CONTENTS

WELCOME 2

KEYNOTE SPEAKERS 3

PROGRAM 4

KEYNOTES 10

ABSTRACTS 12

UNIVERSITY MAP 40

ROOM PLANS 41

NOTES 42

PARTICIPANTS INDEX 46

WI-FI INSTRUCTIONS
Step 1: Make sure your wireless adapter is set to dynamically obtain an IP address
Step 2: Connect to the wireless network: UniSydney-Guest
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RETHINKING INTELLECTUAL HISTORY

The Sydney Intellectual History Network (SIHN) at the University of Sydney would like to welcome colleagues to the Rethinking Intellectual History Conference. SIHN has been pleased to work with its partners, the Sydney Centre for the Foundation of Science, the Laureate Research Program in International History, and the Centre for the History of European Discourse at the University of Queensland, who have all contributed in various ways to make the conference a more stimulating event. We look forward to future collaborations.

Intellectual History is a dynamic area of scholarship across a number of disciplines, as evidenced by our line up of participants, roundtable discussants, and keynote speakers. Over the three days of the conference ‘Rethinking Intellectual History’, our aim is to draw into this thriving discussion scholars working on economic and legal thought, feminist and political theory, the creative arts, and the possibilities of multidisciplinarity. Our hope is that conversations across the disciplines will make clear the similarities and differences in the ideas and approaches that have shaped our various fields. We intend the conference to further the development of fresh approaches to intellectual history, which will allow for new kinds of research about the past.

Thank you and enjoy the conference.

Stephen Gaukroger, Jennifer Milam and Glenda Sluga
RIH organizing committee
April 2015
KEYNOTE SPEAKERS

Malcolm Bull is Professor of Art and the History of Ideas at Oxford, and also this year’s Visiting Pilkinson Professor at Manchester. He works in both art history and political theory and is on the editorial committees of *Oxford Art Journal* and *New Left Review*. Recent books include *Inventing Falsehood, Making Truth: Vico and Neapolitan Painting* (Princeton, 2013); *Anti-Nietzsche* (Verso, 2011); *The Mirror of the Gods* (OUP/Penguin, 2005) and *Seeing Things Hidden: Apocalypse, Vision, and Totality* (Verso, 2000). His presentation at the conference is part of an ongoing attempt to rethink aspects of the relationship between modernism and capitalism in the twentieth century.

Joanna Picciotto is an Associate Professor of English at UC Berkeley. She is the author of *Labors of Innocence in Early Modern England* (Harvard University Press, 2010) and the 2006 recipient of the Milton Society of America’s James Holly Hanford Award for her essay on *Paradise Lost*. Her research has been supported by a Guggenheim fellowship, an ACLS Fellowship, and a Huntington Library NEH Fellowship.

Michael Hunter is Emeritus Professor of History at Birkbeck College, University of London, and a Fellow of the British Academy. For many years his chief preoccupation was Robert Boyle: he is the principal editor of Boyle’s *Works* (with Edward B. Davis, 14 volumes, 1999-2000), *Correspondence* (with Antonio Clerucuzio and Lawrence M. Principe, 6 vols., 2001) and workdiaries (with Charles Littleton, available online at [www.livesandletters.ac.uk/wd/index.html](http://www.livesandletters.ac.uk/wd/index.html)). He is also the author of *Boyle: Between God and Science* (2009), which won both the Samuel Pepys Award and the Roy G. Neville Prize in 2011, while his *Boyle Studies: Aspects of the Life and Thought of Robert Boyle* will be published by Ashgate in 2015. His numerous other books deal with various aspects of seventeenth-century intellectual history, including the early Royal Society and its milieu. Currently, he is working on a full analysis of the frontispiece to Thomas Sprat’s *History of the Royal Society* (1667), a study which also reflects the concern with the visual culture of the period that led him to set up the website, *British Printed Images to 1700* ([www.bpi1700.org.uk](http://www.bpi1700.org.uk)). A further interest is in attitudes to magic in the late seventeenth and early eighteenth centuries, on which he has published various papers as well as *The Occult Laboratory* (2001), an edition of early accounts of second sight in Scotland.
## PROGRAM

