

British Society for Phenomenology

Annual Conference 2019

International Anthony Burgess Foundation

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The Theory and Practice of Phenomenology



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Conference Programme

Day 1: Thursday 5 September

09:00 – 09:15	AGM Arrival
09:15 – 09:45	Annual General Meeting of the British Society for Phenomenology
09:45 – 10:10	Conference Arrival, Check-In, and Registration
10:10 – 10:15	President's Welcome Address: Patrick O'Connor
10:15 – 11:15	<u>Panel A: Philosophy of Martin Heidegger</u> <i>Chair: Francesca Brencio</i> Mihnea Chiujdea: 'Radical Freedom and Heidegger's Anti-Humanism' Vicente Muñoz-Reja: 'Heidegger's Phenomenological-Ontological Categories'
11:15 – 11:30	Break
11:30 – 12:30	<u>Panel B: Phenomenology and Realism</u> <i>Chair: Vicente Muñoz-Reja</i> Matthew Barnard: 'The Phenomenon of Ancestrality and the Foundation of Phenomenology' Robert Booth: 'Ontologizing Bohr? Some Phenomenological Misgivings About Agential Realism's Alleged Nonanthropocentrism'
12:30 – 14:00	Lunch

14:00 – 15:00 **Panel C: Politics, Technology and the Self**

Chair: William Large

Charles des Portes: 'Hannah Arendt's phenomenology: towards a feminist phenomenology of plurality'

Michael A. Goodman: 'A Phenomenological Queering, of Self and Others'

15:00 – 15:15 **Break**

15:15 – 16:45 **Panel D: Phenomenological Responses to Body and Affect**

Chair: Valeria Bizzari

Katherine Burn: 'Recalibrating the Contemporary: Reading the phenomenology of shame in Metamodernism'

Annamaria Minafra: 'The "speaking body" in exploring musicians' body self-awareness development through the phenomenological method'

Hannah Berry: 'Empathy: the border between narratives'

16:45 – 17:00 **Break**

17:00 – 18:30 **Keynote One**

Chair: Patrick O'Connor

Dylan Trigg: 'Who is the Subject of Birth?'

18:30 **End of day 1**

19:00 **Social Drinks:**
See 'Evening Socials' on pages 47-9.

Day 2: Friday 6 September

9:45 – 10:00 **Arrival**

10:00 – 11:00 **Panel E: Critical Responses to Power, History and Technology**

Chair: Keith Crome

Edmund O'Toole: 'Towards a phenomenology of desire through a discourse on madness'

Darian Meacham: 'The digital disruption of solidarity at work: a phenomenological approach'
[co-author: Francesco Tava]

11:00 – 11:15 **Break**

11:15 – 13:15 **Panel F: Phenomenological Perspectives on Therapy and Care**

Chair: Dylan Trigg

Francesca Brencio: "'Fill the gap". A phenomenological perspective of exercising psychiatry'

Anna Bortolan: 'Challenging Stories: On the Use of Self-Narratives in Applied Phenomenology'

Valeria Bizzari: 'Bodily memory and joint actions in music practice and therapy'
[co-author: Carlo Guareschi]

Marta Szabat: 'Parental Experience of Hope in Pediatric Palliative Care: Parents of a Child with Trisomy 18'

13:15 – 14:15 **Lunch**

14:15 – 15:45 **Panel G: Language, Finitude and The Other**

Chair: Pablo Fernandez Velasco

Emily Rose Ogland: 'Husserl and Intersubjectivity: the Other and the Horizon of Self-givenness'

Madalina Guzun: 'Historicity and Language in Jan Patočka's Philosophy'

Matteo Valdarchi: 'The circle and the origin. An interpretation of Heidegger's *Habilitationsschrift*'

15:45 – 16:00 **Break**

16:00 – 17:00 **Panel H: Phenomenological Challenges to Sensation**

Chair: Hannah Berry

Andreas Sandner: 'Visible Odours? On the Issue of Visuocentricism in "Olfactory Austerity"'

Pablo Fernandez Velasco: 'Disorientation and Self-consciousness: A Phenomenological Inquiry'

17:00 – 17:15 **Break**

17:15 – 18:45 **Keynote Two**

Chair: William Large

Linda Finlay: 'First person plural? Exploring the emergence of "multiple selves" in existential psychotherapy'

18:45 **End of day 2**

20:00 **Conference Meal**

See 'Conference Meal' on pages 47-9.

Day 3: Saturday 7 September

9:00 – 9:15 **Arrival**

9:15 – 10:45 **Panel I: Phenomenology of Injustice,
Marginalization, and Change**

Chair: Michael A. Goodman

Botsa Katara: 'Reassessing the Super-crip Stereotype'

Jessica Stanier: 'Ageing & Senescence: a phenomenological case for rejecting "pathologies of age"'

Marco Di Feo: 'The Human Right to Family Reunification'

10:45 – 11:00 **Break**

11:00 – 13:00 **Panel J: Religion, God, and Mortality**

Chair: Madalina Guzun

Ondra Kvapil: 'Deathless Subjectivity'

Pablo Andreu: 'Death as an Ontological Infidelity'

Ahmet Koçak & Tuba Yılmaz: 'Phenomenology of Religion in "The Writing on the Water"'

William Large: 'Atheism of the Word: A Genealogy of the Concept of God'

13:00 – 13:30 **Lunch**

13:30 – 14:30 **Panel K: Phenomenological Practice Without Invariant Conditions: Autism and the Face of Britain**

Chair: Pablo Fernandez Velasco

Sinead Murphy: “‘Autistic Society Disorder’’: Autism and Phenomenology’

Tony O'Connor: ‘From Operative Intentionality to Genealogical Analysis’

14:30 – 14:45 **Break**

14:45 – 16:15 **Keynote Three**

Chair: Matthew Barnard

Keith Crome: ‘Education as Child’s Play’

16:15 – 16:30 **Closing Address**

16:30 **End of day 3 and conference**

Abstracts

Keynote Speakers

Dylan Trigg

FWF Lise Meitner Senior Fellow in the Department of Philosophy, University of Vienna

'Who is the Subject of Birth?'

In this talk, I attempt a phenomenological analysis of childbirth as a strange event using Merleau-Ponty's concept of anonymity. The concept of anonymity in Merleau-Ponty refers to how our bodily existence is constituted by a Nature outside of ourselves. Such a formulation allows him to explain how perception is both general and singular in the same measure, how temporality can be contemporaneous and immemorial, and how the body is both one's own while at the same time marking a prehistory that is never entirely my own. My point of departure for thinking through the issue of birth and anonymity begins from the conviction that Merleau-Ponty's account of anonymity tends to privilege themes of integrity and synthesis while neglecting how anonymity can serve as a threat or rupture to the unity of selfhood, especially in the context of limit-experiences, not least childbirth. I contend that the concept of anonymity helps us to understand how childbirth is an irreducibly strange event. This is evident in at least two claims that tend to populate accounts of childbirth. First, the strangeness accompanying the sense of leaving one's body behind, or, otherwise letting the body do its own thing. Second, the sense of strangeness accompanying the first encounter with the baby upon successful delivery. I take both of these aspects of childbirth seriously, treating them here phenomenologically as being instructive not only of uniqueness of childbirth but also telling us something important about bodily life more generally, especially in terms of who the subject of perceptual life, and thus childbirth, is.

Biography: *Dr Dylan Trigg is an FWF Lise Meitner Senior Fellow at University of Vienna, Department of Philosophy. He has previously held research and teaching positions at the University of Memphis, University College Dublin, and Husserl Archives, École Normale Supérieure. He earned his PhD at the University of Sussex (2009), MA at the University of Sussex (2005), and BA at the University of London, Birkbeck College (2004). Trigg is the author of several books, including: Topophobia: a Phenomenology of Anxiety (2016); The Thing: a Phenomenology of Horror (2014); and The Memory of Place: a*

Phenomenology of the Uncanny (2012). With *Dorothee Legrand*, he is co-editor of *Unconsciousness Between Phenomenology and Psychoanalysis* (2017). His research concerns phenomenology and existentialism; philosophies of subjectivity and embodiment; aesthetics and philosophies of art; and philosophies of space and place.

Website: <http://www.dylantrigg.com/>

Linda Finlay

Integrative Psychotherapist, freelance Academic Consultant (Open University), and Editor of the *European Journal for Qualitative Research in Psychotherapy*

'First person plural? Exploring the emergence of "multiple selves" in existential psychotherapy'

The idea of multiple selves (subjectivities) is contested and understood in various ways across different psychotherapeutic modalities and philosophical cultures. Traditional humanistic theory champions the idea of a private, unique, authentic, core self while post-modern variants celebrate plurality. Psychoanalytic theory accepts each person as being psychologically fragmented and made up of unconsciously introjected parts of others while social constructionist approaches celebrate the selves which emerge fluidly and relationally in different contexts. These debates are similarly reflected in the phenomenological literature as some scholars promote the existence of a foundational essential self while others argue for multiplicity evolving out of the nature of our primordial relational being.

These debates are also played out in the existential psychotherapy world. This is the focus of my presentation where I will present two case studies from my client work. The key question to be addressed is how do we understand – and work with – what seems to be the ubiquitous appearance of different 'selves' in the therapy room? I aim to use the therapy examples as a springboard to examine ways competing philosophical ideas might be applied to practice. For instance, might it be possible to empirically evidence the existence of a 'minimal self' nestled within a multiplicity of narrative and/or temporal selves? Thinking about practice itself, are multiple selves best viewed as a metaphorical device to capture emerging 'parts' of subjectivity? Should our aim in psychotherapy be unification? Or should we set aside ontological assumptions and simply work with what/who presents itself/themselves?

