

Canadian Society for Continental Philosophy
La société canadienne de philosophie continentale

Ryerson University, Toronto, Ontario, September 28-30th

Congress 2017 Programme and Abstracts

Unless otherwise indicated, all events will take place in the at Oakham House, 63 Gould Street, Toronto.

Thursday, September 28

2:00 PM–
3:00 PM

Coffee and Registration
Room:

3:00 PM–
3:45 PM

BRENDAN MORAN
(UNIVERSITY OF CALGARY)
“A MURMUR OF INDIFFERENCE TO
AUTHORIAL IDENTITY IN ACADEMIA”
Room: Oakham Lounge
Chair: TBA

JORDAN GLASS
(FORDHAM UNIVERSITY)
“INTELLECTUAL TRADITION AS ETHICS--
EMMANUEL LEVINAS ON THE JUDAIC
PRACTICE AND EDUCATION”
Room: Layton Room
Chair: TBA

4:00 PM–
4:45 PM

MARK SENTESY
(PENNSYLVANIA STATE UNIVERSITY)
“POTENCY IN HEIDEGGER AND
ARISTOTLE”
Room: Oakham Lounge
Chair: TBA

CHRISTOPHER COHOON
(UNIVERSITY OF KING’S COLLEGE)
“THE POSSIBILITY AND IMPOSSIBILITY OF A
LEVINASIAN ECOLOGICAL ETHICS”
Room: Layton Room
Chair: TBA

5:00 PM–
6:00 PM

Plenary Session:
FRANCISCO GONZALEZ
(UNIVERSITY OF OTTAWA)
“THE BIRTH OF BEING AND TIME: HEIDEGGER’S PIVOTAL READING OF ARISTOTLE’S
‘ON THE SOUL’”
Room: Oakham Lounge
Chair: TBA

6:00 PM–
8:00 PM

RECEPTION
Room: Oakham Lounge
Oakham House

Friday, September 29

9:00 AM–
9:30 AM

Coffee and Registration
Room

9:30 AM–
10:15 AM

JOHN JENKINSON
(WESTERN UNIVERSITY)
“EXPLORING THE INTERTWINING OF
AGENCY AND BODY OWNERSHIP”
Room: Oakham Lounge
Chair: TBA

KYLE KINASCHUK
(UNIVERSITY OF TORONTO)
“THE ADVERBIAL BENJAMIN, OR, THE
SONNETS OF MOURNING AND PASSIVE
ACTIVITY IN THE IMAGE OF THE PAST”
Room: Layton Room
Chair: TBA

10:30 AM–
11:15 PM

SHANNON HOFF
(MEMORIAL UNIVERSITY OF NEWFOUNDLAND)
“FEMINISM AND THE AMBIGUITIES OF
SEXUAL EXPERIENCE”
Room: Oakham Lounge
Chair: TBA

JEFFREY REID
(UNIVERSITY OF OTTAWA)
“HEGELIAN ENDS OF ART: FINITUDE AND
MEANING”
Room: Layton Room
Chair: TBA

11:30 AM–
12:30 PM

Plenary Session:
DREW LEDER
(LOYOLA UNIVERSITY MARYLAND)
““BREATH AS THE HINGE OF DIS-EASE AND HEALING”
Room: Oakham Lounge
Chair: TBA

12:30 PM–
2:30 PM

Lunch and Business Meeting (all are welcome)
Room: Oakham Lounge

2:30 PM–
3:15 PM

PETER ANTICH
(UNIVERSITY OF KENTUCKY)
"THE LOGIC OF GENESIS IN MERLEAU-
PONTY'S 'THE CHILD'S RELATIONS WITH
OTHERS"
Room: Oakham Lounge
Chair: TBA

TIFFANY N. TSANTSOULAS
(PENNSYLVANIA STATE UNIVERSITY)
Winner of the Graduate Student Essay Prize
"FROM ANONYMOUS BODIES TO
DEMONIC GROUNDS: SYLVIA WYNTER'S
DECOLONIAL REJOINER TO JUDITH
BUTLER'S ETHICS OF VULNERABILITY"
Room: Layton Room
Chair: Scott Marratto, President
CSCP/SCPC

3:30 PM–
4:15 PM

MARTINA FERRARI
(UNIVERSITY OF OREGON)
"POIETIC TRANSSPATIALITY: MERLEAU-
PONTY AND THE LATENT SENS OF
NATURE"
Room: Oakham Lounge
Chair: TBA

