

ASCP 2019 Program – Tuesday 3 December

**Postgraduate/Early Career Researcher Day:** 356 North Wing, Arts West

12.30-1.00	<b>Registration</b>
1.00-2.00	<b>Grant adventures: The ups and downs of the grant process</b> Knox Peden Christopher Mayes Louise Richardson-Self
2.00-3.00	<b>Afternoon Tea</b>
3.00-4.00	<b>Philosophy pathways: What you can do and how you can get there</b> Jack Reynolds Ross Barham Rachel Joy
4.00-4.30	<b>Break</b>
4.30-5.30	<b>Publishing without perishing: Publication tips</b> Marguerite La Caze Andrew Inkipin Daniel Lopez

**Public Lecture** B117 Glyn Davies Building/Melbourne School of Design (free, no registrations required)

7.30-8.30	<b>Martin Hägglund</b> This Life: Why Mortality Makes Us Free
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ASCP 2019 Program – Wednesday 4 December

8.15-8.45	<b>Registration</b>									
8.45-10.30	<p><b>Welcome to Country:</b> Aunty Di.  <b>Conference Opening:</b> Prof. Margaret Cameron (Head of School, SHAPS, University of Melbourne)  <b>Keynote - Rebecca Comay, 'Deadlines (literally)'</b></p>									
10.30-11.00	<b>Morning Tea</b>									
	Room 1	Room 2	Room 3	Room 4	Room 5	Room 6	Room 7	Room 8	Room 9	Room 10
11.00-12.30	<p><b>Thematic Panel: Religion and the Limits of Reason in the Early and Late Heidegger</b></p> <p><b>Ingo Farin</b> <i>Transcending Reason</i></p> <p><b>Martin Leckey</b> <i>The Gods in the Fourfold: The Divine in Later Heidegger</i></p>	<p><b>Thematic Panel: Hegel and French Philosophy</b></p> <p><b>Mario Wenning and Jingwen Zheng</b> <i>Amour proper and Annerkenung: Rousseau's Challenge to Hegel Reconsidered</i></p> <p><b>Gregory S. Moss</b> <i>Towards an Ecstatic Phenomenology of the "Εν και Πάν"</i></p>	<p><b>Janice Richardson</b> <i>Spinoza, Locke, and the Influence Industry</i></p> <p><b>Jon Rubin</b> <i>Spinoza and the Maker's Knowledge Tradition</i></p>	<p><b>Anya Daly</b> <i>The Declaration of Interdependence!: Feminism, grounding and enactivism</i></p> <p><b>Kazi A S M Nurul Huda</b> <i>A Recognition Theoretic Account of Hermeneutical Injustice</i></p>	<p><b>John Cleary</b> <i>What is an Idea? Plato's theory of participation and mathematics</i></p> <p><b>Sean Bowden</b> <i>Expressive action and destratification in A Thousand Plateaus</i></p>	<p><b>Joeri Mol</b> <i>Organizing Space: Subjectivity and the Surveillant Assemblage</i></p> <p><b>Vincent Le</b> <i>The Deepfakes to Come: A Turing Cop's Nightmare</i></p>	<p><b>Leonard D'Cruz</b> <i>The Methodological Significance of Foucault's Normative Commitments</i></p> <p><b>Mark Kelly</b> <i>Foucault and Psychoanalysis: A Missed Encounter?</i></p>	<p><b>Steven Churchill</b> <i>"It is stupid to confuse the moral and the aesthetic": Sartre's moralising in his amoral imaginary</i></p> <p><b>William Tullius A</b> <i>prolegomena to ethical theory in the philosophical anthropology of Edith Stein</i></p>	<p><b>George Duke</b> <i>Political Romanticism</i></p> <p><b>Mike Grimshaw</b> <i>The legacy of Weimar?: Trump as Schmittian sovereign and Taubesean katechon</i></p>	<p><b>Book Panel: Jon Roffe, ed., The Works of Gilles Deleuze</b></p> <p><b>Joe Hughes</b></p> <p><b>Vincent Le</b></p> <p><b>Sanja Mladenovic</b></p>
