

TABLE OF ABSTRACTS

THURSDAY

11.30-13.30

PANEL 1: LABOUR, ORGANISATION, AND RESISTANCE (CAS. 1.801)

Andreas Folkers (Frankfurt/M.), Julian Stenmanns (Frankfurt/M.): **Logistical Resistance in Circulatory Capitalism – Protocols for Collective Struggles**

Abstract: The rise of financial capital and business logistics led to a fundamental reorganization of space and capitalism. Circulatory capitalism is a specific historic conjuncture that predominantly operates through the mobilization of spatial arbitrage. We use logistical resistance against capitalist circulations as a catalyst to scrutinize the entanglements of configurations of power, strategies of capital accumulation and forms of securitization.

Theocharis Malamidis (Florence): **Self-Management in the Workplaces: The Case of the Self-Managed Factory of Vio.Me, Greece**

Abstract: The recent economic crisis brought an increase of collective, horizontal organizations in South European countries. This paper studies the organizational structure of the self-managed factory of Vio.Me in Greece and tries to address whether this alternative form of organized collectivity can promote egalitarian relations in the workplace and challenge the predominant model of hierarchical relations in labor relations.

Romina Ranke (Hanover): **Challenging Established Structures in Global Activism – Neue Dynamiken in transnationalen Klimanetzwerken**

Abstract: In transnationalen zivilgesellschaftlichen Netzwerken haben in der Vergangenheit häufig professionalisierte NGOs aus dem globalen Norden eine zentrale Rolle gespielt. Im Vortrag wird diskutiert, inwiefern neue Vernetzungsprozesse im klimapolitischen Bereich auf fluidere, dezentralere und basisdemokratischere Strukturen sowie auf einen größeren Einfluss von bewegungsnahen Gruppen und Akteuren aus dem globalen Süden schließen lassen.

PANEL 2: PARADIGMS OF COLLECTIVE ACTION (CAS. 1.802)

Tobias Albrecht (Frankfurt/M.): **Kritische Theorie und kollektive Praxis**

Abstract: Theodor W. Adorno never developed any conception of collective democratic praxis. In my paper I want to take his concerns about it seriously and nevertheless propose a notion of collective democratic praxis. In my opinion, the only way to do so without coming into conflict with the basic intentions of Adorno's theory is to extend it to a concept of democracy inspired by Hannah Arendt. My argument is based on specific new readings of Arendt. According to this new readings, Arendt's entire work can be understood as struggling with the question, how to institutionally consolidate freedom (plurality) without – to use Adorno's terminology – having the particular suppressed by a false universal.

Therese Herrmann (Frankfurt/M.): **Drei Figuren politischer Kollektive bei und im Anschluss an Hannah Arendt**

Abstract: Der auf die Einsetzung eines Souveränitätsverhältnisses gerichtete Gesellschaftsvertrag setzt Hannah Arendt zufolge notwendig ein identitäres Willenssubjekt voraus, das mit inneren wie äußeren Ausschlüssen einhergeht. Arendts Gegenentwurf beansprucht, mit der Figur des Versprechens ein nicht-identitäres politisches Kollektiv begründen zu können. Erst wenn dieses aber mit einem Kollektiv der Staatenlosen, das Arendt in ihren Frühschriften skizziert, zusammengedacht wird, kann es für gegenwärtige Diskussionen relevant werden.

Anastasiya Kasko (Leipzig): Kollektives Handeln als Basis der Staatsbürgerschaft

Abstract: Der politisch-theoretische Entwurf einer pluralistischen Konzeption der Staatsbürgerschaft betrachtet die Staatsbürgerschaft als einen inklusiven und inkludierenden Prozess des kollektiven Handelns aller Individuen unabhängig von ihrer gesellschaftlichen Stellung. Sie richtet sich auf eine kontinuierliche Aufhebung der Grenzen durch die politische Aktion, um allen ihre Teilnahme am Gemeinsamen zu gewährleisten.

15.30-17.45

PANEL 3: TRAUMA AND REMEMBRANCE (CAS. 1.801)

Melanie Altanian (Bern): Institutional Denial of Historical Genocide as an Epistemic Cruelty Against Descendants

Abstract: Besides the problem that many genocides remain to be officially recognized, I will argue that active engagement in genocide denial has become a source of social injustice itself: It constitutes what Miranda Fricker (2011) calls a “testimonial injustice” towards descendants, for it denies them credibility due to a prejudice towards their social identity and thereby undermines their epistemic authority – a capacity crucial for autonomous and responsible agency.

