



## Conference 2026 / Conférence 2026

University of Victoria / Université de Victoria

**1 June to 4 June 2026 / 1 Juin au 4 Juin 2026**

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**Location / Emplacement****Clearihue & Cornette Buildings**

University of Victoria  
3800 Finnerty Road  
Victoria, BC, Canada, V8P 5C2

**Locations for Planned Gatherings**

**Mon. June 1, 7 pm** – *The Bard and Banker Pub*  
(1022 Government Street, downtown Victoria)

**Thurs. June 4, 6 pm** – Garden Party, 131 Beechwood Ave.  
(2 blocks from the #7 bus route)

**Many Thanks / Merci beaucoup**

*The executive committee would like to express its gratitude to the following scholars who were instrumental in helping to assemble this program.*

*Le comité exécutif voudrait exprimer sa gratitude aux spécialistes dont les noms suivent pour l'aide qu'ils ont apportée à la mise au point de ce programme.*

Jamie Crooks, Christine Daigle, Seth Daves, Marc Furstenau, Tyler Gasteiger, Ian Gerrie, Jay Goulding, Paul Gyllenhammer, Michael Heneise, Burton Herschel, Jeff Lakeit, Ian Pacquing, Mitch Renaud, Paula Schwebel, Jim Snyder, Julius Telivuo, Willow Verkerk, William Watkin, Hakhamenesh Zangeneh, Victoria Zhou

**EPTC Membership List / TCEP liste officielle des membres**

*If you would like to be included in EPTC/TCEP's official **membership list**, please be sure to email your name, affiliation, e-mail address, and areas of interest to EPTC/TCEP at [eptc.tcep@gmail.com](mailto:eptc.tcep@gmail.com).*

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**PhaenEx – Journal of Existential and Phenomenological Theory and Culture**

*PhaenEx is a journal affiliated with the Society for Existential and Phenomenological Theory and Culture.*

*PhaenEx est la revue de la Société pour la théorie et la culture existentialistes et phénoménologiques.*

**We are happy to announce a forthcoming Special Issue of *PhaenEx* guest-edited by Michelle Charette and featuring selected papers from our 2024 conference. Be on the lookout for this in the coming months!**

**Website / site Internet: [www.eptc-tcep.net](http://www.eptc-tcep.net)**

## EPTC 2026 Schedule

June 1	Clearihue B017	Clearihue A312
8:00 - 8:55		<i>Welcome Breakfast</i>
9:00 - 10:00	<p style="text-align: center;"><b><u>Foundational Thinkers &amp; Themes in Classical Phenomenology</u></b></p> <p>• <b>Post-Metaphysical Beings and the Wonder of Being</b> Renxiang Liu (Wuhan University) Commentator: George Saad Moderator: David Collins</p>	
10:10 - 11:10	<p>• <b>Authenticity, World-Disclosure, and the Tragic Situation</b> George Saad (Richard J. Daley College) Commentator: Renxiang Liu Moderator: David Collins</p>	
COFFEE	Clearihue A313 -- <b>NOTE ROOM CHANGE</b> --	
11:40 - 12:40	<p>• <b>Who's First? Transcendental Intersubjectivity as a Ranked Order of Subjects</b> Kenneth Knies (Sacred Heart University) Commentator: Tyler Gasteiger Moderator: David Collins</p>	
12:50 - 1:50	<p>• <b>Intuition of Universality, the Critique of Nominalism, and the Problems of Historicity</b> Tyler Gasteiger (York University) Commentator: Kenneth Knies Moderator: David Collins</p>	
LUNCH		
3:20 - 4:20	<p>• <b>A New Concept of Existence? Analyzing Badiou's 'Objective Phenomenology'</b> Avery Dawson (University of Western Ontario) Commentator: Tyler Correia Moderator: Anthony Gavin</p>	<p>• <b>The Impulse of Authenticity: Philosophy as Dividing Practice</b> Tanner Layton (University of Western Ontario) Commentator: Yuxin Vincent Qiu Moderator: Victor Bruzzone</p>
4:30 - 5:30	<p>• <b>The World and the Dance: Phenomenological Representation and the Living Tension of Experience</b> Tyler Correia (University of the Fraser Valley) Commentator: Avery Dawson Moderator: Anthony Gavin</p>	<p>• <b>From Critique of Ideology to Hermeneutics of History: The Constant Thread in Variations of Tafuri's Thought</b> Yuxin Vincent Qiu (McGill University) Commentator: Tanner Layton Moderator: Victor Bruzzone</p>