Biography: *Dr Linda Finlay is an existentially-orientated Integrative Psychotherapist and Supervisor (UKCP registered) currently in private practice*

in the UK, though she has worked in various institutions in the mental health field since 1978. She also teaches psychology, counselling and research methodology at the Open University, UK. She has published widely, and her most recent book, *Practical ethics in counselling and psychotherapy: A relational approach*, is published by Sage. Among her other books are *Relational integrative psychotherapy* and *Phenomenology for therapists: Researching the lived world* (both published with Wiley). Her particular research interests include exploring relational dynamics and applying relational-reflexive approaches to investigate the lived experience of disability and trauma. She is currently Editor of the *European Journal for Qualitative Research in Psychotherapy*.

Website: <http://lindafinlay.co.uk/>

Keith Crome

Principal Lecturer in Philosophy, and Education Lead for the Department of History, Politics and Philosophy, Manchester Metropolitan University

'Education as Child's Play'

While schooling is a serious business, and education requires discipline, we are often told by educationalists, and also by our students, to make learning fun. There is an obvious extrinsic justification for doing this. As John Dewey noted a century ago in *Democracy and Education* (1916), experience has shown that allowing pupils to play makes going to school a joy — or at least provides relief from the tedium and strain of regular school work — and management less of a burden. Nevertheless, the link between education and play, familiar to us all (who hasn't learnt by playing?), is fundamental. The aim of this talk is to explore this connection and its implications for a radical conception of education. I will begin with the contention that the originary co-belonging of play and education has been obscured by the rise of *homo faber* and the *animal laborans*, and the attendant overpowering of *homo ludens*. I will argue that a failure to recognise this vitiates Dewey's celebrated pragmatist account of education. I will attempt to suggest that it is possible to think beyond the horizon of Dewey's work by following Eugen Fink in conceiving the phenomenon of play as a mode of activity irreducible to either praxis and poiesis. Such a conception permits us to return to and rethink the originary correspondence between education and play as it was recognised by the Ancient Greeks.

Biography: Dr Keith Crome is Principal Lecturer in Philosophy and Education Lead for the Department of History, Politics and Philosophy at Manchester

Metropolitan University. He served as President of the British Society for Phenomenology from 2014 - 2018, and is currently a member of the editorial collective of the Journal of the British Society for Phenomenology. He has published widely on 20th century French Philosophy and he is the author of Lyotard and Greek Thought (Palgrave, 2004) and co-editor of The Lyotard Reader and Guide (Edinburgh University Press, 2006). His current research focuses on the history of character. He is working with the Cooperative College on a project examining the role that character plays in ideas and practices of cooperation.

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Abstracts

Panel Speakers

Andreu, Pablo

'Death as an "Ontological Infidelity"'

The following paper aims to open the reader to a comprehension of death from a phenomenological and hermeneutical point of view. Set against the background work of Max Scheler and Martin Heidegger's analysis of the phenomenon, we adopt Paul Louis Landsberg's interpretation of death as an "ontological infidelity". Such definition of death deals with a fundamental and original predisposition to believe, which we recognize as faith. This faith, which stands as a complete openness to the other, is an essential constituent of human existence, without which we cannot understand Heidegger's Angst. As such, we postulate that this faith is ontologically prior to Heidegger's anxiety. As Landsberg says, "the anguish of death, and not only the pain of dying, would be incomprehensible of the fundamental structure of our being did not include the existential postulate of something beyond" (Landsberg, 2009, p. 25). We defend that by the breaking of the connections entangled through this essential openness, the person is stripped from the meaning of her existence and therefore thrown to a state of dead. This implies that there is no possible understanding of the phenomenon of death without a comprehension of our relation with and to the other. As a result, first, we aim to give a specific reading on the phenomenon of death, that is not to be confused with our mortal condition – so in Scheler and Heidegger – and, second, shed some light onto the actual medical debate concerning the state of being of patients in situations that cannot be clearly determined neither as alive nor dead.

Biography: *Pablo Ilian Toso Andreu is a PhD Student at the University of Zaragoza, Spain, currently staying at University College Dublin (UCD) in Ireland. Mainly focused on phenomenology, and specifically the phenomenology of death, Mr. Andreu has also approached analytic philosophy through the Master's program offered by the University of Barcelona.*

Barnard, Matthew

Manchester Metropolitan University

'The Phenomenon of Ancestrality and the Foundation of Phenomenology'

The movement variously known as 'speculative realism', 'speculative materialism', and 'the new materialisms' often defines itself against phenomenology. Phenomenology, within this nascent tradition, is seen as a species of what Quentin Meillassoux names 'correlationism', which is to say idealism in the broadest possible sense. Phenomenology is said to be limited to the description of inner life. It fails to escape the sphere of subjective consciousness to the objectivity of the external world. Or, in some more nuanced accounts, it claims to escape to the external world but has no ontological or epistemological arguments to prove this claim.

I believe this critique is unsound, although I think it is understandable that those who have not engaged closely and extensively with phenomenology would believe that it is subjective. Phenomenology represents a radical ontological and epistemological breakthrough, and its proponents have not always signalled this radicality as strongly as they could have.

In this paper, I will restate the case for phenomenology's "epistemological" and "ontological" claims through a confrontation with Meillassoux's critique of correlationism in *After Finitude* with particular focus on his claim that correlationisms cannot account for the phenomenon of ancestrality: the factual evidence of beings that existed before humanity and which exist absolutely beyond the possibility of any human encounter. I will argue not only that phenomenology can account for these phenomena but that only a phenomenological account can do us.

Biography: *Matt Barnard is lecturer of philosophy at Manchester Metropolitan University, where he recently completed his doctoral thesis, Heidegger's Conception of Freedom 1927-1930: Guilt, Transcendence, Truth. He is a member of the Executive Committee and Journal Editorial Collective of the British Society for Phenomenology, and editor of their podcast.*

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Berry, Hannah

University of Liverpool

'Empathy: the border between narratives'

When considering and reflecting on language, do we empathise with the interlocutor by simulating thoughts, feelings and actions? Do we project

ourselves into the narrator's shoes via simulation? Does this, then, create a boundary between the listener's understanding, the person's actual experience and their communication of the experience?

This paper will steer away from traditional literary-linguistic themes of stylistic analysis and will approach interdisciplinary narratives from phenomenological descriptions of experience and empathy. Lay understanding of the term 'empathy' suggests that you "put yourself in someone else's shoes" when considering another person's experience. However, no-one else's "shoes" fit in the same way and this creates a border between narratives. The traditional approach to empathy in narrative is an analytic simulation theory. An alternative to this approach, meanwhile, is Gallagher's 'empathy informed by narrative practice' (2012). I argue that this theory is also problematic, and propose another alternative.

I reject the concept of empathy as a fundamental part of human experience. Rather, understanding someone else's experience involves an understanding that another person experiences in the same way that I do, that a 'self' has consciousness of an object. This description arises from the phenomenological reduction, but we need to be aware that anything other than this description is context, and so cannot be experienced by anyone else. Consequently, narratives are simultaneously borderless (as everyone fundamentally experiences in the same way), and with borders (that experience is isolating and cannot be shared in its entirety with anyone else through communication, regardless of context). To understand a narrative is to negotiate this dichotomy. I will apply a phenomenological understanding of interpersonal experience onto a narrative from a recent court case in order to argue the instability of the lay understanding of empathy as well as the debatable application in a judicial context.

Biography: *Hannah has recently submitted her Ph.D. thesis The shoe never fits: a phenomenological rejection of the lay concept of empathy and is currently working on interdisciplinary applications of phenomenological methodology and lectures in the English department at the University of Liverpool.*

Bizzari, Valeria

Clinic University of Heidelberg

'Bodily memory and joint actions in music practice and therapy'

Paper co-authored with Carlo Guareschi

In our talk, we analyze the phenomenology of the first-person experience of patients who suffer from mental disorders in sessions of music therapy, and we claim that they are not only lacking a strong sense of we-intentionality (Salice, Henriksen 2015) but also a sense of intercorporeity and bodily memory.

In the first part, drawing on phenomenology (Merleau-Ponty 1962, Husserl 1989) we briefly emphasize the role of corporeality in the development of self-awareness and intersubjective understanding. In particular, we account for the existence of an intercorporeal/interkinaesthetic dimension of bodily memory, which seems to be fundamental for joint actions and for the arising of a sense of belonging to a community or a group. Then, we focus on psychopathology, claiming that disruptions of bodily memory necessarily involves a deficit in intersubjective domain, causing different problems both in intersubjective understanding and in self-consciousness.

We tried to test our thesis participating at music therapy laboratories attended by adult subjects with social disorders, which we have interviewed by means of a phenomenological interview, a semi-structured interview able to grasp the subjective experience and its essential features, such as relationality and corporeality. From a methodological point of view, our work is addressed to understand how a qualitative experience such as music practice can influence the development of a first-person perspective and the relation between subjectivity and intersubjectivity. Furthermore, music practice is interesting because it clearly illustrates the essential link among self, others and ecological factors (Fuchs 2018) elements which are intertwined more specifically in intercorporeal memory, which is fundamental for joint actions and for the development of shared awareness.

The result is the emphasis on an enactive intercorporeal bodily memory, whose importance could lead to hypothesize other kinds of phenomenologically-informed therapies based on bodily practices.