**Tuesday 7 April 2015**

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<td>9:15</td>
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| 9:45-10:45 | Roundtable on re-thinking intellectual history  
Andrew Fitzmaurice (chair)  
(University of Sydney), Peter Cyle (University of Queensland), Katrina Lorrirer (Queen Mary University of London), Vanessa Ogle (University of Pennsylvania), Stephen Gaukroger (University of Sydney) | | | |
| 10:45-11:15 | MORNING TEA                         | | | |
| 11:15-1:15 | Creative Arts I: Conceptualising Vision in the 17th and 18th Centuries  
Chair: Jennifer Ferrig  
Georgina Cole (National Art School)  
Blindness and enlightenment in eighteenth-century genre painting  
Jessica Priebe (University of Sydney)  
Double Take: Manufacturing spectacle and the element of surprise in the eighteenth-century cabinet of curiosity  
Kathleen Davidson (University of Sydney)  
‘Cultivating Habits of Observation’: Sensory experience, scientific knowledge and nineteenth-century visual culture | Economic Thought I  
Chair: Sophie Loy-Wilson  
Thomas Adarrs (University of Sydney)  
Globalization: A Keyword in the Critical History of Economic Thought  
Mike Beggs (University of Sydney)  
Liquidity  
Dick Bryan (University of Sydney)  
Authority | Philosophy I  
Chair: Dalia Nassar  
Laura Kotevskia (University of Sydney)  
Mathematics as Moral, Spiritual, and Intellectual Exercise  
Balint Kekeki (University of Aberdeen)  
The Linguistic Model of Perceptual Cognition and the Role of the Passions in Cartesian Natural Automata  
Kathleen Ferry (University of Melbourne)  
From the religious self to the social self: Changes and development of theories of the self and personal identity in early modern philosophy | |
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<td>1:15-2:15</td>
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| 2:15-4:15    | **Ancient and Modern**  
Chair: Gary Ianziti  
Constant Mews (Monash University)  
Debating Aristotle, music and the emotions: Grocheio, Peter of Auvergne and Guy of Saint-Jenis  
Carol Williams (Monash University)  
Jacobs and the benefit of historical hindsight: Ars Antiqua and Ars Nova  
Jason Stoessel (University of New England)  
Climbing Mount Ventoux: The Contest/Context of Scholasticism and Humanism in early Fifteenth-Century Paduan Music Theory and Practice |
|              | **Political Thought**  
Chair: Peter Anstey  
Conal Condren (University of Queenslan)  
Genealogy and the history of political thought: the case of liberty in seventeenth-century political argument  
Alfred Johnson (University of Sydney)  
Scotland’s Privy Council, Religion and the Civilising Process  
Lisa Hill (University of Adelaide)  
Adam Smith’s Political Thought and the Scope of Liberty |
|              | **Feminism**  
Chair: Ian Hesketh  
Shane Greentree  
The Problematic Potential of Revising Authorial Reputation: The Case of Victorian Writing on Catharine Macaulay  
Judy Stove (University of New South Wales)  
The impulse of her feelings: Harry and Caro rewrite history |
| 4:15-4:45    | **Afternoon Tea**                                                      |
| 4:45-6:00    | **Plenary:** Joana Picciotto  
(University of California, Berkeley)  
Methodism: A Secularizing Religion? |
<p>| 6:00-7:00    | <strong>Opening Drinks</strong>                                                     |
|------------|-------|------------------------------------|------------------------------------|------------------------------------|-----------------------------|
| 9:00-10:15 |       | Emerging Professionals Roundtable: A Career in the Humanities | Philippa Hetherington (chair) (University of Sydney), Vanessa Ogle (University of Pennsylvania), Karina Forrester (Queen Mary University of London), Tamson Pietsch (University of Sydney) |                                    |                             |
| 10:15-10:45|       |                                    |                                    |                                    |                             |
| 12:45-12:45|       | Historiising genre                 | Economic Thought 2                 | Philosophy 2                        |                             |
|            |       | Chair: Wayne Hudson                  | Chair: Constant Mews               | Chair: Anik Waldow                  |                             |
|            |       | Peter Cyle (University of Queensland) | Garrit van Dyk (University of Sydney) | Knox Peden (Australian National University) |                             |
|            |       | Generic Complication and Problematic Legitimacy in the Criminal Anthropology of Cesare Lombroso | “The felicities of Commerce” Providence, Circulation and the Ecumene | The Truth of Radical Interpretation: Davidson and Intellectual History |                             |
|            |       | Karin Saillberg (University of Queensland) | Nicholas Baker (Macquarie University) | Jovito Canino (University of Santo Tomas) |                             |
|            |       | The Generation of a Genre: Holland’s Contribution to the Development of an Early Modern Sexual Science | In Furtwängler’s Theater: Cultures of Risk Taking in Renaissance Italy | St. Thomas, MacIntryre and Modernity |                             |
|            |       | Elizabeth Stephens (Southern Cross University) | Matthew Costa (University of Sydney) | Martyn Lloyd (University of Queensland) | The French Enlightenment attempts to construct a Philosophy without Reason: The Case of Diderot and the Effect of Helvétius |</p>
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<td><strong>LUNCH</strong></td>
