account of both *Borderlands/La Frontera* and the essay "now let us shift..." It is particularly useful in this context because it encapsulates the complex and transformative temporal dynamics found in the relationship between them. *Nachträglichkeit* expresses two temporal directions while affirming a difference in the moment of its occurrence. It is, at heart, an exercise of potential resignification that opens up the possibility of creation.

Feedback Loops of Feminist Thought and Practice (II): “Breaking Feminist Waves: Revisiting and Reframing Histories of Feminism”

Chair: Debi Withers

Friday 9:30-11:30 WIN 0-04

The Temporality of Waves of Feminism in Eastern and Central Europe

Agnieszka Kwiatkowska

Though it was widely believed by the feminist activists and scholars until the 1980s that the failure of communist regime would allow the postcommunist feminist movement and theory of the latter catch up with its Western precursor, it turned out that different initial conditions and internal movement logic made the relevance of Western theoretical and practical approaches questionable. The distorted and limited version of the women's emancipation ideology adopted by the Communist Party has in fact helped some of them (especially uneducated, poor and rural dwellers), but simultaneously neglected all other demands, deemed to be contrary to the interest of a socialist state (e.g., issues of sex roles or women's participation in the decision making process) or belonging to the 'private sphere' (e.g., women's sexuality, including issues like sexual oppression or rape within marriage).

Moreover, the regime change showed the temporality of waves of the feminist movement, while also questioning the “natural” tie between the theory and practices within the particular stages that had occurred in the Western movement. The mass feminist movement in post-communist Poland did not start as a way to achieve subsequent stages in the progressive, linear model offered by the Western thought; rather, it stemmed from the failure to retain previous “completed” stages. This created the need for reassessing previous theoretical works in a different institutional context and constituted the ground for internal splits and discussion, which will be the theme of the presentation.

The ‘Third Space’: Black and Postcolonial Feminism in ‘New Times’

Heidi Safia Mirza

What can black and postcolonial feminist struggles of the past tell us about the nature of race and gender identity in new globalising times? Black feminist thought is grounded in an understanding of the nature of power and the way ‘the black/othered woman’s’ difference’ is systematically organised through social relations. Postcolonial feminist approaches enable us to situate the silent ‘spectral’ power of colonial times as it appears and disappears in the

production and reproduction of marginalised, racialised and gendered others in new contemporary times. This paper brings the two perspectives together to explore the lives of Cornelia Sorabji and the Indian women Suffragettes. Through a historically informed intersectional analysis of hybridity, diaspora and black and ethnicised female marginality, the paper concludes that race, class, gender, religion, culture, sexuality and other social divisions can be theorised as ‘embodied’ lived realities in the present.

Feminism’s “Past” Futurity: Revisiting 1970s Feminist Science Fiction

Sam McBean

In response to the stream’s invitation to stage productive encounters between past and present feminisms, this paper turns to feminist science fiction from the 1970s and reads these novels alongside the “turn” in contemporary feminist and queer theory to temporality. If much of contemporary feminist theory has been calling for methodologies for reading the feminist past which go beyond linear, progressive models of time, this paper aims to re-visit and re-frame the feminist science fiction genre outside of this sequential “hegemonic” narrative. As a feminist literary movement 1970s feminist science fiction is frequently read as being enabled by and in direct dialogue with the demands of the Women’s Liberation Movement – the imaginary space for testing out the political dreams of the feminist seventies. However, the dominance of this framing has limited the possible readings of this genre and in effect, has left it for “dead” – as an artefact of a past utopian feminist moment. Shifting the focus away from reading the imagined feminist futures in these novels alongside the demands of second wave feminism, this paper, drawing in particular on Marge Piercy’s *Woman on the Edge of Time* (1976), instead explores how the genre represents troubled, contingent, and queer relationships between pasts, presents, and futures. This reading thus aims to bring these “dated” feminist utopian texts into present re-theorizations of feminist time, suggesting that these novels might speak to contemporary feminist desires for more complex relationships in and to time.

**Feedback Loops of Feminist Thought and Practice (III): “Building a Critical
Feminist Historiography: Models from Philosophy and Art History”**

Chair: Victoria Browne

Friday 14:00-15:30 WIN 0-05

**Reception as Critical Deployment: On a Possible Relation Between Philosophy and
Feminist Theory**

Stella Sandford

The relationship between feminist theory and philosophy has been more difficult than the relation between feminist theory and any other discipline in the arts, humanities and social sciences. This may be explained by the fact that the two central characteristics of feminist theory – its explicit connection to a political agenda for social change and its transdisciplinarity – have, historically, been inimical to the self-definition of the discipline of philosophy in the twentieth century, especially in the analytical tradition. Reflections on the relation between feminist theory and philosophy have therefore tended to criticise the latter for its narrowness and tendency to exclusion in the name of the critical potential of the former. Presuming that the uncritical adoption of philosophical discourses as ‘resources’ for feminist theory is a discredited practice, does philosophy therefore have anything to offer feminist theory today?

This paper will argue that philosophy’s possible contribution to a critique of the ‘hegemonic model’ of the history of feminist theory lies partly in the model of the relation of contemporary European philosophies to the history of philosophy, or in the model of the relation that contemporary European philosophies tend to adopt to canonical texts in the history of the discipline, where the past is never considered to be ‘over’ or superseded. In this respect the short history of feminist philosophy is notably and interestingly at odds with the major narrative tendencies of feminist theory identified in Claire Hemmings’s *Why Stories Matter* (2011). To the extent that the study of the history of philosophy is a process of repeated reception and critical interpretation and transformation, this paper will suggest that the relation between contemporary European philosophies and texts in the history of philosophy provides a possible model for the relation of feminist theory to *its* canonical texts, while also identifying an increasing ‘disciplinarity’ as partly responsible for the problems associated with the hegemonic model of feminist theory. The examples of recent philosophical interpretations and critical transformations of aspects of Beauvoir’s *The Second Sex* (1949) and Firestone’s *The Dialectic of Sex* (1970) in the light of contemporary philosophical and political problems will be used to illustrate and justify the paper’s claims.

Love Through the Ages: Wendy Brown, Emma Goldman, and Feminist Futures

Hilton Bertalan

“If dissent is, potentially, a form of love, and if all love entails idealization,” Wendy Brown asks, “what might be the idealization entailed in relentless practices of dissent or critique?” In this paper I argue that a response can be found in the work of the anarcho-feminist Emma Goldman (1869-1940). In Brown and other contemporary feminist theorists (Judith Butler and Chela Sandoval for example), we find questions seemingly exclusive to our time: what can be made of a theoretical-political turn that involves the loosening of a commitment to a final revolutionary moment as well as representative liberal democracy? What becomes of political futures that take shape around the perpetual, horizontal, contingent, and decentered ethical encounters, what Sandoval calls a ‘hermeneutics of love’? Are the contemporary ethico-political formations and occupations that have recently captured the imagination of a wide range of theorists – cast as constitutive of a palpably euphoric shift in social and political possibility – entirely new? I argue that each of these questions requires a dimension of remembrance, one that draws from the impetuses and political practices of Goldman’s life and work. To this end, I explore how the traces of certain textual and political histories resonate with, and can work to inform, contemporary conditions, in particular, the political and conceptual dilemmas posed by Brown. While I am not attempting to graft the past onto contemporary conditions, nor suggesting a direct line between the two, I am interested in locating resonances between Goldman and Brown so as to discover inheritable moments to which we can look back as we move forward.

Women & Film (1972-75): The Pre-Mulvey Moment in Feminist Film Criticism

Clarissa Jacobs

My paper relates to the development of feminist film theory during the 1970s and the way in which it has been taught and historicised within the academy. For many students, particularly undergraduates, feminist film theory begins and ends with the work of Laura Mulvey. While it is undeniable that Mulvey’s work provides a definite milestone within film studies, my research examines the earlier writing that took place in the United States, specifically in the pages of the short-lived magazine *Women & Film* (1972-1975). My investigation posits this work, often dismissed as lacking theoretical rigour or for being too ‘sociological’, as the essential first steps in creating the fertile soil for the growth of the Women’s Film Movement, and what would become, by the latter half of the 1970s, feminist film theory and criticism. Primarily informed by feminist activism and ‘Movement’ ideologies, *Women & Film* provided a forum for women to articulate their frustration with a macho industry; to identify and critique the sexism in both mainstream and alternative cinema; and to celebrate and support the pioneers of the burgeoning Women’s Film Movement. This research is partly inspired by the work of art historian Amelia Jones. During the 1990s, Jones attempted to rescue women’s body art of the 1960s and 70s from academic neglect by arguing that despite accusations of essentialism, these artists and their

works in fact enacted informed and complex responses to the ambivalent and divergent debates taking place within feminism at the time.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM							
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)		
11:15-11:45	Break							
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur		
13:15-14:15	Lunch							
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)		
15:15-15:45	Break							
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)		Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)		
11:00-11:30	Break							
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)		Latin America (II)
13:00-14:00	Lunch							
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)		Spinoza (IV)
15:30-16:00	Break							
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)		

Futures of Deconstruction abstracts

Futures of Deconstruction (I): "Inheritors and inheritance"

Chair: Daniel Matthews

Thursday 11:45-13:15 WIN 0-04

Post -Deconstructive Writing: Critical or Creative?

Marc Farrant

Martin Hägglund's relatively recent rise in the world of continental philosophy has been met with equal praise and disdain. Seen by some commentators (Ernesto Laclau, Derek Attridge) as too clinical and profoundly at odds with the Derridean legacy, he is also equally lauded by others (Henry Staten, Aaron F. Hodges) as the figurehead of the future of deconstruction. This paper aims to explore Hägglund's many polemical discussions with not only the above commentators but also a wide range of theoreticians from across the humanities, proposing that Hägglund's recent work provides an unparalleled opportunity to discuss the legacy of deconstructive thinking.

By reading Hägglund's interpretation of deconstruction as pivoting on a logical formula predicated on an analysis of time, I aim to clarify and fortify Hägglund's immediate assertion that, contrary to popular criticism, Derrida is neither a textual idealist or a pseudo-religious-ethical thinker. Instead, there is a philosophical materiality to deconstruction that has brought Hägglund into conversation debate with a number of thinkers associated with the movement of Speculative Realism, culminating in a critique of Quentin Meillassoux's *After Finitude*. Nevertheless, in my paper I propose to explore what I believe remains as something missing from Hägglund's rendering of deconstruction. Principally, this concerns what Adorno might term 'mediation'; a negotiation and self-reflexivity that governs the language of Derrida's text and his notion and use of literature. Such an account of the importance of mediation through the concept of literature, I argue, reveals the ongoing political efficacy of deconstruction in relation to a democratic thinking that is absent from Hägglund's wider project.

Inheriting Derrida: Stiegler on Différance and Technology

Tracy Colony

One of the most important inheritors of Derrida's thought is unquestionably the French philosopher of technology Bernard Stiegler. His seminal *Technics and Time* trilogy relies heavily on Derrida's thought of *différance* and is, by Stiegler's own account, a work made possible by its appropriation of Derrida. However, Stiegler's work is not simply an application

of Derrida's deconstructive philosophy but also presents a critical challenge to Derrida's understanding of the way in which *différance* characterizes human and non-human life. On this point Stiegler charges Derrida with an "indecision" regarding the way in which *différance* is changed and ruptured when non-human life becomes technically mediated in the transition from animal to specifically human life. In my paper I will argue that Stiegler's reading of Derrida in terms of the way in which *différance* also characterizes non-human life is insufficient. While Stiegler describes human life as prosthetic and in default of origin there is no treatment of the way in which non-human life as a figuration of *différance* is also aporetic and constituted in terms of its relatedness to exteriority. In contrast to the technologically mediated and articulated character of human life, Stiegler describes all non-human life as "pure". In conclusion, I return to Derrida's richer account of non-human life as *différance* to question Stiegler's interpretation and make a suggestion for an alternative account of the implications of Derrida's thought for an anthropogenic sense of technology.

Deconstruction in a Future without Fear of Not Deciding about Deconstruction

Richard Fitch

In Gary Gutting's recent survey of French philosophy since the 1960s, he argues that Derrida is an absolute sceptic regarding philosophy's powers of conceivability (185). This is a position which Gutting is not in sympathy with, and he tries to show that Derrida's arguments do not successfully justify the absolute status of this scepticism because he fails to establish the logical connections between the insights his close readings bring to light. He fails to be absolute and thus falls back into the other position Gutting outlines, which is that of relative scepticism, associated chiefly with Foucault, Deleuze and Badiou. For these thinkers 'there are conceptual impossibilities for any given set of concepts...but... it is always possible to develop new concepts that will allow us to think such impossibilities' (185). However, these developments remain within a traditional understanding of the powers of philosophy. If even the putatively radical forms of recent French philosophy slip back into the relative scepticism of traditional philosophising, what remains of the promise of a radically different thinking that has been sought, in various ways, by the likes of Hegel, Nietzsche, Heidegger, and, indeed, by Derrida? Is a position of absolute scepticism regarding the principalities and powers of traditional philosophy even possible? Or does it always retain the power to predestine to failure any attempt to think otherwise? This paper argues absolutely against these powers, but by questioning the hurry to decide upon decision in Derrida's later writings and in the current literature inspired by this decision.

Reference: Gary Gutting, 2011, *Thinking the Impossible: French Philosophy Since 1960* (Oxford: Oxford University Press).

Futures of Deconstruction (II): “A Politics of the Future”

Chair: Roberto Yamato

Friday 11:30-13:00 WIN 0-05

Deconstruction and Vegetarianism

Yoav Kenny

In the last two decades of his life Derrida’s answers to his long-lasting “question of the animal” focused on ethico-political notions such as responsibility, empathy, sympathy and sacrifice. Despite this focus, and although Derrida criticized our violence towards non-human animals, he was reluctant to draw unequivocal conclusions regarding the consumption of animal flesh and defined himself as “a vegetarian in [his] soul.”

Thus far, this obscure declaration generated two major philosophical responses, both of which focus on Derrida’s interview with Jean-Luc Nancy (“Eating Well”, 1989). In the first, David Wood criticized Derrida for avoiding a real deconstruction of meat consumption which would necessarily advocate vegetarianism; and in the second, Matthew Calarco rejected Wood’s critique and claimed that the role of deconstruction was neither to support nor to object vegetarianism but rather to sharpen the tools with which we analyze it.

In the first part of the paper I will claim that this debate sketches two different futures of deconstruction as a political mechanism: while Wood argues that “Vegetarianism is deconstruction” thus outlining a performative political development of deconstruction, Calarco calls for a “deconstruction of vegetarianism” and sees it as a continuation of the infinite political task of deconstructing discourses and institutions.

In the second part of the paper I will use the conceptualization of flesh and the political analyses of animality that Derrida offered in his last texts and seminars in order to support and strengthen Wood’s understanding of vegetarianism as a possible radical political future of deconstruction.

Interrogating the Momentum of Deconstruction: Ontology, Resistance, Responsibility

Aggie Hirst

Challenging claims that Derrida’s thought is non- or apolitical, this paper conceptualises deconstruction as always already connected to, and in an important sense amounting itself to, a form of political resistance. If, as Levinas has claimed, political totalitarianism rests upon ontological totalitarianism, the ceaseless ruptures and folds of deconstruction offer salient means by which such processes of totalisation may be resisted, namely at the level of their

ontological foundations. The paper provides an account of how a deconstructive resistance might complement and challenge contemporary critical conceptualisations of radical political intervention.

Taking seriously the restlessness of the deconstructive imperative, however, the paper also explores a series of complications which accompany this reading of deconstruction and/as resistance. Centrally, it explores the question of where the deconstructive imperative emanates from, discussing the tensions between Derrida's claim that deconstruction is always already at work within the text, on the one hand, and his insinuations that there is something of a struggle or 'ordeal' associated with deconstructive interventions, on the other. The question of the drive or momentum animating deconstruction is thus posed; if framed as something already at work in the text, this seems to entail that one may simply sit back and allow it, and the resistances it makes possible, to unfold. Against this, the paper reads deconstruction as requiring significant and, importantly, endless effort. Such struggle, and the ordeals it entails, the paper argues, demonstrates the explicitly ethico-political dimensions of deconstruction as an aporetic interventional process.