Iryna Yakovenko (Chernihiv): Representation of the Cultural Trauma of Slavery in Contemporary Afro-American Poetry

Abstract: The interdisciplinary research focuses on the cultural trauma of slavery and its representation in contemporary Afro-American women poetry. Literary images and symbolic representation of collective trauma of slavery are investigated in the poetic heritage of Maya Angelou, Gwendolyn Brooks and Audre Lorde.

Kollektiv SaVa (between Europe and Asia): Ausgerechnet 70 Jahre! Eine Lecture-Performance mit Vor- und Nachtrag

Abstract: *Ausgerechnet 70 Jahre* nach dem Tag der Befreiung vom Faschismus möchten wir zur Debatte stellen: *Is Day of Liberation Everyday?* Wir präsentieren eine installative Arbeit zum 8./9. Mai (1945) und stellen ihr Gedanken Th. W. Adornos, W. Benjamins und G. Anders' zu Geschichte und kollektivem Gedenken zur Seite. Ob *Trauma and Remembrance* hierbei wohl die tragenden Kategorien sein werden?

Lena Nieper (Frankfurt/M.): Art as/and testimony. On Luigi Nono's Ricorda cosa ti hanno fatto in Auschwitz

Abstract: For Giorgio Agamben testimony has the structure to bear witness to the impossibility of testimony. Trauma is therefore written into the structure of witnessing. Luigi Nono's Work *Ricorda cosa ti hanno fatto in Auschwitz* (Remember yourself, what they did to you in Auschwitz) reconstructs testimonies in the musical sphere. This electroacoustic composition shows how testimony in art formally shifts between concrete materia and fictionalizations. The question I like to address is how re-enactments of traumatic experience within the realm of art may follow a logic of the sublime and try to represent an iconic void? By doing so does this particular musical art work paradoxically participate at the collective inability to mourn the victims of the Holocaust or does it self reflectively mediate a historical frame of experience in the historical now?

PANEL 4: THE SUBJECT OF COLLECTIVE FORMATIONS (CAS. 1.802)

Tobias Schottdorf (Frankfurt/M.): Kollektive Vernunft als Basis der Demokratie? Über Bedingungen gelungener Selbstregierung im Anschluss an Franz Neumann

Abstract: Franz Neumann gilt als bedeutender politischer Philosoph und Rechtstheoretiker, der den Weg vom Untergang der Weimarer Republik, über den Aufstieg und Fall des Faschismus bis hin zur Gründung der Bundesrepublik kritisch begleitete. Ziel dieses Beitrages ist es, in einem ersten Schritt seine sich im Begriff der Freiheit verdichtende normative Begründungsstrategie der Demokratie zu rekonstruieren, um im Anschluss daran einen genaueren Blick auf das von ihm vorgeschlagene institutionelle Setting zu werfen, mittels dessen

sich kollektive Vernunft, die für ihn als Basis jeder gelungenen Selbstregierung unerlässlich ist, realisieren lässt.

Judith Mahnert (Frankfurt/M.), Frank Beiler (Dresden), Hannes Glück (Oldenburg), Vincent Schmiedt (Leipzig), Frank Schubert (Leipzig): Das prekäre Kollektiv. Jacques Rancière und die Subjektivierung der Demokratie

Abstract: Kollektive sind auf verschiedenen Ebenen konstitutiv für Demokratie. Es kann jedoch stets strittig werden, wer zu diesen Kollektiven gehört. Bei Rancière findet sich ein Verständnis von Demokratie, das gerade am prekären Status dieser Kollektivsubjekte ansetzt. Deren Entstehung wollen wir anhand von Fällen performativer Selbstbezeichnungen wie „Wir sind das Volk“ diskutieren. Die Unterscheidung demos/ethnos schlagen wir hierfür als normativen Analyserahmen vor.

Alexander Lingk (Frankfurt/M.): Subjektwerdung durch das Kollektiv? Das Beispiel „Occupy“

Abstract: Occupy schickte sich an, eine Bewegung von Individuen statt einer kollektiven Einheit zu sein. Das Vorhaben war kein geringeres als eine neue Lebensform, die den Einzelnen neue Möglichkeiten der Subjektwerdung jenseits der kapitalistischen Vergesellschaftung eröffnen sollte. In der Losung der „99%“, die auf ein konstitutives Außen von „1%“ angewiesen blieb, kündigte sich jedoch bereits das zentrale Problem nicht gelingender Subjektivierung an: die fehlende Selbstreflexion.

FRIDAY

09.00-11.00

PANEL 5: POP (CAS. 1.801)

Michał Abel Pelczar (Katowice): Kanye West: „The world can only be saved through design“. Class, exclusivity and the utopian longing for awesomeness

Abstract: N.N.

