

14TH INTERNATIONAL CRITICAL THEORY CONFERENCE IN ROME

May 16-18, 2022

John Felice Rome Center of Loyola University Chicago

PROGRAM

MONDAY 16 MAY

PLENARY SESSION (MORNING) – SALA FELICE

09:00-09:30	BREAKFAST
09:30-10:15	Stefano Petrucciani, Sapienza University of Rome <i>The critique of the Marxian thought in the Habermasian history of philosophy</i> Chair: Hugh Miller
10:15-11:00	Alessandro Ferrara, University of Rome, Tor Vergata <i>Post-metaphysical reason, solidarity and the reasonable: on Habermas's Auch eine Geschichte der Philosophie</i>
11:15-12:00	Rahel Jaeggi, Humboldt University of Berlin <i>The Standpoint of Emancipation</i>
12:00-12:45	Karin Stoegner, University of Passau <i>Femininity as contradiction. Traces of a critical theory of gender relations in Benjamin and Adorno</i>
13:00-14:00	LUNCH

MONDAY 16 MAY PARALLEL SESSIONS (AFTERNOON)

Chairs	Sala Felice Karin Stoegner	Chapel Inara Marin	Sala Teatro Graeme Gilloch	Room 5 Kathy Kiloh	Room 117 Ulrich Mathias Gerr	Room 3 Maximilian Huschke
14:30 15:00	Christine Achinger, University of Warwick <i>Constructions of Gender, Nation and Jewishness as constellation – Intersectionality and Critical Theory</i>	Inara L. Marin, Unicamp/Cebrap <i>The critique on Freud's couch more on Klein's one</i>	Doh-Yeon Kim, Seoul National University <i>The Cinematic City: Siegfried Kracauer and the Experience of Media-Space</i>	Marie-Josée Lavallée, University of Montréal <i>Thinking Coloniality with Marcuse</i>	Christian Lotz, Michigan State University <i>On Beer Steins, Jugs, and Pitchers. The Phenomenological Impulse in Critical Theory</i>	Dianne Rothleder, Loyola University Chicago <i>Throw Everything at the Wall and See What Sticks, or, Stochastic Violence and Benjamin</i>
15:00 15:30	Alexandra Colligs, University of Passau <i>Identity – Two Forms of Critique. Queer-Feminism and Critical Theory</i>	Ingrid Cyfer, Unifesp/Cebrap <i>Undoing recognition? moving beyond negative and positive accounts of intersubjectivity</i>	Graeme Gilloch, Lancaster University <i>'Music Recaptured': Reflections on Yesterday</i>	Alhelí de María Alvarado-Díaz, New York University <i>From Reality to the Impossible: Dissecting the Power of Radical Politics with Marcuse and Castoriadis</i>	Silvia Pierosara, University of Macerata <i>Approaching Nostalgia through Critical Theory</i>	Inyoung Jang, Seoul National University <i>The City of Media Spectacle: Walter Benjamin and Commodity Spaces in Seoul</i>
15:30 16:00	Sarah Speck, Goethe University Frankfurt <i>The Dialectics of Emancipation – Transformation and Stability of Gendered Relations of Reproduction</i>	Raphael Neves, Unifesp <i>Religion and Authoritarianism within Critical Theory</i>	Mike Sockol, Duke University <i>Communication Breakdown: Diremption Aesthetics and the Documentary in Behemoth (2015)</i>	Dror Yinon, Bar-Ilan University <i>Writing the Blank Pages of History – Marcuse's Early and Later Hedonism</i>	Ulrich Mathias Gerr, University of Oldenburg <i>'One can no longer dwell any longer': The dual character of nostalgia in Adorno & Benjamin</i>	Minseok Kim, KU Leuven <i>Walter Benjamin's Phenomenological Theory of Ideas</i>
16:00 16:30	COFFEE BREAK					
16:30 17:00	Ilka Quindeau, University of Applied Sciences Frankfurt <i>Sexuality and Gender - Why Bodies Matter</i>	Bruno Carvalho, USP <i>Why is Adorno so pessimistic?</i>	Bahar Tahsily, Loyola University Chicago <i>Fight Against the Uber Immortal. Culture Industry and Orientalism in 300</i>	Surti Singh, American University in Cairo <i>That Obscure Object of Desire: Adorno through Freud</i>	Tamara Caraus, University of Lisbon <i>The Frankfurt School and the Prospects of a Global Critical Theory</i>	Gašper Pirc, Science and Research Centre Koper /AMEU-ISH Slovenia <i>Administering Justice: Law and Violence after Benjamin</i>
17:00 17:30	Mary Caputi, California State University, Long Beach <i>Marcuse's 'Feminine Principle' and Non-Binary Subversions</i>	Taisa Palhares, Unicamp <i>Is it still possible to talk about experience?</i>	Stefanie Baumann, New University of Lisbon/IFILNOVA <i>Mediating the real</i>	Kathy Kiloh, OCAD University, Toronto <i>Narcissism in Herbert Marcuse and Julia Kristeva</i>	Lucien Ferguson, Northwestern University <i>Rights, Law, and Abolition: Contesting the Critique of Rights Discourse</i>	Chrys Papaioannou, Independent Scholar <i>Measuring Timeliness, Measuring Distance: Walter Benjamin, Temporality, Historical Difference</i>
17:30 18:00	Sarah Stein Lubrano, University of Oxford <i>Cognitive Dissonance and False Consciousness in the 21st Century</i>	Fernando Del Lama, USP <i>Aragon's Paris Peasant presence on Benjamin's The Arcades Project</i>	Moreno Rocchi, Loyola University Chicago <i>TV Series, Time and Ideology</i>	Caroline Nielsen, Independent researcher; Christophe Premat, Stockholm University <i>Beyond the Performance Principle: Marcuse and the modern work ethic</i>	Maor Levitin, York University <i>The Frankfurt School and the Question of Ethical Leadership</i>	Nathan Ross, Adelphi University <i>Geist, Leib and Körper: The Dialectical Roots of Benjamin's Anthropological Materialism</i>

