EPTC 2014, BROCK UNIVERSITY, ST. CATHARINES, ONTARIO

	May 27		May 28		May 29	
	Learning Commons 230	Learning Commons 231	Learning Commons 230	Learning Commons 231	Learning Commons 230	Learning Commons 231
9:00-10:00	*Panel: Back to the Things Themselves!* Marlene Creates (Independent Artist) "From the Ground Tier to a Sparrow Batch: A Newfoundland Treasury of Terms for Ice and Snow" (video poem) C: David R. Koukal (Detroit Mercy) P: David R. Koukal (Detroit Mercy)			G. Anthony Bruno (Toronto/Bonn): "Varieties of Transcendental Idealism: Kant and Heidegger Thinking Beyond Life" C: Michael Blézy (Toronto) P: Grant Yocom (Brock/Oakland)	Ian Gerrie (Humber): "Keeping Narrative in Mind: Re-Framing the Debate on Mental State Ascription" C: Niels Feuerhahn (Guelph) P: Rodney Parker (Western Ontario)	
10:15-11:15	*Back to the Things Themselves!* Judy Spark (Robert Gordon): "Visibility Wandering and Sometimes Reassembled: On Being in Rain" C: Stacey Irwin (Millersville) P: David R. Koukal (Detroit Mercy)	Kristin Anne Rodier (Alberta): "Transformative Knowledge: Feminist Autonomy and Phenomenological Method" C: Karen Robertson (Trent) P: Megan A. Dean (Georgetown)	Donald F. McMann (Brock): "Negative Existential Dependencies and Addiction" C: Melanie Coughlin (McGill) P: Dwayne Ford (Ryerson)	Iris Liu (Toronto): "A Metaphysical Mourning: Adorno on the Kantian Block" C: Grant Yocom (Brock/Oakland) P: Michael Blézy (Toronto)	Joshua Heller (Louisiana State): "Genetic Phenomenology and Monadic Genesis: Husserl's Response to the Heideggerian Critique of Consciousness" C: Rodney Parker (Western Ontario) P: Niels Feuerhahn (Guelph)	
11:30-12:30	*Back to the Things Themselves!* Mike Geerin Gutierrez (Loyola Chicago): "A Phenomenology of Weather Forecasts" C: Judy Spark (Robert Gordon) P: David R. Koukal (Detroit Mercy)	Megan A. Dean (Georgetown): "Fat Shame as a Way of Being-In-The-World" C: Kristin Anne Rodier (Alberta) P: Karen Robertson (Trent)	Annual General Meeting: All welcome and encouraged to attend!		Eben Hensby (Concordia): "The Question of Sameness: Heidegger and Zwicky" C: James Snyder (Mercyhurst) P: Joshua Heller (LSU)	
Lunch break	Executive meeting					