Krystyna Mazur (Warsaw): U.S. Queer Collectivities: from Michele Tea's 'Valencia' to 'Valencia: The Film'

Abstract: "U.S. Queer Collectivities: From Michelle Tea's 'Valencia' to 'Valencia: The Film'" addresses ways in which the collectively produced 2013 adaptation of Michelle Tea's dyke classic from 2000 both redefines the notion of collectivity and offers a new understanding of nonheteronormative identities.

Alexandra Colligs (Frankfurt/M.): We are united by drifting alone. Separation and pop culture.

Abstract: The central topic will be the relationship between individual and society as it appears in works of current popular culture. Two movies will be compared briefly, both of them dealing with the struggle to fit into a world that has become unfamiliar (Oh Boy and Frances Ha).

PANEL 6: NEW COLLECTIVES OF THE EURO CRISIS (CAS. 1.802)

Elena Domingo San Juan (Dresden): Autonomous movements without borders: Case study of the 15M Spanish activists in Germany

Abstract: Despite what many scholars have argued that autonomous movements rarely cause institutional outcomes, the 15M showed a number of signs for a potential transformation. The impacts of the 15M movement in Spain have implications in the labour mobility and against austerity measures, so the case study of 15M activists the collective living in Germany may shed light about this transformation

Kelly Mulvaney (Chicago/Lüneburg): Scaling political space in 'crisis Europe': A test drive with authorship and hospitality in transnational anti-austerity activism

Abstract: The so-called Euro crisis and mass uprisings of 2011 have reorganized European political space. Activists working transnationally attempt to contribute to a social and political re-definition of this space, a process that inevitably involves (semiotic) practices of scaling. Rather than turning to conventional political concepts, this talk considers space, scaling and the production of collectivities in anti-austerity movements by examining practices of authorship and hospitality in transnational activism. We show that political space gets unsettled or reaffirmed in surprising ways.

Kostas Kanellopoulos (Crete), Angelos Loukakis (Crete): **Building Collectivities in Contemporary Social and Political Movements Against EU Austerity. The Case of Emerging Solidarity to Greece**

Abstract: Through a systematic and comparative account of national and transnational discursive attributions of responsibility, concerning EU-led austerity policies and the Greek debt crisis, that were raised by social movements in national and transnational protest events, we try to explore whether this newly emerging transnational protest identity is evolving around a communality of goals or a communality of enemies.

11.30-13.30

PANEL 7: THE POLITICAL IMAGINARY (CAS. 1.801)

Niccolo Milanese (Paris): **Metaphors of Collectivity After the Nation State: The Emergence of Contingency**

Abstract: Building on a Lefort's analysis of totalitarianism, this paper argues that metaphors are currently emerging to describe and imagine contemporary societies which are organized around the distinction between what is present and what is not-yet-arrived. These metaphors avoid giving a sacred character to the body politic or the nation (and are in tension with these older metaphors). Nevertheless, the contemporary metaphors each have their own risks of totalizing the kind of social relations possible, of fooling us through a trompe de l'oeil into thinking everywhere is organized like here.

William Callison (Berkeley): **The Political Imaginary: Alternative Formulations of Psyche, Collectivity, and the Social**

Abstract: This paper examines the methodological stakes and philosophical underpinnings of an increasingly widespread albeit under-examined category in contemporary social, cultural and political theory: "the political imaginary." Despite its plurality of potential uses, the social or political imaginary generally refers to the shared symbolic and imaginative schemas that bind the individual level of the psyche to the level of the social, or the orientation of particular collectivities to the polity writ large. Through a critical engagement with Charles Taylor, Cornelius Castoriadis and others, this paper aims to identify the limitations and potential resources found within traditional formulations of the category in order to better apprehend both their problems and promise for contemporary theorizing.

William Ross (Montréal): **The Double Absence of Society. Adorno and Derrida on the Presence of the Absence**

Abstract: In Adorno, the presentation of the concept of society is unfolded in two moments: first, as the presentation of what is operative but remains inapparent and unthought — i.e. the structure of capitalism; second, as the presentation of what is absent but ought to be there — the non-identical. This paper will show how this double presentation of society is complemented by Derrida's concept of spectre, with the aim of clarifying the dialectic of presence and absence at work in Adorno's concept of society.

PANEL 8: NATION AND IDENTITY (CAS. 1.802)

Lili Schwoerer (Cambridge): **Indigenous Sovereignty, Place-Based Identity and the „Global Common“**

Abstract: This presentation will discuss the Indigenous sovereignty movement "Idle No More" and its significance for contemporary political thought and practice. It will argue that the movement, which combines

decolonization with Indigenous feminism, defies not only hegemonic liberal multicultural approaches to the “recognition” of minorities in Canada but also challenges notions of nationhood, identity and the “common” as conceptualized in anti-capitalist, anti-state imaginaries.