Community, Fraternity and Limits of the Law: Derrida and Nancy's Brotherly Spat

Daniel Matthews

This paper returns to the exchange between Derrida and Nancy on the question of community and fraternity. In *The Inoperative Community* Nancy suggests that "community" is a term capable of being deconstructed and re-deployed in a way that moves it beyond its traditionally identitarian and foundationalist logic. Derrida, however, is suspicious of this move. In *The Politics of Friendship* and *Rogues*, he argues that the notion of "community" always implies a logic of fraternity that works to reduce difference and singularity and violently imposes a logic of *the same* into a (heterogeneous) collectivity. Though differences clearly remain, I argue that a deep sympathy between Nancy and Derrida's projects is revealed by this brotherly spat that provides helpful markers for any contemporary effort to re-articulate the formation and de(con)struction of communities. Implicit in both Nancy and Derrida's engagement with community is a suspicion of a present and stable limit to the community. I frame this commonly accepted point in terms of the *legal limit*, suggesting that both Nancy and Derrida offer ways of re-thinking the jurisdiction implicit in the foundation and maintenance of community that in turn animates a much broader concern with the status of "the Law" in deconstructive thought.

Futures of Deconstruction (III): “The Arrivant of Deconstruction”

Chair: Daniel Matthews

Friday 16 :00-17 :30 WIN 0-05

On Facing the “Mustaqbal”: Deconstruction, Figuration, and envisaging a trans-figured “future” for critical thought

Sarah Epstein

In Arabic, the word *mustaqbal* means future – literally, that which would be welcomed (with hospitality), and toward which one would turn the face. In French, *figure* and *visage* both mean “face.” However, as Derrida observes in “Violence and Metaphysics”, the “vis-à-vis” is literally that which is or can be seen – by implication, that which could be envisioned, envisaged, or conceptualized. Critical thought is thus inextricable from its tropological visage.

Is it impossible to encounter otherness except by framing or envisaging it within one’s own conceptual terms -- as Derrida seemingly concludes in “Violence and Metaphysics”? Or, as Levinas suggests, might it be possible to “turn the thematization into a conversation”-- by means of what I would describe as a trans-figurative critical encounter? The political implications of this question are significant in relation to the agency of “non-European” critical traditions and their framing categories.

What might it mean for deconstruction to turn its face or figure toward the face of another (in welcome)? If the legacy of deconstruction is a kind of engagement with otherness through language (a crossing toward otherness, toward “the other heading” or “the heading of the other”), what would it mean for deconstructive criticism to face the future in a language other than its own? To begin conceptualizing a particular experience of language and alterity in terms other to its own historical discourse? Wouldn’t such a “disownment” constitute the heritage of deconstructive thought?

Ce qui arrive: The future of (Derrida's?) deconstruction

Chris Lloyd

This paper seeks to ask how, nearly 10 years after his death, we are to take, or inherit, Derrida's legacy of deconstruction. Of crucial concern in answering this question is the adherence to Derrida's repeated assertion that deconstruction is not a theory, nor a philosophy, not a school, nor a method or a technique, but rather that which happens. This paper seeks to ask questions of what it would be to inherit this legacy, or indeed if there is anything to do against a theory which, rather, happens.

Reading the World Text: Language(s), Globalatinization, and the Politics of Translation

Roberto Yamato

This paper aims at reading Derrida's 'general text' (in *Of Grammatology*) in relation to Nancy's 'world' (in *The Sense of the World*), refocusing the question of language or writing (in 'general') in relation to what Derrida names 'globalatinization' (in *Faith and Knowledge*). More specifically, it aims at engaging with the co-related problems of the politics of language(s) and the (im)possibility of translation in Derrida. In so doing, it suggests a reading of different and aporetic "conceptions" of language ('general text' or 'arche-writing', 'monolingualism', 'national' languages) in relation to globalatinization, and the politics of language more broadly, positioning 'deconstruction' in relation to Western law, justice, and the politics of translation. Rereading *Force of Law*, it argues that '[d]econstruction takes place in the interval that separates the undeconstructibility of justice from the deconstructibility of [Western] law'; that is, 'in the interval that separates the undeconstructibility of [the 'world text'] from the deconstructibility of [globalatinization]'. Hence, this paper suggests, deconstruction happens not only in close relation to justice and the experience of aporia, but also to the monolingualism of the other and the politics of translation.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
13:00-14:00	Lunch						
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Higher Education in Crisis abstracts

WIN 0-04 – Higher Education in Crisis (I): “Within and Against the Public University”

Chair: Joyce Canaan

Thursday 9:45-11:15 WIN 0-04

Openness in Education: Technology, Pedagogy and Critique

Robert Farrow

Critical theorists subscribe to the Hegelian view that philosophical or critical reflection is retrospective, and for fear of becoming uncritical are generally against the idea that particular worldviews or ideologies should be propagated through formal education. This can make it difficult for the critical theorist to be anything other than negative about education, and perhaps with good reason: modern education is undergoing seismic changes which often manifest themselves as crises of commodification, corporatization, or the intrusion of extreme forms of technological modernity into educational institutions. Yet technological innovation raises pedagogical possibilities – many of them outside the academy – which are distinctly critical.

In this presentation I assess the state of the art in educational technology, focusing on approaches which identify as ‘open’. The kind of technological interventions in education typical of the last fifty years have often been centrally led and imposed, and thus representative of the encroachment of system imperatives into educational lifeworlds. However, recent technologies present new possibilities for a less linear and more lateral approach to education. While optimism about the pedagogical potential of new technologies must of course be tempered by remaining attentive to the dubious strategies and ideologies being employed by education policymakers. I focus on the case of open education to show how technological change is bringing about opportunities both for new and inclusive pedagogies, and for social critique. I appeal to Dewey, Freire and Illich to indicate some of the ways in which a radically democratic pedagogy rooted in information and communication technologies might stand as a bulwark to neo-liberal interventions in education, concluding with the suggestion that critical theorists should consider significant engagement with the design of learning system and communication technologies.

University Education Within and Against Neo-Liberalism: Big Questions, Academia and the Corporate Ethos

A. Salem

This paper will argue that the present government’s reforms in higher education, far from simply being about cutting back state spending, are to do with extending the neo-liberal

project into a realm of cultural activity that has stood relatively free from commercialisation, or, to put it slightly differently, that has been protected from full exposure to the demands of commerce. In these circumstances, the paper goes on to recall and think about an event called *Big Questions*, the aim of which was to give a glimpse of an alternative model of educational practice – one that does not support neo-liberal orthodoxy in terms of creating self-interested individuals separated from any kind of community or solidarity and concerned largely with education as an investment. In no sense was *Big Questions* a political panacea, however, and its limitations will also be explored, including the various ways in which alternative or oppositional events like these can be appropriated and exploited by the very corporate culture that they criticise. The paper concludes by suggesting that such events are still worthwhile in themselves since, at least for a brief time, they may engender critical questioning of the current orthodoxy and, in doing so, open up new possibilities in thought and action.

Compromising Sociology – Publicity, Connection and the Epistemological Politics of Higher Education Funding in the UK

Des Fitzgerald

In the wake of the financial crisis, and the subsequent re-structuring of higher education financing in the UK, there has been much comment on the ‘crisis’ brought about a *de facto* privatisation and marketisation of the way that higher education is funded. What has been less commented-on, however, is the way in which different disciplines – and thus different ways of producing knowledge – have been figured by this moment in very different ways.

This paper approaches this question by considering the different fates, and reactions to those fates, of two very different disciplines: sociology and neuroscience. The paper uses the ‘Browne Review’ to examine how these two disciplines were positioned in the wake of the crisis. But it suggests that the different outcomes for these disciplines should be located not in intrinsic interest and utility – but in the different ways that each thinks about, and approaches, an external world, outside itself, of publics, interests, allies, connections, etc.

At the heart of the paper is an argument that what has been missed in the analysis of the crisis so far is the emergence of a particular kind of intellectual politics. Drawing on Bruno Latour’s *Irreductions*, the paper suggests that it is a retreat from particular ways of connecting with the world that lies behind sociology’s inability to position itself well within this politics. It concludes with a call for a more ‘compromised’ sociology – one better able to weather an external world of rapidly-changing financial and political assemblages.

Higher Education in Crisis (II): “Critical Education/Radical Philosophy”

Chair: Joyce Canaan

Thursday 15 :45-17 :15 ABF003

Towards a Utopian Methodology & Pedagogies

Rhiannon Firth

This paper seeks to develop a methodology suitable for identifying and conceptualizing the pedagogical aspects of utopian communities and autonomous social movements that engage in prefigurative political practices. The paper describes ‘critical utopianism’ as an approach to social change that is anti- rather than counter-hegemonic and has affinities with epistemological and political anarchism. In practice, critical utopias include a range of spaces such as intentional communities, eco-villages, housing co-operatives and the temporary occupied spaces of autonomous social movements. There is limited space in universities and academic discourse for identifying and thinking about utopias, and particularly the pedagogical processes of such movements, because they exist purposefully beyond established formal institutions of politics and education and engage in practices that transgress individualist and hierarchical assumptions. It is argued that even radical approaches to studying such spaces, such as critical pedagogy and public pedagogy can exhibit essentializing and recuperative aspects when applied to utopias. The paper therefore suggests a new methodology inspired by anarchist, post-colonial and Deleuzian theory.

Selling Socrates, or the Unexamined Life and the University

M. Altorf

This paper investigates Martha Nussbaum’s claim that the dominant understanding of (higher) education as a commercial undertaking needs to be countered by a more Socratic pedagogy. Nussbaum makes this claim both in the recent *Not for Profit* (2010) and her earlier *Cultivating Humanity* (1997). For her, the future of democracies is at stake.

Nussbaum’s claim is investigated in two ways. First, I consider some of the consequences of the commercialisation of (higher) education. I shall argue that one of the most significant ones is the de-professionalisation of academics. Secondly, I consider a particular practice of Socratic Dialogue, namely that developed by Leonard Nelson (1882-1927) and others. These two elements together suggest that the call for a more Socratic pedagogy is much more radical than Nussbaum envisages, as it challenges not just the commercialisation of higher education, but also current academic practice. This radical nature is most of all clear in the emphasis on experience of this Socratic method.

From the Pop Philosophy to the Popular University: From Deleuze to Onfray

Angelos Triantafyllou

When, in 2002, the philosopher Michel Onfray founded the Université Populaire (UP) in Caen, he wanted to question the voluntary servitude model, applied by the official educational system. Thus he renewed a tradition that first appeared in the atmosphere of the Dreyfus affair. The *UP* being founded on the free consent of individuals, it is conceived as a laboratory that establishes a dynamic process between its teachers- contributors and the public. The *UP* questions the reproduction of the social system through a certain selection process which allows access to university studies only to those who are to play a part, already reserved for them, in the system. It questions the official knowledge, the exclusion of workers from the process of knowledge. Organized around the principle of free education and of no remuneration, the teaching process (an hour of lecturing followed by an hour of conversation with the public), consciously liberal or even libertarian, aims to create, at one's own pace, opportunities for self-liberation, to make a real impact on the life of everyone, to create a collective intellectual. Beyond legitimation and conversation, Onfray proclaims a return to the individual, never hiding that the starting point of his own reflection is the teaching of Nietzsche and Deleuze. As did Deleuze, Onfray sets in motion the revolutionary becoming of the individuals, through molecular associations, or molecular revolutions.

There is in Deleuze a core thought on teaching and education that merits to be emphasized, - being designated by him as *pop philosophy*. It is mainly the art of putting your own questions instead of answering cross-examinations, or obeying order-words; the art of escaping from the school conceived as prison or factory, conceived as linear "segmentarity", (i.e. a certain stage of life), or as a binary "segmentarity", (between master and pupil); the art of organizing a teaching course like a song of Bob Dylan- by theft not by imitation.

It remains to show to what point the *pop philosophy* of Deleuze prepares, supports and goes beyond the *Université Populaire* of Onfray.

ABF003 – Higher Education in Crisis (III): “Within, Against and Beyond the Public University”

Chair: Joyce Canaan

Friday 9:30-11:00 ABF003

Greek Protests 2008-11: Resistance, Dissent and Alternatives in and from Greek Higher Education

Joyce Canaan & Spyros Themelis

This paper analyses interviews we conducted with eight Greek educators/activists in the aftermath of ‘the Squares’ movement of participatory democracy in spring/summer 2011. We in part view this moment through the lens of ‘krisis’ or processes of ‘judging and rectifying an alleged disorder in or of’ democratic processes (Brown (2005:7). We also use Badiou’s (2010:243) understanding of an ‘event’ as that which enables ‘the creation of new possibilities’ seemingly impossible previously and by Badiou’s more recent (2012) consideration of uprisings as events with which alternative progressive processes and structures can be built.

With this framework we explore activists’ perceptions of spring/summer 2011 Greek uprisings. As we suggest, they viewed these uprising as linked both to prior uprisings in Greece and more widely and to Greek responses to perceived harsh austerity measures on the Greek economy and on democratic rights by the actions of ‘the Troika’—the IMF, World Bank and European Central Bank. Thus for activists, the Greek spring/summer 2011 uprising was a moment of ‘krisis’ that judged and sought to overcome recently imposed economic circumstances, and as a moment of possibility with which to develop a more progressive economy and society.

Critical Pedagogy, Critical Thinking and Transformative Learning

Gurnam Singh & Stephen Cowden

This paper seeks to discuss the distinctive quality of the contribution that the tradition of critical pedagogy provides to the promotion of critical thinking within Higher Education. We first draw on the work of Burbules and Berk (1999) who argue that these two traditions have important similarities in approach, as well as significant differences. Having set out some of the philosophical frameworks, we go onto discuss the contemporary relevance of this debate, which lies in the way the predominance of a market based neo-liberal model of education has reshaped the relationship between students and teachers in ways that were

not anticipated by Freire. Key to this is idea that universities are 'businesses' and students are the 'customers' or worst still 'commodities' of those businesses, which, as Henry Giroux has argued, devalues 'critical intellectual work on the part of teachers and students for the primacy of practical considerations' (1988:123).

The paper concludes by arguing that if critical thinking offers the capacity to establish clarity about knowing, then critical pedagogy offers insights into how knowing is used and abused within real social relations. This combination offers a real possibility of developing a transformative educational pedagogy, where the learner not only learns about the difficulties associated with making accurate judgements about the world but also understands the relationship between truth claims (knowledge, including self knowledge), power and oppression.

Independent Working-class Education as Gramsci Understood it: What Does it Mean for HE Practitioners Now?

Colin Waugh

I will describe in outline the creation by working-class activists and leftwing groups / parties in many countries in the period 1890-1930 of forms of independent working-class (adult) education (IWCE), focusing especially on the Plebs League here. I will indicate reasons why after 1930 the legacy of this tradition was largely lost. I will try to show that much of Antonio Gramsci's thinking, both before and during his imprisonment, including the main concepts customarily attributed to him, is best understood as a series of proposals for and reflections on IWCE. I will relate his preoccupation with this to his own class background and access to an Italian tradition of independent thought, as well as to discussion of such issues among socialists from the 1840s. I will argue that the current state of mainstream H.E. makes it both possible and necessary to rebuild IWCE in a form appropriate to present-day circumstances, especially through labour movement organisations, and that attempts to do this need to be linked to efforts by practitioners in universities to organise themselves from below in support of valid curriculum content and teaching and learning strategies. I will argue, further, that Gramsci's analyses of IWCE constitute the single most useful body of thinking currently available to people inside and outside HE who wish to pursue these aims.

A Critique of Distance Learning and the Privatisation of

Higher Education in Nigeria

Adebola B. Ekanola

In Nigeria, a high premium is placed on education given the understanding that it is an important instrument for empowering people and national development. Consequently, there

is an enormous demand for education across all the tiers of the education system in the country. This paper critically examines the attempt to meet the enormous demand for higher education in Nigeria through distance learning and the privatisation of tertiary institutions.