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2:00-3:00	*Back to the Things Themselves!* Workshop P: Chris Nagel (UC Stanislaus)	Saulius Geniusas (Chinese University of Hong Kong): "Paul Ricoeur and the Force of Imagination" C: Brian Rogers (Guelph) P: Ada Jaarsma (Mt. Royal)	Evgenia V. Cherkasova (Suffolk): "Sartre on Bad Faith and Existential Responsibility: Theory and Practice" C: Cameron Clayton (Guelph) P: Chris Nagel (CSU Stanislaus)	Dustin Zielke (Victoria / KU Leuven): "Over the Unseen Face of the Waters: A Defense of the Husserlian Phenomenology from Meillassoux's Critique of Correlationism" C: Ian Gerrie (Humber) P: Mike Bennett (McMaster)	Oren Magid (Georgetown): "Edwards and Heidegger on Death and Possibility" C: Allison Whitney (Western Ontario) P: Matthew King (York)	Kathy Kiloh (OCAD): "A Torn Web of Concepts: Levinas's Ethical Language and the Aesthetic" C: Mark Cauchi (York) P: Vedran Grahovac (Guelph)
3:15-4:15		Timo Helenius (Boston College): "Cultural Objectivity and Becoming Human: Paul Ricoeur's Cultural Hermeneutics" C: Ron Kuipers (Institute for Christian Studies) P: Brian Rogers (Guelph)	Frances Latchford (York): "The Unbearable Ambivalence of Being: An Existential Psychoanalysis of Love" C: Chris Nagel (CSU Stanislaus) P: Cameron Clayton (Guelph)	Keith Robinson (Arkansas Little Rock): "Deleuze's Critique of Phenomenology" C: Mike Bennett (McMaster) P: Ian Gerrie (Humber)	Deniz Guvenc (Carleton): "On Presence and Re-presentation in Heidegger's Aesthetics" C: Matthew King (York) P: Michael Blézy (Toronto)	Randall Johnson (Independent): "On Being Moved and its Vanishing Mediation" C: Vedran Grahovac (Guelph) P: Mark Cauchi (York)
4:30-5:30		Paul Fairfield (Queen's): "The Denial of Death" C: Ada Jaarsma (Mt. Royal) P: Ron Kuipers (ICS)	*Keynote Lecture* Christine Daigle (Brock): 4:30-6:00	*Lecture* "Fleshing Out the Polyp: Trans-Objectivity" Taro 303		Bryan Smyth (Mississippi): "Merleau-Ponty and the Myth of Human Incarnation" C: J. Keeping (York) P: Randall Johnson (Independent)

ABSTRACTS

G. Anthony Bruno, "Varieties of Transcendental Idealism: Kant and Heidegger Thinking Beyond Life"
William Blattner holds Heidegger is an empirical realist, not a transcendental idealist. He argues that Heidegger, unlike Kant, holds that abstracting from our lived standpoint warrants no judgments about nature's existence. This poses two problems. (1) Blattner mischaracterizes Kant's conception of the beyond-life as yielding the judgment that nature cannot exist: he *shares* Heidegger's claim to this judgment's emptiness. (2) Blattner underestimates the commonality of Kant's and Heidegger's methods: *both* are ontological. I solve these problems by showing that Kant's argument for transcendental idealism rests on the apriority of space and time, and that Heidegger's analysis of Dasein contains this core.

Evgenia V. Cherkasova, "Sartre on Bad Faith and Existential Responsibility: Theory and Practice"
Sartre's seminal work on bad faith exposes the structure of self-defeating consciousness and identifies its existential-psychological causes. For Sartre, the "patterns of bad faith" are attempts to evade responsibility for our character traits, attitudes and actions. The contemporary existential-therapeutic movement with its robust notion of agency owes much to Sartre's philosophy of freedom and his critique of psychological determinism. Existential practitioners adopt the Sartrean premise that "a patient creates his own distress" and seek to realize his project of "libera[ting] individuals from bad faith." Meanwhile, the therapeutic practice effectively challenges Sartre's methodology and refines his uncompromising position on responsibility avoidance.

Marlene Creates, "From the Ground Tier to a Sparrow Batch: a Newfoundland Treasury of Terms for Ice and Snow, Blast Hole Pond River, Winter 2012-2013"
This video-poem proceeds chronologically through a winter, following the changes along a little river. The seasonal phenomena are observed and recorded by means of over 50 named varieties of ice, snow, and winter weather in the Newfoundland dialect. It combines poetry, video, still photographs, text, definitions of the local terms, and a two-person voice-over. The word 'treasury' is used for a collection of highly valued poems; I'm using it in the title to describe a collection of highly valued poetic terms. Newfoundlanders developed a wide vocabulary to distinguish specific phenomena in the continuous modulations of winter weather. I feel this vocabulary is a fragile cultural artifact, and I hope this video-poem can help keep some of these terms active. They're precise, practical, evocative, sonic, and lyrical, and knowing them helps one actually see the phenomena.

Megan A. Dean, "Fat Shame as a Way of Being-in-the-World"
In this paper, I consider the view that fat shame is moral shame, a shame that tracks moral failings – generally characterized as weakness of will and lack of self-control – and motivates morally valuable personal transformation. Drawing from Sandra Bartky's work on the phenomenology of shame, I argue that fat shame is better understood as what Bartky calls "oppressive" shame: an ambient, pervasive feeling of personal failure that discloses fat people's subordinate status within contemporary North American culture. It is a shame that reveals the "being-in-the-world" of fat people as a group, not personal moral flaws.

