

CRITICAL TEMPORALITIES

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More info: <https://philevents.org/event/show/107725>

Zoom Link: <https://NewSchool.zoom.us/j/94324257769>

09:00 am EDT / 2:00 pm CET

Welcome

09:15 am EDT / 2:15 pm CET

Flora Löffelmann (University of Vienna)

When Clocks Stop Working - Queer Temporality, Collective Continuance and Rhetoric-Epistemic Oppression

In this talk, I will first introduce the power mechanism that I call “Rhetoric-Epistemic Oppression” (subsequently “REO”). In my PhD-project, I am interested in situations where a person is pressured, coerced or manipulated to fashion statements about their embodied situatedness according to socially prevalent norms and expectations. Building on Foucault’s notion of ‘productive power’ (1976) and accounts from social epistemology (Fricker 2006, Dotson 2014), as well as standpoint theories (Harding 1986, Hartsock 1987), REO is my attempt to describe how this pressure comes about. In the context of this talk, I will investigate how REO imposes chrononormativity on the experience of trans and queer people. To do so, I will subsequently argue that REO works to make invisible certain “fleeting moments” that are formative for queer and trans experience. Lastly, I will provide an account of how concepts of queer temporality (Halberstam 2005, Freeman 2006) and collective continuance (Whyte 2020) could remedy some of the negative effects of REO.

10:15 am EDT / 3:15 pm CET

Break

10:30 am EDT / 3:30 pm CET

Alia Al-Saji (McGill University)

A Debilitating Colonial Duration

What is it to live colonial duration, to survive the affective weight of a colonial past? By colonial duration, I mean to conjure both how the colonial past is not left behind and how colonialism recalcitrantly adapts, rephrasing itself in different guises, as it continues to saturate our present. I mean to evoke the difference that colonialism makes to experience—how its duration weighs heavily, submerges and debilitates some, while buoying up others. I approach this question of colonial duration, not through spectacle and event, but through the mundanity and drift of everyday experience. I want to attend to one of Frantz Fanon's reactions to this colonial duration in *Black Skin, White Masks*: the refusal of “amputation” in the context of his experience of cinema. This is a site where disability/debility and racism inextricably fold together. While such disability metaphors have been problematized as ableist, “amputation” can be read, I argue, as more than a metaphor, as an expansion of what racializing debilitation means and the heterogeneity of its lived experiences (beyond mere lack)—making tangible the body schemas and *prosthetics* that colonialism imposes and the range of reactions we can have to it. Engaging with critical (Black and anticolonial) disability studies, I ask how to understand racism and (dis)ability as more than parallel or analogy, how to think a *debilitating colonial duration*—as instanced in the duration of our pandemic time

11:30 am EDT / 4:30 pm CET

Break

11:50 am EDT / 4:50 pm CET

Paul*A Helfritsch (University of Vienna)

Emotional Critique. What the "Flesh of Time" Can Show Us About the Needed Change of Societies' Structures

Labeling a critique as emotional, in most cases, serves to delegitimize it. It is about questioning the justification that a person or group has or have to express their criticism. In other words, it is about whose criticism is considered legitimate and when, and how legitimacy is called into question. To this end, the focus of the lecture will be on connecting what and how we feel with the phenomenon of temporality in order to reflect, based on Sara Ahmed's determination that "emotions are the very flesh of time," on the role that emotions and their evaluation have for contemporary political discourse. In doing so, it will be highlighted that the devaluation of emotions opens up an intersektion between patriarchy, colonialism, and capitalism, through which it becomes clear that the devaluation of emotions is necessary for the existing oppression, as emotions reveal a certain form of power, truth, and insight about the world that can become dangerous to systems of oppression if taken seriously. This is shown by the example of defiance and hesitating.

12:50 pm EDT / 5:50 pm CET

Break

1:30 pm EDT / 6:30 pm CET

Johanna Oksala (Loyola University Chicago)

Social Critique at a Crossroads: Marxism and Critical Phenomenology

There have been two significant intellectual developments in critical theory in recent years that are highly relevant for understanding the social and political crises we are living through: the emergence of critical phenomenology and a renewed interest in Marxism. The aim of my paper is to question the relevance of these intellectual developments for each other, and more specifically to defend the importance of critical phenomenology at this juncture. I will attempt to show the limitations of Marxist social theory that appropriates dialectical materialism and ideology critique for the analyses of gender and racial oppression. The contention is that critical phenomenology has distinctive strengths specifically in relation to these two issues that warrants contemporary Marxist theorists taking seriously its methodology and key theoretical insights.

2:30 pm EDT / 7:30 pm CET

Conclusion