

**The Canadian Society for Continental Philosophy**  
***La société canadienne de philosophie continentale***

**McMaster University, October 4-7, 2007**

**~ Conference Program and Abstracts ~**

**Thursday, October 4**

**5:30 – 7:00 p.m.** Conference Registration, Council Chambers, Gilmour Hall, Room 111

**7:00 – 9:00 p.m.** Council Chambers, Gilmour Hall Room 111

Opening Remarks, Suzanne Crosta, Dean of Humanities, McMaster University  
**Todd May, *Clemson University, Democracy is Where We Make it***  
Moderator, Diane Enns, McMaster University, CSCP/SCPC President  
*Followed by reception*

This lecture is sponsored by the Department of Philosophy, the Institute on Globalization and the Human Condition, and the Department of English and Cultural Studies at McMaster University

**Friday, October 5**

**8:30 – 9:00 a.m. ~ Coffee and registration ~ West Room, University Club**

**9:00 – 9:45 a.m.**

**Daniel Mullin, *Institute for Christian Studies***  
Theism and Atheism after Auschwitz: A Dialogue between Fackenheim and the Frankfurt School  
Moderator: Andrew Fuyarchuk, Institute for Christian Studies  
*West Room, University Club*

**René Lemieux, *Université d'Ottawa***  
Pourquoi hue-t-on dans les colloques scientifiques? Retour sur un événement académique  
Moderator: Zoran Jankovic, *Université d'Ottawa*  
*Deloitte Colloquium Room, Hamilton Hall*

**9:45 – 10:30 a.m.**

**Zoran Jankovic, *Université d'Ottawa***  
Herméneutique, identité narrative et autobiographie: Paul Ricoeur entre Dilthey et Heidegger  
Moderator: René Lemieux, *Université d'Ottawa*  
*West Room, University Club*

CANCELLED:  
**Sharon Meagher, *University of Scranton***  
Declarations of Independence: U.S. Urban Anti-Immigration Politics and the Sovereign Subject

**10:30 – 11:15 a.m.**

**Iain Macdonald**, *Université de Montréal*  
On the Undialectical  
Moderator: Janet Wesselius, University  
of Alberta  
*West Room, University Club*

**Shannon Hoff**, *Institute for Christian  
Studies*  
The Trouble with Justice... Hegel's  
Critique of Rights and Recognition  
Moderator: Duncan MacLean, McMaster  
University  
*Deloitte Colloquium Room, Hamilton Hall*

**11:15 – 11:30 a.m. ~ Coffee break ~ West Room, University Club**

**11:30 a.m. – 12:30 p.m.**

**Bettina Bergo**, *Université de Montréal*  
Otto Weininger and the (Political) Problem of Categories  
Moderator: Christine Daigle, Brock University  
*Deloitte Colloquium Room, Hamilton Hall*

**12:30 – 2:00 p.m. ~ Lunch**

**2:00 – 3:00 p.m.**

**François Raffoul**, *Louisiana State University*  
Derrida and the Question of Ethics  
Moderator: Antonio Calcagno, King's University College at the University of Western Ontario  
*Deloitte Colloquium Room, Hamilton Hall*

**3:00 – 3:45 p.m.**

**Alexia Hannis**, *European Graduate  
School*  
The Anarchy of Responsibility: Levinas  
and Joseph Conrad's *Lord Jim*  
Moderator: Cathy Maloney, York  
University  
*West Room, University Club*

**Michael David Szekely**, *Temple  
University*  
Fullness-to-Explosion: The Mode of  
Musical Becoming  
Moderator: Scott Wisdom, McMaster  
University  
*Deloitte Colloquium Room, Hamilton Hall*

**3:45 – 4:30 p.m.**

**Saulius Geniusas**, *New School for  
Social Research*  
On Occasional Expressions and the  
Emergence of the Horizon in Husserl's  
Phenomenology  
Moderator: Michael K. Potter, McMaster  
University  
*West Room, University Club*