Paul Fairfield, "The Denial of Death"
This talk presents an abbreviated chapter from my forthcoming book, *Death: A Philosophical Inquiry* (Routledge, September 2014). The denial of death is often spoken of in the contemporary literature as a psychological or quasi-medical condition, yet at a more fundamental level of analysis it is no mere pathology of the mind but, I argue, a way of comporting oneself in the face of the unfaceable. It is an attitude that, as many have argued, we must endeavor to overcome, but the inability or refusal to do so is not fundamentally a medical condition but an existential one.

Mike Geerin Gutierrez, "A Phenomenology of Weather Forecasts"
This paper aims to provide a phenomenology of weather forecasting as a coping mechanism for embodied subject con-constituted in the natural world. The phenomenology describes a number of different sub-topics, including expert vs. non-expert knowledge in weather forecasting, technologies of weather forecasting, and the embedded anticipatory

structure of weather terms and their usage. The paper concludes that weather forecasting is one habit of coping in a larger set of practices targeting the optimal set of dwelling conditions for our bodily subjects.

Saulius Geniusas, "Paul Ricoeur and the Force of Imagination"
Imagination appears to embody two incompatible tendencies: it enables one a) to flee one's socio-cultural reality and b) to constitute one's socio-cultural world. Paul Ricoeur—the only thinker to have addressed this paradox explicitly—maintains that to resolve this paradox, one needs to recognize language as the origin of productive imagination. According to my central thesis, the imaginative powers of language are themselves rooted in perception. This thesis carries a threefold significance: it enables one a) to broaden the significance of Ricoeur's insights, b) to understand the fundamental forms of the social imaginary, and c) to open a fresh dialogue between phenomenology and hermeneutics.

Ian Gerrie, "Keeping Narrative in Mind: Re-framing the Debate on Mental State Ascription"
Cognitive scientists have tended to think that mental state ascription is either inferential in nature, accomplished by matching theoretical hypotheses to observed behaviours, or that it works by analogy to oneself, simulating at first hand what it is like to be in the shoes of another. But narrative's role in understanding others has been a neglected topic in this debate – one which, from the phenomenologically-informed stance of the second person, offers a more promising, less methodologically abstract, framing of what goes on when we attempt to find out what is on the mind of another.

Deniz Guvenc, "On Presence and Re-presentation in Heidegger's Aesthetics"
This paper attempts to develop a distinction between representational and purely presentational artworks based on an interpretation of Heidegger's later works. This distinction is ultimately grounded in a given artwork's relationships with both temporality and contemporary aesthetic discourse; specifically, the music of Arvo Pärt is privileged as a site of inquiry. The question of the possibility of truly presentative artworks will be posed in relation to the larger stakes of the inquiry: that new modes of revealing, and thus the coming-to-presence of truth, may be always already foreclosed.

Timo Helenius, "Cultural Objectivity and Becoming Human: Paul Ricoeur's Cultural Hermeneutics"
Paul Ricoeur (1913-2005) maintained that the meaning of being is never immediate but always mediated in a continuous process of conflicting interpretations arising from the world of culture. In short, human existence is dependent on cultural meanings, through which a "decentered" self gains an understanding of itself. In contrast to the majority of Ricoeur scholars, who emphasize Ricoeur's philosophical anthropology, I argue that Ricoeur's work comprises a cultural hermeneutic "course of recognition" that makes human recognition possible in the first place. This paper focuses on the connection Ricoeur draws between the anthropology of authenticity and the philosophy of mediating cultural objectivity.