Biography: *Valeria Bizzari is a postdoctoral researcher at the Clinic University of Heidelberg, section Phenomenological Psychopathology and Psychotherapy. Her research involves intersubjective disorders, with a special focus on autism spectrum disorder and Asperger's syndrome. Her publications include the monograph Sento Quindi Sono (Mimesis, Milano 2018); the book Alle origini dell'autismo (with F. Muratori, Fioriti, 2019) and the co-edited volume The Neurobiology - Psychotherapy - Pharmacology intervention triangle: the need for common sense in 21st century mental health (Vernon Press, Cognitive Science and Psychology Series 2019).*

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Booth, Robert

University of Liverpool

'Ontologizing Bohr? Some Phenomenological Misgivings About Agential Realism's Alleged Nonanthropocentrism'

Karen Barad's 'agential realism' begins from a compelling premise: the entire realism/constructionism debate in science studies rests on a misplaced adherence to metaphysical atomism. Like Whitehead before her, Barad thinks it is only by bifurcating subject and object that one faces the dilemma between admitting epistemic access to the purified metaphysical objectivity of 'things-in-themselves' (and thus subscribing to a scientific realism problematized by the classical phenomenologists) or conceding the impossibility of non-correlational access to things-in-themselves (and thus subscribing to the form of anthropocentric constructivism paradigmatic of post-Kantian positivism). By turning the tide of what she calls 'thingification' - the reification of relation (here: (human) subject and (nonhuman) object) as ontologically primitive - Barad hopes to address the more-than-human world on its own terms.

Here, I want to express some phenomenological misgivings about agential realism's claim to nonanthropocentrism. Like the classical phenomenologists, Barad ostensibly problematizes the 'Objects' of the natural attitude. Nonetheless, insofar as she demonstrably identifies the world's basic ontological structures with those which show up in Bohrian quantum mechanics, she retains a tacit scientific realism. Thus, I contend that, insofar as Barad conflates the dynamic phenomena disambiguated by situated human scientists for a naturalized account of the world's own becoming, she violates her commitment to disrupt the 'nonperspectival' objectivity of scientific realism. Worse, she thereby naturalizes the basic 'objects' of a situated human purview under the guise of a radically flattened, nonanthropocentric ontology. I explore these issues with the help of Maurice Merleau-Ponty who, like Barad, takes subject and object to be secondary abstractions on how the world expresses itself, but who, unlike Barad, resists the appeal to anypresuppositionless science and so is better situated to retain the more radical critical self-reflexivity required to sustain a commitment to nonanthropocentric enquiry.

Biography: *Robert Booth recently completed his PhD at the University of Liverpool. His research focuses mainly on how work done at the intersection between ecophenomenology, ecofeminism, and new materialism might provide fruitful means of tackling the environmental crisis. He has published work in Environmental Philosophy, PhaenEx, and The Anthropocene Review. He has also taught Philosophy at the Universities of Liverpool and Manchester, and Liverpool Hope University.*

Bortolan, Anna

University of Aberdeen

'Challenging Stories: On the Use of Self-Narratives in Applied Phenomenology'

This paper explores the use of self-narratives in phenomenological research, and, in particular, in phenomenological psychopathology. The examination of memoirs and autobiographical accounts has long been a key aspect of the toolkit of researchers and clinicians working within the framework of phenomenology. This practice, however, can also pose some challenges, as different factors can compromise the reliability of the first-person reports phenomenologists draw upon. Discussing some of the ways in which self-narratives may fail to be faithful accounts of the subjective experiences they purport to describe, this paper aims to identify some of the methodological issues that phenomenological researchers may encounter, and how these may be tackled.

Considering first person-reports of disturbances of affective experience in severe depression as a case study, I first suggest that self-narratives may on occasions convey inaccurate accounts of the structure of the experiential alterations which are undergone, and, more specifically, of the interplay between one's intentional states and disrupted background affective orientations. I highlight how these dynamics may make it difficult for a phenomenologist to identify the more radical modifications of the person's "way of being in the world" (cf. Heidegger 1962; Ratcliffe 2015) which can characterise psychopathological experiences, and to provide an exhaustive account of them.

I then move to explore on what grounds scholars and clinicians operating within the field of applied phenomenology may be warranted in challenging the reliability of certain autobiographical narratives, while at the same time ensuring that the authority of first-personal testimonies is recognised and due credit is given to them. In particular, I suggest that self-narratives should be assessed against three criteria: 1) their consistency with broader autobiographical information; 2) the degree to which they are amenable to intersubjective validation; and 3) their theoretical plausibility in light of existing phenomenological knowledge.

Biography: *Anna Bortolan is a Lecturer in Philosophy at the University of Aberdeen, which she joined in September 2018. Prior to this, she was an IRC Government of Ireland Postdoctoral Fellow at University College Dublin, where she carried out a two-year research project titled "The phenomenology of self-esteem". Anna holds a PhD in Philosophy conferred by Durham University in 2016, and her research interests lie at the intersection of phenomenology, philosophy of psychiatry, and philosophy of emotion. Her work explores the*

relationship between affectivity, self-experience, and self-consciousness, and has investigated the phenomenology of depression, borderline personality disorder, and social anxiety.

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Brencio, Francesca

University of Seville (Spain)

“Fill the gap”. A phenomenological perspective of exercising psychiatry’

Phenomenology has recently contributed to illuminate medicine and in setting up different theoretical frameworks. The scope of applying phenomenology to healthcare is not to select symptoms in view of a nosographical diagnosis, rather is to recover the underlying characteristic modification that keeps the manifold of phenomena meaningfully interconnected in the life-world of the person.

This contribution intends to show how the phenomenological method applied to psychiatry implies a new understanding of psychopathological phenomena, conceived as a coherent way of being in the world, and its peculiarities lie in recovering the underlying characteristic modification that keeps the manifold of phenomena meaningfully interconnected in the life-world of the person, in describing and understanding the inner experience of a human being, of its suffering and also the limitation of its freedom. In doing so, what is required is a radical move away from an “objective” body-orientated psychiatry which is grounded on the idea of fixing something broken instead of understanding why existence itself can collapse and loose its meanings. Advances in philosophy and neuroscience have suggested that mental symptoms are not ‘things’, rather they have a wider, deeper, personal, and cultural sense and a fluidity that may not be reduced to the taxonomy used in relation to the organic dimensions of disorders. Patient’s existence (as well as clinicians’ one) is embodied (physically) and embedded (socially and culturally) and psychopathological phenomena are specific ways of this embodiment and embeddedness. This means that we cannot simply classify them as something that happen to an objective body, a purely physiological condition that is explainable entirely in causal or mechanistic terms.

A phenomenologically-informed psychiatry can “fill the gap” between clinical meanings and existential ones and can overcome evidence-based approaches by finding a common language in which words can show relations and not merely signify objects.

Biography: *Francesca Brencio (PhD) is Assistant Professor in Philosophy at the Department of Philosophy at the University of Seville, and Member of the Phenomenology and Mental Health Network at the St Catherine's College (University of Oxford). Her field of research is mainly related to Heidegger Studies, Hermeneutics, Phenomenology, Philosophy of Psychiatry and Philosophy of Religion. She has published in Italian, English, German and Spanish on a wide range of topics, in several collaborative book projects and philosophical and medical journals. She is one of the invited contributors to the The Oxford Handbook of Phenomenological Psychopathology (OUP, 2019).*

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Burn, Katherine

Manchester Metropolitan University

'Recalibrating the Contemporary: Reading the phenomenology of shame in Metamodernism'

Contemporary British fiction is situated within a moment of flux, 'made from a different fabric and holds a different elasticity' (Boxall, 2013). Recent advancements in shame studies address the philosophical turn towards a phenomenological understanding of the emotion as 'everyday life feels increasingly uncanny' (Hinton and Willemsen, 2018). The intersection between shame and contemporary fiction connects within the nascent field of metamodernism in which we can identify 'a structure of feeling that emerges from, and reacts to, the postmodern' (Van den Akker and Vermeulen, 2017). We are living in shameless times wherein it is possible to feel a second-hand shame towards those whose politics shamelessly exploit us as subjects of late capitalism, impacting our impression of everyday life and reconstructing our sense of the authentic. Yet, this space of the shame of shamelessness has largely remained 'invisible' (Weiss, 2018) within contemporary literary studies even though our actions 'inevitably reverberate beyond ourselves affecting not only others but also the larger society in which we live' (Weiss, 2018). To fully understand this ontological position, we must utilise Heidegger's fundamental ontology to reorient our understanding of the everyday nature of autonomous shame and its representation within Tom McCarthy's *Remainder* and Eley Williams' *Attrib*. Reflecting on Rudi Visker's claim that, 'shame can thus be seen to occupy a structurally similar place – a topos – to anxiety in Heidegger's ontology' (Visker, 2004), this paper seeks to explore a Heideggerian notion of shame as disclosive mechanism between 'unowned existence' (Stolorow, 2011) and authentic individuation. Twenty-

first century British fiction thus reveals the reconstructive force within moments of self-evaluation accompanying autonomous shame as radical witnesses against the shameless composition of the contemporary moment, fortifying the alignment between phenomenology and literary theory.

Biography: *Katherine Burn is in the second year of her AHRC funded PhD at Manchester Metropolitan University. Her research focuses on the intersection between shame and metamodernism, utilising traditional phenomenology to investigate the reconstructive force of shame in terms of form and periodisation of the novel. Katherine has continuously presented as part of the AHRC Metamodernism network and has recently been appointed postgraduate representative of the national English Shared Futures conference due to take place in 2020.*

Twitter: @Katherine_AnneB

Chiujdea, Mihnea

Freie Universität Berlin

'Radical Freedom and Heidegger's Anti-Humanism'

The motto 'existence precedes essence' is one of the central tenets of existential phenomenology. Sartre claimed that it summarises his humanist existentialism, connoting his account of freedom from EN: emptiness of consciousness, freedom of choice and value idealism. However, is this account of freedom defensible and need existential phenomenology commit to it? I argue that Heidegger's arguments about situatedness in the world provide compelling reasons against this.

Sartre understands Facticity – the context of human existence – in material terms, contrasting with consciousness. Thus, limitations to freedom only arise in light of aims, desires, action and nothing can be grounded or justified through facticity. One is responsible for the values one creates and avows through action. These ideas have influenced contemporary debates ranging from accounts of the self and intersubjectivity (e.g. Zahavi, Ratcliffe), to post-analytic approaches to self-knowledge (e.g. Moran 2001).