**Lorraine Markotic**, *University of Calgary*  
Heidegger's Critique of Technology and  
O'Brien's Philosophy of Birth  
Moderator: Jerome Veith, Boston College  
*Deloitte Colloquium Room, Hamilton Hall*

**4:30 – 5:00 p.m. ~ Coffee break ~ Deloitte Colloquium Room**

**5:00 – 6:30 p.m.**

**David B. Allison**, *SUNY Stony Brook*  
Bataille: Transgression and the Community of the Sacred  
Moderator: Diane Enns, McMaster University  
*Gilmour Hall, Council Chambers, Rm 111*  
*Followed by Reception*

## **Saturday, October 6**

**8:30 – 9:00 a.m. ~ Coffee ~ Deloitte Colloquium Room**

**9:00 – 9:45 a.m.**

**Lawrence Burns**, King's University  
College at the University of Western  
Ontario  
"Irreducible Singularity" and  
"Irreplaceable Beings": Levinas on  
Singularity  
Moderator: Neal DeRoo, Boston College  
*University Hall 122*

**Florentien Verhage**, *McGill University*  
The Body as Measurant of All: Dis-  
covering the World  
Moderator: Astrida Neimanis, York  
University  
*Deloitte Colloquium Room, Hamilton Hall*

**9:45 – 10:30 a.m.**

**Randall Johnson**, *Psychiatry, Private  
Practice*  
Skin-of-Body-Flesh-of-World: Merleau-  
Ponty, Patocka, Barbaras  
Moderator: Geraldine Finn, Carleton  
University  
*University Hall 122*

Panel: The World as Political Question  
**Robert T. Valgenti**, *Lebanon Valley  
College*  
Putting the 'Or' Back into World Politics:  
The Hermeneutics of Disjunction  
**Peter Gratton**, *University of San Diego*  
Rethinking the Mundane: The World as  
Political Project in the Work of Nancy  
**Marie Eve Morin**, *University of Alberta*  
There is No Cosmos: Bruno Latour's  
Cosmopolitics and Peter Sloterdijk's  
Global Foam  
Moderator: Tracy Strong, University of  
California at San Diego  
*Deloitte Colloquium Room, Hamilton Hall*

**10:30 – 11:15 a.m.**

**John Caruana**, *Ryerson University*  
Representing the Hidden Drama of  
Ethics: Levinas and the Dardenne  
Brothers  
Moderator: Andrew Robinson, University  
of Guelph  
*University Hall 122*

Panel continued, The World as Political  
Question  
*Deloitte Colloquium Room, Hamilton Hall*

**11:15 – 11:30 a.m. ~ Coffee Break ~ Deloitte Colloquium Room**

**11:30 – 12:30 p.m.**

**Babette E. Babich**, *Fordham University and Georgetown University*  
The Natural History of Bronze: The Polis and the Life of the Statue  
Moderator: Dana Hollander, McMaster University  
*Deloitte Colloquium Room, Hamilton Hall*

**12:30 – 2:00 ~ Lunch ~ Celebration Room, Kenneth Taylor Hall**

**2:00 – 3:00 p.m. CANCELLED:**

**Constantin Boundas**, *Trent University*  
Between Country Roads and Lines of Flight: Deleuze on Heidegger

**3:00 – 4:00 p.m.**

**Krzysztof Ziarek**, *University at Buffalo*  
After Humanism: Agamben and Heidegger  
Moderator: John Caruana, Ryerson University  
*Deloitte Colloquium Room, Hamilton Hall*

**4:00 – 4:30 ~ Coffee Break ~ Deloitte Colloquium Room**

**4:30 – 5:30 p.m.**

**Sonia Kruks**, *Oberlin College*  
“An Eye for an Eye”: Simone de Beauvoir’s Phenomenology of Revenge  
Moderator: Eleanor Godway, Central Connecticut State University  
*Deloitte Colloquium Room, Hamilton Hall*

