London Conference in Critical Thought 2014

Goldsmiths, University of London
27th & 28th June 2014

Conference programme
(some details TBC)

Conference streams:
[Streams in BOLD are updated with abstracts]

Aesthetic Refusals: Oppositional Citizenship and Public Culture
Stream organiser: Anna Hickey-Moody

Conceptions and Practices of Critical Pedagogy
Stream organiser: Jones Irwin

Critical Approaches to Care Relationships
Stream organiser: Emily Taylor

(Dis)orders of Migration
Stream organisers: Cecilia Rubiolo and Silvia Scordo

Dissenting Methods: Engaging Legacies of the Past, Defining Critical Futures
Stream organisers: Naomi Millner, Julian Brigstocke, Sam Kirwan and Lara Montesinos Coleman

'entitled'
Stream organiser: Victoria Ridler

'everyday political'
Stream organiser: Edwina Attlee

How Does One Think Difference?
Stream organisers: Nathan Widder and Henry Somers-Hall

Moving Through the Intersection? Interrogating Categories and Postintersectional Politics
Stream organisers: Goldsmiths Feminist Postgraduate Forum

Philosophy and Critical Thought Inside and Outside the University
Stream organisers: Steve Howard and Maria Dada

Pragmatism and Critical Traditions
Stream organisers: Clayton Chin and Michael Bacon

Sounding the Counterfactual: Hyperstition and Audial Futurities
Stream organisers: David Cecchetto, Marc Couroux, and eldritch Priest

Strategies of Silence
Stream organiser: Thomas Gould

Street Level Towards a Critical Discourse on Urban Aesthetics
Stream organisers: Ruth Mason, Sam Barton, and Tim Ivison

Subjects in Space(s): Navigating Multiplicity
Stream organisers: Toby Bennett and Jonathan Stafford

The Critical Brain
Stream organisers: Ben Turner and Chris Henry

The Human After Anthropocentrism
Stream organisers: Eva Aldea and Danielle Sands

Time Discipline
Stream organiser: Chrysi Papaioannou

What is the Question of Critique?
Stream organisers: Andrea Rossi, Diana Stypinska, and Chris Witter

Thanks also to the members of the LCCT collective
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Please find a room overview at the end of this programme.
[Note: room numbers to be updated.]

Friday, 27th June

– Registration –
(from 9:00)

– Welcome address –
9:30

PARALLEL SESSIONS 1 – 9:45-11:15

Room 1 – (Dis)orders of Migration (I): "Race at work: migrant labour exploitation and dynamics of class (re)composition"

The economic and political anatomy of (im)migration. Assessing the impact of Eastern European immigration on the UK labour market

Dana Domsodi

There has been a heated academic and political debate around the question of immigration in the UK for the past years, the focal point being shifted around different migrant groups, according to political urgencies mirroring different economic dilemmas. My presentation will focus on the impact upon the UK labour market of Eastern European immigrants – an analysis that I conduct within a Marxist theoretical approach to this phenomenon. The main question that guides my inquiry is related to the economic and political problematic objectivities that explain the intricate structure of the new labour market interaction between immigrant labourers and the local labour force. My paper will provide a critical analysis of the recent and not so recent official reports on immigration and labour market legislation from the perspective of the impact that it has on the working class (local and external). What I propose is a critical reading of these reports, while disseminating the economic and political truths that guide and inform them, against the political and economic agendas that try to confiscate their findings. What happened when the EU 8 labour market restrictions were lifted, that made the EU 2 unrestricted migration seem so problematic in 2014? What was the impact of immigration upon the historical legacy of a certain price and value of (migrating) labour itself? How can we explain the anti-immigrant attitude among the local working class towards the external one, while saving both and a possible alliance at the same time? Why can we still speak of class allegiances in this situation? And what do we gain in theory and practice from it? These are the questions that my paper will address, while critically assessing the outcome of its findings.

Emergenc(i)es in the fields: Affective composition and counter-camps against the exploitation of migrant farm labour in Italy

Irene Peano

The proposed paper investigates militant practices that revolve around the control of mobility and the exploitation of migrant labour in contemporary Italy. It is based on sustained engagement and participant observation in a number of militant contexts, and particularly with an activist network that concentrates predominantly on the exploitation of agricultural labour, through activities that aim at understanding forms of exploitation and repression, bringing solidarity to migrants, and breaking the isolation, precarity and precariousness (to adopt Judith Butler's distinction) in which they are forced by a state of emergency. The proliferation of camp forms which carachterises the globalised Italian countryside (a space which cannot be readily defined as straightforwardly urban or rural), however, is here read as a rule by emergency in governmental, economic-administrative more than in sovereing, legal-political terms. Formal and informal camp settlements merge into one another, and the exception becomes the rule, but in an optic of mobility control and labour discipline more than, or alongside, as a symbolic function. If the migrants in question are formally deprived of their political subjectivity, in a system that confines them in ghettoes or camps and denies them any opportunity to obtain regular work (regardless of their legal status and right to work), the paper shows how the militant political practice of building 'counter-camps' in an optic of (affective, embodied, as well as symbolic) composition might begin to build alternative subjectivities out of the encounter between citizens and non-citizens across different locations. It does so by reflecting on the notion of subjectivity as it has been deployed in critical thought, putting it in dialogue with analytical models that stress the trans-subjective, affective dimension, and with the militant notion of *composition* as it has been re-worked outside the orthodox 'class' paradigm.

Migrants' Responsibility to Develop. Agency, Discourse and Power

Laura Stielike

The image of migrants as agents of change has become integral part of the dominant discourse on migration and development. Through remittances, circular migration and diaspora projects migrants are expected to further the development of their countries of origin. Following Michel Foucault's Archeology of Knowledge, I will analyse documents on migration and development published by international organizations and development agencies as fragments of a discourse of governance. Based on Foucault's concept of governmentality I will ask: What is seen as the target of governancein the field of migration and development? What is the principal form of knowledge used and promoted? What is proposed as the essential technical means of governance when it comes to furthering development through migration? What forms of subjectification are taking place? I will show that striving for development is constructed as every migrant's duty. Yet, the migrants' personal development, political reasons for departing, as well as difficult living conditions in

receiving countries lie beyond the limits of the utterable. Drawing on Foucault's analysis of human capital theory and his notion of 'entrepreneur of the self' I will argue that many migrants today are held responsible for the provision of public goods in their countries of origin, whereas the states' responsibility for development diminishes. By contrasting the institutional discourse on migration and development with interview material from Cameroonian migrants in Germany I will show that immigration law, institutional racism and memories of colonialism are in a complex relationship with the discursive "responsibility to develop".

Room 2 – everyday political (I)

Dormant dissent: exiting and re-entering the everyday in George Perec's *A Man Asleep*

Villy Karagouni

George Perec's work displays a fascination with 'the infra-ordinary' that lies, unperceived and unquestioned, beneath our daily actions and gestures. In *A Man Asleep*, he explores an attempt at detachment from the gestures and energies of everyday life. This paper intends to discuss the significance of this attempt from a standpoint that emphasizes the fusion of the personal with the socio-political. Perec's protagonist, a student, feels at odds with the prevalent bourgeois values of 1960s Paris: functionality, ambition, and materialistic interests. His way to revolt against this 'everyday' is to embark upon a mission to become 'the missing piece of the puzzle'; to exit the readymade roles and patterns of daily existence. *AMA*'s political ramifications intensify the more the student comes to acknowledge both the futility of this pursuit and his irrevocable connection to the socio-political realm. Along these lines, the situation of Perec's protagonist can be illuminated by Gilles Deleuze's paradigm of 'The Exhausted'. Deleuze's thesis that one is 'tired by something, but exhausted by nothing' is pertinent to my approach to *AMA*, whereby socio-political malaise causes tiredness (and the will to sleep) but the nothingness that surrounds the suspended everyday causes exhaustion (and the will to transcend it). Ultimately in *AMA* exhaustion is replaced by an awakening, enabled by a newfound awareness of the extra-ordinary significance of being, simply, ordinary: by the time the novel reaches its open ending, the student is seen tentatively repositioning himself within the everyday social milieu.

Everyday Dissensus or, How to Paint Nutcrackers

Epp Annus

This paper thinks through everyday sensualities with the help of Jacques Rancière's notion of dissensus. Dissensus, for Rancière, "is a conflict between a sensory presentation and a way of

making sense of it, or between several sensory registers and/or 'bodies'." Dissensus is the aim of both art and politics, it creates a possibility for change and renewal.

Rancière develops his theory in relation to art and politics, yet this paper looks for dissensus in the everyday sphere. I focus on two case-studies: a university professor painting human size chipboard nutcracker soldiers, and a housewife painting squares on a wooden floor. Each of these cases presents something unexpected and out of the ordinary, a discontinuation of 'natural' logic, an intrusion to the established order of things.

Are these cases of dissensus? These are interventions in the ordinary, yet at the same time they belong to the ordinary. Dissensus starts from the disconnection or conflict. The surprising activities reshape ways of being, seeing and saying for those involved. They break the sensory self-evidence of the established distribution of time and space: a kitchen turns into a painting studio, the time of painting gets included in the daily routine, the feel of the brush touching the chipboard, the revelation of the strange inbetweenness of making non-art will add excitement to the experience of quotidian life.

For Rancière, the police, or, the accepted state of affairs, functions according to the slogan 'Move along! There is nothing to see here!' We add: for the dissensus to take place, it needs to be noticed as such. The moments of dissensus are found everywhere, yet if these are overlooked, their potential remains unrealized.

Yet what is the role or function of everyday dissensus? One hesitates to say it would lead to a redistribution of the sensible in the fields of politics. Yet perhaps it functions as a source of a particular force or energy, an energy of dissensus. This renewal of sensual energy, the energy of dissensus functions as a source for continuation. It might not always produce substantial changes, yet dissensus in the everyday energizes the continuum of human quotidian existence.

Finally, we need to question the role of togetherness in everyday dissensus. According to Rancière, "Human beings are tied together by a certain sensory fabric, a certain distribution of the sensible, which defines their way of being together." This paper claims that this sensory fabric needs to include an element of dissensus, or otherwise its value and significance withers away into the sphere of the imperceptible.

Hidden in plain sight, a consideration of generic urbanism

Peter Conlin

This paper will look at the role of the generic in neoliberal urbanism, particularly in areas around airports, industrial parks and strip malls typically on the edges of urban areas. The idea here is that neoliberal (sub)urbanism doesn't lie in starchitect monuments as much as in default constructions and utility structures. In fact these formations comprise a large portion of the built environment and

are closest to the everyday life of most people.

What I want to look at is how these spaces are both excluded from certain kinds of aesthetic consideration and yet are given special interest by particular avant-gardist traditions. Perhaps for the very reason of lying outside the purview of serious architecture and beyond the bounds of classical metropolitan space, they have drawn interest from artists including the Surrealists, Robert Smithson, Ed Ruscha and continue to hold a fascination for contemporary artists. We could add to this the seemingly endless pilgrimages to the mundane edgeland by gothic-Marxists and psychographers in the vein of Patrick Keiller and Iain Sinclair.

In order to examine this attraction-repulsion dynamic, my paper will draw on field observations from the big-box edgelands of Birmingham and use this to interrogate two particularly strong theorizations of generic urbanism: Marc Augés' concept of non-place and Rem Koolhaas' writings. I find that beyond anticipatory solitude or the implosion of architectural purpose, these non-descript zones function through a banality that absorbs ideological scrutiny and integrates into a securitized urbanism.

Room 3 – Subjects in Space(s): Navigating Multiplicity (I): "Building spaces and bodies"

The Play of Spaciousness

Maria Prieto

Reading the Purpose-built Ski Resort as a Paradigm for Everyday Practices of Movement

David Mountain

'Simply a matter of preparing documents': object relations and the multiple temporalities of British construction procurement

Paul Gottschling

Room 4 – Conceptions and Practices of Critical Pedagogy (I): "Critical Pedagogy in process (1)"

Invisible Instruction: The Critical Pedagogies of the Urban Gym

Lucia Trimbur

This paper examines how a group of men respond to the social problems postindustrial racial, class, and gender hierarchies create. In a New York boxing gym, trainers instruct fighters

inside and outside the ring. In the ring, trainers prepare amateurs for competition. Outside the ring, trainers train their athletes for social life. As they engage these physical and social practices, trainers negotiate a discursive tension. When they work with boxers, trainers draw upon discourses espousing individualism. And yet, when talking about the motivation for their work, they utilize a different discourse, one that acknowledges and critiques structural inequality and anti-black racism. This paper examines the presence of these seemingly contradictory discourses. I analyze how discourses advocating personal responsibility and discourses critiquing injustice simultaneously find expression in the gym's pedagogical practices. I argue that neoliberal ideology at the structural level is rearticulated as critical discourse in the gym; context shifts meaning. When enacted by trainers, a group of men who are dedicated to combating racial oppression, discourses of individualism counter the tendency to define boxers solely by their tragedies. These discursive practices reject disadvantage as the defining feature of postindustrial subject formation as well as the collective assignment by neoliberal politicians and policymakers of men of color to a category constituted by a pathological cast of characters. Instead, trainers' critical pedagogies encourage young men to view their worth in different ways, to create and measure the meaning of their lives in different spaces, and to see that no identity is final.

Young students as critical discourse analysts: becoming critical learners in Chilean 'vulnerable' schools

Monica Pena

Chilean educational neoliberal system has been designed as a decentralized and privatized system where parents are supposed to chose the best education for their children. This system, in their 30 years of operation has augmented differences between the richest and the poorest children, turning "vulnerable" children more vulnerable than ever before, because "bad schools" are simply shooting down for their bad scores in standardized tests. At the same time, these children are dropping out schools looking for jobs or because early pregnancy, in girls and boys, too. They are the so called "school failures". Our research final aim looks for empower vulnerable students because they are - more than (bad) students of the establishment curricula- "competent learning producers" which means they are learners not only of what schools offer but what they claim learning is. We are trying to build, with boys and girls from "vulnerable" schools (rural and nonrural), new ways of understanding learning and the school production, looking for empowerment in boys and girls (and also teachers and us, the researchers) as active learners in a situated and subjective perspective of learning. The first step of our 2 years project: to collectively analyze current chilean public policies that discriminates students, as the concept of "vulnerability" (the differentiated grant) and the use of

the mental health diagnosis in the classroom (the "Decreet 170"), all individualistic approaches to solve the educational problems, keeping the neoliberal educational system safe.

Being brown and teaching whiteness: The challenges of teaching race and whiteness for racialized scholars in social work

Teresa Macias

Contact Improvisation meets Critical Race Theory: Arts-Based Radical Pedagogy for Healthy Self Identity

Sara Murdock

Room 5 – Street Level: Towards a Critical Discourse on Urban Aesthetics (I): "Artists & the property market"

Artists and property bubbles

Kirsten Forkert

Based on interviews with artists in London and Berlin from my recent book Artistic Lives (2013), the paper will explore the effects of the property market in both cities on independent cultural production. It will examine how artists support themselves within rapidly changing urban environments and how they contend with the effects of property bubbles, precarious employment, and policies that position cultural workers at the centre of economic development with little concern for they actually make ends meet. The paper will also examine the relationship (or in many cases, lack of relationship) between cultural producers and housing and anti-gentrification campaigns. In doing so, it will engage with debates around Post-Fordism, the financialisation of housing and the role of culture within contemporary capitalism.

Jack Smith: I can be rented

Paul Pieroni

Artist, filmmaker, performer and aberrant economic theorist Jack Smith once stalked the East Village - perhaps still *the* model of artist-led urban renewal - with a knife in his hand. His intended target was Semiotext(e) founder Sylvere Lotringer, the cause of one or another of the many upsets that dogged Smith during his psychotic later years. In an interview between the two subsequently published in the Semiotext(e) anthology *Hatred of Capitalism* (a title Smith suggested), Smith had

articulated what he considered to be the tyranny of 'landlordism':

SL: What do you mean exactly by landlordism?

JS: *Fear ritual of lucky landlord paradise. That's what supports the government.*

SL: You mean property?

JS: *The whole fantasy of how money is squeezed out of real estate. It supports the government; it supports everything. And it isn't even rational. When is a building ever paid for? The person that built the building dead long since, and yet it can never be paid for, it has to be for all over again, every month. that's an irrational as buying a pair of shoes and paying for them again. It supports the whole system that we have to struggle against. We have to spend the rest of our time struggling against the uses they make of our money against us.*

In this presentation I will explore Smith's concept of landlordism, considering it in terms of his own anti-capitalism, art and biography while also suturing it into a number of reflections upon the relationship between art, institutions and the phenomenon of the London property market.