EYO EWARA
(PENNSYLVANIA STATE UNIVERSITY)
"FANON'S BODY: JUDITH BUTLER'S
READING OF THE 'HISTORICO-RACIAL
SCHEMA'"
Room: Layton Room
Chair: TBA

4:30 PM–
5:15 PM

DAVID MORRIS
(CONCORDIA UNIVERSITY)
"TIME AS ONTOGENESIS AND AFFECTIVE
ONTOLOGY"
Room: Oakham Lounge
Chair: TBA

CHRISTOPHER MYERS
(FORDHAM UNIVERSITY)
"ON THE EFFICACY OF FOUCAULT AND
KANT'S CRITIQUES OF THE A PRIORI
CONDITIONS OF KNOWLEDGE"
Room: Layton Room
Chair: TBA

5:30-
6:30

Plenary Session:
CHLOE TAYLOR
(UNIVERSITY OF ALBERTA)
"COMPLETE AND AUSTERE INSTITUTIONS' FORTY YEARS LATER"
Room: Oakham Lounge
Chair: TBA

6:30 PM

Dinner (on your own)

Saturday, September 30

9:00 AM–
9:30 AM

Coffee and Registration
Room: Oakham Lounge

9:30 AM–
10:15 AM

LAURA MCMAHON
(EASTERN MICHIGAN UNIVERSITY)
“FREEDOM AS SELF-EXPRESSION:
NATALITY AND THE TEMPORALITY OF
ACTION IN BERGSON, MERLEAU-PONTY
AND ARENDT”
Room: Oakham Lounge
Chair: TBA

RICK ELMORE
(APPALACHIAN STATE UNIVERSITY)
“THE THEATRE OF CRUELTY:
REPRESENTATION, REPETITION, AND
SURVIVAL IN DERRIDA’S DEATH
PENALTY”
Room: Layton Room
Chair: TBA

10:30 AM–
11:15 AM

FANNY SÖDERBÄCK
(DEPAUL UNIVERSITY)
“NATALITY OR BIRTH? ARENDT AND
CAVARERO ON THE HUMAN CONDITION
OF BEING BORN”
Room: Oakham Lounge
Chair: TBA

DYLAN SHAUL
(THE NEW SCHOOL FOR SOCIAL RESEARCH)
RECOGNITION AS HOSPITALITY: HEGEL
AND DERRIDA”
Room: Layton Room
Chair: TBA

11:30 AM–
12:15 AM

Plenary Session
Winner of the 2015 Symposium Book Award
THOMAS NAIL
(UNIVERSITY OF DENVER)
“BORDERS AND MIGRANTS”
Room: Oakham Lounge
Chair: TBA

12:15 AM–
2:00 PM

Lunch (on your own)

2:00 PM–
2:45 PM

SARAH WARREN
(EMORY UNIVERSITY)
“BEYOND DUALISM: A NATURALISTIC
VISION OF A SINGULAR EMERGENT
EXPERIENCE AND ITS CULTURAL
IMPLICATIONS”
Room: Oakham Lounge
Chair: TBA

RUDOLF BOUTET
(UNIVERSITE DE MONTREAL)
“LA TENSION TEMPORELLE DE L’AGIR: SUR
UNE APORIE IMPLICITE DANS ‘TEMPS ET
RÉCIT’ DE RICOEUR”
Room: Layton Room
Chair: TBA

Plenary Panel

“TRANSFORMATIONS OF THE RELIGIOUS”

Room: Oakham Lounge

Chair: TBA

PAULA SCHWEBEL
(RYERSON UNIVERSITY)

“THE PRINCE IS THE CARTESIAN GOD: CARL SCHMITT ON THE POLITICAL
METAPHYSICS OF SOVEREIGNTY”

3:00 PM–
5:00 PM

ANTOINE PANAIŌTI
(RYERSON UNIVERSITY)

“COMPARATIVE RELIGION IN NIETZSCHE’S *ANTICHRIST*: PASTICHE, SUBVERSION, AND
BEYOND”

JOHN CARUANA
(RYERSON UNIVERSITY)

“BELIEVING IN THIS WORLD: DELEUZE AND KIERKEGAARD ON THE PARADOX OF
BELIEF”

Plenary Session

CRESSIDA HEYES
(UNIVERSITY OF ALBERTA)