The thesis of the paper is that while distance learning and private tertiary institutions render higher education accessible to more people, it has significantly eroded the standard of education in the country and also failed to significantly engender the much desired national development. Several reasons are identified for these inadequacies. These include the poor intellectual capacity of admitted students, the quest to maximise profit by private tertiary institutions, the pressure on public universities to be increasingly self-financing, poor regulatory institutions and standardisation systems, neglect of humanities based courses, and incompetent teaching personnel.

To establish the thesis of the paper, the analytic and critical tools of philosophy are employed to examine the history of higher education in Nigeria, the content and implementation of the National Policy on Education, and the basic structure and operations of distance learning and private tertiary institutions in the country.

WIN 0-04 – Higher Education in Crisis (IV): “Alternatives Within and Against the University”

Chair: Joyce Canaan

Friday 16:00-17:30 WIN 0-04

In, Against and Beyond the Neoliberal University: Critical Pedagogies, (Higher) Education and ‘Activism’

Gordon Asher & Leigh French

Context: ‘In, against and beyond’ the University, drawing on John Holloway's theoretical work.

Format: Two short provocations on teaching, learning and research in Higher Education that speaks to social justice and criticality. Drawing on critical pedagogy/popular education (Brookfield/Kane). Engagements outside the academy that speak to learning, teaching and research for social justice. Drawing on critical social movement theories (Hall & Clover; Crowther et al.). An exploration of aspects of the tensions and contradictions involved in working and studying in – and the dialogical links between social justice activism in and outwith - the neoliberal university (Chattterton).

Gordon Asher: Limitations and opportunities of teaching in ‘Learning and Educational Development’ (Lea & Street). Focus on: criticality (Brookfield) – on teaching critical thinking, reading and writing; the potential for engaging with projects that speak to alternative universities – ‘Student as Producer’ (Neary); ‘Students as Co-Creators’ (Bovill); and on Freire's question of who teaches the teacher?

Leigh French: Limitations and opportunities of researching as a PhD student. Focus on the PhD by practice.

Learning to Resist: on the Universities Ruins

James Ellison & Paul Stewart

This paper aims to critique current trends in the neo-liberalisation of education, as well as explore our experiences with the creation of critical alternatives. Together we began our participation at university, as art students, in the wake of the global economic and social ‘crisis’ of 2008, albeit at separate institutions. Two of the main theoretical benchmarks we encountered while becoming art students were Jacques Ranciere and Pierre Bourdieu respectively. We have allowed these thinkers to permeate our education, they have aided us

in the exploration of notions such as institutional critique and radical aesthetico-political dissent.

As the battle to stop the rise in fees exploded into the political imaginary of the student body, so did an extended period of experimentation with autonomous pedagogies. This shift in consciousness prompted Paul to begin his project The Alternative Art College in 2011, which created an experimental platform to question pedagogical processes, albeit temporarily. As both of us began the next stage of HE, as postgraduate students, we encountered further outlets for critical engagement. James became involved with the latter stages of the University for Strategic Optimism, a radical pedagogical and aesthetic anti-institution. While situated within a university we initiated projects together, such as Education as Experiment, May, 2012 and Holding Knowledge Hostage, February, 2012. Theoretically the work of Boris Groys, who's transdisciplinarity and contextual critique, influenced our critical approach to autonomous art praxis.

Critique of the University from Lyotard, Freire and Succeeding Radical Educational

Thought

Jones Irwin

'[T]he ethos, not just the institutions, of society ought to be deschooled' Ivan Illich

The radicalisation of educational and political thought in the 1960's, especially centred on the French context leading up to May '68, furnishes us with some paradigmatic examples of the critique of the university both as a very notion and as a lived praxis. The most prominent example here is that of Jean Francois Lyotard, whose experience of the events at Nanterre most especially provide a fascinating example of the university in crisis. In this paper, I will look to some of Lyotard's seminal writings from this time on Nanterre to explore the irreconcilable tensions at the heart of the notion of education itself. My guiding question here will be 'to what extent can the critique of the university lead to a renewed conception of the university?'. I will also refer to the writings of Henri Lefebvre on this thematic (Lefebvre also taught during this tumultuous period of Nanterre).

The second part of the paper will address the problematic of what succeeded '68 and Nanterre, from a university perspective. With some reference to the emancipatory vision of Vincennes, I will also draw on the evolution of the critique of the university thematic into the later periods of the '90s and up to the present. Here, i will draw particularly on the work of Paulo Freire, while also cautioning against the sometimes overly complacent 'positivist' critiques of education in Freire's successors in Critical Pedagogy (Mc Laren and Giroux). In the present context of university crisis, how can the thinking of Lyotard, Lefebvre and Freire help us to progress the contemporary discussion and practices?

The Search for an Alternative to Conventional University Education: The Midpeninsula Free University of the 1960s

Laura Nelson

In the late 1960s, individuals in various cities around the world organized countercultural educational initiatives aimed at critiquing existing universities and offering alternative, inclusive spaces for learning and discussion. In Palo Alto, the community-based Midpeninsula Free University ran over a thousand courses between 1965 and 1970. My paper will explore the history of the Midpeninsula Free University, considering the pedagogical aims and relevance of this creative and unconventional educational experiment. Why did organizers create this alternative university in the mid-1960s? What were their theoretical and philosophical motivations? How did they see the Free University as different from existing institutions? What was the value of its unconventional pedagogical practices? In order to consider these questions, I will draw upon primary source archival documents, interviews with MFU organizers, and short writing selections from some of the foundational thinkers who inspired the MFU's creation (Paul Goodman, Herbert Marcuse, and others). My paper's discussion of the MFU organizers' critiques of the conventional university and their strategies for creating an alternative – a space more radical, political, self-exploratory, relevant, non-market-oriented and accessible – will place our contemporary discussion of free universities, especially those emerging in the United Kingdom in the wake of recent market oriented policy changes, in a larger historical narrative.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
13:00-14:00	Lunch						
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Historical Subjectivities abstracts

Historical Subjectivities (I) Exploring Quotidien Histories

Chair: Liz Haines

June 6th 14.15-15.15 WIN 0-03

Affective Realism: Erich Auerbach and Lauren Berlant's Genres of the Everyday

Nicole Demby

There is no dearth of constructs that seek to describe the shape of contemporary time on a macro scale—for example, capitalist-determinist models that posit a patchwork of different temporalities across an unevenly developed globe on the one hand, and theories of globalization that herald a present increasingly accelerated and unified by technology on the other. Yet what are the modalities of everyday life on the micro scale, and how do these relate to history? How can art shed light on this question?

Though they may seem like an unlikely pair, both Erich Auerbach and Lauren Berlant manifest a distinctly similar and uniquely literary philosophy of history, one that begs the essential question of how the lived time of the present becomes historical. Both *Cruel Optimism* and *Mimesis: the Representation of Reality*, the two texts I take as the focus of my paper, forge a notion of genre as the literary inscription of the modalities of this lived time, inscriptions that, in their repetition, turn individual time into public time and connect everyday experience to history. Central to this function of genre is its figuration as a unit of affective time—more specifically, as an array of particular unfoldings of different fantasies and desires. Undergirding my research is the question of how the act of narration can reconfigure political landscapes and horizons, and how identifying the affective tropes of the genre can either inhibit or point toward new political imaginaries.

Representation, History and Immigration— An Ethnography of an Immigrant family

Xia Cuijun

The miraculous Qingtian stones have paved the “stone road” for Qingtianese going to the Europe. The Wu Lineage from Wenzhou is one of the small groups who tried to make a living in Europe and successfully developed further chain migration in the early 20th century. The author employs cultural anthropology to focus on the Wu Lineage. Through collecting and analyzing precious written materials, dialogue recordings and videos and interpreting cultural spaces in the ancestral hall and the ancestral home, the fragments of different historic periods are represented: the glories won by successful business in Europe in 1920s; the dilemmas and struggles ensued from the fact that both Kuomintang of China and the Communist Party of China want to win the support of those overseas Chinese; the

unpromising lives resulted from “dangerous” overseas relations in the Cultural Revolution; an upsurge of going abroad after the Reform and Opening Up; the returned and reconstructed glories of any material or nonmaterial heritage related to the early and successful immigrant history under the discourse of tourism. Individual, collective and social memory is shaped and reshaped in different social and political contexts. In-depth exploration into the Wu Lineage exposes the discursively constructed representation of “Zhaozhui” (take in a son-in-law to bear the bride’s family name and live with the bride’s family), family names and blood purity. It does present readers a historic, critical and cultural interpretation of the Wu Lineage- a typical immigrant family in Wenzhou.

Discussant: Liz Haines

Historical Subjectivities (II): Staging Historical Experience

Chair: Aileen Robinson

June 7th 11.30-13.00

Between Representation and Non-Representation: Curating Historical Experience

Debi Withers

Abstract TBC

Beyond Representation: Poetry, Place and the Past in the Present

Hou Song

“The crisis of representation” besets not only anthropological writings of the cultural other, but also historical narrations of the past and rational depictions of space and place. In this presentation, I aim to address how alternative cultural wisdoms may be drawn to enlighten us to transcend this modern predicament via examining the use of poetry in traditional Chinese local gazetteers and place memoirs. Through culturally-informed discourse analysis of textual fragments from *Memoir of Visiting the Past in Wu and Yue* (吴越访古錄) and *County Gazetteer of Xi'an* (西安縣誌), I demonstrate how dynamic meaning-making processes about place and the past are dialogically invited in the present. I argue that through the re-reading of past poetry about a particular place, understandings of place and past are intertwined: the place derives its meaning from the authentic language from the past, and the past is poetic and place-bounded. More significantly, poetry is history and history about place and the past in the present. There are no objective and truthful constructions of place and of the past, but a “sea of interpretations” that invite us into the four-folds that gather the heaven, the earth, the divinities and the immortal (Heidegger 1973) and, in the words of the greatest Chinese historian Sima Qian (c. 145?-87? BCE), allow us “to seek the boundaries between the heaven and the earth, to understand the changes from the past to the present” (究天人之際，通古今之變).

Discussant: Jenny Richards, curator and co-initiator of manual labours project

Round table: A discussion between all the Historical Subjectivities panellists, chaired by Aileen Robinson.

Jean-Luc Nancy in Fragments abstracts

Jean-Luc Nancy in Fragments (I): “Sense and Senses”

Chair: Leda Channer

Thursday 11:45-13:15 WIN 0-03

‘Perhaps there’s only ever an opening by way of a touching’: Beginnings in Michael Symmons Roberts and Werner Herzog

Martin Kratz

This paper will give a close reading of ‘Touched’, the opening poem in Michael Symmons Roberts’s collection *Burning Babylon* (2001). It will consider the narrative qualities that result from the way Symmons Robert’s orders his collection, and the way in which ‘Touched’ functions as the beginning of this narrative. Jean-Luc Nancy’s account of the first cave painting in ‘Painting in the Grotto’ and clips from Werner Herzog’s documentary *Cave of Forgotten Dreams* will suggest ways of understanding what we mean when we say ‘a poem touched me’, and how this ‘touching’ relates to the ‘opening up of a world’ or the beginning of a poetry collection.

‘We are truly missing something’: If Jean-Luc Nancy Read *Bring Up the Bodies*

Eileen Pollard

This paper attempts to ‘surprise’ the narrative of Hilary Mantel’s novel *Bring Up the Bodies* using Jean-Luc Nancy’s thoughts in ‘Elliptical Sense’. Specifically, this reading emphasises the philosopher’s idea that texts let us know ‘that we are truly missing something, probably many things’. I will use the conversational form of the paper to highlight how what remains is always already an effect of what is missing. This discussion considers the hyphen or pause as a symptom of *Bring Up the Bodies* through exploring it as a page-turner, a ‘middle’ child and a repetition constituting a departure.

A Question of Listening: Nancean Resonance, Return and Relation in Charlie Chaplin

Carrie Giunta

In his 1996 essay ‘Myth Interrupted’, Jean-Luc Nancy re-tells the old story that the scene of ancient tribes gathering to tell their originary myths, is itself a myth. Nancy is interested in the frequently included epilogue in which Western humanity is shown as lost and indigent in the

realisation that mythic power was an illusion. For Nancy however, the tale ends differently; myth is not gone, it has been interrupted. In this paper, I will give a reading of Nancy's essay that will show how for Nancy, myth must be interrupted.

WIN 0-03 – Jean-Luc Nancy in Fragments (II): “Community and Politics”

Chair: Martin Kratz

Friday 9:30-11:00

Nancy, Lignes, and the Absence of a Political Project

Adrian May

This paper wishes to explore both Nancy's influence on, and participation with, the French intellectual revue *Lignes*. Created in 1987, the impact of *La Communauté désoeuivrée* is clear in editor Michel Surya's conception of his *revue* as a space of intellectual *comparution*: not a fusional community of writers with a univocal position, but a jointly articulated and collective presentation of singular responses to common concerns. Nancy's collaborations with Jean-Christophe Bailly to de-ontologise community have been especially utilised by *Lignes*, penetrating into its discussions of Europe, racism, the new social movements, The Satanic Verses and aesthetic fragmentation.

Nancy often argues that philosophy should retreat from politics, so his participation in *Lignes* alongside Badiou, Rancière and Balibar is perhaps surprising. Some of his sharpest political texts have been published in *Lignes*, but also some of his most cautionary. *Lignes* published original Nancy essays such as '*La pensée dérobé*', and he personally edited an entire issue on Nietzsche. Yet his place in the revue was never comfortable: a onetime member of the editorial board, despite stressing his intellectual and personal friendship for *Lignes* he resigned in 2007, stating that since there was no, and should be no political project for a revue in the contemporary period, *revues* themselves no longer have a function.

This paper, then, will discuss both the fruitful impact, and the resulting tensions, of taking Nancy and his thought out of the purely philosophical, and into the political.

Nancy, Arendt and “Nietzschean democracy”

Matt Ellison

Much in Jean-Luc Nancy's thought bears a significant debt to the work of Hannah Arendt: her influence, both implicit and explicit, is discernible in his reflections on the *retrait du politique* (and the concurrent rise of the socio-economic), as well as in his later formulations of freedom and the singular-plural nature of existence. This paper, however, proposes to set Nancy and Arendt in dialogue on the question of praxis. Critics of both thinkers often suggest that their writings are of little practical relevance due to their lack of normative guidelines for political action. Focusing on passages in Nancy's short essays '*Nichts jenseits des Nihilismus*' and *Vérité de la démocratie*, and Arendt's *The Human Condition*, I will seek to

respond to these criticisms by showing how it is in the affirmation of what Nancy oxymoronically calls 'Nietzschean democracy' that one can find a practical tendency in their thought.

Reading Arendt and Nancy together, my paper will suggest that those commentators (Andrew Norris, Hannah Pitkin, among others) who criticise the two thinkers for a normative deficit ignore a deeper problem, namely the extent to which mass political action – understood as the emergence of the new - is paralysed in late capitalism by the nihilistic indifference and banality of what Marx calls 'general equivalence'. It will be argued that by espousing a democratic and non-individualistic Nietzscheanism which emphasises the importance of making distinctions and thinking without guidelines, Arendt and Nancy allow us to think beyond the contemporary excess of economics over politics.

Con-munire: Marx, Nancy and the Notion of Communism

Thomas Telios

Karl Marx's notion of „raw communism“ is undoubtedly problematic in a lot of ways. And yet it is in this „still barbaric and stupid“, undoubtedly transitional for Marx's thought, stage of communism that a fundamental deferment has to take place in order for communism to proceed: the realisation of the interdependence between the members of a certain societal nexus as presupposition for emancipatory political praxis.

Since his *Inoperative Community* (1983) and more intensively since his texts of the early 90s Jean-Luc Nancy engages himself in a – in many ways similar as I will argue – discussion that sees in the notion of communism neither a certain method of distributing wealth and organising the economy, nor a way of working, or struggling together as a collective. Communism is for Nancy rather a mode, a condition, the fundamental way of being, as being with one another.