Artist's trajectories and urban change: a new approach to resilience?
Silvie Jacobi

In the years following the 2008 global recession, the resilience framework has gained huge popularity to replace the somehow exhausted concept of 'sustainability'. The term is often used in conjunction with natural hazard research, environmental studies or psychology and describes the capacity to adapt to processes of change. There have been several attempts to develop a resilience framework in Creative and Cultural Industries research and Urban Studies, attempting to form a critical and proactive response to mostly economic problems that these fields are exposed to. Whereas Creative Cities research often focuses on criticism of existing cultural policies, gentrification and cultural homogenisation processes, this paper develops a 'user-friendly' resilience framework for creative careers and creative spaces based on the study of existing literature and artist's trajectories. Thereby it investigates the micro and macro resilience processes, which artists

and small cultural producers navigate through. By understanding these processes, we hope to create an interdisciplinary and accessible basis of knowledge that can feed into inclusive policy making and even self-management of creativity in our cities.

Room 6 – How Does One Think Difference? (I): "Philosophy, image, text"

The poetics of making a difference in Sean Bonney's Document

Patricia Farrell

Thou Shalt Not Make any Image: The Adventures of the Image and the Problem of Difference in Deleuze's Philosophy

Emma Ingala

Difference and Phenomenology: Prefiguring the Micropolitical

Christian Gilliam

– Break –
11:15-11:30

PARALLEL SESSIONS 2 – 11:30-13:00

Room 1 – Dissenting Methods: Engaging Legacies of the Past, Defining Critical Futures (I): "Situating dissenting methods"

Beyond an 'ethos' of political critique? Phenomenotechniques of political transformation

Lara Montesino Coleman

What is Rigorous about Reflexivity? On the Demands of Historicisation and Critique

Samuel Knafo

Investigating the 'Gap': Historical Perspectives on Current Policy Solutions for Australian Indigenous Educational Disadvantage

Sophie Rudoph

An Ethic of Social Research? Foucault and the autonomy of the researcher

Anna Traianou

Room 2 – What is the Question of Critique? (I): "Is art capable of critique?"
Discussant: Diana Stypinska

Is Art Capable of Critique?

Chris Witter

Is Art Critique?

Nancy Hanrahan

Aesthetic, Economic

Andrea Rossi

Room 3 – The Human After Anthropocentrism (I): "Technology and the human"

When is a Human not a Machine? Configuring the Restless Self in the Manga of Masamune Shirow

Thomas Giddens

In our current context of global transition towards a lived environment that is increasingly integrated with technology, this paper explores the question of self-/person-hood in a technologically saturated world. It does this speculatively, via Masamune Shirow's science fiction manga *The Ghost in the Shell*. It engages with both the substantive and formal dimensions of this work and the relationships between the two, navigating in particular the visual-verbal blending that is arguably distinctive in the medium of comics and manga. Through this analysis, and in the context of aesthetic and

metaphysical discourses on selfhood (inspired in particular by Christine Battersby's 'metaphysics of becoming'), a 'fluid' self becomes apparent: a self which is not classically separate from the world it inhabits, from otherness, but is shifting, relational, and constantly 'becoming'—a restless self. A self that is able to be reconfigured in its developing relationship with technology. But this reveals a critical dark side: the mechanical nature of the human. This further blurs the boundary between human and machine, and raises the terrifying question: perhaps we are machines after all?

(In)humanism? Bernard Stiegler and the problem of the human in the Ontology of Tekhnē

Ben Turner

Does thinking tekhnē outside of instrumentality enable us to think it non-anthropocentrically? In distinguishing tekhnē, technics and technology Bernard Stiegler gives them a distinct ontological dynamic, marking the inhuman as the condition of the constitution of the human. I will present Stiegler's work as a response to Heidegger and Derrida's work on tekhnē, in order to show how he moves beyond them, but encounters a stumbling block regarding anthropocentrism. First, despite the former pairs use of tekhnē to de(con)struct metaphysics, both subordinate it to a higher principle. Second, in his re-thinking of tekhnē, Stiegler will be shown to grant it a particular ontological dynamic in the constitution, or invention, of the human. Third, Stiegler ties technics to the human in particular, leading to a peculiar form of inhumanism. I will argue that this is compatible with de-centring humanist metaphysics, however, as technics is re-formulated as a form of memory, within a system of memory not restricted to the human. Through Stiegler's use of the work of Gilbert Simondon, the human-tekhnē coupling will be seen to become an ontological and local problem, not an anthropocentric human/animal distinction on a metaphysical register

Silken Selves

Veronica Ranner

Sericulture represents an intricate interplay of environmental conditions (such as light, air, water and plant quality) with people (as equal and mutually constitutive actants), tying them to a systemic alliance. It forms a uniquely resilient, 5000 year old (anthropocentric) human-animal-collaboration, with now far-fetching reach into *digitality*.

Silk has recently been recognised as material for biomedical applications, such as biodegradable and absorbable sensors to be implanted into the human body, e.g. to monitor diseases and communicating them to the outside, before dissolving gradually and traceless. The material

affordances reach beyond its previous known capabilities: the furthered anthropomorphic take on material alteration bridges the organic and inorganic, also conceptually, by compounding it in techno- digital artefacts, forming a consequential gateway into the human body.

Latour would claim this to be an actantial- relational epistemology that rejects a positivist view of such objects being non-relational "in-themselves". Silken implants, as semiotic techno- artefacts, would demonstrate their action as boundary objects, mediating non-local topology and scale-breaking interconnections – more quasi-objects than neatly joint hybrids of pristine origin. Post-modern principles are in this line of thinking not only reversed – man-made nature vs. societal impact of nature (organic electronics) – but diminished into a planetary-scale of computing with networked matter.

This paper seeks to discuss Latour's notion of technology "acting from a distance" in dynamic systems by mapping it in relation to silk's new trajectory. Silken electronics promise to mend the consequences of anthropocentrism with an even more radical and opaque approach to it: Technological inscriptions in materials shift previously comfortable, doxic self-hood into a transient, efficient and alien state of phenomenal space and self-perception – might hyper-anthropocentrism be in fact anthropodecentrism in disguise?

Room 4 – Aesthetic Refusals: Oppositional Citizenship and Public Culture (I): "Spaces of resistance"

[Session details TBC]

Wilson Sherwin
Philip Cartelli
Rebecca Coles
and Ann Whitall

Room 5 – Pragmatism and Critical Traditions (I): "Pragmatism and the ontological turn in political theory"

The Epistemic Dimension of the Critical Theory and Pragmatic-Hermeneutic Approaches to Democracy

Lev Marder

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

Joe Hoover

The weak ontologies of Rorty, Connolly and Vattimo

Michael Bacon

Reflexivity in Democratic Theory: Critique and Normativity in Pragmatism and Political Thought

Clayton Chin

Room 6 – Sounding the Counterfactual: Hyperstition and Audial Futurities (I)

Anethics of Aural Ambiguity

Lendl Barcelos

"The law is the first fiction, and no less the law." — Paul Mann

"the oral hang-ups change//a concern for listening" — bpNichol

A play of utterance lends polyvalence.

As a code of conduct, aural law dictates a rule that codifies, restricts and affords specific modes of behaviour. Anything outside the habits sedimented by aural tradition—the as-yet-unknown and/or prohibited—becomes unsound, and anyone that risks transgression fails to hear the prophecy of the law. Unofficial prescriptions condition how we integrate the past, orient to the future and compose in the present via rumoured customs. A circumscribed ethics, aural law is a limiting model of aurality: the liminal space of audition between the listener and unanticipated sound is mapped by deterministic epistemologies so that one is able to prepare for sounds to come. Such an orientation alienates the listening subject from unchartable contingencies, lending him or her a false sense of security by allowing for a feigned mastery of the environment; since the future can be determined, nothing can be outside this listener's horizon. Within this teleological model, sounds are made redundant and, as a result, all possible (sonic) futures are annihilated (via genre-specific listening, earworms, audio branding, etc.). Yet, this law is fiction.

Radical openness is a(n anethical) disposition that allows one to acknowledge participation in a larger unconscious economy—that is principally beyond one's control—constituted by manifold interconnections that delimit what is possible and what is not. To put it another way, if aural tradition shapes our conception of sound, can we develop other ways to think of and engage within the field of sound leveraging the hidden propensities of existing audio interfaces—biological and/or technical—to induce as-yet-unknown experiences? Radical openness develops theoretical models of audition. Such alternative conceptions operate through improvisation and experimentation:

proceeding into the unknown, eliciting continuous renegotiation so as to attune oneself to various 'economies of frequency' and the potential (un)sound outside of them.

Hyperstitional Algorithms, capital and sounding art

David Cecchetto

It is not only the sheer volume of data that is notable today, but also the changes in how we encounter this data that come with this volume. What makes big data "big DATA" is not so much the amount of information present but the fact that it increasingly comes to be understood as information post factum through networked digital algorithms; in this, the concept of "information" today bears as much resemblance to late capitalism as it does to its provenance in the Shannon-Weaver model. As a result of this algorithmic mediation, the basic but essential problem of agency is intensified: how does one act responsibly when one's actions are implicated in nonlinear networks? Or, more pointedly, how does one conjure alternate forms of responsibility from the fatal—in both senses—grasp of capitalism writ large?

This paper examines the ways that sounding art might address this bind. Specifically, I share certain of my own aural experiments to argue that aurality-informed approaches to digital technologies can reveal certain perceptual biases that underwrite these technologies, opening the ground for meaningful innovation in their use, design, and dissemination. In particular, the paper considers how creative practices can test the extent to which it is possible to use sound to develop alternative affective sensitivities to algorithmically abstracted data, sensitivities that might reveal hyperstitious agential possibilities within contemporary capital (particularly insofar as the latter is almost today unthinkable outside of the network form).

Abstract Audio

Eleni Ikoniadou

In the age of computational media, sound and its subcultures can offer more dynamic ways of accounting for bodies, movements, and events. Particularly in the last decade, theorists and practitioners have programmed, performed, manipulated, and philosophized the rhythms of sound media technologies. This emerging audio culture echoes an attempt to resist the tyranny of ocularcentrism – the Western prioritization of vision – and the logic of representation inherited from the Platonic and Cartesian privileging of the mind. While the 'sonic turn' enables the consideration of new models of thought, and their belated reluctant acceptance by the arts and the humanities, this paper argues that there is room for stretching the debate further.

The paper explores the traces and potentialities prompted by the sonic but pointing to contingent forces outside the periphery of sound. In particular it proposes that, under the guise of the sonic, unidentified algorithmic computational events allow an engagement with the virtual dimension of audio. It asks what rhythmanalytical methods and modalities might help us tap into this capacity of the sonic to act as harbinger of the event yet to come. The proposition is that a notion of rhythm detached from the idea of counting and regularity can unlock affective potential enveloping experimental digital media artworks. The paper then attempts to engineer an abstract level for the audio event, coexisting with but not exhausted by what is actually heard, sensed, and consciously perceived.

– Break for lunch (not provided) –
13:00-14:00

PARALLEL SESSIONS 3 – 14:00-15:30

Room 1 – Dissenting Methods: Engaging Legacies of the Past, Defining Critical Futures (II): "Dissenting methods and aesthetics"

Common Futures: The Aesthetics of Authority in Campaigns for Future Justice

Julian Brigstocke

The Overlooked Potential: Political Graffiti in Contemporary Protests

Ksenija Berk

Negotiating Critical Futures and Envisioning Alternative Forms of Political Subjectivity: Re-Examining the Political Role of Art in Constructing a Community of Sense

Samuel O'Connor Perks

Silence's practices in the colonial Andes area. Silence's speeches with political-philosophical contents (1570-1615)

Alejandro Viveros

Room 2 – Time Discipline

Postmodernism and the temporal logic of pop-up

Ella Harris

'Time Discipline' is not just achieved via clocks and calendars. The temporal norms of a culture are also established through the rhythms of *place*. This paper examines the temporal logics manifested in and produced by the recent trend of 'pop-up' in London. Pop-ups are short-term places, often facilitated by temporary leases. They include cinema screenings, performance events and 'edible experiences'. Typically, pop-ups are designed to be 'immersive' and to feel 'underground' and impromptu. Their appeal is their dislocation from the 'normal' narratives of the city. With reference to Fredric Jameson's seminal work on postmodernity, I explore pop-ups as 'a series of pure and unrelated presents in time' which evoke a sense of 'bewildering immersion.' For Jameson, this 'schizophrenic experience' can be framed as either disorientating and traumatic or euphoric and intoxicating, but either way it is an experience of fragmentation and uncertainty. However, while pop-ups are in many ways a precarious geography, they also produce flux and immersion deliberately, performatively and cyclically to attract paying visitors, so can equally be understood as a landscape of *curated* bewilderment. In light of Jameson's proposal that specific socioeconomic conditions underlie the postmodern experience, I suggest that pop-up indicates a shift in sensibility which can be understood as a response to a post-recession experience of temporality. Read against Jameson's concern that we lack the perceptual apparatus to form a cognitive map of postmodern

time-space, pop-up's 'time discipline' seems to encourage us to abandon durable map-making altogether and submit willingly to both the curated and accidental instabilities of the city.

New York, 1983: Or, sounding the temporal logic of late capitalism

Sam Wilson

Immanent to the 'cultural logic of late capitalism' is a temporal logic. The sonic arts (music, sound art, etc.) variously withdraw from and/or embrace time as it is disciplined normatively, critically calling into question – reconceiving – the disciplinary effect of regulated time on lived experience.

I situate my discussion of these issues in a place and a time: New York City, 1983. Each specific to this place and time, two contrasting sonic artworks are considered: Morton Feldman's minimal *String Quartet No. 2* and Bill Fontana's *Brooklyn Bridge*, the latter of which involved sounds from this bridge (traffic, the metal strut work, etc.) relayed live and broadcast in downtown Manhattan.

In contrast with the speed of 1980s hypercapitalism, both underline the materiality of lived rhythms. Feldman's quartet withdraws the listener from regulated time and repetition, focusing instead on duration and the impossibility of repetition. Fontana's *Brooklyn Bridge* sonically re-presents the movements of commuters and commodities, the physicality of these daily rhythms – rhythms nonetheless derived from the exchange and movements of an abstract and disembodied capital. Both artworks sonically problematise the temporal disciplining of the late-modern subject.

Roundtable discussion

With Chrysi Papaioannou, Ella Harris, and Sam Wilson

Room 3 – The Critical Brain (I): "Neuroscience, reductionism & alternatives"

The Neurofication of Complex Human Experience

Stephen Weatherhead

Since the proliferation of neuroimaging into the mainstream, we have an increase in research seeking to identify neuroscientific profiles for psychiatric diagnoses such as bipolar disorder and schizophrenia. Whilst it can be helpful to understand cognitive profiles and difficulties associated with particular neurological conditions, I see a great danger in assuming that any manifestation of psychological difficulties can be explained using neuroimaging. We are heading towards a situation where neuropsychology is potentially seeking biomarkers with the same ferocity that psychiatry has done in the past. There are already a great number of profound claims being made, based on very

little evidence. As a neuropsychologist, this concerns me as I think we should be using neruoscientific advances to help and support people rather than provide further stigmatisation via a 'faulty brain' hypothesis. Within this presentation, I would introduce some of the historical context of neuropsychology, its links with other professions, and its journey towards the current position. In addition to highlighting the benefits of neuropsychological strategies, I will also outline the weaknesses in the assumptions which are being developed, and warn against oversimplifying complex human experience, via neuroimaging. It is the findings from neuroimaging data which are being particularly over-generalised. The reasonings behind this will be explored via a critical appraisal of recent research and its application.

Gender and the Plastic Brain

Annelies Kleinherenbrink

There is a consensus in the neuroscientific literature that behavioral and cognitive sex/gender differences are hardwired properties of the brain. A well-established tradition of feminist critique counters such theories of essential difference. Nonetheless, some feminist scholars argue that gender theories remain incomplete without knowledge of the brain. In this context, the notion of plasticity is commonly invoked. Plasticity refers to the qualitative and quantitative changes neural circuits undergo throughout life according to experience. Plasticity is gradually replacing hardwiredness as the principle by which the brain is understood - except in the area of sex/gender, where the notion is consistently ignored (Fine 2013). Feminists interested in neuroscience hope that by taking plasticity into account, neuroscientific studies of sex/gender can yield insights into the dynamical development of gender in the brain (e.g. by inquiring into the neuronal embodiment of power mechanisms; Jordan-Young & Rumiati 2011).