12.30-2.00	<b>Lunch</b>									
2.00-3.30	<p><b>Thematic Panel: Nietzsche's Politics</b></p> <p><b>Nicola Chadwick</b> <i>On Conway's Account of Nihilism and Decadence in Nietzsche</i></p> <p><b>Paul Patton</b> <i>Democracy and Cultural Elites in Nietzsche</i></p> <p><b>Vanessa Lemm</b> <i>Nietzsche's Great Politics of the Event</i></p>	<p><b>Danfei Liu</b> <i>Rethinking the 'Problematic' in Economic and Philosophical Manuscript of 1844</i></p> <p><b>David Blencowe</b> <i>Totality is modern and it is material: historical materialism beyond the social</i></p> <p><b>Yanhui Bai</b> <i>Historical Materialism in the Perspective of Marx's Political Philosophy materialism beyond the social</i></p>	<p><b>Christian Parker</b> <i>Derrida's Last Supper(s)</i></p> <p><b>James Kent</b> <i>Hans Blumenberg on the Rigorism of Truth and the Strangeness of the Past</i></p> <p><b>Joel Glazebrook</b> <i>Towards a creative ethnology of human sacrifice: the syncretistic methodology of Bataille's and Wittgenstein's approach to philosophical anthropology</i></p>	<p><b>Brett Nicholls</b> <i>In catastrophic times: Jean Baudrillard's impossible exchange with science</i></p> <p><b>Glen Veitch</b> <i>Is a Climate Disaster Inevitable? Process Philosophy as a Call to Action</i></p> <p><b>Larelle Bossi</b> <i>Gelassenheit in the waterscape: thinking about our experience of coastal and aquatic environments.</i></p>	<p><b>Ben Hjorth</b> <i>Function and field of "cause(rie)" in/as the language of psychoanalysis</i></p> <p><b>Kirk Turner</b> <i>"Sex slash death is in my head": on virginal, suicidal, redemptive, repetitive, sadistic and fantasmatic responses to the problematic of the drive</i></p> <p><b>Rosemary Overell</b> <i>The reveal of the Real in hashtag politics</i></p>		<p><b>Brendan Duncan</b> <i>Non-conceptual thinking in Badiou and Mādhyamaka: negativity and the communicability of non-conceptual truth</i></p> <p><b>Caitlyn Lesiuk</b> <i>Revisiting Badiou's Beckett: literature as an evental site in L'immanence des vérités</i></p> <p><b>Reto Oechslin</b> <i>Fin Fatale: We Are To Undo Badiou's Knot</i></p>	<p><b>Christopher Lloyd Buckle</b> <i>Aristotle and Heidegger on Pathos and Being</i></p> <p><b>Maks Sipowicz</b> <i>Walter Charleton and the Cartesian Passions</i></p> <p><b>Emily Hughes</b> <i>Towards a phenomenological theory of affect</i></p>	<p><b>Geoffrey Hondroudakis</b> <i>Logos, Analogos, Techne: Planetary Computation and the Technopolitics of Abstraction</i></p> <p><b>Roman Meinhold</b> <i>Elucidating the Relation between Digital and Eco-Systemic Sustainability</i></p> <p><b>Vanessa Arapko</b> <i>Post-capitalist realism</i></p>	<p><b>Book Panel: Marguerite La Caze, Ethical Restoration after Communal Violence: The Grieving and the Unrepentant</b></p> <p><b>Margarite La Caze</b></p> <p><b>Simone Drichel</b></p> <p><b>Peter Banki</b></p>
3.30-4.00	<b>Break</b>									