## EPTC 2026 Schedule

June 2	Cornett A121 -- <b>NOTE ROOM CHANGE</b> --	Clearihue A312
9:00 - 12:30	<p><b><u>Panel – Time and Phenomenality One Hundred Years Later</u></b></p> <p>Organizer: Patrick Eldridge (University of New Brunswick)</p> <p>• <b>Some Inauthentic Concerns about Time and Death in Husserl and Heidegger</b> Patrick Eldridge (University of New Brunswick)</p>	
	<p>• <b>Finitude vs. Timeless Truth: Phenomenology as Systematic or System Building?</b> Joel Hubick (University of Regina)</p>	
	<p>• <b>Tarrying Unto the Clearing: The Phenomenality of Time and the Inapparent in Heidegger’s 1970s Thought</b> Dustin Zielke (Camosun College)</p>	
LUNCH		
2:00 - 3:00	<p>• <b>The Case of Dasein’s <i>Geschlechtslosigkeit</i>: Ahistorical Essence or Gender Fluid Grounding?</b> Steven Burgess (Benedictine University) Commentator: Eden Kinkaid Moderator: Nina Belmonte</p>	<p>• <b>Merleau-Ponty’s Critique of Moral Values</b> Emmanuel Cuisinier (Université de Montréal) Commentator: Elena Holmgren Moderator: David Collins</p>
3:15 - 4:15	<p>• <b>Toward a Critical Phenomenology of Space: A Trans Perspective</b> Eden Kinkaid (University of Toronto Scarborough) Commentator: Steven Burgess Moderator: Nina Belmonte</p>	<p>• <b>Existential Metaethics: A Constructivist Reading</b> Griffin Klemick (Hope College) Commentator: Emmanuel Cuisinier Moderator: David Collins</p>
4:30 - 5:30	<p>• <b>Francis Jeanson as a Critic of Camus: On <i>The Myth of Sisyphus</i> and <i>The Plague</i></b> D. Z. Shaw (Douglas College) Commentator: Paula Schwebel Moderator: Nina Belmonte</p>	<p>• <b>Eternity in an Hour: The Incomplete Completeness of Well-Being as Autotelic Experience</b> Elena Holmgren (University of British Columbia) Commentator: Griffin Klemick Moderator: David Collins</p>

## EPTC 2026 Schedule

June 3	Clearihue A313	Clearihue A312
9:00 - 11:30	<p style="text-align: center;"><b><u>Workshop on Applied Phenomenology</u></b>  <b>Coordinator: Neal DeRoo (Institute for Christian Studies)</b></p>	
11:45 - 12:45	<i>Executive Committee Meeting</i>	
<b>LUNCH</b>		
2:00 - 3:00	<p>• <b>The Body Pre-Empted: Wearables and Recursive Embodiment</b>  Michelle Charette (Centre for Addiction and Mental Health)  Commentator: Iman Fadaei  Moderator: Nina Belmonte</p>	<p>• <b>Toward an Ontological Non-Indifference: Rethinking Individuation with Levinas</b>  Changyuan Chen (Wuppertal University)  Commentator: Victor Bruzzone  Moderator: Tyler Correia</p>
3:15 - 4:15	<p>• <b>Thoughts Toward a Phenomenology of Online Time-Consciousness</b>  David Collins (Churchill College, Cambridge)  Commentator: Michelle Charette  Moderator: Nina Belmonte</p>	<p>• <b>Facing the Enemy: Levinas and Asymmetric Mutual Understanding</b>  Victor Bruzzone (Penn State)  Commentator: Changyuan Chen  Moderator: Tyler Correia</p>
4:30 - 5:30	<p>• <b>Techno-Colonialism: Enframing and the Ontological Conditions of Digital Colonialism</b>  Iman Fadaei (University of Victoria)  Commentator: David Collins  Moderator: Nina Belmonte</p>	<p>• <b>Utility and the Transcendental: A Pragmatist Appraisal of DeRoo's Transcendental Phenomenology</b>  Tyler May (Institute for Christian Studies)  Commentator: Neal DeRoo  Moderator: Tyler Correia</p>