Following Nancy's etymological approach and yet concentrating not on the con-, but on the second component of the word communism, the latin *munire* (eng. building, constructing, constituting), I argue that being with one another is neither the immurement behind certain ideals that hold together a community, as the latin word might suggest, nor a mere ontological disposition, as Nancy declares, but more accurately a social-ontological situation, deriving from the very fact of the reciprocal constitution of each subject through its Other and through each other. The praxeological moment missing in Nancys notion of communism could thus be reinstated. Last but not least it is precisely this, intrinsic to the notion of communism, praxeological moment, that – as I conclude – enables communism to retain its openness and pose, in Nancys words, as „a principle of activation and limitation of politics“.

Jean-Luc Nancy in Fragments (III): “Myth and Hero”

Chair: Eileen Pollard

Friday 14:00-15:30 WIN 0-04

Between the Ordinary and the Exceptional: On Jean-Luc Nancy’s Authentic Demand

Jonathon Boddam-Whetham

In this paper I want to argue that if Heidegger’s ‘Being and Time’ can be seen as a pedagogical means by which to enable an inauthentic being to become authentic, then the task of Nancy’s writings on Heideggerian themes is an attempt to disrupt the individual’s authentic becoming (as Heidegger would have it). Indeed, the fragmentary nature of Nancy’s writing mirrors his attempt to re-think authenticity not as a demand from another authentic Dasein, but rather as an authentic relation based firmly upon the phenomenon of Being-with.

If we accept that Heidegger’s idea of authenticity is characterised by what he calls ‘struggle and communication’, then while Nancy’s own thought involves no less a struggle and communication, the difference between the two is in what precisely is communicated and what it is that one struggles against. As is well known, Nancy criticises Heidegger in failing to re-think the Subject when it came to his thoughts on destiny, community, and the People (das Volk). Instead of a radically individuated ‘being-there’, open to the world and others, Heidegger instead thought to subsume, indeed to sacrifice, this radical finitude and conceived of another Subject; one that bore all the hallmarks of immanent or totalitarian thought.

While Heidegger’s thought on authenticity can be seen to coalesce in the figure of the hero, a cultural exemplar who makes a demand on Dasein through its authentic heritage (the idea of the reciprocal rejoinder), what is it for Nancy? Indeed he seems to play the joker or the misfit. The demand for authenticity comes from anyone and not from an aristocratic figure through which the drive to instantiate a community of the People materialises. Through these considerations I hope to show that the concept of authenticity is not something that Nancy wants to get rid of, but on the contrary, it is a concept at the very heart of his thought.

Tales of the Interrupted: Jean-Luc Nancy on Myth

Leda Channer

In his 1983 essay “Myth Interrupted”, Jean-Luc Nancy re-tells the old story that the scene of ancient tribes gathering to tell their originary myths, is itself a myth. Nancy is interested in the frequently included epilogue in which Western humanity is shown as lost and indigent in the

realisation that mythic power was an illusion. For Nancy however, the tale ends differently; myth is not gone, it has been interrupted. In this paper, I will give a reading of Nancy's essay that will show how for Nancy, myth must be interrupted.

A number of questions arise from this cliff-hanger; if myth is interrupted, how and when did this happen and will it return/resume? If we can no longer tell originary tales, how do we understand ourselves as tribes or communities and what function did telling ourselves a *story* about originary stories serve? In this paper, I will give a reading of *Myth Interrupted* that will consider these points and aim to show how for Nancy myth must be interrupted.

Prosthesis in Cameron's Avatar and Nancy's The Intruder

Nick Aldridge

Derrida uses the word, and following his deconstruction of communal identity as it is articulated both in that essay and elsewhere, this paper will explore Avatar as a staging of the collision of two regional ontologies, whose identities are definitively problematized by their shared prosthesis: the avatar. Firstly, I would like to claim that the film disrupts a politics of inclusion and exclusion by enacting an intrusion in Nancy's sense, and secondly, that this disruption operates on two levels: the prosthetic contact between two worlds (human and Na'vi), and the prosthetic sexual contact between two bodies (Jake Sully and Neytiri). Finally the question of whether film is itself something prosthetic will have to be asked.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM							
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)		
11:15-11:45	Break							
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur		
13:15-14:15	Lunch							
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)		
15:15-15:45	Break							
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)		Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)		
11:00-11:30	Break							
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)		Latin America (II)
13:00-14:00	Lunch							
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)		Spinoza (IV)
15:30-16:00	Break							
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)		

The New Amateur abstracts

The New Amateur: “Productivity, Appropriation and Critique”

Chair: Lucia Vodanovic

Thursday 11:45-13:15 ABF003

Crowd Sourcing, Curating and Networked Power

Alexandra Reynolds

In recent years, there has been substantial scholarly and museological interest in the possibility crowdsourced digital projects in museums and galleries could offer the public a meaningful stake in cultural knowledge production; destabilising traditional professionalised curatorial power.

However, many cultural crowdsourced projects merely re-create the traditional curatorial power dynamic. The public carry out menial ‘safe to fail’ tasks around already complete collections. Participation functions through common sense recognition processes, coercing participants to conspire with existing curatorial knowledge.

Other projects rely more fundamentally on the input of participants for their content: their curators even prioritising peer meritocracy to manage site content. However, the hegemonic curatorial role still seemingly exists within such sites. Participation means conceding to given community guidelines and terms and conditions which also guide community-led regulation of site content. Project leaders also retain the right, if not the responsibility to block unruly users.

Therefore collaboration alone does not necessarily destabilise the traditional curatorial role: often structurally adopted by the participating community itself. Indeed, this principally soft, consensual power has intrinsic relations to wider disciplinary power in contemporary Inclusive Neoliberalism and Network Capitalism, expounded by theorists including Jacques Rancière, Eran Fisher and Manuel Castells.

Using a range of examples, I will investigate the curatorial role in cultural crowdsourced projects and the contemporary relationship between collaboration and societal power. Through this investigation I hope to suggest some possible new directions for curatorial leadership in collaborative projects, capable of empowering users to produce cultural knowledge which departs from institutional and hegemonic norms.

A Sublime Waste of Time: Gaming Against ‘Productive Play’

Rob Gallagher

In the 20th century, or so the story goes, visual art abdicated its concern with form, abandoning aesthetics for pastures conceptual, political, theoretico-historical. For Graeme Kirkpatrick (2011), however, art’s preoccupation with the recovery of harmonious forms from the flux of matter was inherited by the videogame. He argues that, despite their complex framing narratives and cinematic visuals, games remain closer to dance or musicianship than to film, privileging rhythm and pattern, virtuosity and visceral impact over storytelling or semiosis. We play not for access to meaning but for intimations of algorithmic sublimity, glimpses of profundity and plenitude lying just beyond the interface.

Kirkpatrick’s work offers a compelling framework for addressing videogaming’s role in the development of new forms of ‘sensuous knowing,’ and in the computer’s transformation from impersonal tool to means of emotional investment, affective transmission and haptic engagement. However, it also casts doubt on the videogame’s viability as a vehicle for expression – or critique. Meanwhile, videogame publishers continue to develop methods of routinising and recuperating players’ engagements with games - from behaviourist reinforcement techniques to data mining and biometric monitoring – creating, in the process, a pernicious regime of ‘productive play’ (Dibbell, 2006). Using Kirkpatrick’s work as its point of departure, my presentation asks whether effective resistance to this regime might depend not on rendering games more ‘meaningful’ but on taking the idea that they are a waste of time *seriously* – on embracing an idea of play as gratuitous.

– Discussant –

Lucia Vodanovic

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
13:00-14:00	Lunch						
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

New Materialisms abstracts

New Materialisms (I): “The Politics of the New Materialisms”

Chair: Caroline Williams

Thursday 14:15-15:15 WIN 0-05

Historical Materialism Contra New Materialism

Simon Choat

Over the past decade or so, the work of a diverse range of thinkers, including Jane Bennett, Manuel De Landa, and Graham Harman, has been grouped together under the label ‘new materialism’. Inspired in part by the work of Gilles Deleuze, Bruno Latour, and Quentin Meillassoux, the new materialists have sought to move social and political theory beyond the limits of human subjectivity, language, and thought by rethinking our notions of matter and materiality. Drawing (or claiming to draw) upon developments in the sciences, they propose to replace the notion of a passive, inert matter with the concept of an active, creative materiality. On this basis they have developed social and political analyses which take into account the agency of non-human actors (or ‘actants’). Many new materialists have framed their work as an alternative to historical materialism: instead of analysing the structural constraints on human action, they argue, we should explore the material agency of the non-human agents and assemblages that inhabit and surround us.

In this paper I challenge some of the assumptions, claims, and consequences of new materialism from a historical materialist perspective. In particular, I argue for a more critical engagement with science, an alternative conceptualisation of agency, and a historically aware and emancipatory approach to politics. In short, I argue for a *historical* materialism in place of the revamped vitalism of new materialism.

Two Routes from the Correlate

Paul Reket

Under the influence of thinkers including Quentin Meillassoux, Bruno Latour, François Laruelle, and Gilles Deleuze, several important new movements have recently emerged in social theory. Various labels ‘speculative realism’, ‘actor-network theory’, ‘object-oriented-ontology’, or simply ‘new materialism’, these movements all reject the reduction of theoretical questions to the relation between human and world (what Meillassoux has called ‘correlationism’). They seek to move the scope of theory beyond the limits of human subjectivity, language, thought, and belief, towards speculation about an external world

independent of them. Yet the political implications of these new materialisms, and in particular, their relationship to the social, political, and economic logics of contemporary capitalism, remain in question and the source of fruitful debate. While speculative in nature, this paper seeks to investigate the political implications of new materialisms. In particular, it seeks to map two broad yet distinct polemical and methodological strategies, exemplified by Meillassoux and Latour, by which the 'correlationist' limits of theory are superseded. It then seeks to compare and contrast the political implications of both theoretical strategies, particularly in terms of theory's capacity to reflect upon its conditions and in terms of the question of agency.

WIN 0-05 – New Materialisms (II): “Permeable Boundaries”

Chair: Edwina Attlee

Thursday 15:45-17:15 WIN 0-05

Institutional Boundaries and Becoming

Greg Tourville

Institutionalist theory has difficulty reconciling the facts that institutions reproduce themselves, change gradually, and have moments of major change. Pragmatist institutionalists, such as Christopher Ansell, improved on previous conceptualizations of institutions by focusing more on the material foundations of institutions, but they both fall short and give too much agency to human agents. To deal with these issues, I intervene by applying and significantly extending Mark Hansen’s idea of system---environment hybrids to institutions. This idea is a twist on autopoiesis – it posits cognitive boundaries of individuals are multiple, heterogeneous and created through the extension of cognition through technologies and institutions. Working from this framework, I propose that an institution is comprised of the people who hold it as part of their boundary. This entails that institutions are entirely material things that can shift and change each time its constituent people change. Since human cognition never uses only one institution, but instead always uses an assemblage of institutions and technologies, institutions cannot be conceived of as autonomous things. I posit that institutions themselves can be thought of as system—environment hybrids that have other institutions and technologies as part of their own plural boundaries and function in a distributed manner. This implies that institutions are co—constitutive and consequently engage in a complex form of mutual support, reproduction, and becoming. By relating structural boundaries and becoming, my theory is able to account for the recalcitrance of institutions, various forms of institutional change and reproduction, the idea that institutions must be understood to be material things, and the concept that institutions only allow for a very particular type of agency.

The Ubiquitous Window

Delfina van Ditmar

Our surrounding and ICT (Information, Communications and Technology) is fused generating new spatiotemporalities. As Paul Virilio points out, our society is characterized by being highly dependent on bit-seconds instead of distance. This transparency of distance renews not only the physical appearances of materials but also the morphological and architectonic configuration of human environment. Speed as the vector of the electronic representation, allowed us to transform the physical space into an informational space. In this way, instantaneity of ubiquity results in the *atopia* (*a* + *topos*, "no place") of a singular

3

surface generating an imbalance of direct information of our senses and the mediated information of advance technologies: From the object to its figure, from form to image (Virilio, 1991). A device often mediates our interaction with the city. Characterized by instantaneity, the digital and the physical overlay. Although historically built environments were almost always covered with ornament, texts (for instance, shop signs), and images (fresco paintings, icons, sculptures, etc), the phenomenon of the dynamic multimedia information in these environments is new (Manovic, 2006). In relation to the screens that surround us, according to Manovic, although screens are only windows of limited dimensions positioned inside the physical space of the viewer, we are supposed to completely concentrate on what is seen in this window, focusing attention on the representation and disregarding the physical space outside. When the projected image does not precisely coincide with the screen's boundaries: it disrupts the illusion, making us conscious of what exists outside the representation. This paper attempts to shed light on this telematic context, which opens a space for new ways of interaction with our surrounding environment.

Manovic, Lev. *The Poetics of Augmented Space*. *Visual Communication* : 219-240, 2006.

Virilio, Paul. *Lost Dimension*. *Semiotext*, 1991.

Internet Topologies and Network Immanence

Hannah Gregory

"Il n'y a pas de hors--text"/ "There is no outside---of---the---text", writes Derrida in *Of Grammatology*. In this paper I will interrogate the updated statement: "There is no outside of the network", in order to consider the ways in which we conceptualise and experience the space and context of the internet. I will present an idea of network immanence, pertinent given the prevalence of connection and the pervasion of digital culture. The internet is defined and designed as a topological space, in this sense distinct from the Cartesian space of lived coordinates; on a formal level, it is a graph of nodes and interconnected lines (vertices and edges). Yet the physical infrastructure of the internet also appears in lived space in the data centres, servers and optic fibre networks that carry its signals and store its data. Meanwhile, the implications of the internet's topological connections re carried into Cartesian space through our very interactions with them. Our conceptualisation of what seems to be the abstract space of the internet is frequently described in immaterial terms, through metaphors of "cyberspace" (coined by science fiction writer, William Gibson), by spatial signifiers like "sites", or ephemeral entities like the cloud". We may consider ourselves navigating a "virtual" world accessed by the portholes of our screens. This linguistic conceptualisation neglects the permeations of the digital realm across reality: how then might we overcome such a dichotomy? Via recent discussions of digital dualism, a term coined by Nathan Jurgenson that refers to and is critical of a perceived split between the "real" and the online, I will consider how we might move on from oppositional metaphors,¹ towards ideas of immanence. Deleuze's idea of a "plane of immanence" will be productive in order to understand the network as a plane we exist *within* but also *upon* and *through*.² Deleuze's immanence is characterized by relations f "in", rather than "to", emphasizing

connections between relations, rather than forms of separation.³ Dissolving dichotomies of online/offline, inside/outside, digital/physical may allow us to come to understand phenomenological experiences in the developed world in terms of network immanence, whereby all is connected. I will though speak from a critical position that questions whether such dissolution of physical/digital categories is realistic, or desirable.

¹ after Lakoff & Johnson's *Metaphors We Live By*. ²Deleuze, *What is Philosophy?*, London: Verso, 1994, 35. ³ Williams, James, 'Immanence' in *The Deleuze Dictionary*, Edinburgh: Edinburgh Univ. Press, 2008, 126.

New Materialisms (III): "Aesthetics"

Chair: Edwina Attlee

Friday 9:30-11:00 WIN 0-02

Aesthetics as an Assemblage of Bio-Epistemic Processes

Claudia Mongini

Abstract TBC

Cinema and Its Black Boxes: Six Devices for the Hand and Eye

Eliza Cushman Rose

Working concurrently but independently in the 1970s, the Polish filmmakers Julian Antonisz and Jozef Robakowski manipulated the optical habits of their viewers and retrained them to read film at close-range, bypassing sight and stimulating instead the sense of touch. Antonisz developed a method for producing film for the blind by encoding images directly onto celluloid film according to an algorithm that converted the gray scale to a gradient of roughness. Robakowski worked in the reverse direction but produced compatible results. He took up photography as a means for bringing the invisible to light. His series "Astral Photography" (1972) is an ultrasound for phenomena inaccessible to the eye. Robakowski's neo-Dadaist, pseudoscientific methods generate images of tumors lurking within our opaque anatomies, contagious diseases, and abstract qualities such as a state of intoxication, good will, and the sensation of pain.