4.00-5.30	<p><b>Thematic Panel: Techne, Polis, and Differenz in Heidegger</b></p> <p><b>Richard Colledge</b> <i>Kant's 'Ontological Difference': Heidegger on Kant on Being as Position</i></p> <p><b>Miguel Vatter</b> <i>Martin Buber and Martin Heidegger on Dasein, Polis, and Anarchy</i></p> <p><b>Dimitris Vardoulakis</b> <i>Heidegger's Ruse of Techne and Materialism</i></p>	<p><b>Jacinta Sassine</b> <i>Rhetoric and Justice in the Sophist Gorgias</i></p> <p><b>Tristan Bradshaw and Ben Brown</b> <i>Critical antiquities and theorizing modern crises</i></p>	<p><b>David Emmanuel Rowe</b> <i>How to be a self: A Nietzschean guide</i></p> <p><b>Jamie Parr</b> <i>Suffering and Transfiguration in Nietzsche: Some Observations</i></p> <p><b>Venessa Ercole</b> <i>Nietzsche's Dionysian Care of Self and the Musical Secret</i></p>	<p><b>Christopher Boerdam</b> <i>What's Left for Žižek?</i></p> <p><b>Jayson Jimenez</b> <i>Anthropocene and the 'Post-Kantian Decider'</i></p> <p><b>Tom Ford</b> <i>Philological Materialism</i></p>	<p><b>Dipen Barua</b> <i>Becoming, Being, and Existence in Indian Thoughts: A Conceptual Analysis from the Perspective of Buddhist Term Bhava</i></p> <p><b>Thomas Redwood</b> <i>Rudolf Steiner's Philosophy of Freedom in the light of his later work</i></p>	<p><b>Brendan Duncan and Ella Bryning</b> <i>To Admit the Pleasure-giving Muse: Poetry and Thought in the work of Iris Murdoch, Judith Balso and Alain Badiou</i></p> <p><b>Robyn Adler</b> <i>The Other Side of Transparency-art and the opaque subject of psychoanalysis</i></p>	<p><b>Caterina Diotto</b> <i>Walter Benjamin: the romantic form of the novel and the sense of life</i></p> <p><b>Edward Bradford</b> <i>Terminology in the "Epistemo-Critical Foreword" to Walter Benjamin's Origin of the German Trauerspiel</i></p> <p><b>Scott Robinson</b> <i>Neoliberalism and Nihilism: Theses on Wendy Brown's Analysis</i></p>		<p><b>Brianni Lee</b> <i>A Comparative Critique of Foucault and Adorno: Defining a Domain of Authentic Action between Preserving Negativity and Talking Back</i></p> <p><b>Wendyl Luna</b> <i>Kantian Enlightenment as Parrēsia: Foucault on Kant's reprisal of the Greek problem</i></p> <p><b>William Hebblewhite</b> <i>Time, Space and Distribution</i></p>	<p><b>Book Panel: Martin Hägglund, <i>This Life: Secular Faith and Spiritual Freedom</i></b></p> <p><b>Conall Cash</b></p> <p><b>Mathew Abbott</b></p>
5:30-7.30	<b>ASCP Reception</b>									

ASCP 2019 Program – Thursday 5 December

8:30-9:00	Registration									
9:00-10:30	Keynote - Samantha Matherne, 'Recapturing Edith Landmann-Kalischer's Theory of Aesthetic Value'									
10:30-11:00	Morning Tea									
	Room 1	Room 2	Room 3	Room 4	Room 5	Room 6	Room 7	Room 8	Room 9	Room 10
11:00-12:30	<p><b>Thematic Panel: Nature, Culture, Social Critique</b></p> <p><b>Loughlin Gleeson</b> <i>'Critical Naturalism' in Hegel and Marx</i></p> <p><b>Simon Lumsden</b> <i>Hegel's Theory of Culture</i></p> <p><b>Cat Moir</b> <i>The Nature of Hegel's Social and Political Thought</i></p> <p><b>Heikki Ikäheimo</b> <i>The Self-creating Life-form of persons and its limits</i></p>		<p><b>Bahar Mirteymouri</b> <i>Spinoza's Freedom</i></p> <p><b>Josipa Mickova</b> <i>Intelligibility of the