"ANAESTHETIC TEMPORALITY: JUNK TIME, SLOW DEATH, AND MOMS
WHO NEED WINE"

Room: Oakham Lounge

Chair: TBA

5:00 PM–
6:00 PM

Dinner

7:15 PM

Sign up at the registration desk *by noon on Friday* for a
common meal [location: TBA]
(each person pays his or her own way; space is limited)

The CSCP would like to thank the following people and groups for their support in making this conference possible: *Nous tenons à remercier les personnes et groupes suivants pour leur appui:*

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Abstracts / Résumés

Antich, Peter (University of Kentucky), "The Logic of genesis in merleau-ponty's 'the child's relations with others." In this paper, I use Merleau-Ponty's "The Child's Relations with Others" to exemplify and analyze Merleau-Ponty's way of thinking about the genesis of thinking. Philosophy and psychology tend to think of development as a progress from contingent and subjective ways of taking up the world to necessary and objective ones. Merleau-Ponty contests this view of genesis, arguing that the contingent beginnings of our thought are essential and not accidental to our progress toward necessity. I exemplify this thought by drawing out a paradox at the core of Merleau-Ponty's treatment of intersubjectivity: that the child's relations with others are both confused and incorrect relative to the adult's relations with others, but the latter only makes sense in light of its genesis within the former.

Boutet, Rudolf (Université de Montréal), "La tension temporelle de l'agir: Sur une aporie implicite dans 'temps et récit' de Ricœur." Les réflexions sur le temps de Paul Ricœur tirent leur originalité du fait qu'elles donnent à penser la temporalité sous l'angle de la re(con)figuration narrative qui en médiatise l'expérience. Dans son grand ouvrage *Temps et récit*, la connexion entre temporalité et narrativité est établie sur le fond des apories temporelles que génère la pensée spéculative. La plus notoire est certainement l'aporie du temps phénoménologique et du temps cosmologique, qui manifeste le caractère inconciliable d'une conception du temps fondée sur un présent vivant et une autre rive à une succession d'instantanés emboîtés. Dans cette présentation, je me propose d'exposer cette aporie, moins sous l'angle cependant des contrariétés qu'elle suscite dans la pensée spéculative, que sous celui des failles qu'elle instaure au sein de l'existence, et plus spécialement de l'expérience humaine de l'agir. Je parlerai en ce sens d'une tension irréductible, à l'échelle de l'action volontaire, entre notre être soumis à l'irréversibilité du temps et notre être continuellement affecté par le passé. L'enjeu sera d'éprouver la solution narrative invoquée par Ricœur à l'aune de cette tension (aporie) pratique, qui ne se trouve qu'implicitement dans *Temps et récit*.

Cohon, Christopher (University of King's College), "The possibility and impossibility of a levinasian ecological ethics." In this primarily critical paper, I aim to show how the project of constructing a Levinasian ecological ethics finds itself substantially obstructed in three of its major avenues of possibility: the face, the political, and the elemental. First, I argue that the best attempts to extend the Levinasian face beyond the human either misconstrue the face as an ethical criterion or make adjustments that un-pack its punch. Second, I argue that Perpich's work-around, which trades the face for what Levinas (idiosyncratically) calls "politics," uncritically repeats Levinas's humanism and ultimately works around Levinas altogether. Third, I argue that even if Levinas's strange notion of elemental nature can be established as its own type of radical alterity, its capacity for ethical "significance" is precluded by the peculiar logic of ethical transcendence as conceived in *Totality and Infinity*. In conclusion, I offer a brief sketch of a more promising alternate route for elemental nature in Levinas's late work.

Elmore, Rick (Appalachian State University), "The theater of cruelty: representation, repetition, and survival in Derrida's death penalty." This paper develops the precise character of Derrida's abolitionism through an analysis of his deployment of the notion of "the theater of cruelty" in *Death Penalty Lectures*. More specifically, the author links "the theater of cruelty constituted by the history of the death penalty" to Derrida's 1967 critique of Artaud, showing how the irreducible and "cruel" logic of "repetition" Derrida traces in that work marks, in augmented fashion, Derrida's abolitionism. For Derrida, the contestation of the unique cruelty of capital punishment, its foreclosing of the condemned person's "finitude" or openness to the future, requires that one embrace a thinking of repetition as survival. Hence, the notion of theater and Derrida's critique of Artaud help to explain the precise character of both Derrida's critique of abolitionist discourse and his own deconstructive abolitionism.