TUESDAY 17 MAY

PLENARY SESSION (MORNING) – SALA FELICE

09:00-09:30	BREAKFAST
09:30-10:15	Idit Dobbs-Weinstein, Vanderbilt University <i>Can we Still Affirm with Adorno the Utopian Moment in Thinking Against Utopia?</i> Chair: Hugh Miller
10:15-11:00	Andrew Feenberg, Simon Fraser University <i>Marcuse's Critique of Science and Technology</i>
11:15-12:00	Hille Haker, Loyola University Chicago <i>"Take your Hand off the Rail" – Agnes Heller's Moral Philosophy and Critical Theory</i>
12:00-12:45	David Ingram, Loyola University Chicago <i>Critical Theory and Structural Transformations in Twenty-First Century Left Politics</i>
13:00-14:00	LUNCH

TUESDAY 17 MAY PARALLEL SESSIONS (AFTERNOON)

Chairs	Sala Felice Philip Farah	Chapel Inara Marin	Sala Teatro Iain Macdonald	Room 5 Stefano Marino	Room 117 James Murphy	Room 3 Samuel Piccolo
14:30 15:00	John Abromeit, SUNY Buffalo <i>From Critical Theory to Right-Wing Populism: The Trajectory of the Journal Telos, 1970 to 1995</i>	Olavo Ximenes, Unicamp <i>A Reconstruction of Two Critical Models in Karl Marx's works</i>	Dominic Roulx, Université de Montréal <i>Is There a Concept of 'First Nature' in Adorno? Contemporary Debates</i>	Stefano Marino, University of Bologna <i>The Experience of Aura and/as Beauty and Falling in Love</i>	Nick Smaligo, Southern Illinois University <i>Freedom(s) and History: Graeber and Wengrow's 'new science of history' in dialogue with Walter Benjamin</i>	Sonia Arribas, Universitat Pompeu Fabra <i>A bright World: Eduard Mörrike and Critical Theory</i>
15:00 15:30	Lars Rensmann, University of Groningen <i>Bad Wine in New Bottles: Re-Reading Adorno's "Aspects of Right-Wing Radicalism" in View of the New Authoritarians</i>	Lutti Mira, USP <i>Post-capitalism or late capitalism? Two aspects of Adorno's relation to Marx</i>	Delphine Michaud, Université de Montréal <i>Attentiveness to Others within Damaged Life: Adorno and the Ethics of Care</i>	Rolando Vitali, University of Bologna <i>The "Auratization" of Commodities and the "De-auratization" of Artworks: The Symptomatology of Consumption as a Critical Tool for Investigation</i>	Phil Brewer, John A. Logan College <i>Law-Making Violence: On Benjamin and the Birmingham Riot of 1963</i>	Sabrina Muchová, Charles University Prague <i>Representation of a Better Life: Adorno's Aesthetic Synthesis</i>