Hannah Hecker (Frankfurt/M.): „An Autonomous Voice of their Own“ – Der Nationsbegriff in der Declaration of a Roma Nation

Abstract: Die „Declaration of a Roma Nation“ wurde während des 5. *World Romani Congress* 2001 veröffentlicht. Als erstes Dokument des *International Roma Movements* versucht es, eine eigene Identität sowie ein inhaltliches Programm unter Bezugnahme auf eine „Roma Nation“ zu entwerfen und erlaubt Einblicke in eine mögliche Strategie für die Öffnung eines Raums für die Thematisierung der spezifischen Ausgrenzungserfahrungen der Roma. Der Fokus des Vortrags liegt dabei auf der Ambivalenz des Berufens auf das Konzept der „Nation“ für die Formierung eines handlungsfähigen Kollektivs als auch der Herstellung einer gemeinsamen, politischen Identität.

15.00-17.00

PANEL 9: THE MATERIAL OF COLLECTIVITIES (CAS. 1.801)

George Hristov (Regensburg): Organization of Collectivites Today: Assemblages or Totalities

Abstract: The talk will focus on the distinction between assemblages and totalities. These two concepts relate to connections and relations between elements, which effectuate a surplus in the form of a whole. This surplus, however, operates in two distinct ways in assemblages and totalities (the distinction relating to the possibility of disorganization). The question of the talk will focus on how the surplus conditions the possibilities for collective organization.

Rafal Majka (Warsaw): Rhizomatic Collectivities and the Need for the Other(s)

Abstract: My paper will be a critical attempt at thinking the socio-political and ethical subjectivity of an individual as radically open and rhizomatic so that the collectivity they form (may it be a protest group, culture of resistance or social movement) sees it as essential to their political integrity and ethics to experience the Others (who join us in the struggle against normative regimes of power). Drawing from feminist, postanarchist and queer philosophies, as well as from my firsthand experience of LGBTQ-, feminism- and socialism-oriented activism, I will try to take the ideal of collectivity from the dominant liberal narratives, where collectivities are constructed as interest groups competing with each other for hegemony.

Erik Bertram (Bayreuth): „Because something is happening here but you don’t know what it is“: how bulky waste [Sperrmüll] can form material collectivities

Abstract: Collectivities are often associated with goals, with deliberateness, or intentionality. However, thinking collectivities as purposeful can prevent us from seeing everyday forms of collectivities. We are always embedded in a multitude of connections, embedded in “ecologies” that affectively and emotionally influence our way of being and doing. Making these connections visible is always an experiment, an experiment that I’ve tried to do based on the bulky waste collections in Bonn.

PANEL 10: FEMINIST MOVEMENTS (CAS. 1.802)

Andrea Sempertegui (Frankfurt/M.): Resisting Nationalist Discourses through Collective Action: Feminist Resistance Against Neo-Extractivism in Latin America

Abstract: Neoextractivist policies in Latin America are mostly linked to nationalist discourses, where the environmental and social consequences of extraction practices are justified in the name of the “nation”. However, an anti-extractivist movement in Ecuador has emerged with a strong role of indigenous women from the Amazon region, who have showed the capacity for political organization and collective action despite the

regulatory consequences of neoextractivism.

Halina Gąsiorowska (Warsaw): Collective Work as an Aspect of Group and Personal Identity of Radical Feminists in Poland

Abstract: The strategy of a movement contributes to its identity. On the basis of strategies employed by feminists, street and institutional feminism have been distinguished. My research finds the discrepancies between collective organizational culture and hierarchical management to be more significant for radical (especially anarchy-) feminists' identity than the differences between institutional and street feminism.

Feministisches Arbeitskollektiv (Karlsruhe): Ein feministisches Arbeitskollektiv im Kontext von Kunst, Design und Theorie – Entwurf eines kollektiven Body of Work zwischen Aufstand und Emanzipation (ein Praxisbeispiel)

Abstract: Das Feministische Arbeits-Kollektiv ergründet das emanzipatorische Potenzial kollektiver Aktion. Durch den Zusammenschluss zu einem Kollektiv entziehen wir uns als Individuen Mechanismen der gesellschaftlichen Disziplinierung und schaffen einen gemeinsamen Körper, der die vorherrschenden Machtstrukturen herausfordert. Dieser *Body of Work* schafft dabei weder eine singuläre Identität noch idealisierte Körperbilder, sondern bietet Raum für Differenz und Dissonanz, welche den Status Quo stören.