Ewara, Eyo (Pennsylvania State University), "Fanon's body: Judith Butler's reading of the 'historico-racial schema'." In this paper, I explore Judith Butler as a reader of the work of Frantz Fanon, what her particular focus is in reading Fanon, and where Butler's readings of Fanon seem to become skewed. In the first part, I outline Butler's longstanding but somewhat understated engagement with Fanon, establishing that his thought has been important to her work over an extended period. In the second part, I analyze the importance of Fanon's historico-racial schema in Butler's reading of him and argue that Butler problematically misreads this concept in Fanon, tracing her misreading back to a misquotation of *Black Skin White Masks*. In the final part, I hope to show how Butler's misreading of the historico-racial schema complicates her deployment of it in her longest sustained meditation on Fanon and in her account of how he conceptualizes the body and its emancipatory potential.

Ferrari, Martina (University of Oregon), "Poietic transspatiality: Merleau-ponty and the Latent sens of nature." In this paper, I attend to the ontological shift in Merleau-Ponty's later writing and suggests that this conceptual turn opens the space for questions of the latent sense of the sensible and that dualist accounts and propositional theories of meaning vacate. By attending to the *Nature Lectures*, I claim that there is a *sens* [meaning and orientation] of nature whose regulatory principle ought to be found in nature itself. This is to say that there is a *normativity* of nature that,

albeit not exclusive of sociocultural-linguistic norms, is irreducible to them. As I argue, this normativity is a “transspatializing and transtemporalizing” (N 176): it transverses its carnal manifestations thereby regulating and becoming traceable within their materialization while remaining *invisible* in its excess or poetic renewing. I conclude by attending to the question of the “latent sense” of nature, suggesting that this sense is not conceptual or propositional, but *intuitive* as in the sense of right and left, a sense that is distributed *across* spatio-temporal individuals and emerges via the play of yet-to-be-determined incarnate manifestations.

Glass, Jordan (Fordham University), “Intellectual Tradition as Ethics-- Emmanuel Levinas on the Judaic Practice and Education.” Emmanuel Levinas’ *philosophical* approach to ethics is often said to end in aporia or ambiguity. Whether one bears responsibility to the other is thought to be indeterminate. However, Levinas’ ethics is not only a question of the formal philosophical arguments that can be provided on its behalf; it is as much a question of the concrete interpersonal relations—the intellectual and educational practices—that sustain both ethics and knowledge. While Levinas is generally ambivalent concerning the ethical possibilities offered by the Western philosophical tradition, he is clear that the Judaic-Talmudic tradition is an example of an ethical-intellectual tradition. In this paper is analyzed some of Levinas’ work in which he reflects on his own role as a pedagogue and the role he sees Jewish education playing in ethics. Finally the question is posed: to what extent can a philosophical approach to ethics ‘unambiguously’ recognize ethical responsibility?

Gonzalez, Francisco (University of Ottawa), “The Birth of *Being and Time*: Heidegger’s Pivotal Reading of Aristotle’s *On the Soul*.” During the 1920’s Heidegger gave no less than *twelve* seminars and lecture courses devoted either exclusively or in large part to the reading of Aristotle’s texts. Seven of these, especially the smaller seminars for advanced students, have not been published and apparently will never be included in the *Gesamtausgabe*. My focus here is on the very first of these. Billed as a reading of Aristotle’s *De Anima*, much of it was devoted to Aristotle’s *Metaphysics*. This decision not to separate Aristotle’s ‘psychology’ from his ‘ontology’ is a key move of the seminar that anticipates the project of *Being and Time*. This and many others ways in which Heidegger’s early reading of *De Anima* anticipates the key moves of the later book constitute one of the reasons for its importance. Another is that the seminar allows us to see what gets *suppressed* in Heidegger’s reading of Aristotle, most significantly, the phenomenon of life itself in favor of an eventual focus on the being of *human life* or *Dasein*. This early seminar thus enables us not only better to understand Heidegger’s project, but also to raise some fundamental questions concerning it.