## EPTC 2026 Schedule

June 4	Clearihue A313	Clearihue A312
9:00 - 10:00	<ul style="list-style-type: none"> <li>• <b>The Experience of Shame: A Detailed Phenomenological Process View</b> Richard Dennison (University of York, U.K.) Commentator: John Atytalla Moderator: Michelle Charette</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Imagination and Action: The Difference between Bachelard and Ricoeur on the Poetic Image</b> Erik Brownrigg (York University) Commentator: Julian Evans Moderator: David Collins</li> </ul>
10:10 - 11:10	<ul style="list-style-type: none"> <li>• <b>Why Am I Like This? Reasons, Causes, and Self-Attestation in the Phenomenology of Mental Illness</b> John Atytalla (University of Ottawa) Commentator: Richard Dennison Moderator: Michelle Charette</li> </ul>	<ul style="list-style-type: none"> <li>• <b>The Tonality of Being: Bachelard's Ecological Cosmology</b> Julian Evans (University of Victoria) Commentator: Erik Brownrigg Moderator: David Collins</li> </ul>
COFFEE		
11:40 - 12:40	<ul style="list-style-type: none"> <li>• <b>On the Phenomenology of Alienation in Hartmut Roza's <i>Resonanztheorie</i></b> Connor Cosgrove (University of Ottawa) Commentator: Nicholas Birmingham Moderator: Michelle Charette</li> </ul>	<ul style="list-style-type: none"> <li>• <b>The Seattle Sound</b> Linnea Zeiner (Benedictine University) Commentator: Ece Cizmeci Moderator: Steven Burgess</li> </ul>
12:50 - 1:50	<ul style="list-style-type: none"> <li>• <b>Flesh and the Phenomenology of Sleep: Merleau-Ponty, Carson, and Nancy</b> Nicholas Birmingham (University of Western Ontario) Commentator: Connor Cosgrove Moderator: Michelle Charette</li> </ul>	<ul style="list-style-type: none"> <li>• <b>Cinematic Excess: Straying from the Anthro-Loop in Jerzy Skolimowski's <i>EO</i></b> B. Ece Cizmeci (Brock University) Commentator: Linnea Zeiner Moderator: Steven Burgess</li> </ul>
LUNCH		
3:20 - 4:30	<i>Annual General Meeting</i>	

**Abstracts:****John Atytalla, “Why Am I Like This? Reasons, Causes, and Self-Attestation in the Phenomenology of Mental Illness”**

In contemporary psychiatry, experiences of mental illness are increasingly explained in the language of neurobiological causation. While such explanations can be clinically valuable, they risk obscuring the way mental illness is lived and interpreted by the subject as a demand for self-understanding. This paper examines the tension between reasons and causes in the phenomenology of depression, drawing on Sellars’ distinction between the manifest and scientific images, as well as contemporary phenomenology and philosophy of psychiatry. I argue that depression involves not only pathological cognitive patterns but also a form of persistent existential despair, and can be understood as a metastable constraint on epistemic agency that shapes self-attestation without being exhausted by causal explanation. Situating scientific insight within a neurophenomenological framework preserves the space of reasons in which suffering first becomes meaningful.

**Nicholas Birmingham, “Flesh and the Phenomenology of Sleep: Merleau-Ponty, Carson, and Nancy”**

I begin with the depictions of sleep in early Merleau-Ponty, where sleep is construed as a deficit of waking consciousness. I then look to Anne Carson who describes sleep as a surplus of the visible within visibility. Turning to the late work of Merleau-Ponty and his notion of flesh, I claim that sleep is a point at which, within its very body, consciousness touches upon its outside. I conclude with the work of Jean-Luc Nancy, who argues that sleep is one entry into the flesh which both sustains and exceeds waking consciousness.

**Erik Brownrigg, “Imagination and Action: The Difference between Bachelard and Ricoeur on the Poetic Image”**

I examine the difference between Gaston Bachelard and Paul Ricœur on poetic imagination and metaphor to clarify how each thinker understands the primacy of imagination for grounding human action. I argue that while both affirm imagination as the source of new possibilities of being and acting, they locate this primacy in distinct ontological domains. Bachelard grounds imagination in the phenomenology of the literary image, emphasizing the transformative force of poetic images and the vertical movement of reverie. Ricœur, by contrast, relocates imagination to the linguistic sphere, identifying metaphor as the site of semantic innovation through which reality is redescribed. By tracing this divergence between image and metaphor, the article shows that Bachelard and Ricœur offer two incompatible yet complementary models of imaginative action, each illuminating a different dimension of how imagination reshapes experience and meaning.