Working within the political parameters of the People's Republic of Poland, Robakowski and Antonisz rigorously embedded their artistic practices within their mechanical equipment: a range of black boxes from the camera to the darkroom to the movie house. But they were also grasping at a return to the handheld, the local, portable and easy-to-assemble. With one foot planted inside Poland's studio system and the other foot (or perhaps a hand) dangling outside, these artists' repurposing of technology in support of a new sensibility runs strangely alongside and counter to the artistic mandates of their time.

Cinema and its Black Boxes is an imagined dialogue between these two contemporaries by way of cataloging six devices they invented and employed, in jest and in earnest. Pulling back the thread of these devices, we can recover linkages between the careers of these artists who dissolved the thin foil separating the field of visibility from all that is excluded from its range. The paper draws from Jacques Derrida's book *On Touching: Jean-Luc Nancy* together with Deleuze and Guattari's reassessment of his terms in *A Thousand Plateaus*. Robakowski and Antonisz both undermine the hierarchy of the senses by cultivating a new

sensibility that would be both optical and tactile, approaching the “haptic aesthetics” that Deleuze and Guattari call for in *A Thousand Plateaus*.

Translation: Object/Text/Object

Conor Wilson & Amanda Game

Translation: Object/Text/Object is proposed as a short, 20 minute performance, for the Topology strand, which will use moving image as a backdrop to readings/actions as a way of illuminating the question of topology from the perspective of exhibition making in physical space and its impact on embodied thinking and aesthetic experience.

The potential value of this enquiry rested in each individual's understanding, rooted in experience, that exhibitions represent a unique confluence of different forms of language as experienced in physical space - words; images; objects; sound; light; moving images, live conversations - all of which intersect to create an experience which can be responded to not only through our logical-mathematical intelligence, but all our different bodily and emotional intelligences, as articulated by Howard Gardner.

We were not merely troubling the authority of the word in this enquiry, but trying to reach a deeper understanding of how skilful attentiveness to all elements of the exhibition space - its physical qualities and its objects and the human presence ; its words, people and things - could increase the probability of aesthetic experience - taking the latter to mean, in this instance, an increased awareness of the human impact on space and objects. Ruth Little, Associate Director of Cape Farewell, usefully defines her sense of the aesthetic as the opposite to anaesthetic. A good example of how the power of crafting language can unlock meaning in an economical and dynamic way.

We cannot give a detailed proposal, as there will be a deliberately improvised quality to the work.

New Materialisms (IV): “Thinking Materiality: Finitude, Freedom, Nature”

Chair: Caroline Williams

Friday 16:00-17:30 ABF003

Dialogues with Biology

Camilla Royle

New materialists have challenged dualisms between the living and non-living. Things, whether living or otherwise, are not solely objects for human dominance. They are inventive, volatile and in possession of a liveliness of their own. Things do not act as individuals; agency is dispersed as a property of networks. Many also see the social and natural worlds as irrevocably intertwined- nature is an aspect of the social from the start. Many biologists would recognise such concerns as symptomatic of a dialectical way of thinking – but this is the dialectics of David Harvey rather than Hegel. Few life scientists would attempt to find evidence of the three laws made famous by Engels in *The Dialectics of Nature*. Instead, dialectics emphasises the need for biological systems to be dynamic and – in contrast to reductionist orthodoxy – the existence of emergent properties at different levels of analysis. The role of agency is a related concern. Levins and Lewontin argue that the organism is an active subject, able to self-construct and play a role in choosing its own environment rather than a passive site of interaction of genes and environment. Such natural scientists are committed to engaging with the substance of things. The problem with existing materialisms is they are not material enough. The paper aims to draw attention to the similarities between new materialist approaches and the work of dialectical biologists, two approaches often assumed to be antithetical.

Keywords: dialectics of nature, new materialism(s), agency, emergence, radical/Marxist biology

Politics of Materiality

Maria Dada

In Heidegger’s *Who is Nietzsche’s Zarathustra* he states, “The earthly – Earth and all that pertains to her – is that which properly ought not to be”. What he is referring to is our ill will against the transient, the perishing. Like Nietzsche he claims that this ill will is a consequence of our finitude and the fact that we are fundamentally injured by time. Our inevitable death ensures that we are always repulsed by everything material. Plato refers to this transient non-being, the earthly, as *me on*.

How can we push our political thinking towards that which repulses us, the transient material, that which is *me on*?

Heidegger refers to *me on* in many of his writings on Plato, Aristotle and Nietzsche. It appears as non-being understood in relation to being, as less being, the transient, as opposed to *ouk on*, non-being as nothing. As being hides itself, it is both being and *me on*. Therefore *me on* is the *not* that is inscribed within being itself. As such it is at the heart of Heidegger's concept of *aletheia*, the coming out of hiding of being, as the *lethe*, the hiding or the forgetting. It is the *me on*, the transiency, inscribed in being which corresponds directly to the repulsion of the material.

This paper will attempt to trace the ontological origin of the hatred for the material and show that it is only through our continual questioning of *me on* that we can begin to account for a true politics of materiality.

Transcendental Materialism

Tom O'Shea

This paper proposes a schema for understanding the relationship between materialism and freedom. In doing so, it develops a form of transcendental materialism implicit in the work of Ray Brassier and Mark Fisher, which takes the deep structures of cognition and experience to be malleable. One of the goals of Promethean Marxism is to develop technologies for actively reshaping these psychic structures rather than letting them be passively moulded by the social and physical ecologies we happen to find ourselves embedded in.

This opens up the possibility of thinking about political emancipation as an engineering project which works on the material substrate of human beings. What is left unanswered is how such a project should be oriented.

I will argue that what is needed is a devitalised conception of freedom which substitutes determination by biological necessity for a recursive series of rational necessities. In order to realise this form of rationalist autonomy, continual revision to the structure of the self is needed which will allow us to recalibrate our actions in light of new normative horizons which come into view; and this, in turn, requires continual revision to the structure of the world which constitutes these selves. I shall suggest that Marx's conception of nature as "the inorganic body of man" provides the necessary frame for conceptualising this process.

Thursday, 6th June

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9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
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13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Represent- ation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
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14:00-15:30	Represent- ation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

On Representation/Non-Representation abstracts

On Representation/Non-Representation (I): “Law, Power, and Representation”

Chair: Victoria Ridler

Thursday 11:45-13:15 WIN 0-02

Against Representation: Capitalist Crisis and the State Form

Matt Cole

With few exceptions, contemporary political theory seems to either come from the position of a naïve neo-classical liberalism divorced from Marxist critiques of political economy/power, or an outdated regurgitation of Leninist/Trotskyist party-politics entrenched in a tradition of economic determinism. Both approaches tend to ignore a fundamental rethinking of the contemporary relation between ‘economics’ and ‘politics’ in the context of the crisis. The contemporary capitalist crisis has inaugurated a major shift in the regimes of representation that constitute the state-form, the political body, and the means by which that political body might develop.

This paper will explore this shift and argue that in times of crisis, the capitalist social relation, as the prime-mover of the state-form, reveals how the politics of representation allow for the subsumption of the general will to that of the capitalist state. This paper will explore the idea that in times of crisis, the ‘logic of capital’ subsumes political representation under capitalist representation, thus exploiting the fundamental gap between the presentation of the general will and its representation in the form of the state. It will critique the notion that the relation between capital and the state is purely external, instead maintaining that the state not only serves the interests of capital in stabilising capitalist society, but furthermore, that the very form of the contemporary state is an immaterial analogue to the exploitative system of surplus-value extraction in capitalism itself. Instead of intervening in the economy in the interest of the political body, the capitalist state-in-crisis attacks the very body it is supposed to represent

The Damoclean Sword of Transgression: Constituent Power and Non-Idoltrous Representation

Dimitris Kivotidis

This paper examines the relationship between representation and non-representation in the field of political theory and constitutional law, as translated in the duality of constituted and constituent power. Examining Schmitt’s concept of the constitution-making power which

expresses the political unity of the people along with Negri's concept of constituent power, it argues that the constitution, as a representative structure around which a polity organizes itself, is an instantiation of the movement of the constituent power, a force driven by revolution struggle and conflict, which defines Schmitt's notion of the political. In this context a distinction is put forth between two functions of the constituent power which stand in a sequential dialectical relation: a negative function of pure presentation without positive attributes; and a positing constituting function which involves representation. With reference to James Martel's notion of a non-fetishist representation, we will argue that the necessity of representation must stand alongside the necessity of realizing its non-idolatrous character; the structure of representation has to function under the Damoclean sword of transgression, with full awareness of the ever-present possibility of conflict and change. Using Zizek's notion of the critical totality, which includes all its antagonisms, conflicts, and inconsistencies, we will move beyond Negri's amorphous multitude, while acknowledging that the ever-present character of his constituent power helps us make a further step beyond Schmitt's rigid homogeneity by applying the friend-enemy distinction inside the state level.

'He Do the Police in Different Voices': Realism, Representation and the Criminological Imaginary

Phil Thomas

This working paper is an attempt to deconstruct and problematise the literature of 'realist' criminology. Whilst acknowledging the incongruity of time and context, there are conceptual and stylistic similarities between 19th century European realist fiction and 20th and 21st century 'realist' criminology that invite exploration. However, as criminology is not properly a literary genre, but an epistemology with direct impact upon governance and public policy, its representations necessitate closer interrogation and challenge.

Permeating politics, media, culture and the public imaginary, realist criminology has dominated debate and policy on crime in the UK since the 1980s. I argue that in taking a totalizing form of realism as an un-interrogated commitment within criminology, we forget that this is a form of representation which seeks to naturalise its assumptions and render its constructedness invisible for political ends. So rather than a disavowal of representation, mine is a materialist iteration that to represent and communicate 'our realities' is a prerequisite of politics.

I will consider what an 'enstranged' (Shklovsky, 1917) criminology might offer, for example, could we press deeper into the materiality of representational forms as a way of escaping the bounded domain of crime and the comforting embrace of its totalizing spectacle? This project is partially inspired by the early 20th century modernist impulse towards realist fiction (e.g. Bakhtin, Volosinov, Joyce, Stein), which demonstrated that there are alternative methods of interpreting and expressing the complexity, viscosity and intimacy of the "real" aside from the faithful description of appearances.

On Representation/Non-Representation (II): “Roundtable – Thought Beyond Representation”

Chair: Matt Mahon

Thursday 14:15-15:15 ABG024

– Roundtable discussion: Pete Wolfendale, Henry Somers-Hall & Christian Gilliam –

On Representation/Non-Representation (III): “Non-Representational Art”

Chair: Sam Wilson

Friday 11:30-13:00 WIN 0-02

Exposing as Art: Non-Representationality and Art’s Capacity to Escape the Impasses of Critical Thinking

Piril Gunduz

In *The Emancipated Spectator*, Jacques Rancière describes the impasses of critical thinking, paying particular attention to the spectatorship of works of art. He claims that the commonplace notion of separation marks art practices, effectuating an art conception that is apologetic for art itself. Rather, he argues that a work of art stands as a third term between the creator and the spectator. On the other hand, in their collaborative and individual works, Deleuze and Guattari describe a conception of art that escapes the impasses that are articulated by Rancière. By using the tools of critical thinking such as deciphering and defamiliarizing to a different end than those of, for example, the Situationist International group or the Surrealists, they argue for an art that exposes, rather than that which merely represents or fictionalizes, invalidating the commonplace binaries such representation/real, or documentary/fiction. This paper discusses how art by its inherent capacities has a potential to escape the impasses of critical thinking, by being critical and creative at once through Deleuze and Guattari and Jean-Luc Nancy’s notion of exposition, by revisiting some of the artists the authors refer to in their writings, such as Jean-Luc Godard.

Non-Representation Towards Representation

Daniel Neofetou

A paper exploring the notion that non-representational art, despite its various historical permutations having now been co-opted by commerce, is still ontologically that which is best suited to engendering a mindset in spectators conducive to genuine democracy and political representation. Drawing upon Michael Hardt and Antonio Negri's theory of the multitude as a set of singularities which work in common yet cannot be reduced to sameness, I would argue - with reference to Maurice Merleau-Ponty's phenomenology - that the renegotiation of perception which might be induced by aesthetic abstraction 'must be undertaken by each one for himself' (Phenomenology of Perception, 27), yet does not lead to solipsism, and instead points towards an intersubjectivity. I would also enumerate reasons as to why the non-representational art movements of the 20th Century did not thus translate fully into emancipatory politics, and point towards potential future strategies for a non-representational aesthetic in the field which Theodor W. Adorno once referred to as committed art.

Tuning the World 'Flat': Horizontality in Sound Studies

Jeremy Coleman

With the publication in 1977 of R. Murray Schafer's seminal *The Tuning of the World*, 'sound studies' emerged as a scholarly interdiscipline that embraced sound in all its variety, and the field has since continued to grow. One aspect of sound studies that has received little attention is the metaphor of the geological and the horizontal that defined the discipline from the start. In this paper I want to examine critically how notions of a 'flat' landscape of sound (or soundscape) have functioned within sound studies, especially in its formative years in the late 1970s and 1980s. In particular, I argue that sound studies as it was originally conceived reflects ideas associated with contemporaneous French philosophers such as Deleuze and Baudrillard, namely the geological concepts of rhizome, arborescence and the desert, which in turn may be compared to the sensibility of Benjamin's flâneur within the commodified city. Not only is natural landscape used as a spatial metaphor for listening experiences, but the very 'flatness' of those landscapes becomes an allegorical image of the way in which hierarchies of sound themselves are levelled out on a conceptual plateau. Far from emancipating sound from aesthetics, sound studies tends to aestheticize *all* sounds, irrespective of the labouring bodies involved in their production. Ultimately, I intend to show that the integration of art music with the sounds of the everyday that sound studies promotes, erodes the former's critical social function – one that was traditionally maintained in its very autonomy.

On Representation/Non-Representation (IV): “Writing Outside the Representable”

Chair: Sam Wilson

Friday 14:00-15:30 WIN 0-02

Poetry’s Representative Difficulties: The Dialectic of Subject Matter

Kimberly Quiogue Andrews

If “the centrality of representation to critical thought is well documented,” as is noted in the call for papers, then that very same centrality to literary forms is perhaps even more well-trodden ground. The two branches of representational problematics, however, are rarely discussed in concert. What, in other words, is critically theoretical about the aesthetic or poetic troubling of representational thought? What might be poetic about critical theory’s (anti)representational politics? This paper will move towards the latter question by means of the former. I argue that while poetry has always been concerned about the possibility of objective/affective representation (indeed, it was a proto-version of the sign/signifier problem that drove Plato to exile the poets from his Republic), we can see in more contemporary poetry a much more direct, even analytical critique of representational possibility. This critique manifests itself aesthetically as the dialectical relationship between a nostalgic desire for the positivistic terms of poetry’s imagistic heritage and the more interesting, but more fraught, open geography of anti-representational reference: “about”ness without subject matter. Using John Ashbery as my central figure, I will demonstrate how poetry can perform a nearly Althusserian critique of representational ideology while resisting the self-deconstruction to which un- or anti-representational aesthetics seems vulnerable. By unmooring theme from referent—we can tell what an Ashbery poem is “about,” but almost never where it is, or what is in it—this poetry sidles increasingly close to the theoretical, while simultaneously putting pressure on what theory might leave behind in its quest to move beyond representation.

‘The Crypt Keeps an Undiscoverable Place, With Reason’: Derridean Cryptonymy and Representation in Rachel Whiteread’s *Memorial to the Austrian Jewish Victims of the Shoah*

Thomas Houlton

This paper intends to focus on the relationship between Jacques Derrida’s foreword to Nicolas Abraham and Maria Torok’s *The Wolf Man’s Magic Word*, and Rachel Whiteread’s *Memorial to the Austrian Jewish victims of the Shoah* in Vienna, Austria. By comparing Whiteread’s approach to memorialisation with Derrida’s interpretation of cryptonymy I hope to create a thought-provoking dialogue between the impossibilities of ‘true’ representation and the problems of invoking a metaphorical and literal crypt, the ‘knowable-unknown’.