Heyes, Cressida (University of Alberta), ““Anaesthetic Temporality: Junk Time, Slow Death, and Moms Who Need Wine.” The literature on the phenomenology of addiction and mental illness stresses particular lived experiences of time—the lack of temporal structure and synchronicity that accompanies opiate addiction, or the monotony and lack of a future that characterizes depression, for example. These analyses have political undertones: as demands for increased productivity and the various practices of “slow death” gain pace within the austerity regimes of neoliberalism, how to manage the demand to “keep up” has become a pressing existential concern. This talk provides a phenomenological analysis of an experience that is scarcely an experience—a lived experience of time I call “anaesthetic temporality.” I provide its phenomenological contours before showing how it is politically manipulated through an analysis of wine marketed to mothers.

Hoff, Shannon (Memorial University of Newfoundland), “Feminism and the ambiguities of sexual experience.” Sexual experience is of enormous significance in human life, as a site in which our embodiment, the force of desire, and the perspectives of others are deeply felt. It can also, however, be a site in which vulnerability is abused and historically entrenched oppressions are exacerbated. This paper will describe the nature of sexual interaction and identify the criteria for sexual interaction implicit in this description. It will then employ these criteria to expose the ongoing way in which problems specific to sexism shape our sexual habits, and also to argue that some of the feminist measures taken to ameliorate these problems must themselves be careful to avoid reducing significant ambiguities intrinsic to the sexual situation.

Jenkinson, John (Western University), "Exploring the intertwining of agency and body ownership." There are a variety of experiments that investigate the nature of our embodiment by manipulating or disrupting the sense of agency and the sense of body ownership. These experiments are supplemented by research on individuals afflicted with conditions affecting agency and body ownership which provide instances of dissociation that allow for the exploration of their separation. Yet, how to articulate agency and body ownership, and the nature of their relation, is still hotly debated, especially at the level of phenomenology. This paper brings clarification to our understanding of the phenomenological dimensions of body ownership and agency. Rather than focus on their separation, I discuss the unity that defines the relationship between agency and body ownership by exploring the concepts through the framework for embodied subjectivity found in the later works of Maurice Merleau-Ponty. These works provide a way to understand the co-constitutive relationship between agency and body ownership.

Kinaschuk, Kyle (University of Toronto), "The Adverbial Benjamin, or, the Sonnets of Mourning and Passive Activity in the Image of the Past (A philosophical interpretation of B's Sonnets)." In this paper, I draw out the logic of Hannah Arendt's claim that Benjamin is best read as a thinker who "thought poetically" rather than as a poet or a philosopher. I situate Benjamin's thought *adverbially*, which I contrast with nominal approaches to his work. After distinguishing between the *adverbial* and the *nominal*, I read two of Benjamin's sonnets, sonnet 10 and sonnet 21, to advance two claims about the *adverbial* elements of Benjamin's writing. First, Benjamin's conception of memory, which brings together his engagements with Marcel Proust's *mémoire involontaire* and Paul Klee's *Angelus Novus*, finds its seeds in Benjamin's portrayal of the untimely arrival of the spectre of Christoph Freidrich Heinle in the sonnets. Second, building upon the premise that a weak messianism implies acknowledging the fundamental openness of ipseity to the spontaneous recognizability of the past, I contend that Benjamin's sonnets operate as a site of ethical melancholia.

Leder, Drew (Loyola University Maryland), "Breath as the Hinge of Dis-ease and Healing." Using phenomenological methods, we will focus on breath as a "hinge," pivoting between consciousness and the unconscious, volition and the involuntary, the inner and outer, self and other, the visible and the invisible. As such breath has medical, political, ecological and spiritual resonances. We will explore such not only conceptually but experientially, as breathing exercises are incorporated into the talk.

McMahon, Laura (Eastern Michigan University), "Freedom as self-expression: natality and the temporality of action in Bergson, Merleau-Ponty and Arendt." This paper explores the nature and temporality of free action. First, I engage with Bergson's principle arguments in *Time and Free Will* to argue that we misconceive the nature of freedom when we misconceive the nature of time and the intentional structure of personal existence. Second, I discuss Merleau-Ponty's conception of expression and Arendt's conception of natality to argue that free action simultaneously sets forth unprecedented processes in the shared world and creatively discloses the "who" of the free actor. Third, I discuss the peculiar temporality of free, (self-)expressive action as projective, retroactive, and subject to the unpredictable interpretations of the future. I conclude with a discussion of the manner in which freedom is at odds with sovereignty, and make some suggestions for the shape that conscientious action takes in light of this fact.