17.15-18.30

PANEL 11: COLLECTIVE KNOWLEDGE PRODUCTION (CAS. 1.801)

Julia Tirler (Vienna): Militant Research: Collective Knowledge Production in Film and Video Practice

Abstract: Analysing the practices of three collectives (Groupes Medvedkine, KpD and Precarias a la deriva) which use film and video to carry out or document forms of militant research, "Militant Research: Collective Knowledge Production in Film and Video Practice" will ask how the concept of militant research can be used for film and video production and how militant research as a form of collective knowledge production can function in militant research film and video practices.

Patricio Cabello Cádiz (Valparaíso): Media and Expressive Initiatives of Collectives, Groups, and Community Based Youth Organisations in Valparaíso

Abstract: This work presents the preliminary outcomes of a research focused on collectives, groups and organizations of young people in Valparaíso, Chile. The aim is to characterize collectives of young people that generate media/ICT initiatives (blogs, web, social network, radio or TV) and/or expression actions (music, art, public actions, among others). The network of collectivities informed, promoted and connected by media and ICT in this context shows a strong base for a cultural and political movement.

PANEL 12: LIVING (THROUGH) AFTER THE SHOAH (CAS. 1.802)

Lena Dierker (Frankfurt/M.): "... denn es ist zu traurig, [...] dass wir jedesmal weniger sind". - Zur Verschränkung von Kollektivität und Extremtraumatisierung während und nach der Shoah

Abstract: Der Beitrag zeigt, unter Hinzunahme psychoanalytischer Konzepte (B. Grunberger, D. Laub) und empirischen Materials, kollektive und soziale Aspekte der Erfahrungen und des Überlebens der nationalsozialistischen Judenverfolgung und -vernichtung auf. Dabei ist zu prüfen, inwieweit der Begriff kollektiver Traumatisierung für die Erfahrungen von Shoah-Überlebenden angemessen bleibt.

Adrian Oeser (Frankfurt/M.): Mit individuellen Vergangenheiten in eine kollektive Zukunft – Menschen mit Flucht- und Verfolgungserfahrungen im Kibbuz

Abstract: Die israelischen Kibbuzim nahmen in den 1930er und 1940er Jahren Flüchtlinge und Holocaust-Überlebende aus Europa auf. Der Vortrag behandelt die Frage, welche Rolle das kollektive Leben im Kibbuz

für die Integration von Menschen mit Flucht- und Verfolgungserfahrung einnahm.

SATURDAY

10.00-12.00

PANEL 13: NARRATIVES AND GROUP IDENTITY (CAS. 1.801)

Cecilia Colloseus (Mainz): The Sisterhood of Motherhood – Mütter als narratives Kollektiv

Abstract: Im geplanten Beitrag wird ein narratives Kollektiv von Mutterschaft etabliert und vor dem Hintergrund aktueller online Kommunikationspraktiken verhandelt. Es wird der Frage nachgegangen, wie Erzählungen über individuelle Erfahrungen des Kinderkriegens in die Master Narrative von Mutterschaft eingeschrieben werden bzw. Counter Narrative erzeugen.

Helene Gerhards (Göttingen): Politik und Krankheit – Die theoretischen Debatten um die Medizinisierung von Gruppenidentitäten

Abstract: Die Konzepte Biosozialität (P. Rabinow) und biologische Bürgerschaft (N. Rose) stellen den Versuch dar, die politische und soziale Konstituierung von Kollektivitäten zu beschreiben, deren Subjekte spezifische Krankheitsdiagnosen teilen. In dem Vortrag soll gezeigt werden, wie über eine Analyse der Subjektivierungsweisen innerhalb von Patientenorganisationen konkretere Erkenntnisse über die Konstruktion einer gemeinsamen medizinischen Gruppenidentität gewonnen werden können: Wesentliche Subjektivierungsweisen der performativen Medizinisierung bilden dabei die Zirkulation von Laienwissen, politische Lobbyarbeit und die Solidarisierung auf der Grundlage geteilter Leiderfahrungen.

Alice Neusiedler (Vienna): Kollektive in der Kunst – Künstler_innengruppen als Diskussionsfeld von Subjektgrenzen

Abstract: Was geschieht mit Künstler_innen und ihrem, individuellen Ausdruck', wenn sie sich entscheiden, kollektive Arbeiten herzustellen, die eine alleinige Autor_innenschaft infrage stellt? Auf Grundlage meiner explorativen Studie (2014) gehe ich der Frage nach, wie Künstler_innengruppen kollektive Subjekte herstellen, um gemeinsam handeln zu können und welche Grenzziehungen und Öffnungen dabei beständig oder temporär vollzogen werden. Im Zentrum stehen dabei die Selbsterzählungen der Gruppen.