eternal, or against teleology: ground for Spinoza's ethics</i></p> <p><b>Moira Gatens</b> <i>Singularity, Similarity, and Exemplarity in Spinoza</i></p>	<p><b>Alex Cain</b> <i>Arendt's contradictions: Eichmann in Jerusalem in the perspective of Arendt's practice of Socratic dialogue</i></p> <p><b>Daniel Brennan</b> <i>Wonder and the private sphere in Iris Marion Young and Hannah Arendt</i></p> <p><b>Michelle Boulous-Walker</b> <i>The Work of Laughter is the Work of Philosophy: Diotima and Arendt</i></p>	<p><b>Bertille De Vlieger</b> <i>Emotional knowledge and its value in society</i></p> <p><b>Ezechiel Thibaud</b> <i>Republican autonomy</i></p> <p><b>Joel Katzav</b> <i>Grace and Theodore de Laguna's Dogmatism and Evolution (or, A tale of modern philosophy, Willard V. Quine and the marginalisation of speculative philosophy)</i></p>	<p><b>Artem Bourov</b> <i>Making sense of self-awareness: phenomenology beyond qualitative feel</i></p> <p><b>James Wells</b> <i>Beyond Narrative and Sameness: Reinterpreting Selfhood</i></p> <p><b>Mackenzie Groff</b> <i>Nostalgia, Exile and other Reconstructive Tools in a Phenomenological Understanding of the Fractured Self</i></p>	<p><b>Amy Hickman</b> <i>Dispelling Misconceptions: Inheritance and Difference in Esposito and Derrida</i></p> <p><b>Stephen Ablitt</b> <i>"School-sick": Autobiography, autoimmunity and the education of Jacques Derrida</i></p> <p><b>David Newheiser</b> <i>Derrida's Atheism</i></p>	<p><b>Conall Cash</b> <i>Truth and Intersubjectivity in Merleau-Ponty's Political Thought</i></p> <p><b>George Wood</b> <i>Feeling Language: Merleau-Ponty and Creative Expressions</i></p> <p><b>Pat McConville</b> <i>Phenomenology and Artificial Hearts</i></p>	<p><b>Ahiam Mustafa Abukhoti</b> <i>"Circles of Memory"; An Approach to Understanding Cultural Memory in the Postcolonial Arab Context</i></p> <p><b>Daniel Badenhorst</b> <i>They cannot descend: Frantz Fanon and Jean-Paul Sartre on 'the zone of non-being'</i></p> <p><b>Rachel Joy</b> <i>The topopoiesis of mourning: a creative melancholia towards decolonization in Australia.</i></p>	<p><b>Book Panel: Marguerite La Caze and Magdalena Zolkos, eds., Contemporary Perspectives on Vladimir Jankélévitch: On What Cannot Be Touched</b></p> <p><b>Marguerite La Caze</b></p> <p><b>Magdalena Zolkos</b></p> <p><b>Paul Atkinson</b></p> <p><b>Peter Banki</b></p> <p><b>Tim Flanagan</b></p>
12:30-2:00	Lunch									
	1.00-2.00 Equity & Diversity Plenary – Karen Jones, Augustine Obi, Rachel Joy									
2:00-3:30	<p><b>Thematic Panel: French Husserl Revisited</b></p> <p><b>Knox Peden</b> <i>On Jean Cavailles</i></p> <p><b>Bryan Cooke</b> <i>On Michel Henry</i></p>	<p><b>Karen Green</b> <i>Women's reception of Kant, 1790-1810</i></p> <p><b>Mathew Abbott</b> <i>The Vulnerability of Self-Conscious Animals: On Hegel's Amphibians and Géricault's Horses</i></p>	<p><b>Nathan Bell</b> <i>Refugees: Towards a new Concept of the Political</i></p> <p><b>Robert Boncardo</b> <i>The Last Days of the Dialectic: Alain Badiou's Political Engagements, 1969-1981</i></p>	<p><b>Kate Phelan</b> <i>The Epistemic Invisibility