**8:30 p.m. Wine and Cheese** at the home of Diane Enns

**Sunday, October 7**

**9:00 – 9:30 a.m. ~ Coffee ~ Deloitte Colloquium Room**

**9:30 a.m. – 12:30 p.m.**

Book Session: *Deleuze and Guattari’s Philosophy of History* by Jay Lampert, (Continuum, 2006)  
Participants: **Fadi Abou-Rihan**, *Psychotherapist*; **Alain Beaulieu**, *Laurentian University*;  
**Eugene Holland**, *Ohio State University*. Response by **Jay Lampert**, *University of Guelph*  
Moderator: Antonio Calcagno, King’s University College  
*Deloitte Colloquium Room, Hamilton Hall*

**1:00 – 2:00 p.m.** Annual General Business Meeting and Lunch, The Bean Bar

This conference is sponsored by the offices of the Dean of Humanities, the Dean of Graduate Studies, and the Provost, the Department of Philosophy and the Canada Research Chair in Modern Jewish Thought at McMaster University

## CSCP/SCPC Conference Abstracts

### **David B. Allison, Bataille: Transgression and the Community of the Sacred**

This paper attempts to explore the mechanics of the taboo and its transgression in the works of Bataille, especially as expressed in his volume *Eroticism*, where he focuses on the taboos against murder and sensuality. What is problematic is that he wants to reconcile what seems to be the impossible, namely "respect for the law and violation of the law: the taboo and its transgression." While the taboo opens up the realm of the sacred -- in opposition to the "profane world" of work, this escapes empirical observation from without and can only be explained through an analysis of "inner experience." An understanding of the latter finally governs his account of disindividuated existence, or "continuity," and -- in the case of "unlimited transgression" -- this seems to escape the spatio-temporal predicates of ordinary, everyday intentional existence -- what he terms "discontinuity," simple personal identity.

### **Babette E. Babich, The Natural History of Bronze: The Polis and the life of the Statue**

#### **Bettina Bergo, Otto Weininger and the (Political) Problem of Categories**

This essay follows the curious 1903 work of Otto Weininger, *Sex and Character*, as a cultural and conceptual 'event' in which the collision of socio-political movements, science, and a declining Idealism took on a dramatic, sometimes parodic, appearance. After his suicide, the work went through many editions, influencing writers from Joyce to D.H. Lawrence, and philosophers including Wittgenstein (whose diverse reactions to the book are typical of its reception). While S. Zizek recently commented on the redolence between *Sex and Character* and Lacan's remark "la femme n'existe pas," I will take the work as a (neurotic but serious) search for synthetic concepts by which to hold scientific advances together with neo-Kantian concepts. Weininger's attempt to address the "woman question" (which was, in his time and in Austria, a "Motherhood rights" question) and the wave of anti-Semitic discourses in Europe *appears* to constitute its great flaw. This dimension of the work is symptomatic, however, of a search for categories by which to define gender apart from sexuality and to argue that racism is itself rooted in neurosis. The interest generated by the work, to my mind, lies elsewhere.

#### **Constantin V. Boundas, Forestry Paths and Lines of Flight: Deleuze on Heidegger**

In his book, *Truth and Genesis*, Miguel de Beistegui presented Heidegger and Deleuze as the most radical philosophers of difference that we have had and tried to establish their complementarity. While I accept the claim about their radical-ness, I have serious doubts about their complementarity. In this paper, I argue that, although Heidegger may have anticipated few of the concepts by means of which Deleuze, later on, constructed his own philosophy, he had built by means of them a very different dwelling. With Deleuze, the ontology of *Being and Time* was challenged and replaced by the ontology of *Difference and Repetition*. The symbols that had for a long time sustained hermeneutic piety were displaced by the a-signifying *semeia* of a joyful rhizomatics. The ethics of resoluteness and of wanting to be guilty gave way to the ethics of doing away with judgment and striving to be worthy of the event. The politics of the authentic response to the call of Being were transcended in the becoming-nomadic of an 'inferior race.' The 'truthing' of the artwork was bracketed for the sake of the hystericisation of the body. Forestry paths were crisscrossed by lines of flight. If, as Peter Sloterdijk argued recently, Heidegger is the philosopher of movement, Deleuze is the philosopher of becoming, and becoming is not movement.