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<td><strong>Biography as a Resource for Intellectual History</strong></td>
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<td>Chair: Clare Monagle</td>
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<td>Gary Ianziti (University of Queensland)</td>
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<td>Ian Hesketh (University of Queensland)</td>
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<td>Imagined Biographies in Victorian Britain: Speculations about the Authorship of Ecco Homo</td>
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<td>Leigh Penman (University of Queensland)</td>
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<td>Omnium exposita rapinae: A biography of the papers of Samuel Hartlib (ca. 1600-1662)</td>
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<td><strong>Economic Thought 3</strong></td>
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<td>Chair: Thomas Adams</td>
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<td>Jamie Martin (Harvard University)</td>
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<td>Or Rosenboom (University of Cambridge)</td>
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<td>Barbara Wootton and the intellectual history of inequality</td>
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<td>Claire Wright (University of Wollongong)</td>
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<td>A Cross-Sectional Network</td>
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<td>Analysis of the Interwar Viennese Intellectual Community</td>
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<td>4:15-5:30</td>
<td><strong>Plenary:</strong> Malcolm Bull (University of Oxford)</td>
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| 9.00-11.00 | New Law School Lecture Theatre 101 | Politics, Theology and Legal Thought  
Chair: Andrew Fitzmaurice  
Miguel Vatter (University of New South Wales)  
Kantorowicz and the political theology of government  
Diego Julián Cediel Nova (Universidad de La Sabana)  
The political concept or mass in Nicolás Gómez Dávila  
Renato Cardoso (Federal University of Minas Gerais, Brazil)  
The problem of legal thought and the history of legal thought that precedes from the will | New Law School Seminar 100 | New Law School Seminar 102 | New Law School Seminar 117 |
| 11.00-1:30 | MORNING TEA                   |                                     | Political History 1  
Chair: Knox Peden  
Inna Kantarbaeva-Hill (Meliksah University, Turkey/University of Toulouse II, France)  
Sovereignty and Constitutionalism in Edmund Burke’s Reflections on the Revolutions in Europe and Asia  
Greg Melleuish (University of Wollongong)  
The nature of Australian intellectual history |                                     |                                     | Creative Arts 2  
Chair: Georgina Cole  
Katherine Mair (University of Sydney)  
Representations of the Evil Eye in the Age of Absolutism  
Grahame Kime (Hazelhurst Regional Gallery and Arts Centre)  
Real and Imagined-Pictorial models for thinking in the work of Nicolas Poussin  
Timothy Flanagan (University of Notre Dame)  
The ‘emblems’ or allegories clear to the Baroque sensibility |                                     |                                     | Creative Arts 3  
Chair: Jessica Priebe  
Alan Waddix (University of Sydney)  
J.S. Bach’s St Matthew Passion and intellectual history  
Jennifer Ferrg (University of Sydney)  
Monstrosity and excess in Lequeu’s visionary architecture  
Sushma Griffin (University of Queensland)  
The Territory of the Visual: |
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| 2.30-5.00    | History of Science  
   Chair: Peter Harrison  
   Richard Yeo (Griffith University)  
   An ethos of long-term inquiry in the sciences: an early modern desideratum?  
   Liesbet De Kock (Ghent University)  
   Overcoming the gaps in the Intellectual History of Scientific Psychology: Hermann von Helmholtz and Fichte's Idealism  
   Kristian Camilleri (University of Melbourne)  
   Why Do We Find Both Obscure? On the Challenges of Intellectual History  
   Saima Akhoon (University of Adelaide)  
   Neo-Eurasianity and History of Islamic Science  
   Economic Thought 4  
   Chair: Gienda Sluga  
   Vanessa Ogle (University of Pennsylvania)  
   Archipelago Capitalism: Rethinking International Political Economy Between the 1950s and 1980s  
   Katrina Forrostor (Queen Mary University of London)  
   Beyond the Welfare State? Anglo-American Political Philosophy since the 1960s  
   Claire Parfitt (University of Sydney)  
   The History of Ethical Investment  
   Paul Osterling (Alphacrucis College/Australian Catholic University)  
   Economics, Religion and Intellectual History in the work of Jacob Viner  |  
|              | Creative Arts Roundtable: Ideas and the Visual  
   Jennifer Milam (chair) (University of Sydney)  
   East-West Exchanges and the Contemporary Garden Space  
   Jeanette Hoorn (University of Melbourne)  
   Reading Thomas Gainsborough's Portraits through the lens of the 'Culture of Sensibility.'  
   Barbara Creed (University of Melbourne)  
   Entanglement: Evolutionary Theory, Film & the Visual Arts  
   Rex Butler (University of Queensland)  
   The Fog of War  |  
| 5.00-5.30    | Afternoon Tea                                                           |
| 6.30-6.45    | Plenary: Michael Hunter  
   (Birkbeck College, University of London)  
   The Enlightenment Rejection of Magic: Sceptics and their Milieux in Eighteenth-century England |
| 6.45-7.45    | Closing Drinks                                                          |
KEYNOTES