In this paper, I track the different ways in which plasticity is conceptualized, circulated, shared, contested, or ignored by / between feminists and neuroscientists (and feminist neuroscientists) when the relationship between sex/gender and the brain is at stake. How is the 'hardwiredness' view of sex/gender justified in the neuroscientific literature? Does the notion of plasticity necessarily challenge dualisms and produce a critical understanding of sex/gender? Which favorable insights could feminist theory (e.g. new feminist materialism) gain from an engagement with neuroscience through plasticity? Is such an engagement possible without importing troublesome aspects of neuroscience (e.g. reductionism) and plasticity discourse (e.g. complicity with neo-liberal politics)?

Revolution or Convolution? Critical Neuroscience, Literature and the Fight for the Lifeworld

Romén Reyes-Peschl

In their recent call for a 'critical neuroscience', Choudhury and Slaby take Husserl's 'lifeworld', a 'pretheoretic reality in which we all live and from which we draw our prescientific understanding', and say that in fact 'today's neuroscience is in part threatening to be a colonizing force with regard to certain domains of today's lifeworld'. They claim that neuroscience now contributes to the very constitution of the lifeworld, taking up an undeserved pre-eminence in humanity's understanding of itself. To what degree is literature, a field also traditionally claiming a similar pre-existing authority on human self-comprehension, one of the domains being colonized by neuroscience?

The proposed paper offers a preliminary exploration of the intersections of literature with neuroscience, alongside the complex relationship the latter has maintained with study of the mind. This will be primarily examined through the metaphor of the 'convolution' – a mainly 19th Century term for lobe (or loop) of the brain, but also a structural notion distinctly related to literature via the 'convoluted plot' – as a possible alternative to the widely heralded neuroscientific 'revolution' that Choudhury and Slaby are keen to interrogate.

Room 4 – Philosophy and Critical Thought Inside and Outside the University (I)

Proving the truth in practice

Anat Matar

Man must prove the truth – i.e. the reality and power, the this-sidedness of his thinking, in practice. (Karl Marx, Theses on Feuerbach)

Three assumptions form the background of my discussion: 1. It is the primary role of the university and its alternatives to deal with truth – not only in philosophically exploring its nature but also in overcoming the liberal fear of content and annunciating truths-as-truths; 2. Truth is political: theoretical ("constative") content cannot be separated from practical ("performative") force, and the latter is always politically "tainted";the liberal fantasy about academic purity and freedom eliminates truth and reinforcesconservatism and obedience;3.Theory should be interwoven with praxis – both within and outside academia.

I elaborated and defended these assumptions elsewhere. In the first part of the present talk I'll explain them, butmove quickly on to discuss the feasibility of implementing them within and outside the university through an examination of the case of research done in critically-motivated NGOs in Israel. While the quality and timeliness of this research finds no parallel in academicresearch, the former's chances of becoming public knowledge and eventually "proving the truth in practice" are slim. The missing link in order to overcome this predicament is a vital Left, through community work,

alternative journalism and also academic activism. Thus the upshot of my talk is that there's no way of isolating the question of the university from the wider context of the present situation and the future of the Left.

Misery and Nobility of Philosophy

Massimiliano Nicoli

Nowadays in Italy, the role and the importance of philosophy (and critical humanities in general) within the school and the university systems are being strongly reconsidered. At the same time, neoliberal policies tend to objectify every sort of critical thought in measurable and evaluable scientific knowledge through apparatuses of meritocratic assessment, while extreme precariousness is the form of life which characterizes researchers in human sciences.

This complex political situation pushes critical thought into academic and "scientific" specialism on the one hand, or into spectacular and populistic philosophy on the other hand, being "visibility" – at least just a moment of phosphorescence – the only reward for the work of thought.

In this frame, philosophy (especially political philosophy) should unceasingly redefine itself from the "low objects" which, from the bottom of our existence, constitute the material conditions that make us think what we think and be what we are. At the same time, "philosophers" might question their social and political place by criticizing their entrepreneurial conduct of life (nowadays intellectuals seem to be the champions of the so called "management of the self"); by founding their independence, autonomy and freedom on cooperation and mutualism with other figures of work, instead of extreme concurrence and competition typical of knowledge economy; by inventing new research and teaching institution capable to produce income and to abolish the privilege and the presumption which still distinguish knowledge workers from others, being the gesture of weakening the presumption of truth of the philosophical subject an act of resistance as well as the starting point of a struggle.

Room 5 – Street Level: Towards a Critical Discourse on Urban Aesthetics (II): "Aesthetics & materiality through time"

Satellite dishes are wonderful!'

Susanna Round

The question of what happens to buildings after they are built is an often-neglected area of architectural thinking[1]. The work of architects is usually represented by an image from the moment of completion, as though it's future habitation is not relevant. There is an unquestioning orthodoxy when discussing buildings, of 'the original' as some idealized state to strive towards. Additions to buildings are often seen as an 'annoyance to the architect' (clickclickjim: 2014) rather than

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[1] Charles Holland develops this argument in the Radical Post-Modernism issue of Architectural Design, 2011.

considered as something that might have value in itself.

For this research I take my cue from the moment when the users inhabit the spaces in and around buildings, and start to play a role in their on-going life. Using de Certeau's framework of placing value on everyday activities and Lefebvre's notion of spatial production, I will investigate a number of ways in which users physically change their environments through DIY, adaption and modification as well as the social life of buildings – the way that buildings are transformed by the activities that take place within them.

Using examples from buildings of the 1960's and 70's, I approach this architectural debate via my practice as an artist. This involves engaging and working with people and situations as well as developing the debate via constructions, imagery and installations.

Aesthetic Analysis and Visitors' Experience of the 1862 International Exhibition

Helen Cresswell and Ruth Mason

Despite a bulging literature on nineteenth and twentieth-century international exhibitions and regular analysis of the relative aesthetic success of the buildings and displays at these events, little has been written about visitors' experiences of these occasions. Equally overlooked has been the 1862 International Exhibition, hosted in London on the present site the Natural History and Science Museums. Consistently overshadowed by the Crystal Palace of 1851, this collection of exhibits from 36 different countries was a bonanza of aesthetic treats and experiences.

A city within a city, the 1862 International Exhibition gathered raw, crafted and manufactured objects from across the world on one site and created a context that prioritised viewing, looking at, and seeing them. The process of looking was intended to instigate good taste, inspire developments in future design and educate the visitor about the world in which they lived. However, the visitor did not only look at the objects on display - their aesthetic response to the exhibition was also influenced by the people they saw, the physical context in which the objects were shown and the engagement they made with the exhibition as spectacle.

Interested in the multiple aesthetic engagements that occurred within the 1862 International Exhibition, this paper will explore how consideration of aesthetics can inform historian's understanding of visitors' experience of the event. Additionally, drawing from [www.visit1862.com's](http://www.visit1862.com) project of more broadly exploring experience at 1862 International Exhibition, it will make some comments about the relative importance of aesthetics in this historical research.

Aesthetics, performance and consumption: encountering homelessness in public space

Jessica Gerrard

Sir, There is not a more lamentable sight in the city of Sydney than to witness the numbers of squalid, miserable creatures that are marched daily in custody of the police …. A portion of these are liable to punishment under the Vagrant Act, as houseless and homeless poor, who are sentenced for no crime but their poverty …. The excuse of these miserable fellow creatures is that they are obliged to walk the streets having no home or refuge. (H. G. D., 1864: 3)

H. G. D.'s 1864 letter to the editor to the *Sydney Morning Herald* mobilises a familiar concern (past and present) with the 'lamentable sight' of homelessness in cities, across national contexts. In this paper I explore the visual discourses of poverty and inequality that encircle the social, moral and political understandings of homelessness. I contend that such discourses are constructed through everyday social relations: the visual, spatial and bodily 'encounter' with homelessness in public space, steeped in the politics of the stigmatized Other. Bringing together Erving Goffman's theory of everyday encounters with Guy Debord's society of the spectacle, I explore the intersection between the 'sight' and 'scene' of homelessness and the spectacle of capital in public space. Here, I explore how everyday encounters perpetuate the notion that homelessness is 'out of joint' in relation to the spatial and aesthetic logic of capital and commodity consumption and performance.

Room 6 – (Dis)orders of Migration (II): "Subjectivities and bordering practices at the intersection of Race, Gender, Class and Nation"

The "Illegal Alien": Race, Gender, Sexuality and Immigrant Subjectivity

Natalie Cisneros

My paper draws on Michel Foucault's work on biopolitical racism and Gloría Anzaldúa's work on borderland subjectivity, as well as other texts in critical race, decolonial, and feminist theories. I first show how the "illegal alien" has emerged as a type of subject constituted not only by immigration laws but also by multiple and intersecting discourses and practices, including political debates, police actions, and technologies of incarceration. Then the paper develops an analysis of the implications of "illegal alien" subjectivity for political and ethical approaches to immigration and for theoretical accounts of race and racism. By focusing on central characteristics of "illegal aliens" in the contemporary context, including their racialization, sexualization, and criminality, we see how

this subjectivity functions apart from legal categories that are supposed to determine it. Ultimately, my analysis sheds light on how the "illegal alien" has emerged at the center of various contemporary thought, speech, and action as an always-already racialized, criminal, and perverse "anti-citizen." Besides providing an approach to political and ethical questions surrounding immigration and citizenship in particular, this project also contributes to the fields of critical philosophy of race and feminist philosophy, as well as Chicano and Latino studies and Foucault studies. It is also in conversation with existing work on the intersecting functions of racism, sexism, heterosexism, and classism.

Fragmented lives. Desire and trajectories of border-crossing refugees

Elena Fontanari

This paper aims to contribute to the theoretical debate that analyses the migration's phenomenon linked to globalization through the concept of "European Border Regime" (Mezzadra 2004; Andrijasevic, Walters 2010; De Genova 2013). I am working on the topic of migration in Europe linked to the theme of internal borders' control system, focusing on the borders of legal status of refugees in relation to the urban context of the city. The research fields are set in the cities of Milan and Berlin. Since I am interested to grasp the tension between the agency of subjects and the structural constrain (governmentality) in which they moved, I focus on a particular group of refugees that have crossed several territorial and juridical borders to follow their desire to move free. This group are the so called "Lampedusa Berlin", i.e. refugees who have obtained a humanitarian protection in Italy during the "North Africa Emergency" and have moved to Germany although they are not allowed. These refugees gave rise to a vigorous protest in the cities of Berlin and Hamburg to claim their rights to freely work and move through Europe .

The methodology I am using is the multi-sited ethnography: following the movements and the trajectories of subjects through the tool of shadowing – in the Milan and Berlin urban context – allows me to highlight the fragmented nature of the sovereignty in Europe, in which different political authorities and actors are involved in the redefinition of borders and citizenship. Furthermore, the in-depth interviews with my research's protagonists allow to grasp the subjects' desire and to highlight the social practices implemented by those refugees who possess a temporary legal status, looking at the new spaces of action and possibility they build.

Desiring Israel: Gay Tourism, Jews and Homonationalism

Brandon Davis

In the past decade, the Israeli government has spent millions of dollars on a "rebranding" campaign

to present the country as a liberal beacon among a sea of homophobic Arab states. Activists against the Israeli occupation have cited ways in which this marketing strategy is used to whitewash Israel's crimes against the Palestinians. For many queer activists and authors, Israel's attempts are also a perfect example of what Jasbir Puar called "homonationalism," the modern state's inclusion of homosexuals at the expense of other marginalized groups. Less attention, however, has been paid to the effect of these discourses on both world Jewry and the so-called "international gay community."

Building off of my senior thesis in anthropology, winner of the Kenneth Payne prize from the American Association of Anthropology, my paper will build from the existing critiques of "pink washing" in attempts to understand their broader aftershocks. Using ethnographic research with gay Jews from around he world who have decided to emigrate to Israel, I will discuss the interactions of Diaspora and gay politics and space, and provide a bridge between studies of gay diasporas and homonationalism.

– Break –
15:30-16:00

<div align="center">PARALLEL SESSIONS 4 – 16:00-17:30</div>

Room 1 – entitled (I): "Rights and entitlement: a non-emancipatory regime"

Animal Rights vs Animal Liberation: Just Semantics, a false dichotomy or mutually exclusive goals?

Grietje Baars

'Rights of the Strongest' and the (Non)Entitlement Logic of the Neoliberal World

Paolo Cossarini

Entitlement and Money

Francesca Coin

Room 2 – Conceptions and Practices of Critical Pedagogy (II): "Critical Pedagogy in process (2)"

The pedagogy of neoliberal politics and the counter-pedagogy of Greek academic activists' politics: 2011-2013

Joyce Canaan and Spyros Themelis

Greek academic activists contributed to 'the movement of the Squares' throughout 2011, and still do so. Interviews we conducted with Greek academic activists (2011-2013) indicate that they were responding to the re-forming of their subjectivities and social relations in the university system. This re-forming was part of a wider re-articulation of subjectivity and social relations in Greek society in response to the government's political project of deep cuts to the welfare state alongside its continued funding for financial and banking services. Both strands were government responses to 'Troika' (The European Central Bank, IMF and European Commission) demands.

Academic activists we interviewed acknowledged that government policies were part of a Troika experiment at Europe's periphery into how widely and deeply a financialised, privatised state, with a strengthened repressive arm, could be imposed without (too much) public resistance. They further suggested that the periphery could provide a model for the core, as is arguably now occurring.

We view the Greek university as one site of government re-education; in this instance, of educators about: a. both their place in the mode of production, their (class) alliances and boundaries, their labour value and b. the wider society about academics' social utility and value ('they are overpaid and out of touch'). Our respondents argued that there was a pedagogical strand to government policies that sought to silence and suppress them as one of the most vocal and critical parts of

society. This presentation considers whether their response of critique and resistance offers an alternative pedagogy.

Understanding the Role of Education in Turkey from the Perspective of Freire

Elif Iliman Püsküllüoğlua and Ahmet Duman

[Abstract TBC]

Beyond University. The Meeting of "Law" with "Reality" in Brazil

Felipe Bley Folly

The Brazilian postmodernist songwriter Tom Zé, influential musician during the Tropicália movement in the 60's, sings in his song "Complexo de Épico" ("Epic Complex")...

"*University professor (That class which either begins to learn from the students -I mean, the streets- Or cannot survive)*"

.. what is a crucial finding when one thinks about the role universities play in our society and it has led us to propose this paper.

Paulo Freire has always challenged the traditional meaning of education, defending a process of pedagogy *from below*, i.e. the meeting of pedagogy with the *streets*, with the people. In this sense, teaching is understood as an *act of love* that mustbe based on dialogue and focused on the oppressed, as Freire explained in *Pedagogy of the Oppressed* and in *Education, the practice of freedom*.

Based on this concept of education committed to people's movement and the struggles against social injustice, we propose the discussion of educational process at the universities, focusing on the Law faculties and some concrete examples in Brazil.

In order to explain the present proposal, we'll briefly answer the following questions.

Firstly: why analyzing education in the universities?

If universities are responsible for reflecting on social reality and try to create ideas and tools to improve our society, they cannot forget to connect with world. The epistemological process, especially in the Social Sciences, must happen *beyond the universities* and be dialogical. University professors have no other option but leave the *ivory tower*; otherwise, as Tom Zé sings, they *cannot survive*.

Secondly: why Law faculties?

To talk about Law means talking about power and this is a fundamental question for people's movement, particularly in the so-called Third World. In this sense, how would it be possible to create (*epistemology*) and apply (*methodology*) Law in favor of the poor? How can Legal Education be based on Freire's practices and concepts of education?

Thirdly: why Brazil?

Legal Education is historically *elitist* in many regions of the world and so it is in Brazil, but some recent examples demonstrate how this logic can be subverted in favor of the poor. Some concrete examples would support our discussion: 1) the concept and practice of "Law Found on the Streets", thought by professor Roberto Lyra Filho (University of Brasília); and 2) partnerships between Law Faculties and the Landless Workers' Movement (MST).