Joshua Heller, "Genetic Phenomenology and Monadic Genesis: Husserl's Response to the Heideggerian Critique of Consciousness as Object"
In this paper, I present Husserl's genetic phenomenology and the theory of monadic genesis as it developed out of static phenomenology, relying on the *Analyses Concerning Passive and Active Syntheses* and *Cartesian Mediations.* This includes an examination of the differences and similarities between static and genetic phenomenology as well as an elaboration of why Husserl found that static phenomenology could not develop what is "ultimately and truly absolute." I then endeavor to show how the theory of monadic genesis responds to Martin Heidegger's critique of Husserlian consciousness as merely another "mode of being-an-object." In the end, I argue that Husserl's theory ultimately defeats the Heideggerian critique.

Eben Hensby, "The Question of Sameness: Heidegger and Zwicky"
Drawing on Heidegger and Canadian poet-philosopher Jan Zwicky, this paper challenges the notion that underlying different views of an entity there must be something that is 'the same' (e.g., objectivity); rather, sameness is contextualized within a particular world-disclosure. From Heidegger, this paper brings forth a hermeneutic ontology as foundation for thinking different 'cultural' worlds. Zwicky's work on the metaphoricity of being enables us to think how it could be that there is not something underlying the different 'views' of a phenomenon, and yet there are nonetheless limits in place for disclosures.

Randall Johnson, "On Being Moved and its Vanishing Mediation"
To think our being-moved as humans, in all existential senses of the phrase, is to recall that there is an ongoingness to our being-mediated. Such mediations are also affective, involving the transits of emotion. Both Merleau-Ponty and Erwin Straus began to use the term *aesthesiology* to name a methodology for thinking such lived transitions. This essay traces their use of the term and makes use of the current critical work of Adriana Cavarero on horror and that of Katrin Pahl on the tropes of transport to help underscore that aesthesiological *aporias* remain vital for us today.

Kathy Kiloh, "A Torn Web of Concepts: Levinas's Ethical Language and the Aesthetic"
Using Nietzsche's "On Truth and Lies in a Nonmoral Sense" as a guide, this paper reexamines Levinas's complicated relationship to the aesthetic in order to provide an explanation for both his praise of poetic and his emphasis upon the mimetic qualities of language in *Otherwise than being* and other texts of this era. By focusing on how ethical language produces an alteration of the structure, discourse and function of philosophy, I conclude that Levinas's philosophy already contains the necessary resources to overcome the famous aporia between ethics and politics.

Frances Latchford, "The Unbearable Ambivalence of Being: An Existential Psychoanalysis of Love"
This paper considers the implications of Kierkegaard and Freud's opposing theories of love for social and political contexts disciplined by the idea that desire *is* identification, an idea that arguably reinforces sexism, racism, classism, heterosexism, ablism and transphobia *as* modes of dis-identification. Freud and Kierkegaard agree that the base psychology of love is rooted in identification, but they part company at the crossroads of what to do about this psychology. This paper investigates Kierkegaard's notion of *absolute difference* relative to Freud's concept of *ego* to suggest that love, as a love of the difference, rather than *the same*, is a real possibility. It blends elements of Kierkegaard and Freud's thought to resist desire as identification insofar as this mode of love elicits hate, for instance, in the form of racism, sexism, classism, heterosexism, ablism and transphobia.

Iris Liu, "A Metaphysical Mourning: Adorno on the Kantian Block"
In this paper I question the legitimacy of Adorno's depiction of the Kantian block in his *Negative Dialectics* and *Kant's Critique of Pure Reason*. Adorno formulates the Kantian block in several ways; notably, he claims that Kant's critical philosophy is subject to a performative contradiction – it is unable to reconcile its ambition to create a 'self-consistent' system with its knowledge of its own inadequacy. Elsewhere, Adorno heavily thematises the damning image of the imprisonment of reason in immanence – that the Kantian subject simultaneously fetishises and denies his fetish for that which is 'outside' its bounds of knowledge. In defense of Kant, I argue against the coherence of speaking about the unknowable positively as a possible mode of knowledge or experience.