15:30 16:00	Johanna Oksala, Loyola University Chicago <i>The Subjects of Capitalism: From Marx to Foucault</i>	Simone Bernardete Fernandes, USP <i>A study on Nietzsche's reception by Max Horkheimer: three interconnected motifs and its relation to Psychoanalysis</i>	Gabriel Toupin, Université de Montréal <i>Somewhat Damaged: Halbbildung, Suffering, and Neurosis in Adorno</i>	Elena Romagnoli, University of Bologna <i>The Pastness of Art in the Modern age: Polyvalence and/or Inexpressibility of Meaning</i>	Maja Iscarriot, Independent Scholar <i>Wholeness and Flight: The Angel of History, Spinoza, and the George Floyd Rebellion</i>	Marcus Döller, University of Erfurt <i>Non-identity as produced silence - Adorno with Hall and Baldwin</i>
16:00 16:30	COFFEE BREAK					
16:30 17:00	Eric Oberle, Arizona State University <i>World 3 and Objective Spirit: Adorno, Popper, and Historical Subjectivity</i>	Renata Guerra, USP <i>Adorno and the logic of essence</i>	Christophe Gagnon-Richard, Université de Montréal <i>Contradiction, Commodity, and Real Abstraction in Karl Marx's Grundrisse</i>	Marius Christian Bomholt, Universidad Complutense, Madrid <i>Reflections on Ugliness in Adorno and Žižek</i>	Jess Lipka, University of Chicago <i>Heretical History: Reading Negative Universal History in Scholem</i>	Karen Asp, York University, Toronto <i>Ideology, the Anthropocene, and Adorno's Theory of Society</i>
17:00 17:30	Andrew Cutrofello, Loyola University Chicago <i>Should Critical Theorists Be Dialetheists?</i>	Bruno Klein Serrano, USP <i>Can Critical Theory criticize capitalist society? On the problem of money and social form</i>	William Ross, Université de Montréal <i>Society and the Task of Dialectical Presentation</i>	Tom Huhn, School of Visual Art, NY <i>Adorno and Suffering Art</i>	Nicholas Bergen, Georgia State University <i>An-archē and Divine Violence: Post-Heideggerian approaches to the Critique of Violence</i>	Stella Gaon, Saint Mary's University <i>Adorno, Laplanche, and the Drives: Toward a Critical Theory of the Subject</i>
17:30 18:00	Angela Taraborrelli, Cagliari State University <i>Displaced people's agency? Arendt and the right to fight for your rights</i>	Jéssica Omena Valmorbidia, USP/Cebrap <i>For a feminist conception of self and agency: Seyla Benhabib and the narrative structure of identity</i>	Simon Pistor, University of St. Gallen, Switzerland <i>Varieties of cosmopolitanism: cultural, constitutional, (radical) democratic – and social?</i>	Jessica X. Daboin, Université Paris VIII <i>The critical and emancipatory potential of the experience of natural beauty in Adorno's aesthetics</i>	Karsten Schubert, Albert-Ludwigs-University of Freiburg <i>'Political Correctness': Repressive Slave Morality or Emancipatory Critique of Privileges?</i>	Justin Neville Kaushal, Independent Scholar <i>The Melancholic Gaze: Adorno's Concept of Interpretation as Dialectical Negation and Critical Speculation</i>

WEDNESDAY 18 MAY PARALLEL SESSIONS (MORNING)