Room 3 – What is the Question of Critique? (II): "Is the academy capable of critique?"
Discussant: Andrea Rossi

Shifts, Turns, and Critical Amnesia in Cultural Theory

Jasper Verlinden

Whither Critical Scholarship in the Modern University: Critique, Radical Democracy and Counter Hegemony

Cerelia Athanassiou and Jamie Melrose

Problematizing or Problem-solving? – a few remarks on the (dis)positions of contemporary academic critique

Diana Stypinska

Room 4 – [Room not in use]

Room 5 – Strategies of Silence (I)

Relative Silence: Othering Talk and Time

Paul Stronge

Taking its cue from the 'impossibility ' hinted at in the Call for Papers, my paper approaches silence from an unabashedly relativist perspective. That is, I contend silence to be primarily intelligible (at least 'sociologically') neither as an objective property of the world nor as subjective experience, but rather as a 'function of the particular'– that is, the event. Approached thus, silence's keynote characteristics are that it is constituted temporally as much as aurally and is irreducibly contrastive. The notion of 'falling silent' thus always begs two further questions – Fallen from where (/what)? How long ago? While our responses to such questions are insusceptible to calibration against any absolute standard, it is through them that we (must!) dynamically create and sustain our notions of silence and its contraries. Silence is eventfully self-constitutive.

This double register of variance and duration takes on considerable pragmatic heft when it comes to evaluating the possible adoption of particular 'strategies of silence' as purposive regimens of control, resistance or transformation. The paper exploratively opens up a number of 'fronts' where silence/silencing puts itself at stake thusly as both difference and time within contemporary sociality. I suggest that attendance to 'tonality' might offer a productive route to rethinking the efficacy of such strategic silences. Exemplary material mobilised relates to headphone use in an open plan office, the deployment of notions of 'unspeakability' within international polity discourse, and the radical disappearance – or rather perhaps 'disaudience' – of Malaysian Airlines Flight 370.

The Political Power of 'Closed Language'

John Welsh

The aim of this article is to analyse critically certain everyday language practices in contemporary political discourses. The argument is made that the proliferation of something called 'closed language' can be identified in our political discourses, which has certain power-discursive effects throughout the language community deleterious to emancipatory politics and individual thought-action. This 'closed language' or 'functional language' and its practices will be differentiated from the modes of rhetoric and propaganda, as a political characteristic of language use, by an analysis of various aspects of phraseology, semantics, and syntactic structure. This analysis will then form the basis of an exploration of the contemporary practice of closed language in our time. Historical exempla will be used to illuminate the modern rationality within such practices operate and to hint at their continuous and potential resultant effects in modern politics and society. By articulating a version of negative dialectics, (Adorno and Marcuse + a bit of Foucault) the article supplies an appropriate philosophical idiom through which a political counter-praxis to the phenomenon can be offered. The end of the paper is to work toward the promotion of a 'critical social consciousness' of the language we use.

Room 6 – How Does One Think Difference? (II): "Repetition and monstrosity"

The Thought of Limit. Foucault's analysis of Monster

Luciano Nuzzo

Identity from Repetition: Towards a Logic of Difference

Riccardo Baldisone

BOOK LAUNCH AND WINE RECEPTION – 17:45
– Hosted by the Centre for Arts and Learning –

Saturday, 28th June

– Registration –
(from 9:00)

PARALLEL SESSIONS 1 – 9:30-11:00

Room 1 – Critical Approaches to Care Relationships (I): "Structures and contexts constituting care"

Blood Draws Together: Interpersonal Possibilities for Nurses and Patients in American HIV Healthcare Settings

Abigail Baim-Lance

Mainstream biomedical discourse typically hollows out the interpersonal and embodied dimensions of routine clinical practices. Ethnographic research over fifteen months (2010-2011) with 45 HIV positive individuals and their providers in three New York-based specialty practices powerfully calls upon and extends these concepts. Particularly vivid was the site of the blood draw, which did not present as routine and standardized, but generative of rich narratives for both patients getting their blood taken, and nursing staff conducting the procedure. This paper dwells in the detailed accounts patients gave of intimate transformations pertaining to the anxieties borne of their contaminated bodies, and the gratitude they felt for those who dared to touch them. For nurses, patients' bodies became zones to cultivate superior attunement and, in turn, proclaim the value of their labour in a landscape that they felt undermined it. Though the content of speech differed in significant ways, nurses and patients strikingly converged around themes of risk and vulnerability, as well as their aspirational horizon that not only echoed one another, but seemed to draw them together. The latter half of the paper considers the implications of this co-constituted care that blurs categorical distinctions between givers and receivers, the social and the self, the symbolic and the real. The paper further reflects upon these possibilities, in which biomedical and interpersonal techniques of life appear productively and surprisingly associated, but may also potentially obscure the larger structural pressures giving rise to each group's articulations.

Policy and Practice in Transitions from Hospital to Home: Perspectives from Critical Gerontology

Jay Shaw, Pia Kontos, Wendy Martin and Christina Victor

Transitions between acute hospital care to return to living at home for older people with complex needs have become a central issue in discourses of "integrated care". While changes to policy and practice in Western public health systems have sought to improve the process of going from

hospital to home, there remain great discrepancies in the care enacted and outcomes obtained for older people with different levels of economic and social support. Reporting on data from a qualitative case study on integrated care in London, United Kingdom, this paper will present findings on the discordance between policy discourses of quality improvement for integrated care and the experiences, contexts, and perspectives of older people, their carers, and their health and social care providers. Highlighting case study findings focused on three older women who transitioned home after being cared for in a large acute hospital in London, this paper will address how the social and economic contexts of these three women differentially constituted the ways in which their health and social care were enacted. The findings include qualitative interviews (45-90 minutes) with each of the three older women, one informal carer, and 12 health and social care providers. Interviews were audio recorded and transcribed verbatim, and analyzed thematically from perspectives in critical and cultural gerontology. Findings are compared to the policy discourses of integrated care and hospital discharge, illustrating how policy neglects the most important determinants of what care is enacted and which outcomes are obtained during transitions from hospital to home.

Room 2 – Philosophy and Critical Thought Inside and Outside the University (II): "Roundtable"

Introduction: philosophy and critical thought inside and outside the university

[Again] collective

This introduction will briefly present the context and motives behind [Again]'s wish to create intellectual and physical spaces for philosophy and critical thought outside the university institution. We will discuss the contemporary context of the increasingly 'marketised' university and the radically new pressures this brings to bear on students and academic staff. We will situate the impetus to move 'outside' the university in a history of non-institutional philosophers, and other alternative higher education movements in Europe. The dichotomy of 'inside' and 'outside' will be shown to be a highly questionable one, as evidenced by the recent phenomenon of the 'para-academic', and the incursion of business and other interests into the 'inside' of university research and teaching.

Teaching-Led Research: Bringing the Outside In

Matthew Charles and Carl Cederström

This paper will address the question of the boundaries of the higher education in terms not of "philosophizing on the outside" but of the transformations "inside" FE/HE institutions which have turned them into increasingly diverse social spaces, and will consider how an attentiveness to the experience of teaching under such conditions offers the possibility of transforming academic research in politically instructive ways.

It will depart from Walter Benjamin's fragment (given the title by editors, 'We Ought to Re-Examine the Link Between Teaching and Research'):

> …subjects that have long been investigated and appropriated by scholars need to be emancipated from the forms in which such scholarly acquisition took place, if they are still to have any value and any defined character today. [...] The whole pernicious spectrum of critical methods must disappear to make way for more enterprising researchers, on the one hand, and above all for a less banal, more considered learning, on the other. In these areas, in short, we should not look to research to lead a revival in teaching; instead it is more important to strive with a certain intransigence for an – albeit very indirect – improvement in research to emerge from the teaching. [...] And if the alternative approach adumbrated above will be able to deliver the goods, this will only be because in principle teaching is capable of adapting to new strata of students in such a way that a rearrangement of the subject matter would give rise to entirely new forms of knowledge. (Walter Benjamin, SW2, pp.419-20)

Benjamin's Critical Method: Lessons for Philosophy Today

Brian Elliott

In *One Way Street* Walter Benjamin attempted to apply the aesthetic practice of montage to philosophy. This attempt was in part a product of his frustrated efforts to find a permanent position within the German academy. Many key figures of modern European philosophy (Nietzsche, Bataille, and Lefebvre to name a few) had at best an uneasy relationship with the university and sought extra-academic outlets for their thinking. The increasing bureaucratization and marketization of today's university give contemporary thinkers plenty of reasons to seek economic and expressive avenues beyond the academy.

Against this backdrop, it is ironic that Benjamin's work is an increasingly important source for a host of academic disciplines. I argue, however, that Benjamin's popularity mostly does not entail serious consideration of his attempts to revolutionize how theory is created and appreciated. The modernist montage technique employed in *One-Way Street* marked all his work up to and including his unfinished *Arcades Project*. The change in method calls for a change in reception: just as early German romanticism championed the critic as artist, readers of Benjamin are meant to *do* something with and beyond his texts.

With the social pathologies of the neoliberalized university becoming increasingly apparent to many philosophers today, desire to find non-academic outlets for critical thought is palpable. I argue that Benjamin's proposed methodology can be useful to contemporary philosophy on a number of counts: in clarifying the connection between philosophy and the creative arts; in revealing the material historicity of all effective thought; and in demonstrating the implicit ideologies of everyday material culture.

Roundtable discussion

With Matthew Charles, Carl Cederström, Brian Elliott and [Again]

Room 3 – Strategies of Silence (II)

Non Language: A "Theoretical Glitch" within Contemporary Biopolitics

Gabriella Calchi-Novati

Italian philosopher Giorgio Agamben claims that what lies at the core of testimony is an essential lacuna, the sound of which 'is the non-language that one speaks when one is alone, the non-language to which language answers'. I suggest that the employment of this non- language could be considered as a subversive strategy of silence, namely one capable of provoking what I call a "theoretical glitch" within contemporary biopolitics. To prove my point I employ as metaphorical paradigm the work of Mexican artist Teresa Margolles presented at the 53rd Venice Biennale in 2009, namely, the solo exhibition *¿De qué otra cosa podríamos hablar?* (What else could we talk about?): a series of installations intended to bear testimony to the victims of drug-related crimes in Northern Mexico. In her work, which employs the material traces of the killings, from the victims' blood to the water used in the morgue to wash their corpses, Margolles, by inducing the feeling of contamination, shows that biopolitics always-already produces disposable individuals. In doing so, Margolles performs a disturbance – a "theoretical glitch" – within the biopolitical paradigm. What we encounter in her installations is a strategy of silence, a non-language, which, not only 'exposes a different path for biopolitics', but also becomes a political form of resistance, capable of transforming 'the repetitive into something unrepeatable', so as to reveal 'biopower's final secret: a survival separated from every possibility of testimony.'

Silencing Maternal Violence: Mothers who kill their children and media coverage in 1970s Japan

Alessandro Castellini

When a mother kills her child, the crime she commits constitutes a traumatic event that threatens the social fabric of a community in disbelief. Time and again news media engage in the production of narratives that attempt to explain such an unfathomable occurrence which challenges cultural assumptions of motherhood and maternal love. And yet, does the frequent appearance of maternal filicide in the media mean that the notion of a maternal potential for violence is allowed discursive articulation and access to the realm of cultural intelligibility?

In this paper I take 1970s Japan as a case study and focus on a historical moment characterised by a striking increase in the number of media representations of maternal child-killing. I investigate the rhetorical and linguistic specificities of these portrayals, and call attention to the strategies of silencing and erasure that effaced the possibility of thinking maternal violence at the very moment when they appeared to speak most loudly about it.

I consider two major categories under which maternal filicide was represented in Japanese media coverage: *kogoroshi* (child-killing) and *boshi shinjū* (mother-child double-suicide), and I argue that both categories foreclosed the possibility of conceiving maternal violence as a human, albeit tragic,

potential. The former linguistically acknowledged violence *qua* killing, but was employed in contexts where murderous mothers were indicted as monstrous and expunged into a realm of abjection. The latter described the crime in terms that encountered greater cultural acceptance, but which simultaneously silenced maternal violence behind the poetic image of a double-suicide between lovers.

The Passages of Breath – Body and Resonance in Jean-Luc Nancy

Paola Ghetti

In this presentation I shall investigate the relation between the notions of "breath" and "body" in the work of Jean-Luc Nancy. As though specific injunctions produced at the limit of the body and it's outside, the "passages of breath" *announce* a resonant language, situated not so much as a privation of itself than as an aporetic relation from "self to self". I shall address the study of Nancy on Lacoue-Labarthe about the "noise of the air in us" ("Un commencement") as well as the theme of the "ear as a resonance box" (*À l'écoute*) in so far as these concepts converge in a thought of the sharing (*partage*), creating among them a space of resonance.

The work starts on Nancy's study, *À l'écoute*, which revolves around silence understood as availability to resonance. There is no resonance without this initial availability or without a response (*La pensée dérobée*) to breath. In this way, silence goes through a modulation of thought towards a regime where body and language are oriented to an aporetic partnership between "inside" and "outside".

Later, it will be necessary to engage with the space-time that presents itself through the "sensing" and the "representing", between the musician and the musical ("Comment s'écoute la musique"*)* in the "back and forth" (Danielle Cohen-Levinas, "Le neveu de Nancy") of the traversed body. I shall thus discuss the "modulation of thought" stemming from the contributions of Nancy about sound (*À l'écoute)*, aiming to understand both the paradox of the sound writing of the body and the paradox of body as sound writing.

Room 4 – Dissenting Methods: Engaging Legacies of the Past, Defining Critical Futures (III): "Dissenting methods and power/knowledge"

"A Dreadful Thing": Speculation after Crisis

Sylvan Goldberg

Development discourses, the struggle for emancipation and the possibility of alternative

futures in Latin America

Francine Rossone de Paula

Toward a Critical Collaboration: Countering the Status Quo through the Interdisciplinary Pedagogy of Deliberate Dissent

Ron Milland

Room 5 – How Does One Think Difference? (III): "Hegel"

The Resistant Monarch; Jean-Luc Nancy on Hegel's Sovereign

Leda Channer

Antigone as Figure of Athesis: Theoretical and Ethical Implications of the Graphics of Non-opposition in Derrida's 'To Speculate—on "Freud"'

Melanie Lewis

[Paper title TBC]

James Micic

Room 6 – everyday political (II)

The home and the world

Leander Gussman

The prospective paper aims to elucidate a praxis that negotiates cosmopolitical strategies of creating a common world. It surveys a topology of 26 Couchsurfing homes in Europe, describing places that materialize cosmopolitanism through the practices of hospitality. Furthermore, this paper constructs thereof an assemblage of a European open home. The central question in this paper asks what is everyday (Ray 2007; Goonewardena et al. 2008; Lefebvre et al. 2004) cosmopolitcal praxis in the context of the European Home. And how is such praxis mediated onto the global scale? The empirical data is based on interviews that were conducted in the course of six month. A total of twenty-six face-to-face interviews in 20 different EU countries and three Skype interviews were conducted, amounting to 34 hours of recordings. The interviewees were all found within the Couchsurfing social network website.

Traditionally, Cosmopolitanism theorizes the specific type of relationship one has with the world. The structure of that relationship generates an allegiance to the "worldwide community of human beings." (Nussbaum & Cohen 1996, p.162). This worldwide community has come into question.

Bruno Latour argues that the one cosmos, which the worldwide community relates to is lost (2004). Hence he suggests "a common world, if there is going to be one, is something we will have to build, tooth and nail, together." (Latour 2004, p.455) The research is positioned in a critical theory tradition. Furthermore it relates to two shifts in Cosmopolitical Theory. First, a shift away from the questions 'what is cosmopolitanism?' and 'who are the cosmopolitans?' toward a concern for the forms of lived cosmopolitanism. Especially questions that interrogate how cosmopolitanism is "experienced by different groups and individuals in the micro-scale of everyday life interactions in concrete times and places." (Rovisco & Nowicka 2011, p.446) The everyday and the ordinary are also prominent in the second shift that concentrates on the "considerations of cosmopolitanism as moral politics that is articulated in ordinary ways of thinking and acting of those agents that are active at the grassroots level in a range of transnational informal networks". (Rovisco & Nowicka 2011, p.447)

Everyday Internet: A journey to the politics of the internet's physical processes

Delfina Fantini Van Ditmar

We have the idea of a democratic Internet situated on a ubiquitous computing landscape "everywhere, everytime and for everyone". Our data travels through a very delimited infrastructure owned by communication companies, after crossing the sea by the fibre-optic cables, once in the ground our data passes through the servers which are land of other companies.