Moran, Brendan (University of Calgary), "A Murmur of Indifference to Authorial Identity in Academia." Constructions and complicities involved in academic authorship more or less fulfil institutional expectations, but are otherwise questionable. Michel Foucault envisions a situation in which claims to authorship – including scholarly authorship – cede to an indifference about authorship. Following Foucault, Giorgio Agamben cites such indifference as an ethical imperative. It is François Laruelle, however, who has particularly urged a mutation of intellectuals' narcissism on the basis of a weak force of indifference to authorial self-celebration. This paper will consider the desideratum, articulated by these "authors," of at least mutating academic self-identity and intellectual narcissism.

Morris, David (Concordia University), "Time as ontogenesis and affective ontology." Phenomenology, as radical empiricism, cannot presume that being necessitates the determinate characteristics of beings through which

phenomenology now accesses being. Being could have appeared otherwise. This motivates a thought experiment: 'replaying being's tape,' seeing if being would 'repeat'. The experiment cannot be conducted, but prompts study of the temporality in which time becomes manifest, what Merleau-Ponty calls "time as ontogenesis." I draw on recent quantum mechanics and cosmology to suggest this leads to an *affective ontology*. Being is not fixed, closed, self-activating, or acted on in an already given timeframe, but is incomplete, affected...by 'itself', thus lapsing into time. I then formalize the above approach as a *transcendental ontology* that infers transcendental conditions not directly from experience, but via interrogative experience as indicating this affective ontology.

Myers, Christopher (Fordham University), "On the efficacy of Foucault and Kant's critiques of the a priori conditions of knowledge." In this essay I compare the efficacies of Foucault and Kant's critiques with respect to the task of demonstrating the necessity that a priori conditions hold for knowledge. I argue that the Foucauldian critique possess a distinct efficacy for this task as a direct consequence of Foucault's regard for this necessity as a conditional necessity. Whereas Kant's transcendental logic encounters serious difficulties demonstrating the necessity of a priori conditions, Foucault's separation of a condition's being 'necessary for knowledge' and 'necessary for all possible knowledge' enables him to demonstrate what is necessary for knowledge while still yet understanding knowledge as being continually developed through history. To establish this thesis, I delineate the different senses of necessity that are operative in the two critiques, and then determine whether and how these critiques can demonstrate the necessity of a priori conditions for knowledge with this sense of necessity in tow.

Nail, Thomas (University of Denver), "Borders and Migrants." There are more borders and migrants today than ever before in human history and yet we seem to be no closer to understanding the constitutive role they play in society. This is in part because both can no longer be defined strictly according to the geographical divisions between static nation-states. Displacement and migration now seem to occur at every level of society, in part, because so do borders. The fact that the proliferation of borders and migrants appear so widely and visibly today thus forces us to rethink their structural importance in society and political theory. Therefore what is now needed, and what this paper will introduce, is a new political theory that begins from the primacy of borders and migrants and no longer treats them as exceptions to the normative rule of states and citizens.

Reid, Jeffrey (University of Ottawa), "Hegelian ends of art: finitude and meaning." Hegelians reflecting on their philosopher's reported pronouncement on the "death" or the "end" of art generally adopt three attitudes: they deny Hegel ever said it; if he did say it, then he did not really mean it; if he said it and meant it, he was wrong. Rather than adopting these approaches I want to show that "ending" is a constant feature of art, in Hegel. In order to demonstrate the point, I revisit several of art's crucial, essential "deaths". Ultimately, the Hegelian lesson, is that the finite nature of art and its objects is what makes it meaningful for us.

Sentesy, Mark (Pennsylvania State University), "Potency in Heidegger and Aristotle." The importance of potency, *dunamis*, to Heidegger's interpretation of Aristotle cannot be over-stated. One of Heidegger's signal contributions to understanding *dunamis* is his argument that its being is independent of actuality. What is the character of this independence? What do Aristotle and Heidegger do to establish its independence? Does this do full justice to *dunamis*? Aristotle goes farther than Heidegger in his account of the being of potency. For Heidegger the potency-activity pair introduces a variegation in the forms of presence, but he secures this difference through opposition. Potency's independent mode of presence is reduced to a structure of holding in opposition. Heidegger falls short of his own claim that potency itself is completely, radically independent of actuality. By contrast, Aristotle's *Met.* IX and *Phys.* III.1-3, show that if potency was so independent that it had a fundamentally different way of being? Aristotle gives us an answer.