9:00 - 9:30 BREAKFAST							
Chairs	Sala Felice Jan-Philipp Kruse	Chapel Verena Erlenbusch	Sala Teatro Dave Mesing	Room 5 James Murphy	Room 117 Italo Alves	Room 3 Chris Manno	Room 4 Philip Farah
9:30 10:00	Giorgio Fazio, Sapienza University of Rome <i>Crisis of neoliberal capitalism and populisms. How to conceptualize their relation?</i>	Marco Solinas, Scuola Superiore Sant'Anna, Pisa <i>Populism as Regression. On the Actuality of Franz Neumann's Political Psychoanalysis</i>	Daniel Cunningham, Villanova University <i>The Early Frankfurt School Critique of Positive Utopias: A Late Capitalist Assessment</i>	Kevin Suemnicht, University of Illinois-Chicago <i>An Exilic Dialectic? Adorno and Benjamin on Autonomy</i>	Peter Verovšek, University of Sheffield <i>A Meeting of Public Intellectuals: Adorno, Habermas and the Institute for Social Research</i>	Chris Manno, Stony Brook University <i>Nature and its τέλος: On Horkheimer and Marcuse's Critique of Instrumental Reason</i>	Gabriel Petrechen Kugnharski, University of São Paulo <i>Psychological and nonpsychological elements in Adorno's critique of objective antagonism</i>
10:00 10:30	Jan-Philipp Kruse, Technical University of Dresden <i>What are Semantic Crises?</i>	Stefano Papa, University of Vienna <i>Behemoth. Terror as Commodification and Arendt's Distinction Power/Violence</i>	Eli B. Lichtenstein, Northwestern University <i>Benjamin and the Counter-History of Sovereignty</i>	Sonali Gupta, Independent Scholar <i>Technique and the Corruption of History: Towards a Critical Theory of Biotechnology after/during COVID-19</i>	Christine B. McVay, Independent Scholar <i>Toward a Socio-Spatial Dialectic: Critical Theory and Housing in Neoliberalism's City</i>	Simon Gansinger, University of Warwick <i>In praise of unwieldy norms: The legal theory of Max Horkheimer</i>	Onur Doğanay, Humboldt University of Berlin <i>Adorno on Internal Nature: A Psychoanalytic Attempt</i>
10:30 11:00	Amira Moeding, University of Cambridge <i>Crisis of 'science' – a short history of the rise of 'Big Data' in the tech-industry</i>	David Seymour, City, University of London <i>Covid, Commodification and Conspiracy</i>	Dave Mesing, Villanova University <i>'A Knot in Historical Time': Notes on the Category-Concept Conjunction</i>	Sean Guerrière, Independent Scholar <i>Enlightenment about Enlightenment, Enlightenment about Exception: Towards a Critique of 'Science' in the (Bio)Political Discourse around COVID-19</i>	Rafael Palazi, Unicamp/CEBRAP <i>Two notions of power in Habermas's work</i>	Raffaele Carbone, Federico II University of Naples <i>Forms of Life in Max Horkheimer</i>	Stefan Bird-Pollan, University of Kentucky <i>Adorno, Kant and Freud</i>
11:00 - 11:30 COFFEE BREAK							
11:30 12:00	Kolja Möller, Technical University of Dresden <i>Clusterfuck? Social Crisis as failed structural coupling</i>	Jaeho Kang, Seoul National University <i>The Phantasmagorias of Modernity: Paris for Kracauer, Benjamin and Adorno</i>	Delia Popa, Villanova University <i>What is Immanent Critique? Phenomenology and Critical Theory</i>	James Murphy, Loyola University Chicago <i>Body of Man, Body as Such: Language, Körper, and Leib in Benjamin and Adorno</i>	Italo Alves, Loyola University Chicago <i>Performance and Critical Theory: Recasting the Habermas-Goffman Debate</i>	Plamen Andreev, University of Essex <i>"Only Exaggeration is True": Critique, Form and History in Dialectic of Enlightenment'</i>	Gregory Morgan Swer, University of KwaZulu-Natal <i>The Automaton and the Id: Psychoanalysis and Technics in Mumford and Marcuse</i>
12:00 12:30	Isette Schuhmacher, Humboldt University of Berlin <i>Crisis-Society: A socio-philosophical account of multiple crises</i>	Arild Linneberg, University of Bergen, Norway; Janne Sund, Independent Scholar <i>The Problem Child of the Frankfurt School: Siegfried Kracauer's Lessons</i>	Charles Prusik, Villanova University <i>Society as Real Abstraction: Adorno and the Exchange Principle</i>	Ryan Richardson, The New School <i>No Way Street: Experimental Writing, Social Critique, and the Early Frankfurt School</i>	Alex-Flavius Deaconu, Università degli Studi di Milano <i>The Resilience of Axel Honneth's 'Normative Reconstruction'</i>	Gregory Convertito, DePaul University <i>The Economic Determinants of Sensibility in Adorno and Horkheimer</i>	Bryan Wagoner, Davis & Elkins College <i>Dialectic of Enlightenment as Philosophical Anthropology</i>
12:30 13:00	Shannon Lodoen, University of Waterloo, Canada <i>"Means and Ends": Applying the Concept of Instrumental Reason to Contemporary Smartphone Practices</i>	Verena Erlenbusch, Syracuse University <i>Towards a critical theory of legibility: Reading Benjamin with Paul Taylor</i>	Iaan Reynolds, Villanova University <i>Authority, the Family, and the Half-Formation of the Subject</i>	Chloe Tsolakoglou, Independent Scholar <i>Translating the Feminine Imaginary: Benjamin, Hejiniian, and the Echo of Writing</i>	Assaf Sharon, Tel Aviv University <i>Manipulation and Domination</i>	Guido Barbi, KU Leuven <i>The 'Verwaltete Welt' Today. The Importance of a Critical Concept of Bureaucracy</i>	Javier Burdman, National University of San Martin, Argentina <i>A Critical Theory of Science Denialism: Four Perspectives on Knowledge and Politics</i>
13:00 - 14:00 LUNCH							