**Victor Bruzzone, “Facing the Enemy: Levinas and Asymmetric Mutual Understanding”**

Most accounts of mutual understanding in democratic theory presuppose reciprocity, symmetry, and reason-giving as starting conditions for meaningful dialogue. Yet in contexts marked by antagonism, hierarchy, and affective polarization, these conditions rarely obtain. This paper argues that understanding can instead emerge from *asymmetrical* encounters in which one party remains open without guarantee of reciprocity. Drawing on Emmanuel Levinas’s ethics and empirical examples from Daryl Davis, Deeyah Khan, and *The Enemies Project*, I develop a phenomenology of presence that treats ethical exposure to the other as prior to persuasion or agreement. I argue that such asymmetric practices can transform the texture of enmity, creating conditions for intelligibility and recognition without resolving political disagreement.

**Steven Burgess, “The Case of Dasein’s *Geschlechtslosigkeit*: Ahistorical Essence or Gender Fluid Grounding?”**

Martin Heidegger’s influential “existential analytic” of Dasein in *Being and Time* and the lecture courses of the mid-to-late 1920s opens up a philosophical tension between the concrete “*existentiell*” details of Dasein’s particular constitution and a more abstract account of Dasein’s essential characteristics. In trying to clarify the latter, Heidegger explains that Dasein is essentially marked by neutrality and offers as a paradigm example of neutrality Dasein’s “sexlessness” (*Geschlechtslosigkeit*). Does this indicate that there is some invariable essence of Dasein that is prior to gender/sex/sexuality (and perhaps other facets of identity, such as race or ability)? This paper attempts to resolve this philosophical puzzle; I hold that Heidegger’s view of *Geschlecht* reveals some problematic commitments concerning Dasein’s constitution, but simultaneously some surprising philosophical resources for feminist thought that anticipate later critiques of biological determinism.

**Michelle Charette, “The Body Pre-Empted: Wearables and Recursive Embodiment”**

This paper examines the growing centrality of wearable technologies in everyday life through the phenomenological concept of incorporation. Drawing on phenomenology, postphenomenology, and enactive theories of incorporation, I analyze qualitative studies of wearable and implantable technologies across contexts including sleep tracking, endurance sports, chronic illness, pain management, cochlear implantation, and closed-loop neuromodulation. While classical examples of incorporation such as canes, shoes, or cars extend bodily intentionality outward into the world, I argue that wearables reorganize embodiment through recursive loops of interpretation, feedback, sensing, and regulation. I introduce the concept of recursive embodiment to describe this process, arguing that hermeneutic mediation becomes partially prior to embodiment itself. The paper concludes by exploring how wearables introduce a widening gap between feeling and knowing what one feels.

**Changyuan Chen, “Toward an Ontological Non-Indifference: Rethinking the Problem of Individuation with Levinas”**

This article investigates the problem of individuation in Levinas’s thought, taking Marion’s critique as its point of departure. Marion uncovers a fundamental anonymity at the heart of Levinas’s philosophy and argues that Levinas fails to designate the Other by its proper name. I demonstrate that Levinas’s approach to individuation remains grounded in the horizon of Being, and Marion’s criticism conflicts with the essential aims of Levinas’s ontological and ethical project. The article presents individuation as the possibility for ontological non-indifference by tracing the dialectical interplay between hypostasis and eros. While hypostasis enables the subject’s emergence from ontological undifferentiation, it is eros that disrupts existential indifference.

**B. Ece Çizmecı, “Cinematic Excess: Straying from the Anthro-Loop in Jerzy Skolimowski’s *EO*”**

This paper analyzes Jerzy Skolimowski’s *EO* (2022) by framing Vivian Sobchack’s phenomenological concept of the “film’s body” as an “affective interface” registering the tension between the straying animal and the “Anthro-Loop”: a system of capture defined by utility. Positioning the protagonist donkey as a “stray,” I argue the film establishes a structural conflict between the animal’s mobility and this geometry of containment. Focusing on the excess sequences, I demonstrate how *EO* mobilizes the “pensive image” to free the film from the unifying narrative action. Rupturing habitual perception, these aesthetic breaks engage a cinematic “syn-theōria,” creating a disorienting space that opens the possibility for a Deleuzo-guattarian “becoming-other.”