In so explaining humanist existentialism, Sartre identified Heidegger with his project. Heidegger rejected this association, yet his justification is tenuous. In explaining this rejection I argue that Sartre's account of freedom implies an understanding of facticity pre-empted by Heidegger's critique of what he considers traditional understandings of the world. This cannot be understood materially but is composed of inter-referential relations. It is the background against which Dasein finds its existential possibilities. If Dasein's being implies

a concern to and a take on its own existence and possibilities are the ways through which it gains an ability-to-be, possibilities must be the ways through which it manifests this concern for its being. If this is true, the structure that allows only some possibilities to appear, the world qua nexus of significance, is the true limit of freedom. I conclude that the analysis of the humanism debate not only has exegetic value but suggests the need for revising contemporary arguments built on radical freedom.

Biography: *Mihnea Chiujdea is a PhD candidate at Freie Universität Berlin and Elsa Neumann Fellow. His research investigates personal identity, temporality, and the self and his thesis is provisionally entitled Paradoxes of Identity: Persons, Selves and Time. He has previously studied philosophy at the University of Oxford, University of Konstanz and University College London. Here he completed a Master's degree in Philosophy focusing mostly on the metaphysics of the self, phenomenology and 19th Century Philosophy.*

des Portes, Charles

University of Leeds

'Hannah Arendt's phenomenology: towards a feminist phenomenology of plurality'

In her book *Phenomenology of Plurality*, Sophie Loidolt argues that Hannah Arendt transformed classical phenomenology by pluralising it, to propose a political phenomenology or a phenomenology of plurality. This Arendtian phenomenological account, Loidolt argues, had an impact on the very basic concepts of phenomenology like appearance and experience, which are present in Husserl and Heidegger philosophy. By placing actualised plurality as the core phenomenon of her investigation, Arendt rejected the "primacy of consciousness" hypothesis of Husserl and argued that the being-Dasein-is not just in-the-world (Heidegger, 1962) but also of-the-world. Therefore, she was sceptical of the possibility of a total *epoché*, that is to say the bracketing of the world, which is the phenomenological gesture per excellence for Husserl. Thus, in Arendt's phenomenology, the subject is intersubjective because s/he appears in the world to others through deed and speech, then, the first-person perspective crucial to phenomenology relates to a 'we', the 'I' within the 'we'. From a feminist perspective, this statement entails two problems that I will try to resolve in this presentation. Is this 'we' already gendered as gender can be seen as a naturalised ontology of the being that altered perception and thus the disclosure of the subject? Or can this 'we' be understood as a feminist 'within women', not from the perspective of a post-

gender society but as a feminist praxis of freedom? To address these problems, I make the hypothesis that patriarchy is what Arendt calls a 'world alienation' which tends to transform the 'we' of women into an inauthentic we, that is to say antipolitical, that must not appear in public. As such, I contend that feminism represents an authentic we, that is to say political, by affirming its *raison d'être*: freedom. Thus, this presentation aims to open tracks for a feminist phenomenology of plurality.

Biography: *PhD Student in Political Theory at the University of Leeds. My doctoral thesis aims to propose a phenomenological understanding of freedom through feminism. First, I am trying to show that in a part of feminist theory, the notion of freedom tends to be assimilated to liberation. Thus, I propose to revisit the freedom-liberation relationship from a phenomenological perspective to suggest another account of freedom, based on Hannah Arendt, which aims to situate freedom as the *raison d'être* of feminism.*

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Di Feo, Marco

Vita-Salute San Raffaele University of Milan

'The Human Right to Family Reunification'

All people, to the extent that they wish, have the right to be fully integrated into the social world in which they live, regardless of their institutional status (citizen, immigrant, refugee, etc.).

The integration is a very complex process, which includes at least three essential levels of the social life: the community one, that is, the level of interpersonal bonds (i.e. sentimental, friendship, etc.); the territorial one, that is, the level of social interactions (i.e. those that depend on a social role, or a profession, etc.); and the political one, that is, the possibility of taking part in the collective political life (expressing opinions, voting, etc.).

The phenomenological analysis of the essential forms of social interaction shows the peculiarity of each different level of integration.

The crucial point on which I intend to pay attention is the following: each democratic country that welcomes an immigrant must create the conditions for her/his fully successful social integration. The hospitality of the immigrants is intrinsically connected to the duty of making them members of the society, at all three levels of the social life. I specifically intend to deal the theme of family reunifications within this conceptual horizon. Since family ties are the

central nucleus of the community weaving, and since every person has the right to live in relation to her own reference community context, then the family reunification must be considered an inalienable right of every person who is welcomed in a new country. This right cannot be subordinated to any other type of evaluation, of economic, bureaucratic or political nature, because it is a human right. Only by guaranteeing a family context of belonging, institutions can avoid situations of social degradation, which are linked to conditions of loneliness and social isolation.

Biography: *I was born in Milan, Italy, 46 years ago. Philosophy has always been my passion, but before dedicating myself to it, I felt the need to grow. I worked in a bank; then I changed radically my life, going to work in a social farm. Ten years ago I moved to Switzerland to work as social worker. During these years I achieved my degree with a thesis on the collective subjects from a phenomenological perspective. Actually I am working with young refugees and ending my second year of PhD. In my life path work and study are linked and grow together.*

Fernandez Velasco, Pablo

Institut Jean Nicod, Département d'études cognitives, ENS, EHESS, CNRS, PSL; and University College London

'Disorientation and Self-consciousness: A Phenomenological Inquiry'

The present paper explores the phenomenology of disorientation and its relationship with self-consciousness. Section 1 discusses previous literature on the links between self-location and self-consciousness and proposes a distinction between minimal self-location (which requires only an ego-centric frame of reference) and integrated self-location (which requires the integration of egocentric and allocentric frames of reference). The double aim of the paper is, on the one hand, to use this distinction (between minimal and integrated self-location) to deepen our understanding of spatial disorientation and, on the other, to use the phenomenology of disorientation to elucidate the role that self-location plays in shaping self-consciousness. Section 2 starts by looking at the experience of being "turned around", which is a common experience of disorientation, and then expands to disorientation episodes related to the other two egocentric axes: experiences of being "left-right reversed", and of being "turned upside-down". This leads to the conclusion that integrated self-location is transmodal and depends on all three egocentric axes, and that disorientation destabilizes this integrated self-location. Section 3 explores a corpus of reports of disorientation episodes and highlights four

key characteristics of these experiences (anxiety, vulnerability, confusion and diminishment) and their links to self-consciousness, focusing on the transformations in both the lived body and the experience of space. This phenomenological analysis reveals that during disorientation, the body-space shrinks, and the horizon of experience becomes more uncertain, leading to anxiety and a feeling of unfamiliarity. The central thesis of this paper is that during disorientation a destabilization of integrated self-location results in a diminished form of self-consciousness. Section 4 concludes with a summary of the key points of the paper and points to future directions of research.

Biography: *The central aim of my current research is to explore the varieties and different dimensions of disorientation from the subjective side, in order to produce a characterisation of the phenomenon that is compatible with both empirical data and data about the subjective experience of disorientation, and to use disorientation as a vantage point to understand some of the complexities of spatial cognition and of the human mind at large.*

Goodman, Michael A.

University of Maryland

'A Phenomenological Queering, of Self and Others'

What does it mean to queer something that has otherwise been expected to assume space as unqueer? What does it mean to queer phenomenology? A queering in this context requires an acknowledgement of one's place as different in the world. A queering takes place within (un)concealment, and as one defines oneself as different. In this uncovering, a queering is possible. In this paper, I illuminate possibilities for what it means to queer something, including practice and research as associated with higher education and student affairs disciplines.

For something to be queer(ed) is to make something different. Queer is (re)connected to the question of opposition, stability, and variability within performativity (Butler, 2014). Here, "queer" is linked to accusation, pathologization, and insult among homophobic communities and formed through time (Butler, 2014). Queer is different. Queer is abstract. Within the homophobia associated with queer(ness), the masking and passing involved with outness are more clear and present than ever. As a result, I approach this paper, and the methodology of hermeneutic phenomenology, as a calling to further queer research.

I illuminate the way queering something parallels with that which is made different in phenomenology. In the case of Martin Heidegger, as I

acknowledge his work as essential in phenomenology, I cannot leave out his anti-LGBTQ+ affiliations. To do phenomenology is to name and unpack the politics and possibilities of a painful past, especially as we deconstruct research and method in this context. This can be an interpretive form of liberating ourselves, which is centered when looking at Heidegger's body of work as a grounding for this form of inquiry. And as a result, a further queering (of research and Heidegger) is possible.

Biography: *Michael Anthony Goodman (M.S. Ed.) is a Ph.D. Candidate at the University of Maryland in College Park, Maryland. He achieved a masters degree from Indiana University in higher education and student affairs, and has extensive background in student affairs practice from preK-12 and camp education through to postsecondary education. Michael has published and presented on topics related to his research interests, including undergraduate student government, graduate student equity, student affairs, gay men, gay male leadership development, and issues impacting students with regard to parent/family programs in higher education. Michael will complete his Ph.D. in December 2019.*

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Guareschi, Carlo

'Bodily memory and joint actions in music practice and therapy'

Paper co-authored with Carlo Guareschi (see Bizzari, Valeria for abstract)

Biography: *Carlo Guareschi has got a PhD in Philosophy at University College Cork under the supervision of Alessandro Salice (University College Cork) and Julia Jansen (KU Leuven). His area of specializations are Aesthetics and Phenomenology with a special focus on Merleau-Ponty, nature, intercorporeality, bodily experience and bodily intentionality.*

Guzun, Madalina

Institute of Philosophy "Alexandru Dragomir"

'Historicity and Language in Jan Patočka's Philosophy'

Do we see the world through words or do we only express, with the aid of words, something that we wordlessly perceive? According to Martin Heidegger, we do not see because we have eyes, but we have eyes because we are, ontologically, capable to see. Yet could it ever be said that we have eyes because we are capable to speak?