#### **Lawrence Burns, "Irreducible singularity" and "irreplaceable beings": Levinas on singularity**

This paper explores the notion of singularity in Levinas' work. To a certain extent, the notion is uncharacteristic for Levinas in that it does not have the unique hyperbolic sense generally associated with his later writing. Unlike the tropes of hostage and substitution, for example, singularity carries a great deal more philosophical baggage. However, singularity complements these more radical departures from the philosophical tradition while opening Levinas' work to a wider audience. To demonstrate the usefulness of the notion, as risky as such a pragmatic endeavour may appear, I distinguish between the factual, phenomenological and pragmatic senses of singularity and show how they take root in the unique biological, phenomenological and moral features of embodied subjectivity.

### **John Caruana, Representing the Hidden Drama of Ethics: Levinas and the Dardenne Brothers**

If the prohibition of the graven image means that the static image is minimally met with initial reservation then it is doubly so with the moving image. Cinema's capacity to reflect back both the surface and movement of reality makes it a powerful tool of enchantment and sorcery. This paper explores how Emmanuel Levinas's suspicion of the image can be used to better understand the ethical cinema of the Belgian filmmakers Jean-Pierre and Luc Dardenne. The work of the Dardenne brothers offers us an excellent secular example of a cinema that consciously sympathizes with the Jewish apprehension of the image.

### **Saulius Genusas, On Occasional Judgments and the Emergence of the Horizon in Husserl's Phenomenology**

The paper shows how the emergence of the horizon in Husserl's phenomenology transforms his early conception of indexicality. Horizon-intentionality dissolves the coarse opposition between subjective and objective judgments by revealing their common origin in the pregivenness of the world. The paper has three parts. The first is dedicated to the transformations that pertain to occasional judgments in the first two editions of *Logische Untersuchungen*. The second one reconstructs Husserl's novel position on the basis of his analysis of the noema in *Ideen I*. The third one enriches the reconstructed solution by bringing forward the manifold senses of horizontedness.

### **Peter Gratton, "Rethinking the Mundane: The World as Political Project in the Work of Nancy**

With his *Le sens du monde* and *La création du monde ou la mondialisation*, Jean-Luc Nancy's work has brought Marxian notions of commodification and globalization as well as Heideggerian conceptions of the world to bear on the unworldly, uninhabitable spaces of modernity. Arguing against what he calls "globalité," Nancy argues that what is at stake in our time is rethinking a creation of the world, a world-forming (mondialisation) that would mark the struggles against the continued globalization of a certain equivalence of one and all. Nancy calls for political movements aiming at nothing other than—and here one can see the necessary immodesty of Nancy's work—the creation of the world. The utter nihilism of globalization is but the fertile ground, Nancy argues, out of which the creation of the world can occur, bringing sense to the world, that is, new and multiple directions for it beyond the death drive of capitalism. In this way, Nancy argues, out of the desolation of capitalist alienation and commodity fetishism, there is nevertheless a chance for the "impossible," a chance for a world that might begin to make sense. What Nancy makes clear is that a rethinking of the mundus of the world is far from a mundane topic: it is the question concerning the political today. We will address the promise and limits of Nancy's approach in this paper.

### **Alexia Hannis, The Anarchy of Responsibility: Levinas and Joseph Conrad's *Lord Jim***

Emmanuel Levinas views art and literature as immorally distant from human experience and suffering, while Joseph Conrad prefers fiction, attributing to philosophy a cold remove from life. Why bring these two figures together? In their shared distrust of totalizing discourses – whether aesthetic or philosophical – Conrad and Levinas resonate so powerfully that it is surprising to find that they are rarely read together. Through and against Levinas' conception of anarchic responsibility, this paper aims to show how Conrad's *Lord Jim* investigates language and responsibility in its self-conscious searching towards articulations of the vital, difficult space between self-indulgent identification on the one side, and self-effacing detachment on the other.