PANEL 14: HOSPITALITY (CAS. 1.802)

Tonio Schwind (Frankfurt/M.): A Critique of Derrida's Concept of Hospitality

Abstract: Derrida describes hospitality as the aporetic conjunction of the economic laws enacted by the host and the ethical law of the Other. Given that current conditions of hospitality are best understood as structured by the postfordist economy and biopolitical frontiers, hospitality can no longer postulate the existence of one's private home and radical alterity. For the multitudes the distinction between private and public is dissolved and in a generalized life the Other is mutated into an other.

Maciej Łagodziński (Warsaw): Edward Abramowski and the Community of Friends

Abstract: At the beginning of the twentieth century, Polish philosopher, psychologist and socialist anarchist, Edward Abramowski envisioned a form of community which would not require to feed on the sacrifice of an individual at the altar of absolute ideas, such as the State, Law, Society or Justice. Its logic would instead be founded upon a complex, ever-changing, rhizomatic web of individual relationships (friendships). I would like to review Abramowski's thought and reflect upon its relevance in contemporary social thought.

Elias Steinhilber (Florence): Spaces of Contention around Refugee Rights in Europe

Abstract: Social Movement studies recently underwent a spatial turn. In this debate, the case of refugee protests can add valuable insights: Firstly, forced (im)mobililities (deportations, residence obligations) strongly affect refugee mobilizations. Secondly, recent acts of resistance (marches and occupations of central squares) have an inherent spatial dimension. Thirdly, emerging transnational activist networks can be understood as transnational social spaces of contention around refugee rights in Europe. The paper intends to sketch-out a research agenda on the spatialities of refugee mobilizations drawing from social movement studies and critical geography.

PANEL 15: CULTURES OF PROTEST (CAS. 1.812)

Lisa Vollmer (Berlin): Political Collectivity Beyond Identity – New Forms of Tenant Protest in Berlin and New York

Abstract: Tenant protest emerging over the last years in Berlin and New York point to an emerging new form of political collectivization. Cutting across classical sociological categories as class, race and age, they unite a diverse group of people and lifestyles. Based on their 'conjunctive experience' (Mannheim) they abstract from the individual to the universal and fill the space of the political (Laclau). Thereby they create a political collectivity in times of the fragmented neoliberal subject regime.

Lauren Hudson (New York): Collectivities in the Solidarity Economy: Struggles over the Narrative of a Movement

Abstract: This ongoing research explores the unintended consequences of narratives struggles over the solidarity economy and collectivism in New York City and Quebec. I am particularly interested in the discursive tensions that exist between those that perform collectivism and cooperation (mainly women of color in NYC), and those who are charged to speak on their behalf to city council officials in both regions. What economic imaginaries are being erased as well as constructed--and what potentials exist in creating a traveling geography of ethics?

13.30-15.30

PANEL 16: QUESTIONING THE LIMITS OF COMMUNITY (CAS. 1.801)

Javier Burdman (Chicago): Democratic Politics Between the Beautiful and the Sublime. On Arendt's and Lyotard's Readings of Kant's Aesthetics

Abstract: The paper compares Arendt's and Lyotard's readings of Kant's aesthetics as a model for political judgment. I argue that Lyotard's focus on the aesthetically sublime, by contrast to Arendt's focus on the aesthetically beautiful, represents a more suited response to the central challenge of democratic theory, namely, how to reconcile the universal aspiration of political claims with the irreducible plurality of modern societies.

Ferdinand Stenglein (Bonn): Post-Identitarian Collectivity? Transgression and the Everyday for a Political Praxis of the Collective

Abstract: Deploying on the one hand a post-foundational account of collectivity, especially after J.-L. Nancy, and drawing on the other hand on communitarian anarchist practices, I will ask for possibilities and limits of everyday post-identitarian collectivity, i.e. collectivity as political praxis. Thereby I develop some ideas towards a conceptualisation of political collectivity as mutually inscriptive praxis.

Matthew Ellison (London): Derrida and Nancy on the „Immense Conceptual Ghosts“ of Political Collectivity

Abstract: This paper focuses on the dialogue between Nancy and Derrida over concepts of political collectivity. Reading Derrida's approach to conceptuality in *Politics of Friendship* with Nancy's characteristic reworking of political concepts such as 'community' and 'the people', it discerns a structural analogy between

ideas of political collectivity and conceptuality as such. I conclude by questioning whether Derrida's critique of Nancy does not rely on an undeconstructive essentialism regarding the meaning of such fraught terms.