WEDNESDAY 18 MAY PARALLEL SESSIONS (AFTERNOON)

Chairs	Sala Felice Terry Maley	Chapel Nicholas Lawrence	Sala Teatro Blake Scott	Room 5 Jeremiah Morelock	Room 117 Davide Ruggieri	Room 3 Chris Manno	Room 4 Sofia Matta
14:30 15:00	Terry Maley, York University, Toronto <i>Marcuse, Neoliberal Rationality and the New Authoritarianism</i>	Jessica Feely, University of Kingston <i>Beyond Odysseus: The Idea of Natural History Today</i>	Wouter Vijfhuizen, The Pennsylvania State University <i>Adorno's Critique of Pure Reason: Kant and the Critique of First Philosophy</i>	Dustin J. Byrd, Olivet College <i>A Culture cannot survive without Strong Gods: Critical Theory's Critique of Palingenetic Religion</i>	Lars Christian Blichner, University of Bergen, Norway <i>Three Levels of Recognition in Law</i>	Pierre-François Noppen, University of Saskatchewan <i>Adorno on agency, affects and the moral life</i>	Uroš Kranjc, University of York <i>Adorno and the Immanence of Economic Structure</i>
15:00 15:30	Peter-Erwin Jansen, Marcuse/Löwenthal Archive Frankfurt; Inke Engel, University Koblenz-Landau <i>Friendship and Solidarity: virtues of an anticipated utopia. Documents and Letters from the old Marcuse to the wise Löwenthal</i>	Nicholas Lawrence, University of Warwick <i>Second Nature: Anthropocene Modernity in Dialectic of Enlightenment</i>	Lisann Penttila, KU Leuven <i>Revisiting Doxa in Arendt and Adorno</i>	Mlado Ivanovic, Northern Michigan University <i>"Kultur ist ein Palast der aus Hundescheisse gebaut ist:" Right-Wing Populism, Social Media and Failure of Eurocentric Humanism</i>	Diana Piroli, Federal University of Santa Catarina <i>Is Recognition still the keyword of our time? And if yes, what recognition?</i>	Sid Simpson, The University of the South <i>Stripping Away the Masks of Identity: Adorno and Fanon's Negative Dialectics</i>	Luke Edmeads, University of Brighton <i>Behind the Address: Adorno, Butler, and the Mediation of Relationality</i>
15:30 16:00	Robert Kirsch, Arizona State University <i>Reigniting Racket Theory: Horkheimer's Unfinished Project and Marcuse's Affinity for American Institutionalism</i>	Antonia Hofstätter, University of Warwick <i>Hope after the end of nature: Adorno, Mahler, and the limits of natural beauty</i>	Blake Scott, KU Leuven <i>Adorno and the Rhetoric of Critical Theory</i>	Jeremiah Morelock, Boston College <i>QAnon, COVID-19, and Distrust of Scientific Expertise: Legitimation Crisis meets Epistemic Crisis</i>	Davide Ruggieri, University of Bologna <i>How is a Normative Reciprocity possible? Reshaping the Relational sociology towards the Critique of forms of social life</i>	Nicolas Schneider, Centre Marc Bloch Berlin <i>The dialectic of post-foundationalism: antagonism and the double bind</i>	Sofia Matta, Università degli Studi di Palermo <i>Notes on Adorno's Realism</i>