Oren Magid, "Edwards and Heidegger on Death and Possibility"
Paul Edwards claims that Heidegger's characterization of death as a 'possibility' is "nothing but an outrageous and altogether perverse play on words" (549). Many interpreters suggest that Edwards misunderstood what Heidegger means by 'death' – instead of Edwards' fairly ordinary understanding, Heidegger means some sort of world-collapse or the closing down of possibilities, something that *can* be a possibility. This is the wrong way to view Edwards' criticism. Edwards misunderstands Heidegger's use of 'possibility,' not 'death.'

Donald F. McMann, Jr., "Negative Existential Dependencies and Addiction"
In this paper I take off from Gary Watson's account of addiction and discussion of "existential dependencies", and outline the concept of negative existential dependencies, as a way to problematize kinds of addictions categorically. My claim is that these kinds of existential dependencies motivate an attitude of Sartrean bad faith. I discuss Sartre's "bad faith", and show how Caroline Knapp's portrayal of her own alcoholism in her memoir Drinking: A Love Story mirrors bad faith. Addictions which are negative existential dependencies are attachments to substances which allow a person to avoid the task of making meaning and constructing an identity.

Keith Robinson, "Deleuze's Critique of Phenomenology"
Although Deleuze refers critically to phenomenology and to individual phenomenologists throughout his work, little scholarship has been devoted to describing and analyzing his claims. What I want to do in this paper is lay out Deleuze's basic criticisms of phenomenology in relation to the three

problems of the subject, of transcendence and urdoxa. Underlying Deleuze's critique of phenomenology is, I argue, a commitment to a 'radical empiricism' that enables a new conception of the 'life-world', a life-world understood in terms of events, singularities and affects.

Kristin Anne Rodier, "Transformative Knowledge: Feminist Autonomy and the Phenomenological Method"
I push feminist analytic philosophers of autonomy in the direction of phenomenological methods for self-examination in order to undertake processes of self-discovery. In this paper specifically I investigate how Diana Meyers' view that self-knowledge increases autonomy can benefit from phenomenological method.

Bryan Smyth, "Merleau-Ponty and the Myth of Human Incarnation"
In this paper, I argue that Merleau-Ponty's reinterpretation of phenomenology is premised upon a mythic view of human embodiment. I first discuss phenomenology's methodological problem of 'external horizons', and then Merleau-Ponty's view of mythic consciousness. I then argue that in his interpretation, phenomenology achieves methodological coherence precisely through recourse to a mythic view of the world as a historical totality, and that his analyses of corporeality (including bodily intentionality) are epistemically conditioned accordingly. This discussion problematizes efforts to 'naturalize' Merleau-Ponty's phenomenology and suggests that the real crux of these debates has to do with competing myths regarding nature and humanity's place within it.

Judy Spark, "Visibility Wandering and Sometimes Reassembled: On Being in Rain"
The occurrence of rain in the Northern temperate latitudes is never unexpected, often unwelcome and is becoming more frequent. In as much as it's possible to talk about any weather phenomenon in isolation, their being always dependent on other things for the way that they come about, this essay is a reflection on the experience of being in rain. Personal accounts of a particularly unsettled bout of weather in the UK form the starting point for the subsequent consideration of rain through Maurice Merleau Ponty's concept of Flesh towards reaching an understanding of the phenomenon as precious part of embodied experience, as well as an event that reflects the impermanence that is the nature of our lives and surroundings.

Dustin Zielke, "Over the Unseen Face of the Waters: A Defense of Husserlian Phenomenology from Meillassoux's Critique of Correlationism"
Correlationism has become a catchword today in many humanities and social science theory circles, especially of the posthumanist type. First articulated in French philosopher Quentin Meillassoux's work *After Finitude*, the critique of correlationism soon garnered a widespread following of speculative realists and object oriented ontologists. Meillassoux's main correlationist target is phenomenology. In this paper, I introduce Meillassoux's critique of correlationism to phenomenologists and defend Husserlian phenomenology from Meillassoux's critique, on two grounds. First, I argue that Meillassoux's characterization of phenomenology as correlationism misrepresents Husserlian phenomenology. Second, I show how Husserlian-inspired phenomenology can indeed ground the realist sense of what Meillassoux calls ancestral statements—scientific statements about events that occurred before the emergence of (human) life on earth.