The route could be intercepted by governments running surveillance programmes, such is the case of The National Security Agency (NSA) that collects data from the servers (PRISM) and direct from the data flow in fibre-optic cables. The British equivalent of the NSA, the Government Communications Headquarters (GCHQ), created the program Tempora, which taps and stores data flowing through the fibre-optic cables. Within this context, there are several "secret rooms" hidden in urban blocks in several cities with direct access to the fibre optic lines that carry the Internet traffic, thus facilitating government spy operations. The equipment includes Narus STA 6400, which intercept and analyze Internet data at high speeds. As users we count on the US based Internet Corporation for Assigned Names and Numbers (ICANN), to ensure Internet's stable and secure operation. Each year ICANN "ambassadors" meet and perform a ritual: 7 keys owned by 7 individuals, together create the master key, which controls one of the central security measures at the core of the web.

With laws designed before Facebook & Google were ubiquitous it is time to investigate the physical manifestation of internet security.

This paper is a narrative of the politics of the internets everyday physical processes.

Digital technology and post-Fordism: the social factory and the margins of work

Craig Gent

It has been said that within the contemporary state of what we might call Late Capitalism , work spills beyond the boundaries of the workplace, encroaching into every corner of life, facilitated by digital communicative technologies which pay no regard to the 'work-life balance'. The idea of the expansion of the workplace across all social life is not new. Indeed, in the autonomous Marxist tradition have argued that the idea of the 'social factory' can be identified as a defining characteristic of post-Fordist capitalism, as work shifts from the Fordist factory and spans all social production.

Within the autonomist tradition, post-Fordism has been described as an articulation of working class demands and desires being met and articulated by capital in its own 'deformed' way (Virno, 2004). However, at the heart of their discourse around the social factory is a normative position which argues that the expansion of the 'workplace' is a negative phenomenon, necessarily eroding our personal time and asserting 'work' as the dominant mode of Being. This suggestion has been carried into many contemporary debates concerning the growing prevalence of digital technology in our work lives, and its role in extending work into everyday life.

In this paper I want to explore the normativity implicit in this formulation, engaging with positions which have been articulated by what has been called an 'accelerationist' Marxist tradition (see Srnicek, 2013), which builds upon and develops the arguments made by Hardt and Negri in Empire around informatization and the commons. Through exploring post-Fordism's potential for communicative and educative engagement with digital technologies, I will challenge the negative normative assumptions of the 'social factory', arguing instead that for all its 'deformities', post-Fordism at least opens up new possibilities for cooperative engagements the like of which we have never seen in capitalism until now."

– Break –
11:00-11:15

<div align="center">PARALLEL SESSIONS 2 – 11:15-12:45</div>

Room 1 – Aesthetic Refusals: Oppositional Citizenship and Public Culture (II): "Art as refusal"

[Session details TBC]

Lucia Vodanovic
Matthew Shrode Harris
Michael Lithgow
and Nikki Rotas

Room 2 – Pragmatism and Critical Traditions (II): "Deweyan pragmatism and radical critique"

Between Dewey's Pragmatist Instrumentalism and Weber's *Zweckrationalität* : conceptual opposition or misunderstanding(s) of notions?

Alain Létourneau

Exploring the Political Value of Situated Inquiries

Justo Serrano Zamora

Is Culture Epistemically Valuable? A Deweyan Critique

Dominik Gerber

Room 3 – Street Level: Towards a Critical Discourse on Urban Aesthetics (III): "Regeneration, aesthetics, politics"

Atmosphere: air quality and felt place?
Clare Melhuish

[Abstract TBC]

Street Scale: aesthetics of the everyday in the production of urban change [working title]

Katy Beinart

This paper will explore recent attempts to document, debate and unpick notions of 'heritage' and 'regeneration' in Brixton, a multicultural area of South London. As the area undergoes rapid gentrification, Anchor and Magnet have been using participatory art projects as a method of exchanging dialogue in the community. Registering the sights, sounds and smells of the market in Brixton and using these to generate a means of documenting past and present user's memories, the project asks of current development proposals that they reconsider the small scale, street level,

everyday nature of people's engagement with place.

The work aims to insert an aesthetic of the everyday into planning discussions which foreground the visual, often using fantasy visualisations as a singular narrative of urban futures. I draw on Palasmaa's Eyes of the Skin to propose that we consider all dimensions of experience in designing our urban spaces, and that we need to bring these *actual* experiences face to face with the people who plan and design. Taking Jeremy Tills proposal that architects need to become 'angels with dirty faces', and 'reform the everyday as a place of political resistance', this paper proposes that in fact architects and planners need to get their hands dirty, really knowing the place they propose to build in or change.

I will present our current research in Brixton and discuss the implications this has for the Council's proposed 'heritage' and 'regeneration' programmes, asking vocabularies to be redefined, processes of brief writing and commissioning to change, and engagement with place on all levels to be of a different quality.

Things Look Right: Authenticity in Brixton

Sam Barton

In 2010 the Granville Arcade, now Brixton Village Market was listed as a 'community asset'. Since then it has gone through several phases of community and arts projects, giving free rent to start ups and hosting pop up art events. Ultimately this paved the way for the market to become what it is now, a haven for the foodie, a potlatch for 'authentic' foodstuffs. From being home to hairdressers beside Latin American restaurants, jerk chicken next to incense shops, it has become a thriving destination for the young gentrifying classes.

In my paper I will suggest that this 'regeneration' process can be read as a tense relationship between two types of authenticity which, whilst conceptually discrete, are locked together interminably. With reference to Marshall Berman's (1970) work on Rousseau and Zygmunt Bauman's notion of liquidity (2000) contrasted with Benjamin's Aura (1999) and Sharon Zukin's references to Authenticity to suggest a relationship between notions of the authentic subject and the authentic object. I will suggest that whilst these are conceptually dissimilar the object has come to stand in for the subject in the old Granville Arcade.

I will make an account of how these different types of authenticity have been made materially and aesthetically manifest in the 'regeneration' of the covered market. And that attending to the way that a space is encountered aesthetically may reveal a capitalist dream that might be disturbed.

Room 4 – The Critical Brain (II): Beyond the 'subject' of neuroscience

Psychopharmacology and the Politics of Human Enhancement

Michael Albert

Advances in neuroscience and psychopharmacology have revolutionized our understanding of subjectivity and opened up our neurochemistry to experimentation and manipulation in unprecedented ways. The potential for human "enhancement" introduced by these advances has in turn generated debates among policymakers, bioethicists, and philosophers regarding their societal implications and the need for regulatory mechanisms to control their use. In this paper, however, I am less interested in contributing to these debates than with interrogating the meaning of "enhancement" that they often assume. In particular, I will examine the discourse surrounding the rising popularity of cognitive enhancement drugs, the most common of which are Ritalin and Adderall. While these drugs are mainly prescribed for the treatment of attention deficit hyperactivity disorder (ADHD), they also boost cognitive performance in "normal" individuals by improving concentration, information processing, and retention. I will argue that the discourse surrounding these drugs reflects a broader ideological tendency to limit the scope of possibility for human enhancement to interventions that enable the human to adapt to the imperatives of "24/7 capitalism" and generate surplus value. However, rather than simply critiquing this discourse, it is necessary that we *rethink* enhancement in order to imagine how we can employ neurochemical interventions to cultivate post-capitalist subjectivities and desires. To do so, I will draw on Deleuze and Guattari to reconceptualize enhancement in terms of affective intensity and rhizomatic connectivity, which can inspire us to think about the potential for "posthuman enhancement" beyond the individualist demands and libidinal investments of capitalist production.

In This World, Out of the Head

Chris Henry

How can one politically resist without a claim to human nature? This paper will argue that it is precisely Deleuzian philosophy's rejection of fixed conceptions of subjectivity, whilst incorporating bio-political and neuroscientific discourses, that affords it its resistive potential. Deleuze understood his philosophical project, i.e. the removal of *a priori* conditions that pre-structure difference, as also

the necessary task of science; in *Cinema*, he writes that, "it's not to psychoanalysis or linguistics but to the biology of the brain that we should look for principles, because it doesn't have the drawback, like the other two disciplines, of drawing on ready-made concepts." To this extent, similarly to Foucault, Deleuze and Guattari rejected the liberal notion that a politics is that which the pre-constituted self populates and *Capitalism and Schizophrenia* emphasises as political that which constitutes the subject.

Authors within postcolonial studies, such as Spivak and Miller, have however criticised Deleuze for undermining the validity of minority cultures and obscuring their voices in a mystical virtuality. This critique culminates with Hallward arguing that Deleuze's philosophy "inhibits any consequential engagement with the constraints of our actual world" and, for these authors, Deleuze cannot conceptualise the subject because he has no access to the real. This paper will argue that, far from situating the virtual potential of politics mystically 'out of this world' (Hallward), the work of Patricia Pisters shows how the immanent conceptualisation of affective technologies - both aesthetic and bio-technological - determines Deleuzian philosophy's critical power, removed from otherwise obfuscating subjective abstractions.

Towards an Aesthetics of Neuroscience

Matthew MacKisack

Neuroscience is a key contemporary discourse by which conscious agency and spontaneity - the primacy of phenomenal consciousness itself - is challenged. In as much as these challenges proceed via the strategic invalidation of the non-quantifiable and non-objectifiable, they proceed via instrumental reasoning, and as such may be productively submitted to an *aesthetics*. 'Aesthetics' here would operate in its historic capacity (i.e., from Schiller to Adorno) as a site of sensuous resistance to the domination of reason, a validation of the subjective moment, and a set of questions regarding how spontaneity and necessity, freedom and legality, particularity and universality, are manifested *in the perceptual relation between subject and object*. The latter would be taken to be the (socialized and historicized) experimental set-up, the former, the human test-subject.

To advance an aesthetics of neuroscience, then, would be: 1) to conceive of the volunteer as both the object of the experiment and as a *subject* for whom the experimental apparatus is an object of perception; 2) to understand neuroscience as an *apparatus* and a process of *subjectification* that produces the body it images; 3) to consider its emancipatory possibilities in terms of its status as a positivism that denies subjectivity as it represses the indeterminate and the not-yet-existent.

This proposal takes as a case study the recent use of neuroscientific techniques to detect awareness in, and communicate with, humans in a vegetative state; by treating the encounter as aesthetic, a novel and critical understanding can be developed of how neuroscience constitutes its subjects – and of how its subjects can respond.

Room 5 – How Does One Think Difference? (IV): "The metaphysics of difference"

From Difference to Concreteness: Heidegger's Move after Metaphysics

Todd Mei

Being and Difference: Overcoming Identity through Heidegger, Derrida, and Deleuze

Gavin Rae

Of the event: sexual difference; ontological difference; historical difference

Joanna Hodge

Room 6 – (Dis)orders of Migration (III): "State rescaling, the proliferation of Europe's internal borders and migrant deportability"

Between State and Municipalities: the Growing Role of Local Authorities in the Control of Migrants' Movement within the Italian Borders

Enrico Gargiulo

According to John Torpey, «*modern states, and the international state system of which they are a part, have expropriated from individuals and private entities the legitimate "means of movement*," particularly, though by no means exclusively, across international boundaries» (Torpey 1998, p. 239). As a consequence of this process of expropriation, «state controls on movement among local spaces within their domains subsided and were replaced by restrictions that concerned the outer "national" boundaries of states», while only the Totalitarian states have maintained controls on their internal borders (ivi, p. 243).

The framework traced by Torpey, despite the abundance of historical data displayed within it, does not take adequately into account the role that the control on *internal borders* had played in the past and is still playing nowadays also for the non-totalitarian states. The case of Italy is quite emblematic of the this role: the control on people's movement towards the urban centres was one of the main concerns of the fascist regime, but the policies against urbanism became even more restrictive during the years after the defeat of fascism. In Italy, therefore, the control of the internal

borders has been performed by democratic governments as well as by a totalitarian regime.

During the last years, this form of control has become relevant again in the Italian context, and has been practiced by the Mayors of some municipalities. These Mayors have started to issue *administrative provisions* that prevent migrants from *enrolling the registry office* of the municipalities in which they live. In this way, migrants' *access* to some *fundamental rights* has been obstructed, given that the registration is the only means by which is possible to have access to social services and, hence, to enjoy those rights effectively.

The administrative provisions that obstruct the registration are not able to impede the direct access to the territory of a municipality, but could discourage many migrants from moving to a place in which they wouldn't be formally recognized and their rights wouldn't be protected.

Given this premise, the paper aims to analyze the *legal mechanisms* as well as the *institutional discourses* that shape the forms of control here described. Through this analysis, it will be shown how these forms of control strengthen the system of *civic stratification* (Lockwood 1996; Morris 2003) by virtue of which different rights are granted to citizens and to the diverse categories of non-citizens.

Polyrhytmic Communities: thinking multiculturalism beyond liberalism

Alexej Ulbricht

The shortcomings of liberal multiculturalism as a way of regulating coexistence are well documented. Rather than acting as an inclusive, difference-friendly framework to allow for the coexistence of the plurality of subjects that various migration flows bring to the polity it acts as a mode of immunising liberalism – of regulating and incorporating Other subjects into the polity in a way that strengthens liberalism. Less clear is what alternative frameworks of regulating coexistence would look like. Even those theories that actively valorise difference often have little to say about what this embrace of difference would look like in concrete terms in a plural society.

This paper sets out some of the things such a new multiculturalism would need to do in order to avoid just becoming another immunitary mechanism. Such a new politics of regulating coexistence would need to be multiculturally constituted (that is draw on the conceptual resources of a variety of traditions), differentially applied (that is be locally constituted), and think connectedness in a way that does not overdetermine difference. Drawing on the work of Lefebvre I suggest that one of the ways of moving towards this kind of politics could be through the idea of a polyrhythmically organised community.

'Drafts' [short film screening]

Juri Schaden

The video (Title: "Drafts") was recently finished and portrays the social and historical context of the construction of a new migrant deportation center in Austria. Apart from the formal question (the video has a duration of 22mins) the essay-film connects to conference topics such as the "camp form" and strategies of (in)visibility. The portrayed prison is marketed in the EU as role-model for further endeavours in this field and is accompanied by the idea of what I call a "critical reformism". An idea which is put to question in the video.

– Break for lunch (not provided) –
12:45-13:30

<div align="center">**PARALLEL SESSIONS 3 – 13:30-15:00**</div>

Room 1 – entitled (II): "Class, privilege and responsibility"

Entitlement and Critique

Tarik Kochi

Class and Privilege: The Impossibility of Painless Description

Richard Brodie

[Discussant]

Victoria Ridler

Room 2 – Subjects in Space(s): Navigating Multiplicity (II): "Spaces between reality and representation"

Charting, Dissecting & Taxonomy: An Encyclopaedia of Natural History

Sofia Lemos

Digital Saturnalia

Aikaterini Antonopoulou

trace. [instructions for mapping space]

Sophia Emmanouil and Alexander Bridger

Room 3 – The Human After Anthropocentrism (II): "Locating the human"

Material Entanglements and the Question of 'Separation'

Paul Rekret

This paper seeks to examine the political connotations of the increasingly prevalent invocations for a 'new materialism' in contemporary social theorising. New materialist theories are premised upon transcending or overcoming the limits which social constructivism is said to place upon thought; the reifications involved in the division of subject and object, mind and body, human and animal or even organic and inorganic. These divisions are said to amount to a hubristic anthropocentrism which places human being at the centre of social existence. Through examination of the work of Karen Barad, Rosi Braidotti, Jane Bennett and William Connolly among others, this paper argues that while new materialist theories insinuate an ontology of contingent and dynamic material

entanglements that acts as a signifier for a progressive posthumanist politics, they tend to locate the conditions of the separation of mind and world they seek to overcome upon the terrain of epistemic error or ethical hubris. These thinkers thus fall short of their own pretensions insofar as they do not interrogate the material conditions of the separation of the mental and material and the failure to do so has profound repercussions for their theorisations of political agency. Drawing on recent developments in genomics and assisted reproductive technologies this paper seeks to re-frame the question of the separation of the mental and material beyond the terms of ontological affirmation characteristic of new materialism to a terrain of collective political contestation.