Language and perception, as two major themes of phenomenology, present themselves as inextricable. Our paper will investigate the relation between them by considering the reflections of one of the key figures in the history of phenomenology, both a disciple and a critic of Heidegger, namely Jan Patočka. The main point that we will discuss is the following: is our sensibility independent of language or is it historically, linguistically conditioned? Is historicity itself an attribute of culture and language considered as separated from nature and corporality or does historicity mark our perception, and that is, our corporality?

The point of departure towards an answer will be Patočka's claim that, while the human world changes historically, one thing always remains unchained: the relation between receptivity and spontaneity in the constitution of objectivity. Secondly, we will describe the role of language within this constitution, examining Patočka's affirmation that language is a condition of possibility of human perception. Finally, we will analyze Patočka's idea that the historical conditioning of perception becomes clear when one reflects on language as an acoustic phenomenon. If the sounds of language are not phonemes because they are important for meaning, but they are distinguished from other worldly sounds because we perceive them from the very beginning as phonemes, then one is entitled to say that acoustic perception is modelled by language itself. Can one conclude thereafter that perception in general is linguistically – which is to say, historically – conditioned? An answer will be sketched in the final part of the paper.

Biography: *As a researcher in phenomenology, I have concentrated my work until now on the figure of Martin Heidegger. After having graduated in Bucharest with a work on the Heideggerian interpretation of Plato, I have continued my Master's Studies within the international programme Erasmus Mundus Europhilosophie, at the end of which I published a book on Heidegger's reading of Friedrich Nietzsche. My doctoral thesis, which I completed both at the Paris Sorbonne University and at the Bergische Universität Wuppertal, was centered on the theme of language and translation. Currently I am working at the Institute of Philosophy "Alexandru Dragomir" as a post-doctoral researcher in a joint programme on the question of historicity in the work of Jan Patočka and Paul Ricœur. Therein I am currently pursuing my research on language by analyzing its relation with the problem of history from a phenomenological perspective.*

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Katara, Botsa

Durham University

'Reassessing the Super-crip Stereotype'

The term "super-crip" can be construed as a misleading twist on the derogatory term crippled. The latter signifies the dire condition of human frailty, limitations of embodiment, and a life without possibilities, while the latter is emblematic of overcoming those limitations to such a preposterous extent that not only demonises, and annihilates the experience of living with physical disabilities but also heralds an insidious discourse of superlative athletic vigour, and prowess. This paper aims to demonstrate that to reduce the body into a functional machinery which might be repaired and augmented is to disavow the intricate mechanisms of the body-mind connect that are orientated towards intentionality, affectivity, attunement, proprioception, and kinesthesia.

Under the theoretical lens of Merleau-Ponty's *Phenomenology of Perception*, Gallagher's *How the Body Shapes the Mind*, and Carel's *Phenomenology of Illness*, this paper shall analyse of the depiction of physical impairments in literary fiction, and memoirs. Following Carel's conception of "epistemic injustice" it shall delineate the exigent need to incorporate felt experiences of disability in the wider cultural domain, thereby promulgating an informed and empathetic approach towards disability that adheres neither to the derogatory conception of the crippled nor the superhuman creation of the super-crip.

Biography: *My name is Botsa Katara, second year PhD in English literature and Medical Humanities, from Durham University. My research focuses on the depiction of impaired movement in the literary works Beckett, Coetzee, and Kelmann. I am also looking at graphic memoirs, and life writings of amputees, and prosthetics that serve as counter narratives to the contemporary culture of the 'super-crip'. I hold a Master's degree in Modernity and Literature from the University of Edinburgh where my thesis focussed on identity conflict, desire, and domination in cancer patients. I have worked as a trainee at a prosthesis centre in New Delhi, India, where my work centered on closely observing young amputee rehabilitation.*

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Koçak, Ahmet

'Phenomenology of Religion In *The Writing On The Water*'

Paper co-authored and co-presented with Tuba Yilmaz

Each religious experience takes its place in a particular cultural and socio-economic framework; every religious phenomenon (event) is also a historical phenomenon. Also, every religious phenomenon is a tendency to manifest a "hierophani", namely sacred. The same mysterious action manifests "a very different thing" that does not belong to our world, on the objects which are complementary parts of our "nature" and "non-sacred" world.

The Sacred, appears to be a fact came from a different order than the order of nature. They continue to being themselves and being in their nature, while, at the same time, manifesting themselves through "very different" beings and objects. Thus, the human being whom the sacred manifests, remains the human being. When contact with the supernatural reality, the realness of the object on which the sacred manifests itself is grow and transform in the eyes of one who witness the sacred. This is the basic meaning of religious experience. The task of the phenomenology based on this experience is to understand the essences and structures of religious phenomena, to interpret the meaning of each hierophanias, and to derive its inspired content and religious meaning.

In this study, we will focus on evaluating Muhyiddin Shakoor's *The Writing On The Water* book in the context of religious phenomenology. We will expose the concept of Sufism, how this journey is handled in the phenomenology of religion and how the object is understood in consciousness. At the end of his religious doctrine which he started by saying "as I progress, my knowledge becomes low", the writer draws attention to the interpretation of the concepts of consciousness, religion and phenomenology in this work.

Biography: *I am an associate professor in Istanbul Medeniyet University at Turkish Literature Department. I am also the director of Turkish Language Center for Foreigners in the same university. I have been teaching Late Ottoman literature and Modern Turkish Literature at Istanbul Medeniyet University for 9 years. My doctoral dissertation which focused on the image of Europe in Turkish novel was published with the title Türk Romanında Avrupa (1872-1900) / Europe in Turkish Novels (1872-1900) in 2013. I mainly specialize on Nineteenth Century Ottoman Literature and Turkish Literature in Early Republican period. The lives of Ottoman literary figures in European countries and their works on European culture, the relationship between Literature and Philosophy, the image and idea of Western civilization in the late Ottoman literature constitute some of the topics that I am interested in.*

Kvapil, Ondra

École Normale Supérieure de Paris / Charles University in Prague

'Deathless Subjectivity'

My paper will be concerned with one of the limit problems of Husserl's transcendental phenomenology: death. According to Husserl, death presents a mundane event, which also ends our consciousness of the world. For that reason, we never experience it as our own, but solely as the demise of others. Additionally, it does not make any sense to speak of death in the case of the absolutely self-given, transcendental subject that precedes the givenness of the world. The arrival of death interferes in the mundane concretization of transcendental subjectivity, i.e. it touches the psycho-physical being, whose existence it ends. Human therefore necessarily dies. I would however like to demonstrate that Husserl's phenomenology does not have any means to methodologically grasp this thesis. If death cannot reach the transcendental subjectivity i.e. rationality, it becomes a biological phenomenon. Yet life is in its core characterized by the instinct of self-preservation, in which death is implied merely as an external fatality. Neither does death play an essential role in the constitution of human historicity: The succession of generations and the possibility of tradition is conditioned by the phenomenon of birth, not the circumstantial fact of death. Nevertheless, I will not merely deconstruct Husserl's concept, but in the second part of my paper I will also emphasize its implicit preconditions. I will show that the immanent temporality, which leads to the claim of immortality of the transcendental subject, is also the reason why we cannot grasp the human being as essentially mortal. What will thus emerge is death as a limit problem in much more radical sense than Husserl attributes to it. This problem does not merely exceed the possibilities of phenomenological description, since my death – as such – can never be given to me, but it also brings into question the philosophical concept of subjectivity.

Biography: *I am a postgraduate researcher at École Normale Supérieure (Paris) and Charles University (Prague), currently working on my dissertation The Philosophical Significance of Death. Previously, I have also studied at Université Paris 1 Panthéon-Sorbonne and Albert-Ludwigs-Universität Freiburg. I have taught several classes in phenomenological philosophy, mainly on Heidegger, Sartre and Lévinas, at the Department of Philosophy and Religious Studies at Charles University. My research concerns phenomenology and hermeneutics, 19th-century continental philosophy, as well as the philosophy of German idealism, with particular research interests that include*

death and mortality, relation between being and nothingness, and the problem of time.

Large, William

University of Gloucestershire

'Atheism of the Word: A Genealogy of the Concept of God'

This paper offers a broad historical analysis of atheism and a new conceptual definition. It describes three kinds of atheism: atheism of being, atheism of the idea, and atheism of the word. The first is an atheism of a metaphysical order and science; the second an atheism of morality; and the third an atheism of the community and the word. Each atheism comes in an historical sequence but are conceptually distinct. In terms of the traditional divisions of philosophy, the first atheism is ontology, the second is ethical, and the third is aesthetic and political. This historical sequence is not a necessary one, but contingent, and because each atheism is conceptually distinct, they can emerge at any time. Cutting across this horizontal historical series of atheism, is a vertical distinction between essence and existence. Theism responds to atheism through the passion of religion which sets the next form in motion. When, philosophy says, 'God is being', religion responds, 'God is a hidden'. If philosophy replies, 'God is an idea', then religion responds again, 'faith is the passion of a life'. Only in the last form is the dialogue between philosophy and religion reversed. Religion says, 'faith is the word', but philosophy responds, 'the word is spoken by no-one'. The last atheism has a political consequence. What binds a community without a word?