5

In Derrida's foreword, he articulates the concept of the crypt as a psychic container for the self split by trauma, a 'no-place' containing a 'living-dead' object, that cannot be incorporated successfully into the psyche. Thus the Derridean crypt becomes a 'no-place or non-place within space, a place as no-place'. The linguistic access to this 'no-place' or verbarium of shifting linguistic signifiers, is for Derrida, as problematic as the traumas being contained. Whiteread's memorial, cast from the negative space produced by the fore edges of books, reminds us of this recognition of language as key to representation, but also of our inability to truly access it. In her tomb-like structure she creates the crypt-made-visible, stripped of symbolic referents. The 'unspeakability' of what might be inside the crypt, the Shoah or Holocaust, brings us close to Derrida's concerns of signification, and makes us consider how a contemporary approach to non-representative memorialisation can successfully function.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
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16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Pragmatism and Political Criticism abstracts

WIN 0-02 – Pragmatism and Political Criticism (I): “Pragmatism and Democracy”

Chair: Clayton Chin

Thursday 14:15-15:15 WIN 0-02

Pragmatist Aesthetics, Social Criticism, and Democracy

Michael Räber

Pragmatists rightly reject universalist Kantian or utilitarian expectations of ideal theories when it comes to political and moral choices. They hold that criteria for such choices cannot be other than contextually and historically constructed and they therefore appeal to notions of community. However, as we are living through conventional practices, we will confront choices that will not be fully determined by conventional meanings. Thinking critically of conventional meanings and practices is necessary, even if never from a point of nowhere. Hence it is needed to reflect on further criteria. While it is true that for a concept of social-political criticism it is required to take into account ontological and epistemological criteria, pragmatist thinkers like John Dewey and Richard Rorty stress the importance and priority of *aesthetic* criteria.

For both Rorty and Dewey, art is *the* medium for tapping critical, subversive power by disclosure and through imaginative vision addressed to imaginative experience of possibilities that contrast with actual conditions. In addition to that, Dewey seeks to construct normative aesthetic criteria for critical judgments through his very broad (and admittedly vague) notion of ‘aesthetic experience’ (as is suggested by recent works from Richard Shusterman, Mark Mattern, Scott Stroud or Aaron Rodriguez).

By reconstructing a Deweyan and Rortyan account of aesthetics (and developing aesthetic criteria for social and political criticism), I will put forward a reading of pragmatism that holds it to be a decidedly critical philosophy. It can be showed how social-political criticism is a necessary constituent of the idea of democracy (that democracy without criticism is not conceivable). Thus my argument will be that, if criticism is a necessary constituent of democracy and if art and aesthetics are manipulative and reflective means for social-political criticism, pragmatist aesthetics is critical philosophy oriented towards the ideal of democracy.

A Reconsideration of Peircean Democracy

Michael Bacon

Abstract TBC

Dewey, Sen and the Significance of Participation: A Critical Approach to Freedom and Democracy

Jessica Soester

Pragmatism, specifically that of John Dewey, offers a critical approach to the concept of freedom, or rather—to the concept and *practice* of freedom, as the dimension of participation plays a core role in Dewey's conceptions of "freedom" and "democracy." Focusing on this role participation plays in Dewey's philosophy offers insight into the fundamental connections between Dewey's understanding of "democracy" and "freedom," and emphasizes the key roles of "(creative) intelligence" and thus, "education."

After giving Dewey's critical analyses of traditional conceptions of "liberty" I lay out the main tenets of Dewey's account of freedom. I focus particularly on the participatory dimensions key to understanding of freedom and democracy. I then discuss importance these same participatory dimensions play in the work of the economist Amartya Sen. In particular, I focus on the importance participation, and the ability to participate, occupies in Sen's account of "freedom," "democracy" and "development." Lastly turn to discuss this importance in terms of a philosophy of education.

Due to the singular importance participation plays in both Sen and Dewey's accounts of "freedom" and "democracy," a well-developed account of "education" is required for each account. Although Sen's account places an important emphasis on education, and acknowledges its significant role, Sen never adequately engages in either in depth critical analyses of education, nor develops an extensive account of "education." I argue that Sen's capabilities approach would benefit from a dialogue with Dewey's political philosophy, particularly the Deweyan model of education.

Pragmatism and Political Criticism (II): “Pragmatism and Social Criticism”

Chair: Michael Bacon

Thursday 11:30-13:00 ABG024

Rorty and the Question of a Critical Pragmatism

Clayton Chin

Abstract TBC

Prophets of Democracy: Dewey, Connolly and the Limits of Critique

Joe Hoover

There is a strain of American democratic thought that inspires a hesitation for critical theorists, it seems too hopeful, too profess too much faith in the melioration rather than transformation of the present. I argue that it is the anticipation of just these objections that leads William Connolly to self-consciously rework democratic theory, incorporating methods of genealogy and deconstruction. I then use a critical reading of John Dewey to suggest that the American Pragmatic tradition in fact has unique critical resources - particularly its focus on corrective action. Rather than seeing Pragmatism as lacking criticality, I argue that it offers a different mode of critique that has as much to offer genealogy and deconstruction as critical methods as those methods have to offer American traditions of democratic political thought.

Towards a Pragmatist Theory of Multiculturalism

Dominik Gerber

Extending the recent reception of American Pragmatism in critical and especially democratic theory, I argue that the pragmatist motive of “inquiry” offers promising normative resources for a critical reply to the “multiculturalism backlash.” The claim that group-specific rights are philosophically unpersuasive, empirically under-informed, and harmful to the cohesiveness of liberal societies reflects the *normative* assessment of *empirical* observations held to be “detrimental” consequences of multiculturalism policies. Hence, one key implication of the multiculturalist reversal thesis appears to be that the experience of negative practical consequences is susceptible to invalidate not just the existing policy approaches to cultural diversity, but the normative basis of multiculturalism *tout court*. My aim is to show that this inference is ill-conceived and overly hasty. The argument proceeds in four steps: first, I turn to the current crisis surrounding the justification of multiculturalism. I show that the

multiculturalism backlash exposes a potentially problematic and largely unquestioned aspiration to metaphysical certainty and human infinitude that is lingering within justificatory theories of multiculturalism. Second, I exemplify this tendency discussing two well-known arguments for multiculturalism – Charles Taylor’s and Will Kymlicka’s. Third, I demonstrate that a possible solution to this problem can be reconstructed from the works of classical pragmatists. Two possible pragmatist justificatory strategies will be distinguished, one based on the epistemology of Charles S. Peirce, the other based on John Dewey’s naturalism. Fourth, I intend to argue why Dewey’s account is superior to Peirce’s epistemology as a critical guide towards a more reflective theory of multiculturalism.

Toward a Critical and Realist Political Theory

J. Prinz

Based on an immanent critique of recent debates about ‘realism’ in political theory, which often claim to pose a challenge to post-Rawlsian liberalism, I will try to sketch an approach to political theory that sets off by showing that the dichotomy found throughout liberal political theory between abstract, transcendental and (radically) critical approaches and the contextualist, realist and status-quo affirming approaches, is nothing but a sign of the structural inability of liberal political theory to be self-reflexive.

Rather, I argue, political theory can be both transcendental *and* status-quo affirming or practical *and* critical. In order to combine the practical and critical moments which stand in tension to each other I will take recourse to Theodor W. Adorno’s Critical Theory, especially his primacy of the object, his dialectical critique of analytical philosophy (including an attack on the is-ought-distinction) and his understanding of critique. A *political* theory/social philosophy (rather than a science) which is self-reflexive, yet aware of its practical potential, and hence radically (self-) critical can be constructed from these writings when reinterpreted through recent critical contributions in which the tension between critical and practical moments is exemplified, as in Raymond Geuss’ recent ‘realist’ interventions.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Represent- ation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Represent- ation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Represent- ation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
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15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Psychoanalysis and Critical Theory abstracts

Psychoanalysis and Critical Theory (I): “Confronting the Real and Imagining the Future: Lacan and Marcuse”

Chair: Natalia Baeza

Thursday 9:45-11:15 WIN 0-02

Splitting the Real

Sean Homer

The ultimate difference between Badiou and Lacan, Slavoj Žižek argues, “concerns the relationship between the shattering encounter with the Real and the ensuing arduous work of transforming this explosion of negativity into a new order. For Badiou, this new order “sublates” the exploding negativity into a new consistent truth, while for Lacan every Truth displays the structure of a (symbolic) fiction, i.e. no Truth is able to touch the Real” (Žižek, 2004). This shattering encounter with the Real, however, not only defines the difference between Badiou and Lacan but is also the crux of Žižek’s ongoing critique of Badiou’s crypto-Kantianism. In this paper I will explore the concept of the Real in Žižek and Badiou, in particular tracing the changing conception of the Real in Žižek’s work from *The Sublime Object of Ideology* to the present. From Badiou’s perspective, Žižek’s understanding of the Real is “so ephemeral, so brutally punctual, that it is impossible to uphold its consequences” and he insists on the necessity of splitting the Real. In his early work, *Theory of the Subject*, a work completely ignored by Žižek in relation to his Lacanian critique of Badiou, Badiou argues that there are two Reals in Lacan; an early structural conception of the Real as lack of being, and the late topological understanding of the Real as the being of lack, which confers on the Real a minimum degree of consistency. In terms of the subject of politics, argues Badiou, we should *force* the Real to endow it with the consistency of a new generic truth. Whilst this may not be a strictly Lacanian view of the Real it does have the advantage of facilitating an idea of radical structural change in ways foreclosed by Lacan.

Anxiety and Real Politics

Colin Wright

In the midst of a renewed enthusiasm for the Idea of Communism, it is important to return to Badiou's declared 'master thinker', Jacques Lacan. Specifically, to two warnings from Seminar XVII regarding the relationship between psychoanalysis and politics: 1) psychoanalysis is the 'other side' of the Master's discourse not in the sense that it is dialectically antagonistic to it, but as its accompanying inverse, its 'lining'; 2)

the political imaginary of a radically 'other' invariably feeds into the celestial understanding of 'revolution' as a circling in place (as Lacan famously said to the students in the wake of May '68 "What you aspire to as revolutionaries is a master. You will get one").

To address the dangers of breathless enthusiasm, this paper will focus on Seminar X, L'angoisse, to explore the political salience of a properly psychoanalytic notion of anxiety. Two kinds of anxiety can be discerned in Seminar X. The first relates to the proximity of the desiring Other (the non-separated mother, essentially). The second, however, arises from a confrontation with the more fundamental real of the drives. This allows us to focus on two things. Firstly, psychoanalysis' ability to point out the constitutive role of an animating jouissance central to, but denied in, other discourses (one meaning of the 'politics' of psychoanalysis). But also, secondly, the clinical role that anxiety plays in pushing a structural lack (contained within fantasy) towards a transformative lack that can re-configure structures of desire: these two senses of anxiety then, can signal the falling away of one fantasy structure but also the push for a new meaningful project. The paper will therefore relate this clinical understanding of anxiety to the transition from a 'Left melancholy' to a new 'Communist desire' heralded by Jodi Dean in her recent *The Communist Horizon* in order to reinscribe Lacan's warnings for our times.

Keeping it real: A Critical Inquiry into the Status of Repression and the Liberation of Imagination

Ryan E. Artrip

In this paper, I trace the role that imagination has played in the history of psychoanalysis, with particular regard to Marcuse's unique challenge to the reality principle, modern production, and the culture of productivity. By historically situating psychoanalytical theory within the context of the dialectical ideal found in certain strands of critical theory, I diagnose the Western imagination today as being relegated beyond the point of political impotence. I argue that among many other institutional conglomerates, the culture industry confines human imagination to a coded set of possibilities which uniformly demand a productivist reality principle. Assuming this function is excessively repressive and purposeful, is the potential of the Western imagination so important that it needs repressing? Thus, this paper also conducts a brief overview and critique of the notion of repression from Freud to Foucault, which interrogates the concept in terms of its value as a continued component in theoretical political discourse. Although the concept has lost much of its potency since Foucault introduced a new kind of disciplinary power, which was productive/stimulative rather than prohibitive, repressive functions (to his own admission) are still very much active throughout the global political order. In particular, I will examine the continued repressive (but also productive) entertainment industry. I will evaluate the following: 1) The political situation at the 'end of history' in which one takes on a kind of postmodern sensibility, unable to imagine a future ('it is easier to imagine the end of the world than the end of capitalism'). 2) The cultural and political conditions for liberating imagination and the conditions for such a liberation to be desirable.

Psychoanalysis and Critical Theory (II): “Psychoanalysis and Cultural Criticism”

Chair: Natalia Baeza

Thursday 14:15-15:15 ABF003

Beowulf and Grendel, Two Anti-Heroes from a Lacanian Perspective

Nurten Birlik

Beowulf (2007), the film directed by Robert Zemeckis retells the story in the medieval text, *Beowulf* with a shifting of perspective. While the original story looks at the conflict between Beowulf and Grendel from a patriarchal vantage point, the film offers a view of things from Grendel's perspective. In the film, Grendel's mother becomes the heroine who resists the humanizing/castrating elements in phallogocentric community and the roles are reversed as the phallic mother conquers the representative of the patriarchal metaphor. She is identified with the sea and wages war on the stability of the solid earth. Grendel himself is desexed, shapeless, distorted, and linguistically incompetent. He is the son protected from castration by the mother. While Beowulf in the medieval text represents potency, in the film he represents the regained Desire and conquered sense of Lack. He is united with the phallic mother and betrays what he represents in the medieval text. Likewise, Hrothgar is rejected by Wealhtheow as he has lost his phallic significance for her. Grendel's mother stands for the unsymbolised cause of Desire and offers an alternative, extra-linguistic site of being to both kings and leads to a psychic regression in them promising a sense of wholeness to be experienced with herself in the Real. Due to the emphasis put on linguistic competence, the sea, the mother and the bankruptcy of the patriarchal metaphor in the film, this paper aims to offer a comparative analysis of both texts against the background of Lacanian epistemology.

Time is Out of Joint, Body is Out of Time: What Lacan Might Say About Barebacking

Diego Costa

We find ourselves in a peculiar moment in history in which the condom, and its foregoing, can function as a key element in the ways queer and queerable subjects negotiate their sexuality. Whereas unprotected sex in the 80s and 90s seemed to nurture a tautologically causal relationship with death, retro-viral drugs and a crisis in representation (or lack thereof) of present-day effects of AIDS have created possibilities for a temporal and bodily limbo -- a window, or what Derrida might call an “aporia,” in which one could have the virus and not yet know, not-quite know, know but not know, know it quite well and not experience it. This chasm between intellectual certainty and fleshly experience, and the possibility for a presumably endless deferral, lend themselves to incredibly erotic possibilities and brand new symptoms for very old existential conditions. These become the crux of the kinds of sexual economies digital technology affords. This paper investigates “barebacking” (sex among

strangers without prophylactic protection) not as risky practice and public health crisis, but as a queer condition, not as a queer problem, but a problem for Queer Theory.

Most of the academic attention given to barebacking has been rigged by an overtly, if not solely, epidemiological framework, with some critical exceptions (Leo Bersani, Tim Dean, David Halperin). The work thus far, however, has assumed barebacking to be a “gay” phenomenon detached from “the sexual” at large. It has failed in situating barebacking within a broader context of digitally-enabled privatized perversion, but also failed to “fall backward” in search for what it is that the subject may be trying to manage through the withdrawal of the condom. The paper offers a queer-psychoanalytic approach to discover the symbolic and metaphorical possibilities of barebacking as a symptom of 21st century desire tout court.