**David Collins, “Thoughts Toward a Phenomenology of Online Time-Consciousness”**

In discussions of the effects on users of ‘social media’, mobile phones, and other digital/online technologies, little seems to have been said about their effects on users’ experiences of time. Yet this seems an important component of the more commonly discussed effects (e.g., on ‘attention span’), as well as worth attending to in its own right. In the spirit of looking ‘to the things themselves’ and starting from precise descriptions of experience, I begin by describing and analyzing some of my own experiences of using the internet. I then look to how these experiences, and my first-pass descriptions of them, might fit with and be further clarified by what others—particularly Husserl and Bergson—have said about time and temporal experience.

**Tyler Correia, “The World and the Dance: Phenomenological Representation and the Living Tension of Experience”**

In this paper, I trace how experience is bifurcated into a natural world and a logical world, both subject to phenomenological constitution; I ‘make’ the fragments of my world fit together. From here, I trace two central tensions in phenomenology. The first is that ‘my world’ of personal experience is built from the perceptual content of what is *not my own*. The second is that, in seeking to express my world as a meaning, I rely on a form of communication (a language) that is *also not my own*. I argue that contending with these tensions demands we approach phenomenology as a descriptive philosophy of social life. I demonstrate this claim through the description of a crowd of people at night watching a meteor shower.

**Connor Cosgrove, “On the Phenomenology of Alienation in Hartmut Rosa’s *Resonanztheorie*”**

Hartmut Rosa outlines three distinct ‘axes of resonance’ between the self and ‘segments of world’ (*Weltausschnitte*): horizontal axes, between self and others; diagonal axes, between self and objects; and vertical axes, between self and ideas. In this paper, I want to question the capacity for this framework to accurately account for the qualitative differences between these axes. My claim herein is that if we must say that all of these relations are really of the same kind, we implicitly flatten the world into ‘us’ and ‘not-us,’ up to and including seeing other people as simply ‘not-us’ - segments of the world.

**Emmanuel Cuisinier, “Merleau-Ponty’s Critique of Moral Values”**

I argue in this paper that a major part of Merleau-Ponty’s ethical thought began as a criticism of value theory early in his career, especially that of Kant, Husserl and Scheler’s views. My goal here is to present this criticism, which remains invisible in Merleau-Pontian scholarship so far and virtually nonexistent in contemporary ethics, and to demonstrate the ways in which it influences the trajectory of his ethical views from *The Structure of Behavior* (1942) and later on.

**Avery Dawson, “A New Concept of Existence? Analyzing Badiou’s ‘Objective Phenomenology’”**

In *Being and Event*, Badiou completely redefined ontology. In his sequel, *Logics of Worlds*, he similarly redefines phenomenology, offering a completely new way to conceive of existence and thereby redefining traditional phenomenological concepts like the transcendental, world, and death. In this presentation, I analyze Badiou’s “objective phenomenology” using examples ranging from an analysis of Hubert Robert’s *The Bathing Pool* to Québécois electoral capacity in 1918, illustrating his reconception of existence, transcendental and world, while problematizing his concept of death. Doing so, I illustrate his contributions while raising important fundamental questions for future applications of his phenomenology and its key concepts.

**Richard Dennison, “The Experience of Shame: A Detailed Phenomenological Process View”**

We are all familiar with the word ‘shame,’ and I imagine with feeling it. However, due in large part to feeling shame being devastating and abhorrent, it becomes a word and feeling to avoid, dismiss, and ignore. This paper will highlight the experience of shame not as a feeling that appears and should be avoided, but as a ten-point process that is experienced, leading to shame. Magnifying the relational and lasting impact of shame contributes to the health of the individual, relationships that are intrinsic to life, and therefore, to society. With an understanding of shame, individuals and society can learn the subtle details of relationships and how deeply they can affect an individual, particularly a child, throughout life.

**Julian Evans, “The Tonality of Being: Bachelard’s Ecological Cosmology”**

This paper argues imagination is intertwined with the material elements of the cosmos, leading to an ecological orientation to cosmology. Drawing on Bachelard’s poetic phenomenology and Smolin’s scientific cosmology, I challenge the modern view of a hostile, absurd and silent universe. Bachelard’s material imagination reveals the elemental flux of dreaming consciousness rather than mental representation. Through his enigmatic notion of “the tonality of being,” Bachelard sketches a sonic cosmology wherein the universe is hospitable to life. His “cogito of the dreamer,” displaces Cartesian dualism with cosmic reverie, offering resources for understanding the reciprocity between Earth and its galactic neighborhood.