of Rape</i></p> <p><b>Luara Karlson-Carp</b> <i>Parsing the impasse of sexual difference: Irigaray with and against Heidegger and Lacan</i></p>	<p><b>Grace Campbell</b> <i>Intentionally sought self-destruction and the work of Sabina Spielrein</i></p> <p><b>Jane Connell</b> <i>Nietzsche, Freud and the Baroness von Moser: A reading of the 'compulsion(s) to repeat</i></p>	<p><b>Dimitris Apostolopoulos</b> <i>Merleau-Ponty's Hegelian Transformation of Intentionality</i></p> <p><b>Andrew Inkpin</b> <i>Complex Community: Towards a Phenomenology of Language Sharing</i></p>	<p><b>Antonia Pont</b> <i>Resisting Subhabituality: an ethics of time after Deleuze and Foucault</i></p> <p><b>John McIntyre</b> <i>Michel Foucault's normativity</i></p>	<p><b>Latheesh Mohan</b> <i>The perhaps of spirit and being: Dialectical Ontology of rhythm</i></p> <p><b>Michael Fagenblat and Antonio Vargas</b> <i>Who Cares: Heidegger on "the truth of a people"</i></p>	<p><b>Martine Prange</b> <i>On the Relation of Truth, Democracy, and Critique: 'Parrhesia' in Times of Post-Truth and Populism</i></p> <p><b>Monte Pemberton</b> <i>Virtues and values in Australian political culture</i></p>	<p><b>Book Panel: Raymond Ruyer, The Genesis of Living Forms</b></p> <p><b>Jon Roffe</b></p> <p><b>Maurizio Melloni</b></p> <p><b>Nicholas Barthel de Weydenthal</b></p>
3:30-4:00	Break									

4.00-5.30	<p><b>Thematic Panel: Reconsidering Lukács</b></p> <p><b>Daniel Lopez</b> <i>The Finite and the Infinite in Lukács and Hegel</i></p> <p><b>Cat Moir</b> <i>The Nature of Social Ontology in Lukács and Bloch</i></p> <p><b>Julien Potter</b> <i>The Road from Syracuse: Lukács and Heidegger on the Titanic Individual</i></p>	<p><b>Chris van Rompaey</b> <i>Aristoteles latinus and the discourse of early modern philosophy</i></p> <p><b>Tim Flanagan</b> <i>Plotinus' Orientalism and the Language Within Language</i></p>	<p><b>Elizabeth Presa</b> <i>Toys-r-Us: Infancy and Art. Agamben's account of infancy, play, temporality and possibilities for art.</i></p> <p><b>Michael Hearn</b> <i>Thus Spoke The Student from Bologna: In Defence of The Blush and Embarrassment</i></p> <p><b>Daniel Mcloughlin</b> <i>'The Bloody Mystification of a New Planetary Order': Homo Sacer and the global democratic spectacle</i></p>	<p><b>Francis Russell</b> <i>Cruel Optimism and Neuro-Liberalism in the Work of Catherine Malabou</i></p> <p><b>Louise Richardson-Self</b> <i>Proposing an account of the 'dominant (English-speaking) online social imaginary'</i></p> <p><b>Sebastian Santisteban</b> <i>The imaginaries of success and failure of tech entrepreneurs in Colombia: a critical approach</i></p>	<p><b>Sameema Zahra</b> <i>Beauvoirian Housewife and the Ambiguities of Time</i></p> <p><b>Paul Atkinson</b> <i>The Simultaneity of Flows: Bergson, Wildon Carr and the Relativity of Life</i></p> <p><b>Marilyn Stendera</b> <i>Bergson and Heidegger on Time, World and Enaction</i></p>	<p><b>Michael Lazarus</b> <i>Gillian Rose, Georg Lukács and the Lament over Reification: Sociological or Speculative Critique?