Psychoanalysis and Critical Theory (III): “On the Relation Between Psychoanalysis and Critical Theory: Butler, Adorno, Foucault”

Chair: Natalia Baeza

Friday 14:00-15:30 ABG024

The Personal Temporality of Power and Ethics – Psychoanalysis as a Link to the Social

Rosine Kelz

In my paper I investigate how Judith Butler's more recent work uses Laplanchean psychoanalysis in order to 'temporalize' Levinasian ethics. In difference to her earlier engagement with psychoanalysis, which was mainly interested in explaining the subject's attachment to norms, her more recent work explores the notion of the Levinasian Other from a psychoanalytic perspective. In this way, a notion of a non-sovereign self is developed, where the self is understood as constantly undone by its ecstatic relationship to the other. Moreover, it is particularly in moments of loss and mourning that we can come to realize our mutual dependency and responsibility. This allows for a renewed ethical stance towards the other, where we acknowledge our common vulnerability and dependency. There remain, however, several problems with this position. First, we might ask whether we encounter new problems of temporality if psychoanalysis is used to 'bridge' Levinas pre-ontological thinking and the social, and thus takes on an ontological burden. Second, we might ask how the step is made from understanding the self as constituted by an other, encountered in intimate psychic life, and the claims of responsibility towards others who are completely foreign, or to whom the subject cannot conceive forming an emotional attachment – to a more political understanding of the other. While a 'psychoanalytic' position might help us understand the ethical weight of our relationship with those others our understanding of selfhood is bound up with, it seems unable to address the problem of indifference towards others who remain nameless for us.

Adorno's Ambivalent Freudianism

Vicky Iakovou

In his polemic against ego psychology (*Die revidierte Psychoanalyse*), Adorno defends Freudian theory against its revision, which he considers as an abandonment of its critical force due, among others, to the shift of emphasis from the drives and the unconscious to the ego and to societal influence. This defense has been interpreted as an indication of Freudian orthodoxy. Without totally rejecting the truth content of such interpretations, my objective in this paper is to bring to light what may be called an “ambivalent Freudianism” discernible in Adorno’s work.

After a brief account of the aforementioned polemic, I focus on the following two topics: a) the explicit and implicit use of Freudian concepts in the *Dialectic of Enlightenment*, notably in the analysis of the *Odyssey* and b) Adorno’s criticism of Freudian theory and psychoanalytic treatment developed particularly, but not exclusively, in *Minima Moralia* (paragraphs 37-39). My claim is that even while recognizing Freud as a “somber thinker” who refrains neither from dwelling on individual and social suffering nor from giving a sharp account of the dialectic of civilization, Adorno overlooks –one might even say disavows, in the Freudian sense of *Verleugnung*– the irreducible incestuous dimension of sexual drives. He thus fails to acknowledge a radically dark element that the Freudian analysis of sexuality has brought to the fore. This failure has several consequences on Adorno’s critique of modern society.

The Interiorization of Guilt and the Guilt of Interiorization: Adorno, Foucault, Lacan

Terence Holden

I will address the concept of guilt in the work of Adorno, in particular with regards to the fashion in which it breaks the Lacanian circuit between the transcendence of an absent law and the infinite guilt of the individual before it. I will demonstrate how all forms of interior guilt are desubstantialized by Adorno, and yet how he also refers to an objective, quasi-theological guilt, leaving thereby a form of guilt which cannot be interiorized. ‘Guilt’ for Adorno is closely tied to the notion of ‘illusion’: the ‘context of guilt’ ‘Schuldzusammenhang’ and the ‘web of delusion’ ‘Verblendungszusammenhang’ are related expressions. Yet their relationship is subject to an ambiguity: there exists in fact in the work of Adorno both the ‘illusion of guilt’ and the ‘guilt of illusion’. I will outline the fashion in which the locus of the break in the Lacanian circuit can be located precisely in the torsion whereby the former becomes the latter. I will explore in addition how this torsion represents a quandary for Foucault’s analysis of the social mechanisms for the interiorization of guilt. I will accordingly ask whether we should see in this guilt which cannot be interiorized an impasse, an expression of a failed dialectic, or whether we should see in it both the intimation of an excess beyond the Foucauldian dynamics of subjectivation and the horizon beyond the closed circuit of absent law and infinite guilt.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
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Friday, 7th June

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16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

Representations of Justice abstracts

“Media Authority, Politics and Action”

Chair: Lucia Vodanovic

Thursday 15:45-17:15 WIN 0-04

Journalism, Justice and the Transnational Community

Slavko Gajevic

This paper discusses how journalists in their coverage of armed conflicts conceptualise the notion of justice and how this understanding of justice is supported by discursively constructed representation of the transnational community and its demands for political action. This possibility that the transnational community could be conceptualised and called into being as discursive and deliberative community is what gives distinctive power to the media's presentation of justice in times of armed conflicts. The paper argues that by appealing to the transnational community to act as an objective and moral authority, who defends justice in times of armed conflicts journalists in their coverage of armed conflicts also reinforce another authority — journalistic authority.

The paper explores how different discourses of national and transnational media, during times of armed conflicts, struggle to construct and present the supreme and morally acceptable concept of justice that should be supported by the transnational community defined by universal norms such as the right to life and the right to liberty of all. These two rights essentially define journalists' understanding of a transnational community bounded not only by norms that should be shared and respected among different communities, but as a discursive (and possibly practical) realization of principles of justice across nation-state borders. This distinction is important as a new way of conceptualising the role of the transnational community and the notion of sovereignty in times of armed conflicts.

The Materiality of Abu Ghraib: A Place of Ontological Persistence and Ontical Dispensability

Melany Sun-Min Park

This paper examines Abu Ghraib as a place that is both material and ideological—the latter driven by photographic images of the abusive acts committed inside the space of incarceration between October and December 2003, a period embroiled within the United States' War in Iraq. If media portrayals condemn and reproduce Abu Ghraib as a locale of bodily violation of its Iraqi prisoners, the place is also violated as a physical locality reified

and divorced from its historical origination and transformations. The removal of Abu Ghraib from its context contrives the subjective essence of its entity, making it susceptible to an Adornian critique of the Heideggerian conception of ontological transcendence. The Foucauldian concept of a "security apparatus" pursues another material site to attach itself to; or, alternatively put, the ontic of the physical landscape becomes dispensable in the persistence of its ontology. Abu Ghraib constitutes an ontical proxy as evidenced in the prevailing incidents of physical violence at Camp Cropper—a site of displacement of the prisoners from Abu Ghraib following its closure in 2006. The conceptual, I argue, is the *sine qua non* in the preservation of a subjective selfhood and its material corollaries. Abu Ghraib is instrumentalized within the system of a U.S. security apparatus, inasmuch as it is an operative category dialectically held in tension—and, at its crux, producing a contradiction—between its changing materiality and changing concept.

Keywords: Abu Ghraib; place; materiality; reification; entity; essence; ontology; ontics; history

The Two Speeds of Freedom of Speech in Court Reporting

Tristan Stewart-Robertson

While demands in the UK persist for an end to self-regulation by the country's print media, they may be seen to be in stark contrast to the drive for more "citizen" or amateur voices, where the "self" is entirely individual rather than organisational.

Although it has been argued that the "masses" regulate individual voices throughout their reaction to these - either condoning or condemning, - they are as yet not bound to any universal or applicable professional or corporate code. In the case of reporting within courtrooms, this presents challenges and dangers. "Justice must be done and justice must be seen to be done" is a central tenet of journalism. But modern media organisations lack the resources to cover many courts, leaving them either in a legal blind spot or at the mercy of the "citizen journalist".

Without these professional codes - so often rejected now in the UK as ineffective without legal backing - courts become subject to two speeds of free speech: the immediate and reactive speed and morals of the individual "observer", and the professional, edited and theoretically balanced reporter.

The professional "void" inherent in citizen journalism, however "professionally" its agents may believe they are acting, is absolved of having to protect sources, protect vulnerable witnesses from identification, or even to presume innocence in "reporting" their observations. The free speech of trained reporters is, in fact, less free than that of the citizen journalists who are replacing them.

We need both speeds of free speech.

Revival of Undercover Reporting in Writing about Ethnicity and Religion

Verica Rupar

The interest in the way media report on ethnic and religious issues has increased in the last decade. The normative take on journalism and its ground rules of factual, fair and balanced reporting have been evoked to highlight the growing concern over the media's role in reproducing prejudices, stereotypes and hate speech in an increasingly diverse Europe. The examples of disgraceful reporting sharply contradict objectives of providing accurate and timely information that citizens need for the functioning of democracy. The criticism is usually focused on the news text, what a reporter says or writes, what words are used and what they mean. It is rare that journalists are asked to explain what they know, what they believe in, and how they approach the issue of diversity.

This study brings back journalists to the centre of inquiry. It discovers that the best of reporting nowadays – or what counts as the best among reporters themselves - goes in opposite direction from the notions of professional, detached models of journalism. The revival of undercover reporting in many European countries testifies the shift in reporting practices highlighting the shortcomings of the professional notions of journalism. 'New amateurs' and their methods are not anymore characteristics of grassroots journalists only but a trend with mainstream newsrooms in Europe. To test discrimination in real life mainstream, the study shows, journalists take of the coat of professionalism and grab the tools of 'pre-objectivity' journalism: first-hand experience, and testimonials as powerful narrative tools to present stories about minority groups and the problems they face in everyday life.

The study is based on critical analysis of 199 news reports and interviews with 117 journalists and editors in mainstream media in Denmark, France, Germany, Greece, Hungary, Italy, Lithuania, Slovakia and the United Kingdom.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM							
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)		
11:15-11:45	Break							
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur		
13:15-14:15	Lunch							
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)		
15:15-15:45	Break							
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)		Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001	
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)		
11:00-11:30	Break							
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)		Latin America (II)
13:00-14:00	Lunch							
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)		Spinoza (IV)
15:30-16:00	Break							
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)		

Sociocultural Criticism After Lehman Brothers abstracts

Sociocultural Criticism After Lehman Brothers (I): “Sociocultural criticism after Lehman Brothers”

Chair: Juan Jose Jimenez-Anca

Thursday 11:45-13:15 ABG024

Financialization from the Bottom-Up: Credit Politics Beyond the ‘Repressive Hypothesis’

Vidar Thorsteinsson

The historical narrative of post-1970s financialization is frequently accompanied by analysis which centers upon neoliberal policies of deregulation and liberation of markets in the same period. Such policies, viewed as signaling a decline of state power, are contrasted with older policies of economic regulation and ‘responsibility’.¹ The central assumption in this analytic narrative is that state and financial markets are separate entities, at odds with each other, making financialization appear as a process that would develop spontaneously with the mere removal of state-imposed barriers. In Foucault’s words, this assumption may be identified as constituting a ‘repressive hypothesis’ regarding the rise of globalized finance.²

The paper puts into question the conceptual and practical distinction between regulation and deregulation implied by the repressive hypothesis of finance. Instead of viewing deregulation as the primary explanatory factor in the rise of finance, the paper argues that neoliberal financialization must be understood as constituting its own forms of regulation, requiring significant intervention of state apparatuses.³ As Panitch and Konings put it, the power of globalized financial markets and the power of particular states are “not separate entities, to be articulated only after their respective constitution”.⁴ The power of finance does not arise by itself once the repression of state controls is lifted, but rather require the development of technologies and subjectivation practices which market dynamics alone cannot account for. A number of studies emerging from recent Marxian socioeconomic theory will be cited in support of the claim that neoliberal financialization was not merely about deregulation and that it is necessary to conceive of ‘pro-capitalist’ forms of regulation.⁵

¹ See e.g. Ho, Karen. *Liquidated*. Durham: Duke University Press, 2009; Lanchester, John. *I.O.U.* New York: Simon and Schuster, 2010.

² Foucault, Michel. *The History of Sexuality. Volume 1: An Introduction*. New York: Pantheon Books, 1978.

³ Consider here Foucault’s discussion of the German ordoliberalism. See Foucault, Michel. *The Birth of Biopolitics*. Basingstoke: Palgrave, 2008.

⁴ *American Empire and the Political Economy of Global Finance*. 2008. Ed. Leo Panitch and Martijn Konings. New York: Palgrave Macmillan, p. 2

⁵ Panitch, Leo, and Martijn Konings. “Myths of Neoliberal Deregulation.” *New Left Review* II 57 (March-June) (2009): 67-83. For the contours of a theory of “pro-capitalist regulation,” see Neilson, David. “Remaking the Connections: Marxism and the French Regulation School.” *Review of Radical Political Economics* 44, no. 2 (2012): 160-177.

Rather than focusing on pro-capitalist regulation as it pertains to capital as such, the paper primarily considers the development of regulation-induced financialization from the perspective of wage-labour. Thus focusing on the ‘financialization of daily life’, the paper finally considers how financial practices at the household level have affected the capitalist valorization cycle, class composition and, most importantly, the accompanying class politics.⁶

The Place of Social Criticism in Japanese Contexts

Hayato Yamauchi

So-called critical intellectuals who have been against the complete subordination of higher education to the measure of money have insisted upon the importance of revitalizing the university as a public sphere in order to protect its “freedom” from the dominant logics of money, and to give voice to “ordinary people” in contemporary Japanese society. Though finding criticisms in the social realm such as in demonstrations or on websites is not difficult today, regarding them as fruitful products of radical criticisms produced in universities is perhaps overly optimistic. Criticisms in the social realms we witness today, in the worst case, might be said to be criticisms “outside” or even “without” the university. Even if university academics who produce social criticism urge us to contribute to the construction of a more equal society, they seem not to find the place for these constructions in the wider social context.

To reconnect social criticism to the wider society, the first step may be a reconsideration of the existing epistemological framework of intellectual work itself, within which social criticism is produced in a particular way. The purpose of this paper is to reconsider this epistemological framework which conditions social criticism. The paper will explore disputes over higher education, especially in regard to the financialisation of universities in Japan, and draw upon theoretical discussions of liberal arts education. By way of this reconsideration, the paper will demonstrate the traits and limitations of the existing mode of social criticism in contemporary academic contexts in Japan.

Beyond International Political Economy: Hegemony, Neo-Liberalization and Occupy Sussex

Ishan Cader

⁶ Greta Krippner (*Capitalizing on Crisis*. Cambridge, Mass.: Harvard University Press, 2011) mostly considers financialization policies from the perspective of state and big business. This is in contrast to Randy Martin (*Financialization of Daily Life*. Philadelphia: Temple University Press, 2002) and Louis Hyman (*Debtor Nation*. Princeton, NJ: Princeton University Press, 2011). For the class implications, see Bryan, Dick, Randy Martin, and Mike Rafferty. “Financialization and Marx: Giving Labor and Capital a Financial Makeover.” *Review of Radical Political Economics* 41.4 (2009): 458-472.

This paper intends to critically shed light on neo-liberal policies undertaken by the management of the University of Sussex between October 2008 and March 2013. Beginning with the 'culling' of individual professors from unprofitable departments and culminating with the Occupy Sussex movement and (still continuing) occupation of Bramber House in protest, a half decade since the start of the global financial crisis has witnessed an even more aggressive drive by University management to ignore the wishes of the university community- academics, students, support staff- and turn Sussex towards a 'global' institution modelled on early neo-liberalisers like the University of Warwick.

Under the banner of 'restructuring,' 'outsourcing,' or 'improving services,' the policies and actions of the University of Sussex's management since 2008 are a microcosm of late neo-liberalisation of public services driven by a 'hegemonic' mentality of marketization and wholesale adoption of instrumental strategies of profitability. The dismissive attitudes of management coupled with a general failure of established radical left groups to impede the pace of privatization has opened up new spaces of resistance and anti-hegemonic sociocultural critique. Unbounded by the strictures of a dogmatic and sectish radical left, the recent Occupy Sussex of February and March 2013 campaign has demonstrated highly innovative organizational forms and experimental strategies to sustain the campaign and mobilise new supporters from all sections of the university community.

Gramsci's concept of 'Hegemony,' will be re-animated for this particular historical juncture, looking at the way the political-economic values and cultural ideals of the dominant, hegemonic groups as manifest in University management and policy advisers interact with those values and ideals of its opposite in the Occupy Sussex movement which is both a reflection of the potential decay and demise of a previous and residual political-economic culture anchored in Keynesian compromise and welfare liberalism, as well as an emergent, visceral force that seeks to more provocatively dismantle the structures of hegemony and anticipate future forms of democratic organization and production at the University.