Biography: *William Large is Reader in Philosophy at the University of Gloucestershire, Cheltenham. He is the author of Maurice Blanchot [co-authored] (Routledge, 2001), Ethics and the Ambiguity of Writing: Emmanuel Levinas and Maurice Blanchot (Clinamen, 2005), Heidegger's Being and Time (Edinburgh University Press, 2007), Levinas 'Totality and Infinity: A Reader's Guide (Bloomsbury Academic, 2015), and numerous articles in continental philosophy. He was president of the British Society of Phenomenology from 2010-14.*

Meacham, Darian

Maastricht University / UWE, Bristol

'The digital disruption of solidarity at work: a phenomenological approach'

Paper co-authored with Francesco Tava

Solidarity relations formed within the workplace and concretised via, for example, social objects such as labour unions, have played an outsize role in the broader struggle for social and political rights, recognition, and indeed social, political and economic equality. This is in large part because the withdrawal of labour from the economy, or the threat of such a withdrawal, has traditionally been the primary political tool or means of leverage for politically disenfranchised groups. The social organisation of work also underpins or influences many other dimensions of the lifeworld including family structure, education, and organisation of political structures (e.g. political parties and nation-states). For such actions to be effective, solidarity relations between workers are necessary to facilitate both immediate and longer-term collective action in which risk and harm is accrued to individuals (at the very least, lost wages), but is balanced against future social, political, and economic gains. Such actions are most effective when solidarity relations can be formed across different workplaces, but also across sectors of society without immediate or direct stakes in the labour action. Again, the formation of certain kinds of social objects, in this case political parties are the primary example, has traditionally served to make these solidarity relations more robust and effective politically. Capitalists and their political proxies have long sought to use technological and organisational means to disrupt the formation of solidarity relations and their further concretisation into the above-mentioned social objects: labour unions and political parties. The current proliferation of data-driven technologies, making use of algorithmic decision making and decision support systems, is an important development in this long history of conflict. These technologies impact many dimensions of work-experience. Including co-worker relations, and employee-employer relations. In some cases, for example work platforms such as Uber or Deliveroo, algorithmic management systems have facilitated (contested) legal changes in the status of employees.

In this paper, we aim to do three things to further elucidate the above description of the changing, technologically mediated, role of solidarity in the workplace, and its broader social and political impact. First, we will offer a working definition of solidarity that takes into consideration the historical development of the term and current research in relation to the so-called "future of work problem" (e.g. Prainsack and Buyl 2018, EGE 2018), but emphasizes the phenomenological dimension of solidarity relations as having a specific structure of experience, potentially describable in terms of a political

emotion. Second we will examine what we take to be the central role of social objects in facilitating and making robust solidarity relations. Again, there is a specific phenomenological approach here, as we aim to characterise social objects phenomenologically. Finally, we will examine the potential impact of data-driven technologies, specifically platforms and algorithmic decision making/support systems upon the conditions of possibility for the formation of solidarity relations and their supporting social objects.

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Biography: *Darian Meacham is a philosopher.*

Minafra, Annamaria

‘The “speaking body” in exploring musicians’ body self-awareness development through the phenomenological method’

This study aims to explore how the phenomenological method might assist professional musicians in self-reflecting on their body when playing and developing body self-awareness. In the embodiment cognition perspective, the body is considered the tool of being in touch with the world (Merleau-Ponty, 1945/1962). This concept is fundamental for musicians who are continuously engaged with their body when playing. However, they may use their body in ‘pre-reflective self-awareness’ (Zahavi, 1998), automatizing their movements without controlling them through an explicit process of thought (Holgersen, 2010). This lack of awareness could be an underlying factor in the development of tensions and pain in playing.

To address these issues, three idiographic cases (Smith et al., 2009) were studied and semi-structured interviews were carried out -all video-recorded-through applying the phenomenological method (Vermersch, 2002). Interview questions were generated considering musicians’ verbal responses and nonverbal behaviour. This allowed the researcher guiding the musicians to intentionally focus on movements and parts of the body involved in playing. The musicians had previously chosen a slow easy piece of music and were asked to perform it from memory three times. The piece was performed the first time with no intervention. For the first intervention they were asked to

mentally rehearse the piece before playing it again, and in the second, they were asked to simulate the movements of playing without their instrument, before performing. After each performance they were required to verbalise their feelings. This was the moment when their body simultaneously became the subject and object of their reflection, making sense of their lived experience.

The findings show how gestures and particularly the simulation seemed to generate kinaesthetic and sensory-motor feedback which assisted the musicians in shaping their thoughts. Awareness was achieved when the musicians intentionally involved these movements and sensorimotor feedback in their self-reflection process.

Biography: *Annamaria Minafra pursued her PhD in 2019 in Philosophy of Music Education at UCL-Institute of Education (UK), under the supervision of prof. Susan Hallam (thesis: Exploring Kinaesthetic and Body Self-Awareness in Professional Musicians). Her research interest is about the body-mind relationship both in professional musicians and beginner violin-group players applying phenomenological methods.*

In Italy, she graduated both in viola (Turin Conservatoire) in 1993, and Philosophy of Education (Florence University) in 2010. She directed a private music school in Florence-Italy for ten years developing teaching experience. She has published and presented selected findings from her research at national and international conferences.

Muñoz-Reja, Vicente

Boston College

'Heidegger's Phenomenological-Ontological Categories'

Despite the fact that the term 'Seinsart(en)' ('ways of being') is employed more than 200 times in *Being and Time*, Heidegger himself did not thematize it.

Seinsarten play a central structural role in the formulation and solution of the problem of ontology. Most of the main components of the Analytic of Dasein are *Seinsarten*—and if not, they are structurally connected elements: *Seins(grund)verfassung* (state of Being), *Seinsstruktur* (structure of Being), *Seinscharakter* (character of Being).

This paper aims to sketch out an immanent clarification of Heidegger's concept of *Seinsart* by critically engaging with and building upon the current dominant interpretation among Anglo-American commentators. My claim is that the dominant interpretation ultimately reduces Being to a genus, since it

fails to be consistent with the fact that neither Being (or its sense) nor *Seinsarten* can be considered from the point of view of essence. I will mainly focus on Kris McDaniel's landmark essay "Ways of Being," particularly on his reconstruction of Heidegger. I will then consider Howard D. Kelly's account of *Seinsart* as a universal that defines a district. Finally, I will show that *Seinsarten* play fundamental phenomenological and formal-ontological roles for fundamental ontology, alongside with *Seinsverfassung* and *Seinsstruktur*. Phenomenologically, these three elements are constitutive moments of sense; through them, understanding is modified into interpretation. From the formal-ontological point of view, these three elements show the grounding articulation of fundamental ontology's content—how the Being of Dasein is structured, and how it affords the sense of Being. These two fundamental aspects of *Seinsarten* rely on two Husserlian themes: the constitution of sense in categorial intuitions and the formal-ontological mereological or grounding theory.

Biography: *Vicente Muñoz-Reja is a PhD Candidate and University Fellow at Boston College*

Murphy, Sinead

Newcastle University

“Autistic Society Disorder”: Autism and Phenomenology’

Joint panel titled Phenomenological Practice Without Invariant Conditions: Autism and the Face of Britain. Co-panellist: Tony O' Connor.

In 2018, one in one hundred British children was diagnosed with 'Autistic Spectrum Disorder.' I argue that this disorder is not primarily a feature of individuals but of the society which moves so quickly to diagnose them, a society characterized by precisely those blockages to meaningful interaction and rigidity in patterns of thought and behaviour which are the 'classic' symptoms of ASD.

Furthermore, I argue that the child diagnosed with Autism might well be understood as issuing a first-order rejection of the Autism of her society, against which many other of the impairments to our health and happiness constitute less direct and immediate rejections. Despite the heavy traffic of techniques being brought to bear on her, what she appears to realize and to resist is our society's encroachment on horizons of living, loving and learning by means of its institutions of 'education,' 'health' and 'care'.

This paper is an exercise in phenomenological practice, offering an account of what it is like to be 'Autistic' and drawing from that account conclusions

contrary to those on which the category of 'Autism' relies in our time. Nonetheless, in giving this account, the paper does stray into a theme central to phenomenological theory, the theme of 'intentionality.' One of the defining challenges faced by those diagnosed with 'Autism' is the constant navigation of experiences that appear to be either too vague or too fulsome to be conventionally directed, to be 'about' something. In this respect, it is a condition that foregrounds what this paper suggests is the demise of conditions for intentionality in our time, that is to say, the demise of conditions for a human culture.

Biography: *I am a lecturer in Philosophy at Newcastle University, with interests in philosophical hermeneutics and existential phenomenology, including the work of Gadamer, Foucault, Virno and Illich. I am the author of four books: Effective History (Northwestern, 2010); The Art Kettle (Zero, 2012); The Jane Austen Rules (Melville House, 2014); and Zombie University (Repeater, 2017). I am currently writing a book entitled Autistic Society Disorder.*

O'Connor, Tony

'From Operative Intentionality to Genealogical Analysis'

Joint panel titled Phenomenological Practice Without Invariant Conditions: Autism and the Face of Britain. Co-panellist: Sinead Murphy.

I situate the question of the character of phenomenology between Husserl's view of it as transcendental philosophy, and Merleau-Ponty's development of it as operative intentionality, which he develops as a theory of embodiment and of the situated, practical conditions under which human identity is generated and sustained.

I use the reflections of art historian Simon Schama (in Rembrandt's Eyes and The Face of Britain), and Foucault's genealogical analysis, to show strengths and weaknesses of this position. I argue that phenomenology needs a fuller account of social intentionality than is available from Husserl and Merleau-Ponty if it is to overcome the hermeneutical privilege it accords its own theory and practice.

Genealogical analysis is valuable here because it stresses 'regimes of truth' as constitutive features of social practices. This implies that philosophy must recognise historical perspectives in the sense of presuppositions that govern particular historical cultures and periods, and that are maintained by various ideological and strategic factors.

This goes beyond the transcendentalist privilege claimed by phenomenology to the acknowledgement of mixed ideologies and strategic practices that generate possibilities for change while imposing limitations on them.