### **Shannon Hoff, The Trouble with Justice... Hegel's Critique of Rights and Recognition**

Rights discourse and the struggle for recognition are two common political strategies that have been useful for attempts to promote justice against the threat of inequality, unfreedom, and indignity. They have both, however, garnered critique for their separate tendencies to invite the same problem: i.e., being implicated in the injustices they are mobilised to resolve. In this paper I develop this critique, while also theorising the inevitability and usefulness of reference to them. I do so using Hegel's *Phenomenology*, which limits the discourses of rights and recognition by subordinating them to the priority of political contestability and solidarity.

## **Zoran Jankovic, Herméneutique, identité narrative et autobiographie: Paul Ricœur entre Dilthey et Heidegger**

Le premier philosophe à envisager la transformation de la phénoménologie en herméneutique est Martin Heidegger. Paul Ricœur lui-aussi définit son propre projet philosophique comme métamorphose herméneutique de la phénoménologie. Dans le contexte de ce « tournant interprétative » de la phénoménologie, commun à Heidegger et Ricœur, nous isolons le problème de soi. En effet, Heidegger a l'encontre de la totalité de la tradition philosophique Heidegger tache de montrer que le soi soit possible sans le substantialiser. C'est exactement la même tâche que Ricœur assume et affronte ainsi la même difficulté que Heidegger; il s'agit d'éviter l'alternative : ou bien un sujet identique à lui même, ou bien sa dissolution dans un anonymat. D'après Ricœur, la réponse à la question de l'identité du « soi » ne peut donner que l'identité narrative. C'est pourquoi, estime-t-il, il faut chercher l'unité du temps de soi dans le récit et non pas dans le temps originaire heideggérienne. Nous centrons notre analyse sur quelques pages décisives du troisième tome de *Temps et récit* où le terme identité narrative apparaît pour la première fois. En plus, Ricœur y affirme que le modèle autobiographique est aussi bien pour identité personnelle que pour identité collective. Nous soulevons quelques questions critiques et faisons apparaître des difficultés inhérentes dans le concept de l'identité narrative conçue selon le modèle autobiographique.

## **Randall Johnson, Skin-of-Body-Flesh-of-World: Merleau-Ponty, Patocka, Barbaras**

This essay attempts to think skin-of-body-flesh-of-world as an exploration of the genesis of flesh as a concept in the work of Merleau-Ponty. We will address his efforts to clarify that this concept is not purely metaphorical and perhaps is best thought as a truce of metaphors. The question—From whence the flesh?—seems to be in the background of various critiques of Merleau-Ponty's thinking. We will comment specifically on the recent critique by Barbaras in *Desire and Distance* and offer a brief reading of Patocka, who informs Barbaras' thinking. The essay will conclude with some thoughts on ongoingness.

## **Sonia Kruks, “An Eye for an Eye”: Simone de Beauvoir's Phenomenology of Revenge**

Reflecting on the trial of a collaborator after the Nazi occupation of Paris, Beauvoir explores the existential meanings of the desire for revenge. Revenge is a profoundly human desire on the part of injured persons, expressing a demand for recognition. However, this desire cannot be satisfied, since adequate recognition cannot be attained through punitive means. Beauvoir extends her analysis also to consider societal revenge enacted through legal punishment – a project that she argues also fails. However, unlike advocates of “healing” or “reconciliation” today, Beauvoir does not urge that we move beyond revenge; it is an imperfect, yet still significant, affirmation of human values.

## **René Lemieux, Pourquoi huer-t-on dans les colloques scientifiques ? Retour sur un événement académique**

Cette communication racontera une histoire, une histoire qui est la mienne : je me suis fait huer lors d'une conférence parce que j'ai refusé de répondre à une question du public. Je me servirai de cet événement – anodin et commun – non pas pour me justifier, mais pour penser les rapports politiques, juridiques et ontologiques entre la parole, l'événement silencieux – le silence comme événement –, et celui qui raconte son histoire. Mais au-delà de ces rapports, la communication s'intéressera – et effectuera – un *retour*, un *revenir* qui rappellera non seulement l'événement, mais le créera à son tour. Que signifie revenir et raconter une histoire ?