**Iman Fadaei, “Techno-Colonialism: Enframing and the Ontological Conditions of Digital Colonialism”**

The expanding literature on digital colonialism has shown how colonial power persists through platforms, data infrastructures, algorithmic governance, and technological monopolies. Yet much of this work treats technology instrumentally, as a means through which domination operates. This paper argues that such accounts presuppose a deeper, under-theorized transformation—an ontological condition under which the modern colonial order becomes intelligible, repeatable, and administratively rational. Re-appropriating techno-colonialism through Martin Heidegger’s analysis of the essence of modern technology—particularly enframing (*Gestell*)—the paper conceptualizes colonial domination as the stabilization of a world in which beings appear as standing-reserve (*Bestand*). This ontological perspective complements colonial and decolonial critiques by situating digital colonialism within the technological epoch, opening a path toward a critical metaphysics of colonialism.

**Tyler Gasteiger, “Intuition of Universality, Critique of Nominalism, and the Problems of Historicity: Husserl and Heidegger on Phenomenological Method”**

This paper considers the significance of Husserl’s critique of modern nominalism for phenomenological method. The first part shows how Husserl traces modern nominalism to debates in 18<sup>th</sup> century British empiricism and detects its influence at the root of late 19<sup>th</sup> and early 20<sup>th</sup> century psychologism and other skeptical-relativist theories. The second part considers how Husserl’s theories of categorial intuition and eidetic intuition offer an alternative to nominalism that opens the possibility of both pure theoretical logic and transcendental phenomenology. The third part argues that Heidegger’s hermeneutical transformation of phenomenology uncritically takes over certain quasi-nominalist presuppositions of the German historicist tradition.

**Elena Holmgren, “‘Eternity in an Hour’: The Incomplete Completeness of Well-Being Autotelic Experience”**

Philosophical and psychological accounts of well-being both describe it as an autotelic experience (an experience that is its own reward). However, in spite of the normative weight attached to autotelicity in both literatures, neither can resolve what I call “the puzzle of autotelic experience”: autotelic experience appears as *both* intrinsically valuable, such that undergoing the experience is its own reward, *and* as valuable only insofar as it orients the subject to a self-transcendent source of value. Drawing on Strasser’s Husserl-inspired phenomenology of happiness and on Merleau-Ponty’s phenomenology of time, I give a phenomenological account of autotelic experience that dissolves this puzzle.

**Eden Kinkaid, “Toward a Critical Phenomenology of Space: A Trans Perspective”**

In this talk, I sketch a critical phenomenology of space that begins from the lifeworlds of variously minoritized subjects, with a focus on trans experience. I begin by presenting an abbreviated reading of Henri Lefebvre’s *The Production of Space* alongside Merleau-Ponty’s *Phenomenology of Perception* to develop a relational and political ontology of space. I then set this reading into conversation with contemporary conversations in critical phenomenology focused on gendered, racialized, and disabled embodiment to elaborate the relevance of phenomenology to the politics of space and social difference. I explore the implications of this intersectional theory of space for transgender being-in-the-world.

**Griffin Klemick, “Existential Metaethics: A Constructivist Reading”**

This rather programmatic essay attempts to do three things. First, it frames several important arguments in the existential phenomenological tradition—most centrally, ones from Levinas, Beauvoir, and Arendt—regarding the foundations of ethics as *constructivist* in orientation, or aimed at grounding objective ethical norms in necessary or appropriate features of our thought and agency. Second, it critically evaluates those arguments. And finally, it offers a preliminary argument that one of them—an Arendtian one—represents the most promising form of existential constructivism for future exploration.

**Kenneth Knies, “Who’s First? Transcendental Intersubjectivity as a Ranked Order of Subjects”**

I argue that transcendental intersubjectivity must be an order of subjects in which self and other are ranked according to constitutional primacy. After clarifying the meaning of primacy in this context, I consider two complimentary Husserlian axioms: “the other is the first human being” and “the self is the first embodied ego.” I contend that if other and self are not first in these ways, consciousness is reduced to the inward experience of an individual individuated by her position in the world, a reduction tantamount to the denial that subjectivity is transcendental at all.

**Tanner Layton, “The Impulse of Authenticity: Philosophy as Dividing Practice”**

In this essay, I explore how philosophy constitutes subjects through what I call the impulse of authenticity. By putting thinkers who investigate philosophy as a form of life into dialogue, I ask to what extent philosophy itself functions as, what Michel Foucault calls, a “dividing practice.” I argue that philosophy divides by transforming this impulse into a practice of thought that opens us to demands that emanate from beyond us, and I conclude by distinguishing this transformation from the imperative to live authentically that currently grips everyday life.