Biography: *I taught philosophy at University College Cork, Cork, Ireland. I have published in the Journal of the British Society for Phenomenology and elsewhere. I have been a member of BSP for many years.*

O'Toole, Edmund

'Towards a phenomenology of desire through a discourse on madness'

Psychopathology has been used by philosophers to develop phenomenological and ontological understanding, since madness represents a dysfunctional ontological orientation and a breakdown of the phenomenological field. But madness was also accepted as providing a means to understand normative experience, since deviation was given as a matter of degree rather than kind, and many rejected the rational construct of normativity or one based on reason. Desire came to the fore in the analysis of many who had focused on psychopathology.

This paper explores desire as it was analysed through continental philosophy and with the influence psychoanalysis has had on the subject, where desire was given ontological status. As human beings we are orientated to the evaluation of our being-in-the-world; our intentionality is directed or motivated by our desires. But the evaluative schemas of desire can also be derived from the work of those philosophers who have foregrounded and emphasised a particular value orientation while devaluing others, namely as the desire as will-to-power, will-to-truth and will-to-unity.

I argue that desire can be understood as ontological orientations in respect to these evaluative schemas; it can be attributed to three active modalities, that are interpretative and anticipatory, relating to ontological concerns representing power, truth and unity. The ontological attitude, or existential orientation, is one of values and beliefs that underlie intentionality. These evaluations structure belief in relation to being-in-the-world. But in the extreme, overidentification with power, truth or unity can lead to disorder and psychopathology, given respectively as the paranoid, schizoid and depressive orientations as dysfunctional conditions.

Biography: *I was awarded a PhD in philosophy from the National University of Ireland, Galway, in 2017. My work is interdisciplinary, examining psychopathology and human nature. Recently, a good deal of my work has focused on hermeneutics and phenomenological psychopathology.*

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Ogland, Emily Rose

University of Warwick

'Husserl and Intersubjectivity: the Other and the Horizon of Self-giveness'

Whilst the question of a subject's relationship to the other (and thereby to the world of other beings) has been well explored in phenomenological enquiry, the dynamics of one's relationship to one's own self have been relatively neglected. Central to this phenomenological enquiry is the question of the self as discovered in the encounter with "the other". Whereas Sartre says that this experience is fraught with – and perhaps even signified by – the experience of 'shame', Edith Stein, more optimistically, cites it as the ontological basis for empathy. In the later view, the possibility is open for a certain 'enlargement' of the self in the process of discourse with the other, in contrast with the bleaker view that one is somehow 'diminished' in one's own self-regard.

Any such enquiry should begin, however, in the territory laid forth by Husserl, whose project was intensive both in the profundity of its endeavour and in the method of its implementation. His analysis of how we come to perceive objects to begin with – and the most important of them, namely an other person – sets the ground for any enquiry into the logic of this process. In reviewing Husserl's account of our intentional perception, first of objects and then of other people, I will indicate the objective towards which he was striving in the latter, but whose attainment seems unclear. Then, in drawing upon crucial insights by Sartre and Stein, I will suggest how Husserl's account could be strengthened by beginning with the relationship that one has with one's own self, and indicating how its formulation is key to developing any formulation of the other.

Biography: *Emily Rose Ogland is a postgrad student in Continental Philosophy at the University of Warwick, and a graduate of Bryn Mawr College (Pennsylvania, USA), where she studied both French and Philosophy. Her interests centre on French and German phenomenology, and most recently, she has been exploring the deep phenomenological import of Jean Jacques Rousseau's Rêveries du promeneur solitaire (Reveries of a Solitary Walker) in both the Enlightenment and modern eras, especially in relation to themes of "self-love", "self-knowledge", and intersubjectivity.*

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Sandner, Andreas

Department of Philosophy at University of Koblenz-Landau (Landau Campus)

'Visible Odours? On the Issue of Visuocentricism in "Olfactory Austerity"'

It is widely held in analytic philosophy of mind and cognition that olfactory perception – first and foremost – represents odours if it represents anything at all. Despite some controversies on the very nature of those odours we encounter in olfactory perceptual experience, the vast majority of today's philosophers hold that the intentional objects of olfactory perception are the odorous emanations of so-called source objects – ordinary concrete things. So, broadly speaking, most discussants account for some version of the principle of 'olfactory austerity': When we smell we perceive nothing but odours, and never do we (directly) smell particular objects.

After depicting the main reasons for adopting such a view especially within a chiefly representationalist framework, I will examine one of the alleged benefits a bit more carefully. Namely I will address the anti-visuocentricism in austere theories of olfactory objects. It has been argued frequently that the view of olfactory austerity reveals our visuocentric biases and guides us to overcome them in theorising perception. In short, the idea goes pretty much as follows: Those who think that we could smell ordinary objects in olfactory experience just like we can see these objects in visual experience simply disregard the missing aspects of objecthood in what is really smelled there, particularly the missing spatial structure. To attribute such aspects to pure olfactory experience then would mean to fall for the supremacy of vision and to only infer the particular source object by the smelled odour from memory or recollection.

The main goal of my talk will come down to contrasting the so reproached visuocentricism of a source-object-theory of olfactory objects with the visuocentricism within the view of olfactory austerity itself, as it is still at work at the very core of this approach in that the criteria of 'objecthood' are obviously stipulated by means of the ordinary objects in visual perception. What is at stake in this comparison is to extrapolate visuocentricism as a crucial structure of perceptual consciousness – at least for the sighted – and hence accounting for the supremacy of vision as a fact instead of a fallacious bias.

Biography: *From 2007 to 2015 I studied philosophy, sociology and communication science at the Friedrich-Schiller-University Jena. I received a bachelor's degree in 2011 with a thesis on the theory of causes in Plato's Phaedo and a master's degree in 2015 with a thesis on Kant's criticism of Berkeley's immaterialism. Since 2016 I have been a research assistant at the Institute of Philosophy in Landau where I hold seminars and am writing a dissertation on the phenomenology of olfactory perception. In this context, I*

also organized a small international conference on perception and the senses in continental and analytic philosophy last year.

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Stanier, Jessica

University of Exeter (WCCEH)

'Ageing & Senescence: a phenomenological case for rejecting "pathologies of age"'

While many medicalised accounts of ageing lament 'chronological age' and pathologise 'biological age', the field of age studies seeks to challenge, trouble, and imagine narratives of ageing and older age. Critical of the dichotomy between narratives of decline and the notion of the 'ageless' active self, the field looks to centre the lived experiences of older people and consider the social determinants of their lived possibilities. Thus far, however, contributions to age studies from phenomenologists have been limited.

In this paper, I present some initial reflections from my PhD research on the difference between ageing, in the fundamental phenomenological sense of living through time, and the distinct phenomenon of senescence. I claim that this critical distinction allows for us to understand the genuinely altered experiences of time, the lived body, and intersubjectivity for many older people in later life, without reifying 'old age' (in the pejorative sense) as a homogenous and inevitable destination. By conceiving of the ageing process as intrinsically related to Husserlian passive syntheses, and thereby the structure of consciousness itself, older age can be understood as continuous with the whole life course. I argue that the related, but distinct, phenomenon of senescence instead can explain the experiences of loss that accrue over the life course. Loss can therefore be experienced as compounded in later life if older people do not feel integrated into a broader sociality and shared homeworld.

Without dismissing the relevance of age-related physical changes, I suggest that this alternative theory of ageing and senescence might open up a space within phenomenology and age studies to integrate the marginalised voices of older people and reconsider what it means to live and die well.

Biography: *Jessie Stanier is a PhD student at the Wellcome Centre for Cultures and Environments of Health at the University of Exeter. Her research is a transdisciplinary phenomenological study of ageing and older age, in which she is collaborating with various publics affected by the lived realities of*

ageing. Through this engaged research, she aims to shed new light on normative determinants of ageing and how they affect lived experiences and possibilities for older people. She is co-supervised by Dr Robin Durie, Dr Felicity Thomas, and Dr Luna Dolezal. She completed her MA in Philosophy at KU Leuven, Belgium, in 2018.

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Szabat, Marta

Jagiellonian University Medical College

'Parental Experience of Hope in Pediatric Palliative Care: Parents of a Child with Trisomy 18'

The purpose of this study is to analyze the experience of hope that appears in a parent's blog presenting everyday life while caring for a child with Trisomy 18 (Edwards syndrome). The author, Rebekah Peterson, began her blog from March 17, 2011 and continues to post information on her son Aaron's care. The analysis of hope in the blog is carried out using a mixed methodology: initial and focused coding using Charmaz's constructed grounded theory and elements of Colaizzi's method. Each aspect of hope is coded through the blog author's statements, from which three main aspects of hope emerge: hope for the longest possible presence of Aaron with his family, hope for control over situations, pain and symptoms and existential faces of hope. These various aspects reveal to what extent the experience of hope is unique. Additionally, analyzing the experience of parental hope uncovers the additional problem of inappropriate communication by health care professionals (HCPs) in intensive care units, particularly when discussing the termination of causal treatment. The problem may be solved only through proper education for HCPs and serious consideration of parental involvement in order to properly elaborate guidelines on this issue.

Biography: *Ph.D., studied philosophy and literature at the University of Wrocław in Poland, philosophy at the University Jean Moulin Lyon 3 in France and Medical Law and Bioethics at the Jagiellonian University (Postgraduate Certificate in Bioethics and Medical Law). She obtained her doctorate in 2008 for her research on Maurice Merleau-Ponty's philosophy. She was a visiting fellow at the University Paris 1 Panthéon Sorbonne in France (2012, séjour de recherche, French Government Fellowship). In 2015 she participated in SKILLS-Coaching, a program financed by the Foundation for Polish Science. Since 2008*

she's been working at the Department of Philosophy and Bioethics at Jagiellonian University, Medical College. In her work, she focuses mainly on the philosophy of death and dying, thanatology, palliative care, French philosophy and bioethics.