Transspecies Affect and Human Rights Discourse in Michael Kohlhaas

Patience Moll

In *Philosophical World History* Hegel introduces his notion of the great man of history in terms of an incendiary whose story sounds like a plot summary of Kleist's *Michael Kohlhaas*: on account of a perceived injury committed "perhaps" by his neighbor, this man sets fire to the latter's house and thereby unintentionally lays waste to the entire countryside. As in Kleist's novella, the act of revenge finally boomerangs, and the individual is destroyed in the name of the same right (e.g., private property) he sought to defend. He is destroyed not only physically but also formally: such a man, according to Hegel, belongs to the "next species (*naechste Gattung*)."

I propose that Hegel's account of the transspecies tendency of his Kohlhaasian incendiary provokes a transspecies reading of Kleist's historical novella. On the level of overt discourse, Kohlhaas seems to stand for human rights and to have no concern for his abused horses as suffering, living creatures. In fact, he stands more narrowly for the right of free trade, and this mercantilism implicitly reduces the human to the monetary, as his wife and others sense. Such a reduction is mirrored by Kohlhaas's reductive understanding of his suffering, abused horses in terms of a mere loss of capital. Ironically, the redoubling of this reduction of both human and animal life to the monetary indicates a transpecies sympathy motivating Kohlhaas.

Indeed, Kohlhaas's overt rhetoric of equality among humans is motivated by an intensely affective experience that emerges in such pathetic rhetoric as his exclamation, upon initially seeing the abused state of his prized horses, that such treatment is not "humane (*menschlich*)." In this statement, as in his sacrificing of his own life so that the horses can be restored to health, Kohlhaas brings the horses "next to" or close to the human. The paradoxical statement that the horses were unjustly not treated as humans indicates Kohlhaas's difficulty in translating his affective relation to the horses into words. Unlike the logical rhetoric of equality between human forms, the intensity of this affective experience renders it non-quantifiable, ineluctable, mysterious, and requiring

metaphorical expression. The affective intensity of his transspecies experience thus haunts Kohlhaas's legal rhetoric, while *Michael Kohlhaas* demonstrates how legal discourse remains unable to grasp the affective experience that is its ground and motivation.

Reading the Darwinian Mythos

Niall Sreenan

Darwinian evolutionary theory is perhaps the most robust scientific iteration of post-human or non-anthropocentric thought, effecting a Copernican revolution in the place of the human in the natural world. And yet its status as "science" is uniquely ambivalent: as a conceptual edifice and a cultural phenomenon, it is both a mythology and a science. Darwin's argument for natural selection in 'On the Origin of Species' proved, with the aid of Mendelian genetics and the modern synthesis to be scientifically correct, and yet "evolution" in its most vague sense became a mythos and spawned innumerable misreadings, interpretations, and distortions in social theory, literary works, and cultural ephemera.

Despite the challenge Darwin mounts to providing an adequate definition of the human, and its particular dual character as scientific theory and myth, critical thought has largely neglected Darwin's work and focused instead on two other giants of the 19th Century, Freud and Marx.

This talk will take the form of a brief introduction to some of the most striking encounters between critical theory, philosophy, and the Darwinian conceptual edifice. In particular, I will focus on the work of Gilles Deleuze and his reading of Darwin's work as inaugurating the concept of individual difference in the natural world. This has particular significance in terms of the current efflorescence of post-human and anti-humanist theory and, I will argue, locates within Darwin's work the potential for resistance to biological essentialism and reductive evolutionary thought.

Throughout this paper examples of alternative readings of Darwin in literature, social theory, and literary theory that make up the popular Darwinian mythos, will be provided, which contextualises and clarifies the potentially radical nature of Darwin's evolutionary thought.

Room 4 – Conceptions and Practices of Critical Pedagogy (III): "What do we mean by Critical Pedagogy? (1)"

What do we mean when we say "democracy"'? Learning towards a common future through popular higher education

Sarah Amsler

This presentation explores the practice of learning as radical subject and social formation through an autoethnographic account of the early life of the Social Science Centre (SSC), an autonomous centre of free, co-operative higher education in a small city in England. The presentation begins from a question raised by one SSC scholar three years on: 'What do we mean when we say "democracy"?' It is significant because, when raised amongst a diverse group of 'scholars' in the context of a course on co-operative education collectively designed to support the political and intellectual development of the centre, it transcended the definition of a concept to open possibilities for articulating emerging and contested forms of democracy within the centre itself. I will explain how we are becoming able to critique and re-imagine social forms through practicing a 'sociological imagination', why it took us three years to ask the question in this way, what sorts of pedagogical and mundane organisational labour have enabled us to do so, how this work is connected rhizomatically with other counter-capitalist projects in the city, and what sorts of challenges we face in nourishing the project. I will then consider what, if anything, is radical about this space (and why sometimes abandoning 'the radical' may deepen our receptivity to it), and consider the role that non-'community-based' centres of popular higher education might play in the proliferation of both critical thinking, capacities for 'commoning' and the creation of radical-democratic publics where individualism and class division presently prevail.

A Reading of the Genealogy of CP

Ken Jones

The call for papers makes two kinds of invitation:
- An historical invitation, that situates critical pedagogy (CP) in terms of C19 and C20 lineages;
- A strategic invitation, situating CP in the context of a 'coming together' of several kinds of left perspective, that have in common an opposition to neo-liberalism.

Responding to these invitations, and to Bensaid's invocation of the politico-strategic question as an essential dimension of critical thought (2004, 2006), this paper offers:
- a reading of the genealogy of CP. It locates CP within a genealogy of radical education - attentive both to its ideational links to Deweyian and progressive (post-Froebelian) perspectives and to its connections with social movements, linking educational practice to subaltern knowledges and identities.
- reflection on the ways in which radical educational practice has been re-positioned by dominant neo-liberal rationalities. In the latter C20, radical education as a pedagogic/political formation was a significant minority tendency within primary and secondary state education.

Neo-liberalism, as one part of a politics of educational counter-revolution, has sought to eradicate it. (The imposition of performance-based quantitative norms, and the shrinking of autonomous, 'professional' space, have been decisive here.)

Radical educational practice, blocked in schools, has migrated towards spaces that are less restrictive. Especially post-2010, the partial resurgence of the student movement has resuscitated it, in new and extensively theorised form. However, the links between current iterations of radical educational practice and the 'market-shaped' (Lemke 2001) actions of workers in compulsory mass education are slight. It is within such a context that the paper addresses questions of strategy. Important in these is the effort to identify 'sparks of hope in the past' that can ignite current thought. Note: the paper focuses on the English educational space, with England being understood as an instance of wider Western European trajectories and problems (Jones et al 2007).)

Criticality and Reason: Is Critical Pedagogy an Enlightenment Project?

Gurnham Singh and Stephen Cowden

Immanuel Kant's famous essay of 1784 *What Is Enlightenment?* famously defined this as the "exit of humans from their self-incurred immaturity" (Fleischacker, 2013:13). This' immaturity' as Kant sees it, is essentially based on our fear of using our capacities to reason. He argues that once we are freed, at the level of thought and feeling, from the need to defer and obey laws given by others, be they human or divine, then it becomes possible to look beyond what we have been told to think and into what he calls "a higher touchstone of truth within oneself" (2013:14)

In *Pedagogy of the Oppressed* (1996) Freire characterizes political oppression as defined by a similar sort of fear; manifested in a 'double consciousness' expressed through people being ' at the same time themselves and the oppressor whose image they have internalized. Accordingly, until they concretely "discover" their oppressor and in turn their own consciousness, they nearly always express fatalistic attitudes toward their situation (Freire,1996:43).

We have recently sought to define Freire's conception of Critical pedagogy in the broadest sense as an educational philosophy that seeks to connect the form of education to wider political questions by arguing that processes or acts of learning and knowing are themselves inherently political (Singh and Cowden, 2014), but in this paper we want to pose the question what the telos of these processes is; are we to become more 'rational', more 'human' or more 'liberated'? And to what extent do all of these objectives *rely* on a principle of Reason which is remarkably like that of Kant. In other words,is the tradition of Critical Pedagogy a development, a critique or a repudiation of the Enlightenment?

References:

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Room 5 – How Does One Think Difference? (V): "Early Deleuze"

In search of a difference that would be more than contradiction: the move from Hegel to Bergson in the early Deleuze

Stephen Barrell

Differentiation or opposition? The role of negation in Bergson's ontology

Kevin Buton

Thinking as Repetition not Recovery: Deleuze's Immanentist Challenge to Philosophies of Univocity

Guillaume Collett

Room 6 – everyday political (III)

Rethinking Domicide: The destruction of home in everyday governance

Mel Nowicki

This paper seeks to explore and extend the concept of domicide, first outlined by Porteous and Smith in their seminal work (2001). Building on the authors' original typology of domicide as the deliberate destruction of home, both in the extreme mass displacements of populations, and in everyday forms of dispossession and demolition, this paper will consider the place of domicide in wider discussions of Foucauldian governmentality. I will begin by both acknowledging domicide's vastly overlooked position within critical geographies of home, and arguing that such an oversight must be amended in contemporary understandings of everyday home-unmakings. The paper will go

on to discuss the importance of understanding the destruction of the home space, both physically and psychologically, as intrinsically political, enabled through multi-faceted and historically contextualised technologies of governance. The paper cites various examples of domicide in modern academic literature of the everyday, notably Katherine Brickell's work on domestic violence and home dispossession in Cambodia, Natalie Oswin's research exploring the everyday intimacies of housing governance in Singapore, and my own research analysing impacts and justifications of contemporary UK housing policies on London's urban poor. This paper will use these examples to encourage critical discussion regarding the enablement and impact of domicidal activity in the everyday, through an understanding of domicide as a crucial element of governmentality.

The everyday life of the international political economy

Matt Davies

Research and theory linking everyday life and International Relations have proliferated in recent years. In the main, this link is explored either in terms of an effort to define some kind of grounding for the "level" of the international or in terms of specifying the everyday as a source or site of resistance. This paper takes a different tack, starting from Henri Lefebvre's approach towards a critique of everyday life. For Lefebvre, everyday life is the remainder when "higher" activities, from planning to philosophy, have been abstracted out. International Relations presents itself as such a higher activity, a "level" above the domestic and the mundane. This relation also reflects the move in political economy to abstract the sphere of circulation from the sphere of production, which, like everyday life, is thus rendered invisible to theory. The abstraction of the "higher activities" of planning, reflecting, and also of the abstract equivalence expressed in circulation, is what enables technocratic forms of governance or what Lefebvre in 1967 referred to as "bureaucratic societies of controlled consumption." Lefebvre's formulation needs to be brought up to date in the wake of the neoliberal assertion of the world as global market as well as the growth of the global power of finance but it will be shown that it is not so much everyday life but the critique of everyday life that is crucial to rethinking IR and IPE as potential politics.

'Heritage' vegetables, when radical becomes luxury

Abigail Wincott

Banning biscuits from lunchboxes, swapping 'Hermann' sourdough or avoiding battery eggs: decisions about what we eat and how we eat it are the epitome of the everyday, but they are also, of course, deeply political. This paper explores the discourse of 'heritage' vegetables in contemporary food culture. Discarded in favour of 'improved' modern varieties, it was widely

assumed these obsolete crops would quietly die out (FERA, 2009) and yet here they are in growing numbers of British allotments and gardens; being given away at seed swaps; being mobilised, in anti-capitalist leaflets, in the fight back against big agri-business. But here they are too on the menus of a certain kind of austerity-chic cafe. And here they are again on the menu of a defiantly inaustere and extremely expensive restaurant. How are we to understand, then, the presence of these resurrected vegetables in actions to disrupt capitalism (where they are free) and the heart of the establishment (where they are extremely expensive)?

This paper will explore how these gourmet manifestations of food heritage connect with more politically radical engagements with food and ask, what happens to radical consumption when it goes mainstream?

– Break –
15:00-15:30

PARALLEL SESSIONS 4 – 15:30-16:30

Room 1 – Street Level: Towards a Critical Discourse on Urban Aesthetics (IV): "Critical aesthetics: roundtable"
Chair: Isaac Marrero-Guillamon

Putting Art to Work: Culture-led Regeneration and the Contemporary Urban Mega-development

Tim Ivison

The majority of critical inquiry into the geography of art and urban development has focused on articulating the process as one of gentrification through the typologies of the neighbourhood and the community. In the meantime, a different kind of urban project has come to the fore in global cities where hedge funds and Olympic committees have cast their shadow: the urban mega-development.

Seemingly unaccountable to any conventional typology, projects such as King's Cross Central in London have asserted a distinct paradigm of aesthetic, political, and spatial controls. And whereas the research on mega-development is far from lacking, it has yet to be substantively linked to the strategies and values of the creative class conventionally associated with neighbourhood gentrification.

This paper will argue that urban mega-developments present a distinct approach to the integration of culture into urban space. Artists, designers, and their upwardly mobile colleagues in the creative industries are not only the catalysts of regeneration by their housing choices, it is their very working patterns, values, and lifestyle which have been incorporated into new multi-use urban master planning.

In the Midst of a Thriving Community

Harry Weeks

Although, as Nicolas Bourriaud argued in *Relational Aesthetics*, the modernist, teleological function of art in preparing and announcing 'a future world' has receded, this is not to say that it has disappeared from the aesthetic realm entirely. Rather, that this task has shifted disciplines, and in the process become co-opted by political agendas that avant-gardist art had long positioned itself in opposition to. One of the most visible manifestations of this co-opted quasi-utopian aesthetic function in recent years has been the architectural render.

In this paper, I circuitously interrogate the politics and governmentality inherent to this aesthetic form

through the work of contemporary art practitioners who have adopted the idioms and forms of the architectural render. In particular I focus on the work of the Croation-Scottish collective Eastern Surf and their project *Quartermile Rendered Ghosts* (2012) in which the renders for Foster and Partners' recently completed mixed-use redevelopment project in Edinburgh, Quartermile, were physically recreated upon completion of the site. The target of this analysis is the subject of community; the manner in which a self-proclaimed community is prefigured, predetermined and fashioned through aesthetic means by planners, architects and urbanists, and conversely how related aesthetic strategies have been deployed by artists in deconstructing precisely this process.

Room 2 – Moving Through the Intersection? Interrogating Categories and Postintersectional Politics (I)

Understanding Saudi Female Teachers' Experience in Saudi Arabia

Dalal Al-Abbasi

The notion of teachers' voices, narratives, biographies and other kinds of approaches that highlight and capture teachers' experiences are well established according to Kirk and Winthrop (2008) in both North America and western literature (see for example Goodson 1996). In Saudi Arabia where access to Saudi female teachers is not easy, you find these kinds of approaches are rarely used in research. Jamjoom 2010 stated that today there is a generation of Saudi female teachers who are believed to be the key players in the development of education, but they often lack voice and presence in current research that commonly present poor description of their unique experiences (Jamjoom 2007).

In this paper, I will present my experience being a Saudi female myself conducting a phenomenological study with a group of Saudi female teachers, giving them the opportunity to present themselves, their voices and their own experiences being part of Saudi society. I will also present part of my study in which I used critical hermeneutical analysis to help understand in more depth some of these experiences that connect to a more social and political aspects of their life.

This interdisciplinary approach has produced the following distinctive effects: first, my role as the researcher is not concerned only with recording teachers' experiences, but with co-constructing meanings. Second, the Saudi context has revealed itself particularly prominently as an actor in the phenomenon.

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The Situation of Abortion in Chile: An Intersectional Perspective
Lieta Vivaldi

Chile is one of seven countries that ban abortion under all circumstances. This violates women's human rights to an extent requiring urgent legal review.

In Chile, recent estimates place the number of abortions as high as 70,000 a year, most procured surreptitiously in a black market in which income and connections play a key role. The illegality and penalisation of abortion correlate strongly with vulnerability, including feelings of guilt and loneliness; fear of prosecution; physical and psychological harm, and social ostracism.

In the matter of safe abortion, many women lack access to information and many more cannot afford the cost. As studies conducted in Chile and elsewhere show, disadvantaged women and girls who can't afford safe abortions account for most complications, exposing an appalling case of social and gender inequity. Also, poor women who depend on local clinics and public facilities and services for access to contraceptives are more likely to be prosecuted.