**Renxiang Liu, “Post-Metaphysical Beings and the Wonder of Being”**

This paper attempts a postmetaphysical reading of Heidegger which saves him from metaphysical violence. Both the mystifying and the transcendental reading of Heidegger commits him to metaphysical violence, because both presuppose a continuity between beings and being, and beings must identify with being in order to be. By introducing the Deleuzian idea of the problem-solutions asymmetry, the paper argues instead that being is a problem to which each being responds with singularity, receiving no clue. Each being is by differentiating itself from being: such is a dynamic reading of the ontological difference which liberates beings from the logic of identity.

**Tyler May, “A Pragmatist Appraisal of Neal DeRoo’s Transcendental Phenomenology”**

This paper offers a pragmatist appraisal of Neal DeRoo’s transcendental phenomenology. I argue, contrary to Dewey’s and Rorty’s pragmatist critiques of transcendental philosophy, that DeRoo’s expressive, generative account of the transcendental survives these objections. I frame DeRoo’s phenomenology

and Dewey's pragmatism as distinct but compatible tools, the former "machinic," the latter "utensil-like," and I suggest that each directs inquiry toward different kinds of context. Despite this compatibility, I locate as a potential incompatibility DeRoo's notion of material-spirituality, which Dewey might label as an invocation of "ultimate context," and finally I conclude by juxtaposing DeRoo's and Dewey's theories of religious experience.

### **George Saad, "Authenticity, World-Disclosure, and the Tragic Situation"**

Ancient tragedy is deeply embedded in key modern philosophical concepts, especially in the continental tradition. This paper explores tragedy as a "prehistory" of existential phenomenology and asks why modern thinkers concerned with authenticity, freedom, and selfhood drew inspiration from ancient aesthetic depictions of fated disaster. Approaching the problem from philosophical, philological, and literary perspectives, the tragic situation is shown to be one which uniquely uncovers our existence within a "world" and thereby discloses our potential for authentic existence. The first section overlays central themes in Heidegger's philosophy with recurring themes in Greek tragedy. The second section extends this analysis through Hegel's account of *Antigone* in the *Phenomenology of Spirit*. The third section examines philologist Walter Otto's interpretation of fate in Greek religion and literature, which he takes to be a symbolic representation of death itself. The final section examines Turnus in Vergil's *Aeneid* as a literary case study for the tragic and philosophical themes developed throughout the paper.

### **D.Z. Shaw, "Francis Jeanson as a Critic of Camus: On *The Myth of Sisyphus* and *The Plague*"**

In 1952, Francis Jeanson published a review of Albert Camus's *The Rebel* in *Les Temps Modernes*, which precipitated the break between Sartre and Camus. I argue that received interpretations of this debate do not explain Jeanson's motivations. To discern his motivations, I focus on his earlier criticisms of *The Myth of Sisyphus* and *The Plague*, which also animate his review of *The Rebel*. Jeanson argues, against Camus's authorial intent, that the supposed shift from absurdity to solidarity is overtaken by a counter-movement in Camus's thought. For Jeanson, in *The Plague*, Camus does not abandon the absurd; instead, he treats human struggle as an absurd fight against an insurmountable historical injustice.

### **Yuxin Vincent Qiu, "From Critique of Ideology to Hermeneutics of History: The Constant Thread in Variations of Manfredo Tafuri's Thought"**

This essay excavates two divergent moments from Manfredo Tafuri (1935-94), a foundational architectural theorist's, intellectual trajectory: his early critique of modern architecture and his later hermeneutics of Renaissance history. To illuminate the continuity between Tafuri's two polarized research focuses and approaches, this essay introduces Paul Ricoeur's mediation between Gadamer's hermeneutics and Habermas's critique of ideology. Under this framework, the two poles of Tafuri's work became inseparable: the impasse of Tafuri's early critique ushered in a turn towards hermeneutical immersion into history-tradition, while the alternative potentials recuperated from later hermeneutics revitalized the critical impulse to address the leftover impasse in his early career.

### **Linnea Zeiner, "The Seattle Sound"**

In this paper, I embark on the first Geomusicological analysis of "The Seattle Sound" as a specialized sub-genre of grunge. Intersecting Sound Studies and Meteorology with dynamic understandings of *affect* from Kathleen Stewart and Steve Goodman, I consider the acoustic vibrational impact on the lived experience of Seattle musicians who lived, practiced, and performed together from 1989 to 1991. I argue that what became known as "The Seattle Sound" was a genre formed from communal practice influenced by the *soundmarks* that were intimately connected to the aural, meteorological, seismic, and physical conditions in the artists' everyday lives.