</i></p> <p><b>Raphaella Elaine Miranda</b> <i>Adorno Contra Transcendental Idealism: A Critique of Husserl's Notion of Objectivity</i></p> <p><b>William Bennett</b> <i>Does Sovereignty Transgress History?</i></p>	<p><b>Ben Kearvell</b> <i>Disability and its Deleuzions: Approaching Disability Studies from a Deleuzian Perspective</i></p> <p><b>Corey Cribb</b> <i>Powerless Philosophy: Thought and the Outside in Deleuze's 'Foucault'</i></p> <p><b>Dominic Williams</b> <i>Corplication: Deleuze's Expressionism</i></p>	<p><b>Adrian Marshall</b> <i>Heidegger vs. Kant's Concept of Comportment and the notion of Divinity in Virtual Reality</i></p> <p><b>Blake Stove</b> <i>Truth and Method of Heidegger's Analytic of Dasein</i></p> <p><b>Sushobhona Pal</b> <i>A Heideggerian Perspective to Technology</i></p>		<p><b>Book Panel: Alison Ross, <i>Revolution and History in Walter Benjamin</i></b></p> <p><b>Alison Ross</b></p> <p><b>Justin Clemens</b></p> <p><b>Knox Peden</b></p> <p><b>Jessica Whyte</b></p>
7:00	<b>Conference Dinner – Naughtons Hotel</b>									



ASCP 2019 Program – Friday 6 December

8:30-9:00	Registration									
9:00-10:30	Keynote - Martin Hägglund, 'Secular Faith and Political Emancipation'									
10:30-11:00	Morning Tea									
	Room 1	Room 2	Room 3	Room 4	Room 5	Room 6	Room 7	Room 8	Room 9	Room 10
11:00-12:30	<p><b>Thematic Panel: Kant and the Philosophy of Life</b></p> <p><b>Dennis Schmidt</b> <i>Kant and the 'Feeling of Life'</i></p> <p><b>Andrew Benjamin</b> <i>The Life of Reason: Kant's Critique of Stoicism</i></p>	<p><b>Desmond Sander</b> <i>The Poverty of Logicism</i></p> <p><b>Valery Vinogradovs</b> <i>Academic and Master: Prestige against Style</i></p>	<p><b>Jon Roffe</b> <i>From the sublime to the beautiful soul: the conservatism of Deleuze's late neo-Kantianism</i></p> <p><b>Michael Yuen</b> <i>Kant, Meillassoux and the Neglected Alternative: Why Speculative Realist critiques of Kant fail</i></p>	<p><b>Christopher Watkin</b> <i>To have done with emancipation? Latour and ecology</i></p> <p><b>Fiona Utley</b> <i>Can we be friends? Ecological grief and decentering relationships of the Anthropocene</i></p>	<p><b>Robert Sinnerbrink</b> <i>Discourses on love: Terrence Malick's 'Weightless' trilogy</i></p> <p><b>Michael Mosely</b> <i>A contradiction in Heidegger's art-essay</i></p>	<p><b>Benjamin Grieve-Johnson</b> <i>Against Technology: Toward a Non-Ethics, not of Technology</i></p> <p><b>Paul Healy</b> <i>Living with Technology: Human Enhancement or Human Development?</i></p>	<p><b>Augustine Obi</b> <i>Africa Dwells-With-Others: A Dialogue between Heidegger's Mitsein and the Sub-Saharan African Concept of Ubuntu</i></p> <p><b>John Quay</b> <i>Heidegger, fundamental ontology and metontology: possibilities for phenomenology across philosophy and the human sciences.</i></p>	<p><b>Jack Reynolds</b> <i>Framing the Predictive Mind: Why We Should Think Again About Dreyfus</i></p> <p><b>Justin White</b> <i>Aspiration, Habit, and Embodied Agency in Merleau-Ponty's Phenomenology of Perception</i></p>	<p><b>Bryce Weber</b> <i>On Caterino's and Hansen's 'Critical Theory, Democracy, and the Challenge of Neoliberalism'</i></p> <p><b>Peter Banki</b> <i>Neo-Liberalism and the Haunting Right to Bildung</i></p>	<p><b>Book Panel: Oliver Feltham, Destroy and Liberate: Political Action on the Basis of Hume</b></p> <p><b>Oliver Feltham</b></p> <p><b>Justin Clemens</b></p> <p><b>Dimitris Vardoulakis</b></p> <p><b>Charles Barbour</b></p> <p><b>Jessica Whyte</b></p> <p><b>Paul Patton</b></p>