Sociocultural Criticism After Lehman Brothers (II): "New Political Economy"

Chair: Juan Jose Jimenez-Anca

Friday 16:00-17:30 WIN 0-02

Persistent Crisis: on the Infinite Economy of Financial Flows

Sascha Engel

This paper analyzes the connections between some of the larger global financial crises since 1973. It postulates that the growing magnitude and frequency of such crises is indicative of a shift in the way financial capital operates: a new mode of articulating financial flows, of financial market making, the interactions of financial actors, and the institutions these actors are socio-economically embedded in.

To this end, I engage the analyses of financial capital of David Harvey's *The Enigma of Capital* (2011), Andrea Fumagalli and Sandro Mezzadra's *Crisis In the Global Economy* (2010), and Edward LiPuma and Benjamin Lee's *Financial Derivatives and the Globalization of Risk* (2004). All of them agree in characterizing financial crises as points of intersection between an abstract, cognitive, and fictitious mode of financial exploitation and a concrete, material, and embedded social substance. I argue, however, that the relation between financial flows and industrial economies is not sufficiently theorized when presupposing an abstract separation between them.

Rather, I argue that financial crises must be analyzed as points of intersection between international financial flows and national industrial economies. Furthermore, it is necessary to prioritize the former in the analysis: I argue that the articulation of this intersection is shifting away from a series of unrelated individual crises to a persistent crisis, a new operative mode of financial capital flows.

The Strange Failure of the Dawn of a New Political Economy after the Lehman Shock

Shu Shimizu

This paper examines the media narratives regarding the legitimacy of free market capitalism which appeared amid the Lehman Crisis. Drawing on Bob Jessop's strategic-relational approach (2001) comprising structure-agency and discourse analyses, I shall examine the primary analytical question of how free market capitalism became contested in the media discourse.

While acknowledging the importance of multi-field and multi-period analyses, the paper mainly focuses on UK print media published from mid-September to early October 2008, when the Paulson and Darling plans were implemented to combat the global effect of the Lehman Collapse.

More specifically with regard to discourse analysis, referring to Laclauian discourse analysis (1985, 2005) and W.B. Gallie's theory of the 'essentially contested concept' (1956), I shall reveal how the meanings of some economic concepts, such as 'moral hazard', 'rationality' and 'capitalism', were contested in the media discourse. Furthermore, on the basis of Fairclough and Fairclough's (2012) discourse analysis, I shall thoroughly examine the logical structure of the media narratives regarding the legitimacy of free market capitalism.

Finally, in summarizing the main findings, I shall address the general question of whether the Lehman Shock signified the demise of free market capitalism and the rise of a new political economy. More straightforwardly, I shall critically consider why the Lehman Shock did not lead to the dawn of a new political economy and a new capitalism.

The Configuration of the Economic Crisis Discourse and the Left Response

Anastasia Deligiaouri

In 2008 the discourse of neoliberalism had reached its limits. The ongoing economic crisis has brought to surface the shortcomings and inadequacies of the sub discourses that underpinned neoliberal capitalism such as: Fierce economic competition, uncontrolled market driven activity along with international capital mobility. “Financialization” has managed to prevail in social and political life by providing a “financial view” to any issue that came to discussion.

The economic recession has also revealed something else; the absence or the lack of “publicization” of an effective, alternative left discourse against the neoliberal utopia. Certainly the dominance of neoliberal discourse and its dispersion through various forms of media is indisputable. It has created all these years a new “universe of discourse” which stands as the only possible and acceptable interpretation for “subjects” and “objects”. But the dominance of neoliberal discourse is also the result of the absence of a “Left” discourse of opposition, of an a(nta)gonistic discourse that could challenge the market regime and its dominance on the economic and political domain.

Questions that arise are: Is there vital place for critical thought and political alternatives in the reign of the neoliberal univocal political reality? How can we explain the configuration and connotations of economic crisis discourse? Is it after all a new discourse or re-invented one?

This paper is a conceptual approach to the economic crisis discourse based on the methodological tools provided by the discourse theory of Laclau and Mouffe.

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
13:00-14:00	Lunch						
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	

The Soul at Work and in Debt abstracts

The Soul at Work and in Debt (I): “Subjectivation, Subsumption, and the Spaces of Daily Life”

Chair: Gregory J. Seigworth

Thursday 14:15-15:15 WIN 0-04

Inside the Garden of Bifurcations: Technologies of Composition & the Space of the Soul in Neoliberalism

Stevphen Shukaitis

In an interview for the *Sunday Times* on May 1st, 1981 Margaret Thatcher famously declared that for her “Economics are the method; the object is to change the heart and soul.” That is to say that neoliberalism as a social and economic transformation was not just about changing institutional or political arrangements, but rather instead intended to attempt to enact a kind of degree zero rewriting of the fundamental conditions of labor and subjectivity as it is subsumed within the workings of capitalism. In recent years social theory has turned to exploring how precise and accurate a statement this was, from Jason Read’s theorization of the subsumption of subjectivity within the labor process (2003) to broader discussions about the nature of biopolitics, affective and immaterial labor, and the possibilities or blockages of subversion around transformed compositions of labor.

This presentation will bring together various strands of thought on such subject, exploring through an autonomist framework oriented around issues of class composition. How does the attempt to shape the social within neoliberalism operate as a form of class decomposition, one that attempts to pre-empt attempts to find new avenues for the political recomposition of struggles? In particular it will explore these questions through the writings of Franco ‘Bifo’ Berardi and his explanation of how the soul is ‘put to work’ within a hyper-subsuming capitalist logic that can only result in pathological overload of immaterial and communicative dynamics. While Berardi’s work analyzes with insightful prescient the dynamics of soul shaping labor that work to prevent the recomposition of labor subversion in these conditions, at face value they seem to point to a politics of hopelessness. Rather than accept a logic of collapse as the end of a politics of autonomy, the goal will be to return to earlier moments in the autonomist tradition to reconstruct how practices of workers inquiry and class composition analysis, by understanding what brought about this collapse, can rebuild a new approach to labor, subversion and autonomy from within the ruins.

Schemes from the Broken Bubble

Peter Conlin

The paper presents a series of fragmentary descriptions, aphoristic observations and sketches based around the search for instances of deviation within a post-crisis cultural logic. The emphasis is on an everyday culture of neoliberalism, consisting of a proliferation of internal divisions within ostensible sites of accessibility, a generalization of an aspirational ethos and the experiential dimension of financialization. Specific sites/areas of investigation are transportation (subways and airports), office environments, education (academy schools and universities), and vacant lots. The paper explores concepts drawn from theorists assessments of neoliberalism in Foucault, Lazzarato, Berardi and Bourdieu— however it is not a ‘theory paper’ in the sense of an exposition of a particular text, or an argument based on a particular reading of a concept. Instead, points of the city which are at once striking and ordinary are deciphered and unfolded to explore the psycho-social registers that fall under the headings of ‘growing inequality’ or ‘uneven development’. The descriptions, a kind of juncture between Franco Berardi and Philip K Dick, are attempts to find alternate realities within zones of subsumption and control.

The Soul at Work and in Debt (II): “Labour: Value, Power, Immaterial”

Chair: Gregory J. Seigworth

Friday 11:30-13:00 ABF003

On Labour-Power and the Discourse of Creativity

Toby Bennett

The creative industries have become increasingly central to social and economic policy across the globe; accordingly, the categories of cultural and creative labour have, in recent years, been paid close attention by the social sciences. These jobs – with their perceived high levels of flexibility, independence, and satisfaction – are, in many accounts, assumed to be the model towards which all work aspires. Yet the conception of ‘creativity’ that emerges here is usually harmonised into managerial discourse, such that it sits alongside sister-terms like ‘innovation’ and ‘entrepreneurialism’. Is this the inspired creativity of Kant’s ‘genius’ – an innate, natural, and ineffable talent? Or is it rather an attribute or skill that an individual ‘owns’ or develops, like a mathematics qualification, or an ‘eye for detail’? Both interpretations appear to be present when talking of creativity as a form of labour-power; as the potential force that can be drawn upon and actualised in the service of production. This paper seeks to explore the schisms that emerge when the two terms enter into dialogue.

Workers-as-Consumers: Rethinking the Political Economy of Consumption and Capital Reproduction

Niamh Mulcahy

By following Marx's classical definition of the working class as producers who must, in the absence of owning any means of production, sell their labour-power for a wage, much of Marxist theory focuses on workers as alienated and exploited in the process of production. The obverse implication for the working class, which is less often addressed, is that they are also necessarily consumers owing to their separation from the means of production. The working class usually only comes into contact with the objects of production by exchanging wages for commodities. Yet, mass consumption, alongside the securitisation of financial markets through credit and the concurrent problem of debt, make working class consumption an important issue in the reproduction of capitalist social formations: as a large class of consumers, workers are simultaneously tasked with spending wages to ensure further production, while managing personal levels of debt to avoid destabilising credit crises. Hence, working-class subjectivity is invariably multifaceted, where interests in the production process, but also in acquiring objects of labour, are concerned. While capitalists aspire to realise the exchange-value of commodities and reproduce capital, workers are more often concerned with use-value, which is partly why debtor creditor relations, wherein commodities can be used before their exchange-value is fully realised, have generated contradictions and instability in the reproduction of capital and capitalist social relations. I therefore suggest the need to theorise the worker-as-also-consumer, rather than treating consumption as a normative social problem, in order to address the contradictory ontology of contemporary capitalism.

A Crisis of Measurability? Immaterial Production, Abstract Labour and the Value Form

Frederick H. Pitts

The theoretical literature on immaterial labour suggests that work in post-Fordist economies has become based principally around the creation and manipulation of ideas, symbols, selves, emotions and relationships, inhabiting as a result the entirety of life itself. Due to the intangibility and boundlessness of this production, a 'crisis of measurability' is posited by which all quantification or qualification of work-time and the value created is impossible. Furthermore, it is contended, the central movement of the law of value - i.e. the translation of multiple different and heterogeneous concrete labours into the abstract average necessitated by the exchange relation- is made redundant in the post-Fordist, informational, immaterial work processes that define contemporary capitalist production. Today, it is claimed, differently performed labours do not need to be homogenized through the exchange abstraction, but are rendered actually homogeneous through the reduction of labouring activity to abstract labour in its very performance rather than through the value-form. In this paper, I will seek to combine an appreciation of the qualitatively different status of

'immaterial' forms of labour within post-industrial capitalism, whilst restating value theory as a medium through which this labour can be understood. When one considers the theory of value to be a question not of quantification but of the analysis of social *form*- specifically that of the commodity, physical and non-physical, one sees very little difference between labours of a 'material' or 'immaterial' kind. It is in recognition of this that the continuing relevancy of value theory can be stated.

The Soul at Work and in Debt (III): "Debt Collection, Soul Affections"

Chair: Gregory J. Seigworth

Friday 16:00-17:30 WIN 0-03

"All Bailiffs are Bastards": Debt Collection Goes to Work

Alexander George Baker

Marxist accounts of debt have traditionally focused on the relationship between debtor and creditor parties and placed a heavy emphasis on economic transaction. More recently, work in a *post-operaismo* tradition has emphasised the experience and resistance of the indebted subject and the disciplinary effect debt has on workers (Lazzarato 2012, McClanahan 2011). Yet, with a few notable exceptions, most accounts have completely overlooked the role of debt collection agents themselves. As the limited work on the topic, such as that by Arlie Hochschild (1983), has indicated, the experience of debt collection workers has a profound influence on the affects and *dispositifs* used to enforce and administer debt.

This paper attempts to renew accounts of debt collection as a form of labour in itself, through briefly re-examining the history of debt collection in the UK (drawing on the likes of Linebaugh, 2005) and contemporary media representations of the experience of debt collection work. Using critiques of labour, especially those drawn from the 'post-work' perspectives of writers such as Kathi Weeks (2012) and Andre Gorz (1980, 1989, 1999), alongside lessons drawn from recent studies of physical labour and force in the security sector more broadly (Hobbs et. al. 2005, Hall 2010), the paper will argue that viewing debt collection as labour is vital to understanding the interplay and conflict between the disciplinary power of debt and the resistance of the indebted. It will then explore the limits of post-operaismo and 'post-work' critiques' usefulness for such an understanding.

Gorz, A. (1982) *Farewell To the Working Class* London: Pluto

-(1999) *Reclaiming Work* Cambridge: Polity

Hall, A. (2010) *Border Watch* London: Pluto

Hobbs, D. Hadfield, P., Lister, S., Winlow S. (2005) *Bouncers* Oxford: OUP

Hochschild, A. R. (1983) *The Managed Heart* Berkely: University of California Press

Lazzarato, M. (2012) *The Making of Indebted Man* Boston: Semiotext(e)

Linebaugh, P. (2005) *The London Hanged* London: Verso

McClanahan. A. (2011) 'Coming Due: accounting for Debt, Counting on Crisis' *South Atlantic Quarterly* 110, 2 539-545

Souls in Default: Pursuing the Intimate Encounters Between Debtor and Collector

Joe Deville

Consumer credit borrowing – using credit cards, store cards and personal loans – is an important and routine part of many of our lives. But what happens when these everyday forms of borrowing go ‘bad’, when people cannot, or will not, repay, and when a space of intersection opens up between, on one side, a borrower and, on the other, a collector? I argue that this space of intersection offers important pointers for both understanding the relational composition of debt, as well as for the study of economic life more widely. Drawing on interviews with debtors and an exposition of debt collections technologies, the paper demonstrates how this market domain, in seeking to prompt calculative engagement, depends on its ability to intersect successfully with the everyday lives of economic agents. Critically engaging with key currents emerging out of the ‘economization’ programme it builds on its attention to the socio-material mechanisms of market making. However, the paper argues that materially sensitive economic sociologies need to account more thoroughly for the place of affect in markets. While affect is not an analytical category equally relevant to all market spaces, it certainly is when it comes to studying consumer markets, where exchanges routinely centre on intimate and embodied encounters between economic actors. These include homes reconfigured as space of ‘anxious anticipation’, where the collector hopes to focus calculative attention on them, not a competitor by ‘capturing’ a range of emergent, co-constituted affective affordances.

– Discussant –

Greg Siegworth

Thursday, 6th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-9:45	OPENING WELCOME WINDSOR AUDITORIUM						
9:45-11:15	PsyAn. & CT (I)	Bodies (I)	Higher Ed (I)	Spinoza (I)	Identity (I)	Latin America (I)	
11:15-11:45	Break						
11:45-1:15	Representation (I)	Nancy (I)	Futures Decon. (I)	Critique (I)	L. Bros (I)	New Amateur	
13:15-14:15	Lunch						
14:15-15:15	Pragmatism (I)	Historical Subj. (I)	Soul at Work (I)	New Mats (I)	Representation (II)	PsyAn. & CT (II)	
15:15-15:45	Break						
15:45-17:15	Identity (II)	Feminism (I)	Justice	New Mats (II)	Critique (II)	Higher Ed (II)	Bodies (II)

Friday, 7th June

Time/Room	WIN 0-02	WIN 0-03	WIN 0-04	WIN 0-05	ABG024	ABF003	ABF001
9:30-11:00	New Mats (III)	Nancy (II)	Feminism (II)	Bodies (III)	Spinoza (II)	Higher Ed (III)	
11:00-11:30	Break						
11:30-13:00	Representation (III)	Historical Subj. (II)	Spinoza (III)	Futures Decon. (II)	Pragmatism (II)	Soul at Work (II)	Latin America (II)
13:00-14:00	Lunch						
14:00-15:30	Representation (IV)	Identity (III)	Nancy (III)	Feminism (III)	PsyAn. & CT (III)	Critique (III)	Spinoza (IV)
15:30-16:00	Break						
16:00-17:30	L. Bros (II)	Soul at Work (III)	Higher Ed (IV)	Futures Decon. (III)	Bodies (IV)	New Mats (IV)	