## **Panel – Time and Phenomenality One Hundred Years Later**

One of the most remarkable features of the early phenomenological movement was the sustained effort to catch the passage of time red-handed, so to speak. This panel is devoted to exploring the problems and promises inherent in Husserl and Heidegger's accounts of time. They share the conviction that time is the very core of subjectivity, and that it is no longer philosophically permissible to believe that time and (the core of) subjectivity lie beyond experience. As we approach the centennial anniversaries of Heidegger's *Being and Time* and Husserl's *Lectures on the Consciousness of Inner-Time*, we make

a return to those parts of early phenomenology that were so fruitful and generative and to trace new lines of thinking from the fundamental challenges that they imposed on their inheritors.

**Patrick Eldridge, “Some Inauthentic Concerns about Time and Death in Husserl and Heidegger”**

I present and evaluate Husserl’s relatively unknown and scattered writings on the death of temporalizing subjectivity from the standpoint of Heidegger’s much more famous and cohesive account of death in *Being and Time*. On my account, their phenomenologies of ‘authentic’ or ‘inner’ time are basically commensurable, and so are the ways they make death questionable in phenomenological thought. Yet their approaches diverge once we explore two ‘inauthentic’ thoughts about death. The first concerns the way death forces Husserl outside of phenomenology and into a Leibnizian metaphysics of monads, which Husserl acknowledges to be ‘constructive’. The second concerns the temporal structure of the experience of life’s final moment. Is the closure of the life of the subject a break or a transition? Which does justice to temporal experience? Which does justice to death? And if the matter cannot be decided, is there an ineradicably inauthentic aspect to phenomenological thinking about death?

**Joel Hubick, “Finitude vs. Timeless Truth: Phenomenology as Systematic or System-Building?”**

Using Husserl’s short text “Denial of Scientific Philosophy” (1935) and a letter he wrote to E. Parl Welch (1933) as guides, I examine the question ‘is truth timeless or finite?’, the implications of various answers to this question and the proper response to it by Husserl’s phenomenological method. Although some historians such as Spiegelberg have wondered if Husserl wanted phenomenology to ultimately produce a system, the failure of phenomenology to accomplish this is actually a *felix culpa* that preserves it from becoming just another ossified and dead philosophy (one merely composed of a list of answers to questions we have already forgotten). I argue that Husserl’s phenomenological approach is *systematic* but importantly never becomes a *system* and that this subtle distinction is significant in order to understand the nuances of phenomenology as a dynamic and living philosophy of inquiry.

**Dustin Zielke, “Tarrying Unto the Clearing: The Phenomenality of Time and the Inapparent in Heidegger’s 1970s Thought”**

Heidegger’s later conception of time is usually read through the 1962 lecture “Time and Being”, where time appears to arise from the withdrawal and concealment of *Ereignis*. This has encouraged the view that presencing emerges from a fundamentally inaccessible event. But this is incomplete. Heidegger’s 1973 phenomenology of the inapparent (Unscheinbare) shows how time can be a condition of appearing that itself appears, giving positive phenomenality to the event. Through a renewed engagement with Parmenides, Heidegger reconceives phenomenology as waiting through the delay of a doubled presencing, in which the first is fully disclosed only through the second. The phenomenologist enters the clearing only by learning to outwait the representational horizons that govern the path unto it. It is not by ‘letting concealment be’, but by tarrying with what is present, that time comes to appear both as the horizon of presencing and as given from out of presencing’s own unfolding.

**Workshop on Applied Phenomenology**

**Using Transcendental Categories to Describe Concrete Phenomena**

This workshop will function as a kind of informal seminar, with a mix of lecture/presentation, question and answer, and applied workshop-style work. As the title suggests, the workshop will focus on transcendental categories in phenomenology: what they are, why they are helpful for phenomenological description, and how to use them well in and for describing concrete phenomena. The hope will be both to show how philosophical phenomenology is helpful for more interdisciplinary uses of phenomenology and to give participants an opportunity to utilize these transcendental categories and techniques in the description of a phenomenon of interest to them. Please come to the workshop with something to write with (pen/paper, laptop, phone with notes, etc.) and having thought about at least one concrete phenomenon that you would like to describe more concretely.