12:30-2:00	Lunch									
	1.00-2.00 ASCP AGM									
2:00-3:30	<p><b>Thematic Panel: Institution of Intellectual Community: Blanchot, Kojève and Badiou at Critique</b></p> <p><b>Joe Hughes</b> <i>Critique: Foundations, The Review Form, and the early essays of Maurice Blanchot</i></p> <p><b>Elliott Patsoura</b> <i>Kojève, Bataille, and the Crossroads of Critique</i></p> <p><b>Jessica Marian</b> <i>The Badiou Crisis at Critique</i></p>	<p><b>John Preston</b> <i>A Precognitive Account of Harmony Grounded in a Phenomenological Reading of Kant's Theory of Perception</i></p> <p><b>Konstantin Azarov</b> <i>A Kantian approach to local color</i></p> <p><b>Sherah Bloor</b> <i>Anatomy of the Invisible: Kant's diagnosis of religious disorders and the poetic cure</i></p>	<p><b>Gregory Marks</b> <i>Thinking Flesh: Nietzsche, Hysteria, and the Gothic Body</i></p> <p><b>Lachlan Ross</b> <i>Nietzsche's quietest heresy: On the origin of causality in prayer</i></p> <p><b>Thomas Moran</b> <i>Unleashing the untimely one: on the transfiguration of Dionysus following the eternal recurrence</i></p>	<p><b>Thematic Panel: Crossing Avenues: Free Spirit in the Prison World</b></p> <p><b>Valery Vinogradovs</b></p> <p><b>Mahmood Fazal</b></p>	<p><b>Matt Marasco</b> <i>Towards a Hegelian Critique of Photography</i></p> <p><b>Philip Martin</b> <i>Making History: Art as a Practice of Creative Solidarity in the Kyōto School</i></p> <p><b>Sam McAuliffe</b> <i>Improvising Aesthetic Experienc</i></p>		<p><b>Brock Smith</b> <i>Albert Camus: the Writer, Community, and the Role of Literature</i></p> <p><b>Jennifer Ang</b> <i>Living existentially</i></p> <p><b>Ross Barham</b> <i>The Meaning of Life – what the science says</i></p>	<p><b>Christopher Edwards</b> <i>The Transcendental Origin of Nature: Husserl and Richard Avenarius</i></p> <p><b>Hora Zabarjadi Sar</b> <i>The I-Alien relation and Vertical givenness in Husserl's Generative Phenomenology</i></p> <p><b>Kyle Gleadell</b> <i>Science, Scientism, and Formalisation: Husserl and Klein's contributions to the phenomenology of modern science</i></p>	<p><b>Max Morris</b> <i>Philosophy, Politics, and Cosmopolitanism: Leo Strauss and Alexandre Kojève</i></p> <p><b>Norma Lam-saw</b> <i>At the limits of the political: Bartleby's passivity and the impolitical</i></p> <p><b>Valentin Cartillier</b> <i>Whose dead god: the Althusserian spectres of Hegel</i></p>	<p><b>Book Panel: Jessica Whyte, The Morals of the Market: Human Rights and the Rise of Neoliberalism</b></p> <p><b>Jessica Whyte</b></p> <p><b>Justin Clemens</b></p> <p><b>Janice Richardson</b></p> <p><b>Miguel Vatter</b></p> <p><b>Charles Barbour</b></p>
3:30-4:00	Break									
4:00-5:30	Plenary: The Work of Justin Clemens									