PANEL 17: (DE-)COMPOSING POLITICAL BODIES (CAS. 1.802)

Anna Grudzińska (Aberdeen): Poles: Between the „Authentic“ and the „Degenerate“. Vitalizing the Body (Politic)–Purifying (de–colonizing) the Mind?

Abstract: The 'body' is becoming a central battle ground for the Polish conservatives and ultra-nationalists. This can be seen in the 'anti-gender ideology' discourse, the rhetoric used against LGBT rights, the campaign against IVF, and the war to introduce the strictest abortion law in Europe, etc. What I am interested in is exploring how the discourse of 'authenticity' of Polishness is used within these debates. I am seeking to investigate the creation of an 'authentic' Pole. I will make use of the idea introduced by Bill Stanley and agree that the far right presents itself as anti-colonial (2015). The idea that Poles are 'colonized' by the Western culture and that the way out of the liberal 'mimicry' of freedom is a return to 'authentic' revitalizing Polish traditions becomes a routine discourse on the right. I will analyse how this anti-colonial 'authenticity' is constructed and in what manner the 'body politic' becomes, in this discourse, an organic community.

Claudia Marqués-Martin (Aberdeen): The Search For Female Individuality Within Collectivity: Fascist Women's Writing During The Spanish Civil War

Abstract: This paper shows how Francoist women shifted between and within different collectivities by adapting their femaleness and their expected role as women. It demonstrates how the (female) body was created, recreated and modified to become a politicised feminine subject and how such body had to be (de)composed to redefine and reconstruct a new (female) identity to achieve acceptance within the Francoist movement.

Peter Baker (Texas): In the Cave of the Last Indian: Reflections on Demetaphorizing Bodies in Contemporary Bolivia

Abstract: I will approach the topic of the 'body' and its relationship to language from a theoretical perspective, discussing the critique that David E. Johnson made of the work of Renato Rosaldo's anthropological approach. I will show how David E. Johnson's paper is about more than anthropological methodology: it is an approach to the limits of language for projecting collective experiences of humanity, in this case lived through the body. Departing from this basis, I will provide a critical account of the work of one of the most important ideologues of a radically emancipatory indigenous discourse in Bolivia; Fausto Reinaga.

16.00-18.00

PANEL 18: CONNECTIVE COLLECTIVITIES? (CAS. 1.801)

Rainer Mühlhoff (Berlin): Kollektive Unmündigkeit - Big Data, IT-Hegemonien und die Wiederaneignung der Technik

Abstract: Smartphones & Co. werden gezielt so gestaltet, dass sie "intuitiv" mit ihren Usern interagieren und die technischen Details ihrer Funktionsweise verschleiern. Gleichzeitig verschmelzen sie immer enger mit unseren täglichen Interaktionen und prägen Subjektivitäten und Weltbezüge. Im Design liegt daher eine Macht, in der sich Hegemonien auf dem IT-Markt stützen. Dieser Komplex von Subjektivierung und Marktmacht wird als eine Frage digitaler (Un-)Mündigkeit analysiert.

Armin Hoyer (Berlin): Digitale Mündigkeit - Ein normativer Maßstab zur Aufklärung der digitalen Gesellschaft?

Abstract: Since Kant, the German term "Mündigkeit" is closely related to processes of enlightenment, autonomy and critical reasoning. In the last years, the term seems to undergo a revival in the specification "digitale Mündigkeit" - a formulation that is used by hackers, digital rights activists, the free software

movement and others. The talk aims at a philosophical actualization of the term referring to the context of modern information technology, enriching it with elements of Adorno, Foucault, and Butler, and by that trying to shape a tool of critique enabling to tackle with present software policies, internet infrastructure, and global mass surveillance.

*Jan Beuerbach (Berlin): Kollektive ohne Masse - Das Verhältnis von User*innendatenbanken und Individuum*

Abstract: Durch das Internet vermittelte Handlungen generieren Daten, die in Datenbanken abgespeichert, zu Profilen aggregiert und in Relation mit anderen Profilen ausgewertet werden. Die Geschäftsmodelle und digitalen Infrastrukturen, die diese Datensammlungen ermöglichen, basieren jedoch auf problematischen subjekttheoretischen Annahmen mit tiefgreifenden rechtlichen wie politischen Konsequenzen.

PANEL 19: LAW, RIGHTS, AND DEMOCRACY (CAS. 1.802)

Kerstin Reibold (Mannheim): Which Rights can only be Group Rights?