Although misoprostol use in Chile significantly helped prevent greater harm and enhance women's agency, a ban on sales created a black market. Against this background, feminist groups stepped in with a novel solidarity and support strategy that has proved crucial in preserving access to the drug and the correct its safe use. I will address this problem from a intersectional perspective, following the testimonies (collected in a recent study in which I participated) of many Chileans directly or indirectly involved in abortion cases.

Room 3 – Critical Approaches to Care Relationships (II): "Institutional models of caring work and everyday care practices"

Democratising distress: Reforming approaches to suffering through the accounts of the everyday mental health work being undertaken in our communities

Carl Walker

It is clear that a considerable amount of mental distress work is undertaken in organizations and

services in our communities that are not rationalised as mental health interventions. However there have been few sustained attempts to position these kinds of agencies and organizations at the centre of the way in which we understand and address problems of mental distress and suffering. If such organizations have been included in service planning they have often been included as peripheral adjuncts to mental health approaches that are still dominated by biomedical and diagnostic models that stipulate the centrality of individualised biological and psychological therapies. This paper will contribute to recent literature lobbying for the transformation of mental distress from the exotic unknowable requiring technologies of government and self available only through Psy practitioners, to a fundamentally banal feature of modern living. It draws upon a number of empirical case studies around the UK where opportunities, comfort, a sense of meaning and support are facilitated for suffering people in a way that statutory and biomedical services find difficult, where environments are presented that provide experiences of help, information and community without waiting behind a glass partition. I suggest a need to step outside the statutory and community institutions of mainstream mental health to explore the ways in which the amelioration of suffering can meaningfully occur through alternative social contexts and community arenas. The case studies are presented within a framework that explores alternatives to the deeply problematic institutional practices that pathologise everyday experience and absent the political and the economic from conceptions of human misery.

They just don't really get it, it's about *banging fist against heart*: Can human services be provided using a mass production model?

Lilith Arevshatian

Background

Evans et al.'s (2008) report on customer service in healthcare highlighted a number of development areas e.g., inadequate managerial support and inconsistent job roles. This project explored the wellbeing of customer service workers in healthcare and questioned their job design.

Methods

Interviews were conducted with a purposive sample of nine healthcare customer service workers using a semi-structured guide. Transcripts were analysed using Interpretative Phenomenological Analysis, an experiential qualitative approach which explores how participants make sense of their experiences (Smith, 2012).

Findings

Participants share that others just don't really get what their job is about; they explain that healthcare provision is about *banging fist against heart*. However managers do not comprehend

this level of emotional involvement and perceive workers as only customer service. Instead participants express that helping people is their calling and they view their role as a vocation more akin to care work than customer service.

Discussion

Participants believe that their job role is wrongfully identified as customer service and they show displeasure at job titles such as 'telephone adviser' which fail to capture the high level of emotional involvement. They explain that their role is quite different from services in other industries e.g., cancelling contracts (Grebner et al., 2011) and sending out technicians (Holdsworth and Cartwright, 2003); rather it is about *banging fist against heart* e.g., grief counselling, suicide. Our findings re-iterate van den Broek's (2003, p.3) questioning of whether human services can "comfortably" sit with the "logic" of mass production models.

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Room 4 – [Room not in use]

Room 5 – Strategies of Silence (III)

The Intrusion of Silence: The Call of Conscience and the Voice of the Other in Heidegger's *Being and Time*

Jonathan Boddam-Whetham

Maurice Blanchot says 'Il faut parler – parler san pouvoir' (you must speak – speak without the power to do so). In *The Birth to Presence*, Smock and Nancy argue that this represents a demand from the other asking you to listen to this call and enable her to speak without grasping *who* she *is*:

a commitment to an address without knowing the content, a risk in the face of an enigmatic figure who continually frustrates you naming them. It represents a demand from the other that allows no identification, no communion.

This speaking without being able to speak is a demand that arguably re-treats and reacts against what is for many thinkers *the* failure of Heidegger's work, *Being and Time*, that is to say the radically individuated authentic self and its conceptual complicity with what is ultimately Heidegger's identitarian thought. This tension is most obviously found in the ontological phenomena of the call of conscience, which Heidegger says is the voice of the friend that every Dasein carries with her. Following Jean-Luc Nancy, it is my contention that whilst the Heideggerian concept of authenticity holds the potential for radical and creative transformation, it is only by rethinking the importance of this silent voice, which is on the margins of the text, silent, for the most part forgotten, that we can begin to rethink authenticity as a relation.

Heidegger did not allow the other to speak, but that doesn't mean that we cannot listen to the voice of the other and answer the demand to let her speak, to listen and resonate *with* and *towards* her, which is at the same time a resonance with our finitude, the ecstatic opening up of our being to existence. In this paper I will therefore draw out this question of silence through what Nancy calls the 'subject of listening' and argue that the silent other is a 'resonant' being who intrudes upon our existence and demands that we listen.

Silence in Daoist philosophy of Laozi and Zhuangzi

Hyun Höchsmann

In the beginning is the dao beyond the word

The celebrated opening of the *Dao De Jing* of Laozi (ca. 604-531 BCE) announces the extent of the *dao*, the limitation of our effort in describing it and the unbridgeable gulf between words and what they aim at. Words describe objects and their properties by drawing boundaries around the objects. But if we have a process whose characteristics are infinite, like the *dao*, there are no finite sets of words which can fully capture its meaning. The *dao* cannot be circumscribed within the boundary of words and things. All that is written about it in the *Dao De Jing* and other texts are at best only approximations. The *dao*, as the totality of all things, is indescribably great. Zhuangzi (ca. 369-286 BCE) explains that the concept of the *dao* is a metaphor for the process of reality underlying all phenomena and thought beyond the limit of silence.

> The *dao* is at the limit of the world of things. Speech and silence are not adequate to represent the idea of it. Neither speech nor silence can be the highest expression of our thinking about it (*Zhuangzi*, Book 25).

Language and reality

During the period of classical philosophy in China in the fourth century BCE the philosophers explored the precarious way in which language was connected to the world of physical reality and the world of ideas. The philosophers writing in the Confucian tradition were seriously concerned with the correct usage of names and insisted that the names be accurately applied to corresponding objects. The gulf between language and what it aims to express was felt sharply by Confucius, who stated, 'I wish that I could do without speaking.'

The Daoists go further. If truth is what we seek, let us dispense with words altogether. Let us kick off the ladder of language lest we mistake the pointing finger for the moon. Once we kick off the ladder of knowledge, where do we land? The way continues when the words stop. Zhuangzi would take us further than the limits of language. But he is aware that even to express the limitations of language we depend on language as he exclaims, 'I wish to meet a man who has forgotten the words so that I could have a word with him.'

Silence and action

In Daoist philosophy silence does not lead to quietism but to active engagement with all forms of life. Laozi advocates action not discourse.

Use words sparingly, then all things will fall into place …

> If you set about your work with the *dao*
>
> You will be at one in *dao* with those who have *dao*,
>
> At one in life with those who have life,
>
> At one in poverty with those who are poor.
>
> If you are at one with them in *dao*
>
> Those who have *dao* will come to meet you gladly (*Dao De Jing* 23).

There are two aspects of silence in Zhuangzi. The first is regarding the origin and the nature of the *dao* itself. This is the silence of Laozi – we cannot say what the *dao* itself is or what was beyond the beginning of existence. There is also the silence as all activities reach their completion. At the completion of all actions what was potential becomes fully realised into actuality and all things manifest their 'proper characteristics.' Then we have 'reached the limit beyond which words cannot penetrate' and we can be so still that we might be able to 'enter the cage without setting off the birds singing'.

We are then like the birds who sing with their beaks closed. Being like this, we reach a

union with the universe. The closing and silencing is like the union of heaven and earth at

the beginning. It is the same as the grand submission to the natural course (*Zhuangzi,* 12).

In our silence at the completion of our actions we are aligned with 'the original way of heaven.'

Room 6 – (Dis)orders of Migration (IV): "Micro-physics of bodies in excess: informal tactics transcending spatial and political orders"

Informality and Social Advancement. Ethnography of an exchange beyond the borders of the law

Pietro Saitta

The present paper discusses the outcomes of an ethnography lasted five years (from 2002 to 2007), and devoted to the study of the interactions between locals and immigrants in Mazara del Vallo (Sicily) – a town of about 51,000 people, which, since the end of the 1960s, is home to a large number of Tunisians active in the rural and the fish sectors. For both the scholarly and the common discourse, the consolidated presence of such immigrants and the lack of open conflict made of Mazara del Vallo an exemplary case with regard to "integration" and "multiculturalism". Over the course of previous analyses concerning the case at hand, I dealt with such representations and showed that this local experience should rather be read in terms of "soft segregation" – due to instrumental character of the relationship linking Italians and Tunisian workers, and the various forms of marginalization experienced by the foreign population with regard to work, housing, and the social mobility. In this perspective, lack of conflict in the public space had to be interpreted as an expression of subalternity and docility of this segment of the foreign population, and the most obvious sign of an asymmetry of power that has allowed the Italian employers to exploit Tunisians for decades. Without taking in to account other conflicts – relating segments of the foreign population to the control agencies – in the matter of permits, drugs, and various forms of deviance, which helped make stable the system by imposing both an "internal" and "external" discipline (that is, forms of control exercised by the immigrant group itself and the police) which prevented large sectors of the Tunisian community from breaking rules.

In the 1990s, new arrivals alter the scenario. Preceding the Kosovo war, in fact, a vast group of Roma families settles in the town, proposing a completely different insertion model. Illegal, uneducated, unfit for regular work and salaried jobs, Roma family have imposed their presence on this small Sicilian center. Such households – composed of men, pregnant women, and children –

got to constitute a sort of humanitarian emergency within the town, and were able to open a negotiation with local authorities that brought them to occupy a line of decaying houses within the *Casbah* – the immigrant neighborhood situated in the historical center of the town.

Decrepit and falling in pieces, such houses were revitalized by the abusive presence of these undocumented Roma that, in the same years during which an anti-immigrant and, more specifically, anti-Roma backlash develops in the country, have been able to produce a space of their own. Within such space, through informal activities (consisting of music, drug-dealing, street commerce, creation of artistic bottles and similar handcraft), children became adult, and experienced diversified paths characterized by the "integration" within the national subproletariat, or, in other cases, within that class of little rentiers and speculators that compose the very core of the local economy – beyond gaining the status and the condition sought by a number of *Mazaresi*, trapped within a traditional and parasitic notion of economy and speculation.

The paper, then, discusses the insertion model pursued by the Roma, and suggests that informality is a paradoxical means for social advancement (sometimes not "vertical", but merely "horizontal"). The particular condition of the city, and the capability by this group to negotiate spaces beyond the borders of the law, has produced positive results in terms of stabilization, and the reversion of those nomadic trajectories that were the outcome of the pressures exercised by the States crossed by the Roma over the course of their escape from war. The "instinctive" awareness of the limits not to trespass by this group, and its capability of posing the needed conditions for a common terrain of informal exchange with the authorities, together with the willingness of these latter to confront their counterpart on such terrain, show that "legality" (a recurring aspiration in today's Italy) is not the only space within which positive changes can take place.

(Dis)order and Migratory Disobedience in a Neoliberal World

Hollygale Millette

There are more boats and 'live-aboard' boaters on the inland waterways of Great Britain than there were in the late nineteenth century. Their history experienced seismic shifts throughout the twentieth century, but most recently competitive and corresponding desires have manipulated their past and contested their future. In short, neoliberalism has noticed them. Thinkers such as Wendy Brown account for neoliberalism's insidious attack on subjectivities. But boaters exist outside of what remains of the polis and disrupt its ideology. Carter defines this as a freedom, but it can also be seen as disobedience: if they are not already antagonistic to neoliberalist ideology, their mobilities mark them as such.

The future histories of canal boaters are now being curtailed, by a charitable organisation disguised as a regulatory agency that wishes to ascribe on its people boundaries, movement restrictions and reclassification of "place" in the term "neighbourhoods". The 'responsibilisation' these social controls would force on boaters would result in the eradication of the subject – two things that these mobile peoples would view as both a threat to their inherent freedom, as Hobbes considered it, and as an injustice to their way of life as Article 8 of the European Court of Human Rights and legal scholars configure it.

Drawing from ethnography and action-based methods, this paper considers an often forgotten migratory people whose integrated heritage history is about to be lost to the spatial ordering in the urban and rural scape. The measures threatening their continuous movement across the 3,000 mile linear village that is their home are devices of management, social cleansing, and control of nomadic bodies that the regulatory authority deems to be a liberal "excess" in a neoliberal world.

– Break –
16:30-16:45

<div align="center">PARALLEL SESSIONS 5 – 16:45-18:15</div>

Room 1 – Aesthetic Refusals: Oppositional Citizenship and Public Culture (III): "Art and gender as refusals"

[Session details TBC]

Dominique Johnson
Anna Hickey-Moody
Helen Palmer
and Tom Helyar-Cardwell

Room 2 – Moving Through the Intersection? Interrogating Categories and Postintersectional Politics (II)

The Politics of Transfemmembodiment

Mijke van der Drift

The paper focuses on the figure of the Transfemme as an embodied and embedded exploration of ways of gendered living.

Focussing on the transfemme as an explorative cross-over between queer, trans* and femininity, I will argue that the transfemme is a specific figure that destabilises categorical thinking about identity. The transfemme is formed through the embodiment of invisibility and simultaneous hypervisibility. I will argue that erasure is the main element that forms this assemblage of experiences. Therefore, I will propose strategies of understanding that invite various elements, which form the figure of the transfemme as an open-ended structure.

This open-ended form of overlapping experiences, recreates the transfemme perspective through 'exposure' as the main element that composes (trans)femininity. By focussing on exposure I shall argue that the dichotomy feminine/masculine can be rendered as community oriented versus individual oriented. Within this fluid perspective femininity becomes politicised instead of erased. Through 'exposure' as mark of the feminine a range of contextual and transforming interpretations of the feminine are envisioned, hereby rendering the simultaneous erasure/hypervisibility experience as constructive.

Drawing from figures as the 'Diesel Femme' by S. Bear Bergman and discussions on Femme from Hollibaugh, Dahl, Ortiz and Nestle, I will push Transfemmebodiment as an extension of Femmebodiment. I will argue that this figure can be used for a wider interpretation of political and destabilising forms of genderedness.

"Orange is the New Blog": Intersections in Feminist Blogging about 'Orange is the New Black'

Lisa Gutsche

The series *Orange is the New Black* (OTNB), produced for the Online-Television company "Netflix" in 2013, was highly praised and criticized by feminist bloggers for its depiction and representation of Lesbians, Black Women and Latina Women in Prison. OTNB seems to work in a field of frictions, tension and ambivalences regarding representation, feeding into common stereotypes while at the same time trying to offer a different and more diverse view on representation. Television cannot be seen solely as offering pleasure in viewing, but must also be seen as an active cultural object that produces and governs social norms. Furthermore, audiences contest and negotiate these social norms in their approach to media consumption.

The proposed talk would deal with the intersections and ambiguities between the categories of race, class, gender and sexuality in the show and how they are read and therefore addressed by the authors of feminist blog articles. Is OTNB as "not only diverse, but also intersectional", as Curvemag states, or can it be seen as doing *"a horrible job of unpacking race, but does an excellent of (sic) job highlighting class based issues" (feministgriote)? I intend to show that an intersectional perspective is necessary to understand how feminist blog authors read OTNB, arguing that by looking at categories like race, gender, class and sexuality individually, the multiplicity of relationships and characters in OTNB cannot be fully analysed and stays within a "happy diversity" framework.*

Critically Modern: The Non-Fiction of Arundhati Roy and Virginia Woolf

Urvashi Vashist

Author of the eminently successful The God of Small Things and activist Arundhati Roy can perhaps be described, most accurately, as a professional dissident. Since she won the Booker in 1997, Roy's writing has focused almost exclusively on the failures of democracy in India and abroad, on the intentional and incidental violence of majority views, and the oppressive nature of established social structures, paradigms of thought, and 'knowledge'. Her uncompromising polemic, commitment to political dissent, and 'accurate description of [that] slice of reality' which is rarely presented as any version of the 'truth' by politically correct or moderate littérateurs and journalists, have made her as thoroughly unpopular at home as she is lauded overseas.