16:00 - 16:30 COFFEE BREAK							
16:30 17:00	Taylor Hines, Arizona State University <i>Administered Negativity and Neoliberal Subjectivity</i>	Edward Guetti, Brazilian Center for Research (CEBRAP) <i>Critical Theory for Planetary Justice</i>	Tivadar Vervoort, KU Leuven <i>Towards a Critical Identity Politics: Butler, Adorno and the Force of Non-identity</i>	Panayota Gounari, University of Massachusetts-Boston <i>One Dimensional Mediatization: Far-right Authoritarian Discourses and Social Media</i>	Radu Neculau, University of Windsor <i>Jaeggi, Honneth, Hegel, Marx, contradiction, dialectic, immanent critique, internal critique, external critique</i>	Niklas Lämmel, Goethe University of Frankfurt <i>The Term Mimesis as Link between Adorno's Theory of Antisemitism and his Reflections on Epistemology</i>	Rik Ouwerkerk, KU Leuven <i>Critical theory and its engagement with concrete socio-normative struggles</i>
17:00 17:30	Luca Mandara, University of Naples "Federico II" <i>Critical Theory and ecology: from Marx to Marcuse</i>	Julian Bourg, Boston College <i>From Catastrophe to Archaic Seismology</i>	Victor Bruhn-Petersen Weisbrod, University of Bonn <i>Adorno's Negative Dialectic as the Metatheory of Critical Theory</i>	Luis A. Recoder, Independent Scholar <i>Critical Pandemic Theory</i>	Douglas Giles, Elmhurst College <i>Manufactured Recognition</i>	Jeremy Arnott, University of Western Ontario <i>Idealist Constellations: Adorno, Benjamin, and the Actuality of Philosophy</i>	Antoine Athanassiadis, University College Dublin <i>Adorno's social interpretation of Hegel's Doctrine of Essence and its difference from Marcuse's</i>
17:30 18:00	Hugh Miller, Loyola University Chicago <i>Repressive Tolerance Redivivus: Marcuse on 'Free' Speech 55 Years On</i>	Jonathon Catlin, Princeton University <i>Climate Change as Slow Catastrophe: Critical Theory between Apocalypse-Pessimism and Crisis-Optimism</i>	Levin Zende, University of Bonn <i>Adorno on Hegel's Opening Gambit</i>	Colby Dickinson, Loyola University Chicago <i>From occult to cult: The circular logics of personality, the self and authority in Adorno's writings on astrology and authoritarianism</i>	Marjan Ivković, University of Belgrade <i>Hybrid Regime as a Form of Complex Domination</i>	Jeta Mulaj, Grinnell College <i>The Dialectic of Stability and Instability in Benjamin, Adorno, and Anders</i>	Alexey Savin, RANEP, Moscow <i>Ontological split. Implicit controversy in Frankfurt School and Soviet Marxism</i>