Abstract: My presentation explores what features a good must possess to be the subject of a group right. Building on Réaume's concept of participatory goods, I introduce two other kinds of goods to which there can only be group, but no individual, rights. In the last part, I discuss in how far the collective right to self-determination fits into these categories and why this group right is especially difficult to accommodate within a conception of group rights that does not conceive the group as a unitary, right-holding entity but rather as a collective of individuals that hold the right jointly.

Pritika Nehra (Delhi): Law and Forms of Political Collectivities

Abstract: I shall focus on Arendt's perspective of law as an expression of agreement and tacit consent. It is not a superior force of violence and coercion that stands above collectives rather it acts as a positive stimulus against which collectives emerge. It assures a continuous web of relationships in the world of human affairs. If law as contract must continue, it must renew its legitimacy in form of agreement in order to continue as constituted power.

Moritz Hagemann (Frankfurt/M.): Über die kollektivtheoretische Begründung des Eigentumsbegriffs

Abstract: Der Vortrag unternimmt den Versuch, die von Hegel innerhalb des Tableaus des Kampfes um Anerkennung entwickelten strukturellen Interdependenzen zwischen den beiden in sich wie gegeneinander antagonistischen Beziehungsdimensionen von Individualität und Kollektivität einerseits und Natur und Geist andererseits sowie deren Implikationen für die Eigentumstheorie aufzuzeigen.

Tobias Heinze (Frankfurt/M.): Revolting Republicanism: Collective Integration through Law According to Claude Lefort and Albert Camus

Abstract: Reconstructing Claude Lefort's and Albert Camus' philosophical arguments on law, one could argue that modernity is characterized by a pluralization of the forms of law. However, emphasizing the role of law in republican versions of democratic theory doesn't necessarily result in a liberalized republicanism. Claude Lefort's reading of human rights and Albert Camus' concept of the revolt offer a notion on how law can be conceptualized in a radical democratic reading of republicanism.

PANEL 20: COLLECTIVE AFFECTIVITY (CAS. 1.812)

Gerhard Thonhauser (Vienna): Sartre, Group Constitution, and Collective Emotions

Abstract: In his *Critique of Dialectical Reason* Sartre developed a rich phenomenology of various forms of collectives and a sophisticated conceptualization of the constitution of group agents. In my talk, I will combine Sartre's framework with an understanding of collective experience and emotional sharing to be found in early phenomenology (Stein, Scheler) and explore it with reference to social movements.

Esther Mader (Cologne): Relational Agency within Post-Identitarian Strategies

Abstract: How can agency be conceptualised without referring to an exclusive „we“? My argument works with a relational and situational concept of agency distinguishing collective and accumulative agency. Both produce collectivity by affective bounds. This ethnological-sociological research focuses on practices in queer spaces in Berlin.

Corina Färber (Leipzig): Subjektivierung und kollektive Handlungsfähigkeit, Materialität und Identität (Althusser und Lacan)

Abstract: In Anschluss an Althusser und Lacan soll dargestellt werden, dass die Berücksichtigung des kollektiven Aspekts im Subjektivierungsprozess aufzeigen kann, warum die bestehenden Verhältnisse relativ stabil sind und oft auch dann noch affirmiert werden, wenn sie als einschränkend erfahren werden. Darüber hinaus kann durch diesen Zugang eine Perspektive auf Handlungsfähigkeit eröffnet werden, nach der sich einzelne Subjekte zwar jenseits von hegemonialen Strukturen äußern, diese Strukturen aber nur verändern können, wenn ihre Handlungen eine performative Kraft erhalten, wenn sie also materiell werden.

Tom Uhlig (Frankfurt/M.): „Totalitäre Herumwirklichkeit“ – the Affective Power of the IG-Farben Architecture

Abstract: "There is no pre-social space. Layers of discursive figures impregnate what von Dürckheim called „leibhaftige Herumwirklichkeit“ (corporeal realness). Whilst discourse-analytic approaches reveal the linguistic-symbolic components of architecture, space, as a corporeal symbol, sets in motion specific actions. This invocation can be even more powerful as one can't take hold of the space's unconscious dimension. The IG-Farben-Building where the conference Challenging Collectivities Conference is held, was built in the early 1930s and turned out to be used as the headquarters of a notorious war criminal corporation. During its eventful history it underwent a lot of semantic changes. Today it is a part of what a former Goethe-University president called "the most beautiful campus in Europe". Besides this new signification that represses its historical meaning, the IG-Farben-Building still expresses the desire of a repressive-dominant society, which tried to establish collectivity via the mortification and destruction of others. In my paper I aim to discuss the corporeal-symbolic proposition that the IG-Farben-Building has to offer its students and teachers.