Shaul, Dylan (The New School for Social Research), "Recognition as Hospitality/Hegel and Derrida." This paper speculatively imagines an alternative outcome to Hegel's life-and-death struggle for recognition, one commensurate with Derrida's critique of Hegel's allegedly 'reserved' negativity. Instead of producing lord and bondsman, the

struggle is made to produce a host and a guest, operating under the relation of hospitality. Pitt-Rivers' reinterpretation of Boas' classic ethnographic account of Inuit hospitality provides a model for the emergence of the alternative outcome. Rather than the future-bondsman surrendering to the future-lord, succumbing to the fear of death as in Hegel's account, Pitt-Rivers presents a struggle ending in mercy that can be extended from either the future-host to the future-guest or vice versa, depending on the circumstances. Thus, neither Pitt-Rivers' future-host nor future-guest relinquishes the willingness to die in the course of the struggle, or even after it – since unconditional (unreserved) hospitality means being willing to die for (though not against) the Other.

Söderbäck, Fanny (DePaul University), "Nativity or Birth? Arendt and Cavarero on the Human Condition of Being Born." This paper offers an analysis of Hannah Arendt's notion of natality, through the lens of Adriana Cavarero's philosophy of birth. First, I argue that the strength of Arendtian natality is its rootedness in an ontology of uniqueness. Next, I trace with Cavarero three critical concerns regarding Arendtian natality: that it is curiously abstract; problematically disembodied and sexually neutral; and dependent on a model of vulnerability that assumes equality rather than asymmetry. This last issue is further developed in the final section of the paper, where I examine the idea that birth, for Cavarero, becomes the very concept by which we can distinguish and normatively differentiate acts of care and love from acts of wounding and violence. To maintain the ethical potential of the scene of birth, I argue that we have to insist on the very characteristics Cavarero attributes to it – ones that are ultimately missing in the Arendtian account.

Taylor, Chloe (University of Alberta), "Complete and Austere Institutions," Forty Years Later." When Foucault published *Discipline and Punish* in the mid-1970s, he, like other prison historians, anticipated the institution's decline and replacement with more subtle forms of social control. Fifteen years later, this assumption was still shared by Gilles Deleuze, who wrote that "everyone knows these institutions are finished" ("Postscript on the Societies of Control"). Instead, as we know, the prison has undergone an almost unfathomable expansion in the United States, and less hyperbolic but still remarkable growth in European countries and in Canada. This presentation will consider the influence of *Discipline and Punish* on contemporary critical prison studies, and the extent to which Foucault's analysis of prisons remains relevant in the 21st-century.

Tsantsoulas, Tiffany (Pennsylvania State University), "From anonymous bodies to demonic grounds: Sylvia Wynter's decolonial rejoinder to Judith Butler's ethics of vulnerability." In her most recent work Judith Butler argues for liberatory action grounded in our shared ontological vulnerability. Yet, it is difficult to negotiate transitioning from the ambiguous provocations of ontological vulnerability to the ethico-political sphere. Butler tries to overcome this gap by appealing to the equal value of life as an ethical ideal. In this paper, I reconstruct how this ideal emerges in her transition from ontological vulnerability to prescriptive obligations. Then using the work of Sylvia Wynter, I suggest Butler's underlying liberalism constrains the radical direction of her we-in-the-making. First, because appealing to equality cannot overcome the ethical ambiguity of interdependency, and second, because Butler figures the locus of critique as an *anonymous* vulnerable body at the limits of the recognizably human. By contrast, Wynter demands that ethics begin from specific colonial margins, or demonic grounds, in autopoietic acts of disobedience, coalition and creation.

Warren, Sarah (Emory University), "Beyond Dualism: A Naturalistic Vision of a Singular Emergent Experience and its Cultural Implications." What does it mean to have "an experience"? In our everyday lives, this seems intuitive: it is the onrush of sensory data and the meanings that we attribute to it as we progress through time and space. Yet, for John Dewey, there is a complex structure that underlies this experience that implies not only qualitative distinctions *within* experience, but comes to bear on our notions of art and, broadly speaking, the realm of aesthetic quality. In this paper, I will tease out the core tenets of Dewey's naturalistic metaphysics and the central role of experience, describing how he sees the subject and object as unintelligible in separation. I will then describe how the germinal aesthetic quality inherent in all *full* experience is understood to be the foundation of art, and how Dewey weaves this account into compelling aesthetic and, ultimately, socio-political critiques of current practices and

mentalities.