## **Iain Macdonald, On the Undialectical**

What sort of normativity is at work in Hegel's thought? While Hegel's Sollenkritik (his critique of the 'ought') rules out a certain kind of normativity, another, more dialectical, normativity is clearly evident in Hegel's concepts of experience (Erfahrung) and development (Entwicklung). However, this cognitive and dialectical form of normativity, which is the motor for spiritual self-movement, seems to require its own counter-tendency as a condition of the possibility for progress. This counter-tendency can summarily be termed the 'undialectical.' The aim of the present paper is to outline its structure and its role in the articulation of a dialectical 'ought.'"

### **Lorraine Markotic, Heidegger's Critique of Technology and O'Brien's Philosophy of Birth**

In "The Question Concerning Technology," Heidegger insistently differentiates ancient Greek *technē* from modern technology, asserting that the distinctiveness of modern technology lies in its essence as Enframing. Drawing on Mary O'Brien's *The Politics of Reproduction*, I shall argue, to the contrary, that Enframing was already evident in ancient Greek society, present in man's response to his alienation from birth. The attempt to contend with the insecurity of paternity led men to a specific form of the domination of nature. Hence, Heidegger's concept of Enframing as the basis of his important and interesting distinction between ancient and modern technology does not hold.

### **Todd May, Democracy is Where We Make it**

Democracy is usually conceived in terms of what are often called distributive theories of justice. These theories concern themselves with what rights and entitlements we have. However, there is something notably undemocratic about such theories: they assume that people are to be largely passive in their political lives. This paper will discuss the political thought of Jacques Rancière, who conceives democracy as something we create rather than something we receive. This view will be compared both with traditional liberal theories as well as with recent Continental political thought. The paper will also begin to address some of the political implications of his thought for understanding and intervening in the current political milieu.

### **Sharon M. Meagher, Declarations of Independence: U.S. Urban Anti-Immigration Politics and the Sovereign Subject**

In this paper I analyze the rhetoric that has been employed in recent U.S. anti-immigration discourse by examining the case of Hazleton, Pennsylvania, the first American city to pass its own anti-immigration measures. Here I am particularly interested in the philosophical and political assumptions at stake and how language constructs some of the persons involved as political subjects and dehumanizes and de-politicizes others. I argue that anti-immigration discourse perpetuates the myth of modernity and the fiction of the independent sovereign subject, and thus undermines the possibility of the recognition of our *interdependence*.

### **Marie-Eve Morin, There is No Cosmos: Bruno Latour's Cosmopolitics and Peter Sloterdijk's Global Foam**

In this paper, I want to try to articulate a concept of world by differentiating it from the concept of cosmos or uni-verse (both Greek and Kantian) and from the politics that accompanies it. Ultimately, I want to defend Bruno Latour's proposition of a cosmopolitics over Peter Sloterdijk's proposition of a pluri-verse in the form of global foam, because the former seems to actively open a space for a 'world-forming' praxis, instead of delivering us, like the latter, to the random encounters, merging and bursting of floating bubbles.

### **Daniel Mullin, Theism and Atheism after Auschwitz: A Dialogue between Fackenheim and the Frankfurt School**

Critical theorists were compelled to address the radical evil resulting from the Holocaust. They agree that no appeal to ontological conceptions of God or morality is valid. Adorno suggests a revised categorical imperative: to arrange our thoughts and actions so that Auschwitz will never happen again. Fackenheim agrees that Auschwitz imposes a new imperative upon humankind: we are forbidden to give Hitler posthumous victories. This paper explores the Frankfurt School's atheism and Fackenheim's theism in a post-metaphysical context. Through Fackenheim and the Frankfurt School, I will sketch a response to evil which may allow some horizon of hope to emerge.