This paper reads Roy's consistently counter engagement with India's 'new modernism', her articulation of the citizen exile through singularly interdisciplinary and stylistically controversial

manifestos of resistance from *The Algebra of Infinite Justice* (2002) to *Broken Republic* (2011) as analogous with—as an enactment of—the 'outsider' position Virginia Woolf advocated in *Three Guineas* (1938). I take advantage of the textual and contextual parallels and correspondences between Roy's and Woolf's strategically contrary dissent to arrive at a theory of reading the critically modern. Engaging with the languages of alterity and transnationality both in Woolf and Roy and in the maps of modernism drawn around them – speaking to issues of neocolonialism in relation with Harry Sullivan's 'parataxic distortion'; using the concepts of planetarity and geomodernism as well as Judith Butler's notion of recognizability – and through an epistemological discursion into modern feminisms and postfeminist modernisms, this paper examines its own participation in the proliferation of diverse, imaginative, critical modernisms.

Room 3 – Sounding the Counterfactual: Hyperstition and Audial Futurities (II)

The Return of the Überthing: Sonic Spectrality, Affective Engineering & Temporal Paradox

Charlie Blake & Isabella Van Elferen

The notion of the time paradox has been rehearsed consistently in film and fiction since the year 1895, in which the Lumiere Brothers first exhibited cinematic time reversal in *The Destruction of a Wall* in Paris and HG Wells published his seminal novella, *The Time Machine*. Less common is the investigation of the time paradox in relation to music and sound. Founded variously in Leipzig 1742, Vienna 1921, Clarksdale, Mississippi 1936, Darmstadt 1958, Tokyo 1981, Detroit 1985, and then Utrecht and London in 2008, one of the defining characteristics of the SMASL Research Unit has been its hyperstitial investigation of paraphonic structures embedded in sonic media and recording technologies. Through this methodology SMASL was able to explore the virtual temporal loops enabling sonic and affective communications from the distant future not only infiltrating the experience of music in our past and present, but also initiating its creation and composition. In this presentation we will file our most up to date report on virtual temporal loops in sonic media, on the spectralism of noise as medium and matter, on daemonotechnics, and on the use of hyperstitial technology as a paradoxical engine of affect and expression.

Asymmetrical warfare in Sound, Magic and Humour: Psycho-sonic parody, slap- stick, neuroaesthetics, and supra- sensory chicanery

Joey Ryken

This paper is an attempt to formulate some provocations and polemics regarding the interstices between sonic, magic and comic practices, and how these might form a reified counter-cultural assemblage. Tracing some performative and situational links between these, I am interested in exploring how disorientations and heightening of sense might be deployed as a modelling of insurgent knowledge production / exchange. Relative to ever-present methods of psycho-sensual manipulations—from the disorientations of shopping malls to sonic tortures at Guantanamo Bay—I am interested in questioning whether tropes of banality and playfulness might serve as distractive and discursive tactics, and how they might be accumulated into transcendent models of practice beyond clichés of prankster-ism.

Critically, this paper will ask: How can oppressive neuroaesthetic methods, materialities and phenomena—contingent to the (para)military entertainment complex—be re-appropriated, via some dreamy model of extra-sensorial hooliganism? How might practices of trance, invocation, and ceremonial ritual utilise existent and available technologies to shape conceptual platforms for "storm(ing) the reality studio" on street level? How might these platforms be formulated to organise concrete, transmittable instructions for radical embodiment (possession, telekinesis, zombie-invocation)? If this could be implemented with the ease and use and rabid adolescent bravado of the three-chord punk band, what outlandish cultural horizons might be imaginable?

Upstream Color; Downstream Habits
eldritch Priest (assisted by Marc Couroux)

In his later writings Baudrillard talked of the impossible exchange of the world, of thought, of life as what establishes an ineliminable and radical uncertainty. Without an equivalent neither "the world" nor "life" nor "thought" can be verified—none can be reflected as true or real or meaningful, but instead must persist as systems or apparatus bent on the denial of their impossible exchange. But where Baudrillard focuses on contemporary culture's elaborate prophylactic (simulated) system remaindered by an angst driven reality principle that refuses to recognize its own impossible exchange, the film maker Shane Carruth imagines a more catholic distribution of despair, confusion, and simulation. In his 2013 film *Upstream Color*, the existential angst of the impossible exchange is shown to circulate not only among us symbol-monger creatures. Worms, pigs, and orchids have their share of denial and uncertainty, too. In this talk I consider the figure of the parasite that features in *Upstream Color* as a pragmatic principle that has the dual and paradoxical function of spreading and occluding the impossible exchange. The parasite I propose then is a form of existential "noise" (Serres) whose passage between entities both operationalizes "pure experience" (James) and breaks it.

Room 4 – Conceptions and Practices of Critical Pedagogy (IV): "What do we mean by Critical Pedagogy? (2)"

Lefebvre; Rhythm, Autocritique, Expression – Lefebvre's Critique of Everyday Life

Jones Irwin

This presentation focuses on Henri Lefebvre's three volume *Critique of Everyday Life* series of texts as a missing link in the chain which connects Gramsci through Freire and Situationism to Critical Pedagogy. Focusing strategically on some of the most idiosyncratic of the concepts and passages across the three volumes, this presentation explores the significant originality of Lefebvre's contribution. Itself as a three volume work extending over thirty years, I will foreground how Lefebvre's work can be seen as a courageous autocritique of mid-twentieth century Marxism which, while influenced by Gramsci, nonetheless radicalises the latter's critique of ideology and the base-superstructure binarism. As such, it greatly influences succeeding radical political thought, whether, for example, of Situationism, or of specific leftist thinking such as that of Jean Francois Lyotard, the Birmingham CCCS and Paulo Freire.

However, the recent return to Marx in education and political theory does not always consider Lefebvre's work as significant. Taking Critical Pedagogy as an example, in the instances of Henry Giroux and Peter Mc Laren, I will look at how a tendency to a certain 'positivism' or more reductionist ideology critique in contemporary radical political thinking might be reconsidered from the perspective of Lefebvre's seminal three volume work. Here, I will also seek to delineate some of the key differences and tensions within Lefebvre's own work in Critique of Everyday Life, exploring how alternate emphases in this complex project offer very different avenues of development for political and socio-psychoanalytical ideology critique.

Pedagogies of the Body: Critiquing and resisting the affective discourse of the neoliberal state from an embodied anarchist perspective

Rhiannon Firth

This paper takes as its context widespread feelings of anxiety within neoliberal society caused by a combination of material and discursive factors including precarious access to work and resources. It is argued that the state uses 'discourses of affect' to harness bio-power: to (re)produce compliant subjects able to deal with (and unable to desire beyond) neoliberal precarity and anxiety. Critical education theorists have argued that discourses of 'well-being', emotional support and self-help have gained increasing purchase in mainstream education and in popular culture. These discourses are dangerous because they are individualized and depoliticized, leading to a culture of vulnerability

that undermines collective political struggle. At the same time there has been a 'turn to affect' in critical academia, producing critical pedagogies that resist state affective discourse. I argue that these practices are essential for problematizing neoliberal discourse, yet the literature tends to elide or diminish the role of the body in effective resistance. The alternatives are based on discussion, dialogue, and critical thought rather than physical movement and action, with an underlying assumption that emotions are always discursive, rather than physical in origin and effect. Furthermore, these theories often maintain a mind/body dualism and hierarchy. I draw on a range of non-hierarchical and theoretical and activist pedagogical practices that invert or transgress the mind > body dynamic by beginning from the (reconceptualised) body, including the theories of Wilhelm Reich, Augusto Boal's Theatre of the Oppressed and Roberto Freire's Somatherapy.

A posthumanist conception of critique in education

Dirk Postma

Would critique not become powerless if the human agent is decentered in a posthuman era? This paper theorises how Marxist critical project could be reinvented within the posthuman condition. It argues that such critique is not only possible, but that it could actually be more powerful than humanist and postmodern approaches. A posthumanist (Barad, 2003; Gough, 2004; Hayles, 1999) conception of critique in education is premised on the realisation that agency could not be fully understood without the entanglements of humans with multiple nonhuman and material agents such as textbooks, classrooms, technologies and policies. These entities are not simply used by the human agent, but they become enrolled (Callon & Law, 1995) in an actor-network the effects of which cannot be predetermined. Since this hybrid posthuman agent is not imbued with rationality, clear purposes and intentions, critique cannot be the execution of a strategy. In opposition to the powerful strategies of neoliberalism and neocolonialism, critique is only possible as 'tactical' action (De Certeau, 1984). This kind of critique does not clash head-on with the a dominant order, but brings about 'diffractions' (Haraway, 1996), interferences (Law & Hetherington, 2003) or 'non-coherences' (Verran, 2007). The ontological effectiveness of such critical practices lies in the tactical enrollment of multiple heterogeneous (Latour, 1994) agents. An experimental educational intervention in a university will be discussed. This programme aimed to disrupt a neoliberal and neocolonial interest in inequality within the South African context.

Room 5 – How Does One Think Difference? (VI): "Deleuze's precursors"

Fichte's Identity Philosophy as an Expression of Deleuze's Difference and Repetition

Andrew Jones

Deleuze on difference and freedom: Why Sartre gets the last laugh

Arjen Kleinherenbrink

The viability of reading On the Genealogy of Morals as Critique: the relation between ressentiment and bad conscience in Deleuze's Nietzsche and Philosophy

Simon Scott

Room 6 – The Human After Anthropocentrism (III): "The limits of bodies"

Bataille's 'Humanimals'?

Maria Christou

The alimentary lies at the core of Georges Bataille's conception of being; what constitutes the human being, in relation to the animal being, is inextricably linked with the question of consommation. In Theory of Religion, when Bataille distinguishes human existence from animal existence, he picks an alimentary simile; the animal, he says, is 'like water in water'. Humans are distinguished from other animals on the basis of their respective modes of food consumption here; however, what Eugene Thacker extrapolates from this is a Bataillean general ontology, which he posits as an anonymous general culinarism that is indifferent to the human-animal distinction. This non-anthropocentric ontological cooking process may be said to find expression in the culinary practice that John Cochran dubs 'Object-Oriented Cookery'. This paper will examine the conceptions of being that are revealed through the alimentary in Bataille's Theory of Religion (as well as their implications, via Thacker and Cochran), before testing them against one of Bataille's fictions – namely, Story of the Eye. In this novella, animal eggs find their way into human anuses, as if to be ingested through this orifice; animal testicles enter human mouths; and, human vaginas are dipped into an animal's food. Here, acts of eating otherwise lead to being otherwise, giving rise to the mode of being of the humanimal, as I shall call it. Could we read these instances of a coming together of human and animal, I will ask, as a sort of mutual communion that is not anthropocentric?

Forcing A Mouth Open with Gentleness: Object-oriented Relations of Pain in Post-human Encounters

Johanna Willenfeldt

Thinking through the research-based art project Forcing A Mouth Open with Gentleness (2014), this paper seeks to explore the deployment of pain as a micro-political object, centering on self-starvation as a strategy of resistance. The paper takes as a point of departure a remix of the

suffragette Rosa May Billinghurst's archives held at The Women´s Library @ LSE. Moreover, the paper considers an exchange between process philosophy and an object-oriented perspective on inter-embodied relationships, simultaneously employing Gilles Deleuze´s notion of virtual capacities and Graham Harman´s theory of causal relations: allure.

Initially, Graham Harman´s object-oriented theory seems incompatible with any post-humanist approach that adheres to an ontology of becoming (e.g. Rosi Braidotti, Jane Bennett). Within contemporary art, Harman has been both embraced and rejected, accused for a reversion to modernistic and romantic ideals by bringing individual substances back. His attempt to radicalize Heidegger´s metaphysics results in a "weird" realism, leaving no room for what Harman calls undermining theories (e.g. Deleuze). Nevertheless, when human embodied emotion is grasped as an alluring object, in a world replete with other equally real objects, something metaphysically queering happens that somewhat reconciles the discordance.

By providing specific and relational conditions, the artwork Forcing A Mouth… aims at provoking questions regarding the process of becoming-other as a micro-political act of pain. Concurrently, it promotes a non-anthropocentric, aesthetic attitude towards the body in pain. Drawing on Harman´s idea that connections are always realised vicariously, the paper suggests that such attitude necessitates an ethico-fantastical approach and vulnerability to embodied human-/non-human capacities.

A Cartography of the Immune System: Montagu and the Microbiome

Andrea Nunez Casal

In an attempt to map cross-roads for traffic to and from biology, geopolitics and philosophy, this paper focuses on the passage from the inception of the immune system in the early eighteenth century – Lady Mary Wortley Montagu's importation of variolation technique from Turkey to the UK in 1718 – to current research in the Human Microbiome Project (HMP) – an NIH large-scale biomedical project aiming at mapping and identifying 'the microbiome', which is defined as "the ecological community of commensal, symbiotic, and pathogenic microorganisms that literally share our body space" (Lederberg, 2001).

This paper develops a critical cartography of the immune system, to which I refer to as 'excursus on the immune system', by bringing together the two main elements that conform my present research project:

• Empirical insights from Lady Montagu's travel diaries and my ethnographic fieldwork of microbiome experimental research based upon a community of scientists' recent expedition in the Amazon

• Contemporary debates in cultural theory around the anthropocence, spherology and transnationalism

The spatiotemporal, ecological and geopolitical landscapes that emerge from this cartography, I will argue, suggest that 'the microbiome' is, in fact, reconfiguring older views of the immune system as the guarantor of a molecular identity and biological individuality. This, in turn, opens up debates about alternative onto- epistemological figurations of the nature of the organism and the human body: what counts as an organism?, how and where to draw its boundaries?, can be still considered the 'unit of natural selection' in the light of an increasing number of scientific research pointing to its plurality and indissolubility from the particular ecosystem in which it is embedded?

Crucially, as I will demonstrate, my preliminary findings do not only indicate a theoretical reframing of the immune system and the concept of the organism. Rather, they also evidence the formation of heterogeneous alliances among a disparity of social actors, the creation of novel sociotechnical assemblages, the implementation of new categories and regulations of life forms, and the production of 'bioinequalities'.

– Conference sessions end –

POST-CONFERENCE DRINKS
– 18:30 [Venue TBA] –

Overview – Friday

Room / Time	Room 1	Room 2	Room 3	Room 4	Room 5	Room 6
9:45-11:15	(Dis)orders (I)	everyday political (I)	Subjects in Space(s) (I)	Critical Pedagogy (I)	Street Level (I)	Difference (I)
11:15-11:30	Break – 15 mins.					
11:30-13:00	Dissenting Methods (I)	Question of Critique (II)	Human After Anthro. (I)	Aesthetic Refusals (I)	Pragmatism (I)	Sounding the Counterfactual (I)
13:00-14:00	Break for lunch (not provided) – 60 mins.					
14:00-15:30	Dissenting Methods (II)	Time Discipline	Critical Brain (I)	Inside/Outside (I)	Street Level (II)	(Dis)orders (II)
15:30-16:00	Break – 30 mins.					
16:00-17:30	entitled (I)	Critical Pedagogy (II)	Question of Critique (II)	[Room not in use]	Strategies of Silence (I)	Difference (II)
17:45	Book Launch and Wine Reception [location TBA]					

Overview – Saturday

Room / Time	Room 1	Room 2	Room 3	Room 4	Room 5	Room 6
9:30-11:00	Critical Care (I)	Inside/Outside (II)	Strategies of Silence (II)	Dissenting Methods (III)	Difference (III)	everyday political (II)
11:00-11:15	Break – 15 mins.					
11:15-12:45	Aesthetic Refusals (II)	Pragmatism (II)	Street Level (III)	Critical Brain (II)	Difference (IV)	(Dis)orders (III)
12:45-13:30	Break for lunch (not provided) – 45 mins.					
13:30-15:00	entitled (II)	Subjects in Space(s) (II)	Human after Anthro. (II)	Critical Pedagogy (III)	Difference (V)	everyday political (III)
15:00-15:30	Break – 30 mins.					
15:30-16:30	Street Level (IV)	Through the Intersection? (I)	Critical Care (II)	[Room not in use]	Strategies of Silence (III)	(Dis)orders (IV)
16:30-16:45	Break – 15 mins.					
16:45-18:15	Aesthetic Refusals (III)	Through the Intersection? (II)	Sounding the Counterfactual (II)	Critical Pedagogy (IV)	Difference (VI)	Human after Anthro. (III)
18:30	Post-conference drinks [location TBA]					

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