Website: <https://bioetyka.wnz.cm.uj.edu.pl/en/people/dr-marta-szabat/>

Tava, Francesco

UWE, Bristol

'The digital disruption of solidarity at work: a phenomenological approach'

Paper co-authored with Darian Meacham (see Meacham, Darian for abstract).

Biography: *Francesco Tava is a philosopher.*

Valdarchi, Matteo

'The circle and the origin. An interpretation of Heidegger's Habilitationsschrift'

Since his early stages, the young Heidegger embraced with fervour the Husserlian phenomenological method (at least the one contained in the *Logische Untersuchungen*), although he immediately kept his distance from it, introducing a new way of doing phenomenology, independent and more fundamental. Not surprisingly, the phenomenological project that arises from his early works is called «Ursprungswissenschaft». But where can we find the seeds of this “science”?

Usually, those can be identified in the course of the Kriegssontsemester (1919). The aim of this paper is to show that the very beginning of this project is, instead, in his post-doctoral dissertation, *Die Kategorien- und Bedeutungslehre des Duns Scotus*.

The *Habilitationsschrift* unfolds a movement that starts from the exclusion of the Aristotelian-scholastics “metaphysics” from the question of categories (namely, of being), in favour of the immanence of the subjectivity in the judgement. With this first movement, the meaning of ‘being’ is radically transformed, changing from “being that actually exists” to “being that’s valid [gilt] of the copula. The second movement (or counter-move) shows the intentional disposition of the logical setting, enlightening the material principle that determines logical forms: the categories of meaning that weave the sphere of language. It is at this level that the young Heidegger, although adopting the teaching of the IV research, already allows the origin of the logic

to emerge from a more fundamental field, that is language, in which 'being' neither it's a "is" nor it is valid, but it means. However here the language isn't entangled in the theoretical ("circular" in 1919) subjectivity's tangles, but it opens the way to a new understanding of the subjectivity, of the «historischer Geist».

In conclusion, the Heidegger's original appropriation of the phenomenological method lies in understanding of the essence of language, as field of the subjectivity's historically living movement.

Biography: Matteo Valdarchi studied philosophy at the Pontifical Gregorian University (until 2016) and at the University of Roma Tre (until 2018). His research area includes phenomenology and hermeneutics, particularly Heidegger's thinking. He has taken part in two national conferences, at the 62° and at the 63° Convegno di Ricerca Filosofica organized by Centro Studi Filosofici di Gallarate.

Yilmaz, Tuba

'Phenomenology of Religion in *The Writing On The Water*'

Paper co-authored and co-presented with Ahmet Koçak

Each religious experience takes its place in a particular cultural and socio-economic framework; every religious phenomenon (event) is also a historical phenomenon. Also, every religious phenomenon is a tendency to manifest a "hierophani", namely sacred. The same mysterious action manifests "a very different thing" that does not belong to our world, on the objects which are complementary parts of our "nature" and "non-sacred" world.

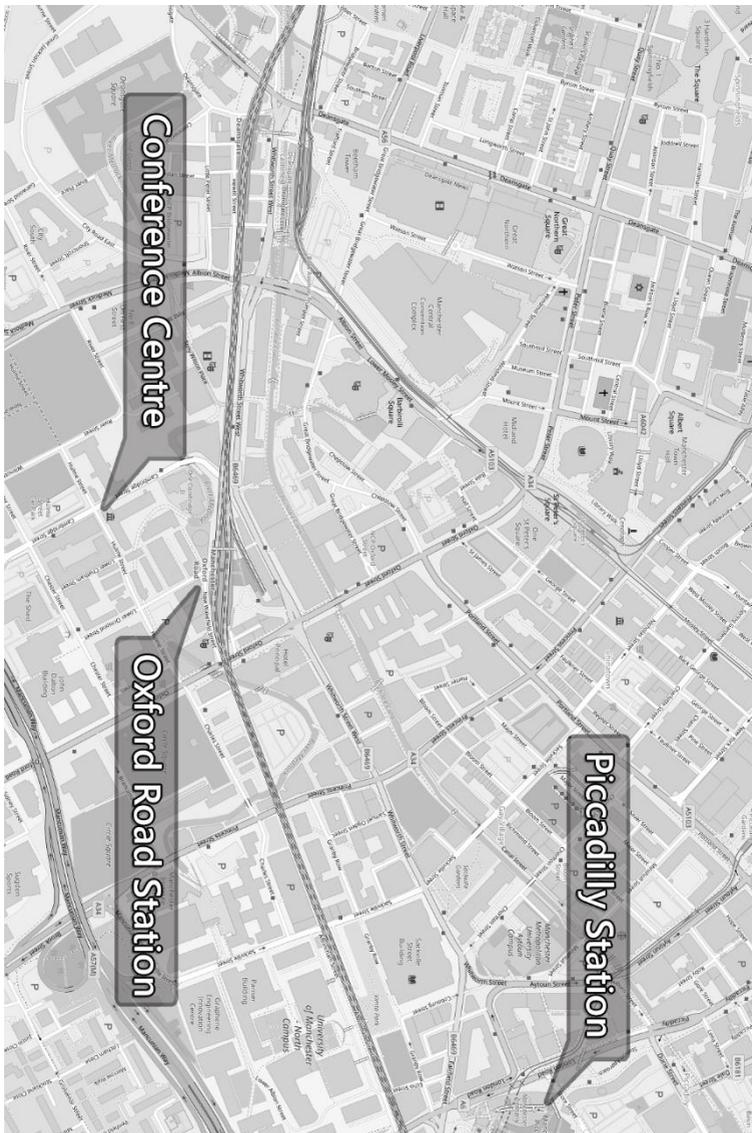
The Sacred, appears to be a fact came from a different order than the order of nature. They continue to being themselves and being in their nature, while, at the same time, manifesting themselves through "very different" beings and objects. Thus, the human being whom the sacred manifests, remains the human being. When contact with the supernatural reality, the realness of the object on which the sacred manifests itself is grow and transform in the eyes of one who witness the sacred. This is the basic meaning of religious experience. The task of the phenomenology based on this experience is to understand the essences and structures of religious phenomena, to interpret the meaning of each hierophanias, and to derive its inspired content and religious meaning.

In this study, we will focus on evaluating Muhyiddin Shakoor's *The Writing On The Water* book in the context of religious phenomenology. We will expose the concept of Sufism, how this journey is handled in the phenomenology of

religion and how the object is understood in consciousness. At the end of his religious doctrine which he started by saying “as I progress, my knowledge becomes low”, the writer draws attention to the interpretation of the concepts of consciousness, religion and phenomenology in this work.

Biography: *She finished her masters with the thesis of Woman and Republic at woman novels between 1923 and 1940. She has been doctorate student in Istanbul Medeniyet University at Turkish Language and Literature department. Her doctorate thesis subject is Phenomenological Approach in Modern Turkish Literature. She has been translating some articles in the field of Phenomenology. She is also assistant editor in the refereed journal the Journal of Language and Literature Studies. She has got many articles about women and gender studies, early Republic period, immigration, modern Turkish figures, writers and poets. She is also continuing at the PhD department as an undergraduate student education at the department of philosophy. She is now in France as an Erasmus student to archive documents exhibit Ottoman-France relationships.*





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See Area Map on page 48 for location

Evening Socials and Conference Dinner

Wednesday 4 September: 7.30pm

For those of you who will be in Manchester on the Wednesday evening before the conference, we will be meeting at the **ground floor bar at Home** for some relaxing drinks.

See Area Map on page 48 for location: this is the venue where we will be having the Conference Dinner on Friday evening.

Thursday 5 September: 7pm

Rain Bar

80 Great Bridgewater St, Manchester M1 5JG

See Area Map on page 48 for location

Conference Dinner – Friday 6 September: 8pm

- You can find out more about and pay for the Conference Dinner at our Check-In Desk at the Conference Centre.
- £25 – 3 COURSE WITH WINE (half a bottle of house red, white or rosé), or alternative non-alcoholic drink.
- Please select from the set menu, specifying any special dietary requirements, on day 1 of the conference.
- First floor restaurant
Home
2 Tony Wilson Place, Manchester M15 4FN

See Area Map on page 48 for location

Drinks and Dinner Venues



Home: Conference Dinner (and Wednesday Evening Social)

Rain Bar: Thursday Evening Social



Annual General Meeting AGM

The BSP AGM 2019 will be hosted by Patrick O'Connor, president of the society. Presentations will be given by the president, directors, and executive committee. The meeting will report on the status of the society and take votes on its future direction.

All current members of the BSP are encouraged to attend the AGM. This is the memberships' opportunity to hear about the society's performance and strategy, and to have a say and vote on how the society operates going forward.

Agenda

1. Welcome
2. Appointments and Resignations
3. President's Report
4. Membership Secretary's Report
5. Treasurer's Report
6. Journal Editorial Collective Report
7. Motion for New Role: Technology Officer
8. Any Other Business

Location and time

- > International Anthony Burgess Foundation, Manchester, UK.
- > Please arrive for coffee, tea or juice at 9am. AGM: 9.15am – 9.45am Thursday 5 September 2019.

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membership@britishphenomenology.org.uk

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British Society for Phenomenology

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#69	Zeigam Azizov	Without Origins: Husserl's 'temporal objects' in the light of nonessentialist thinking	2 August 2019
#68	Tingwen Li	What If We Exclude Ready-mades from the Artworld?	26 July 2019
#67	Tarjei Larsen	Husserl's Circularity Argument for the Epoché	19 July 2019
#66	Rona Cohen	"Taking Flesh" in Heidegger: On Dasein's Bodying Forth	28 June 2019
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