### **François Raffoul, Derrida and the Question of Ethics**

Derrida often insists that ethics must be the experience and encounter of a certain impossible. A proposition all the more troubling as Derrida proposes it in the context of a return, precisely, to the conditions of *possibility* of ethics, to what he calls the "ethicality of ethics". It will appear that returning to the possibility of ethics implies a return to its limits, to its *aporias*, which are both constitutive and incapacitating, possibilizing and impossibilizing. The purpose of this paper is to begin exploring this claim and clarify how Derrida rethinks ethics and the impossible. I will

pursue this inquiry by reconstituting how Derrida appropriates Heidegger's expression of "possibility of the impossible" within a discussion of death, and how he treats of the aporias of the law, of moral decision, of responsibility and of an ethics of hospitality as welcome of the event of otherness.

### **Michael Szekely, Fullness-to-Explosion: The Mode of Musical Becoming**

This essay continues previous work attempting to apply certain schizoanalytic concepts from Deleuze and Guattari to an inquiry concerning musical creation and performance. "Becoming-still" pertained to an ontological state of music, which is, as Deleuze and Guattari describe, "immanent to itself." "Musical space" marked a kind of fluid paradigm that absorbs the demands and limitations of technical strategies and performative expectations without being the sum total of them. Such an ontology could allow for what I call "fullness-to-explosion," which, perhaps somewhat paradoxically, implies both a chaos and a stillness...the musical analogue to the schizo out for a stroll.

### **Robert T. Valgenti, Putting the 'or' Back Into World Politics: The Hermeneutics of Disjunction**

This paper examines Kant's understanding of world peace in light of the logic of disjunction – the either/or proposition. The most striking recent example – that countries are "either for us or against us" – is presented as an option, but is in reality a dogmatic assertion that presupposes the legitimacy of the "for us." And while Kant limits critical philosophy to mere hypotheses, his project for world peace nonetheless provides a strong option in the face of current forms of dogmatism and skepticism, one that I will develop towards a hermeneutics that supports world pluralism without dissolving into relativism.

### **Florentien Verhage, The Body as Measurant of All: Dis-covering the World**

In *The Visible and the Invisible* Merleau-Ponty writes: "My body... is the measurant of all, *Nullpunkt* of all the dimensions of the world"(VI 249/297). I am concerned with this use of the word '*measurant*' when it is read in combination with other descriptions of the measuring role of the body in Merleau-Ponty's work. If perception always involves this embodied measuring of the object, the other or the world, then it seems that perception is the covering up of the perceived with my *own* sensibility, forever hiding it from view. By analysing and re-evaluating Merleau-Ponty's use of the term '*measurant*', in this paper I argue that Merleau-Ponty's 'body as measurant' does not refer to a bodily measuring which covers up. Instead it refers to our embodied perception which is an unfolding and dis-covering of the world that is never completely in our grasp.

### **Krzysztof Ziarek, After Humanism: Agamben and Heidegger**

Placed side by side, Agamben's *The Open* and Heidegger's "Letter on Humanism" might read like two versions of the critical question about the aftermath of humanism. For Agamben, the answer lies in the rendering inoperative of the anthropological machine of humanism and the resulting liberation of the human-animal relation into the figure of nonknowledge. For Heidegger, the questioning pivots on the issue of the human in relation to *Da-sein*, 'being-there,' taken as the site of the event (*das Ereignis*). This difference becomes decisive because Agamben's reflections on humanism remain marked by a certain trace of humanism, namely, by the vestige of the central role that "human animality" plays in the understanding of the human. While Agamben cuts and suspends the animal-human passage, Heidegger attempts to move not only beyond the horizon of humanism and anthropocentrism, but also beyond the human/animal doublet as the framework for the reflection on the human. For Agamben at issue is the anthropological machine of humanism, that is, the human, the animal, and their inescapable relation which needs to be suspended. For Heidegger, by contrast, it is neither the animal nor the human but being, for, as he announces already in *Being and Time*, it is the question of being that he intends to explore, and not one of humanity. For this reason the "strange" humanism which Heidegger proposes in "Letter on Humanism," is less about thinking the human-animal than about nearness to being.