Malcolm Bull (University of Oxford)
The Decline of Decadence

The concept of "decadence", once an indispensable term in the lexicon of cultural criticism, appeared to lose much of its salience in the latter part of the twentieth century. This paper explores one possible explanation by examining the controversies around British and American conceptual art c.1970 in relation to Wittgenstein's private language argument, Von Mises's socialist calculation argument, and Lukacs's concept of decadence. The interpenetration of these debates in early twentieth-century Vienna suggests that art, philosophy, and economics may sometimes have overlapping histories, and that it may be possible for a development in one field to count as a move in another as well. Perhaps "decadence" was never just a cultural or philosophical phenomenon, but an economic problem as well. In which case, conceptualism's eventual embrace of the market may be seen, not as a betrayal of its utopian promise, but as a solution to the problem of decadence itself.

Joanna Picciotto (University of California, Berkeley)
Methodism: A Secularizing Religion?

Many historical processes have been identified with secularization. My paper will focus on two: 1) the spread of ascetic discipline beyond the cloister and 2) the religiously-motivated assault on "the sacramental" that, according to theorists like Charles Taylor, characterized not only Protestantism but the Axial religions generally, which suggests that "disenchantment" can be analyzed as a variety of religious experience in its own right. It's not just the analytical category of the "post-secular," then, but the familiar paradoxes of secularization theory itself that challenge any straightforward equation of modernity with the decline of religion.
Michael Hunter (Birkbeck College, University of London)
The Enlightenment Rejection of Magic: Sceptics and their Milieux in Eighteenth-century England

It once seemed axiomatic that the Enlightenment was characterised by its decisive rejection of belief in magical phenomena. But the need for a reconsideration has been suggested by recent books like Paul Kléber Monod’s Solomon’s Secret Arts (2103) -- which have illustrated how common occult pursuits remained throughout the eighteenth century -- and it is this that my talk will offer. In fact, though many contemporaries seem simply to have ignored such beliefs, certain figures were articulate in their rejection of magic, including Deists like John Trenchard and Thomas Gordon, medical men like Sir Hans Sloane and Richard Mead, and radical clerics like Arthur Ashley Sykes and Conyers Middleton. It will be suggested that it was in the fashionable circles inhabited by such figures that scepticism about magic was most likely to be expressed, and that this was influential in proportion to their cosmopolitan status. At the same time, however, our understanding of the Enlightenment is enhanced by seeing how such attitudes coexisted with quite contradictory ones.
ABSTRACTS

Creative Arts 1: Conceptualising Vision in the C18 and C19
Chair: Jennifer Ferng
This panel will explore various conceptions and representations of vision in the eighteenth and nineteenth centuries, including its connection to the other senses and its status as a basis for new knowledge. The historical formation of the observer posited in influential studies such as Jonathan Crary’s Techniques of the Observer points to a shift from classical regimes of visuality to models of subjective vision and the transformation of visual culture with the emergence of modernity. Responding to this precept through specific case studies, this panel reconsiders the historical trajectory of vision over two centuries by rethinking the hierarchy of the senses in Enlightenment thought and exploring different dimensions of seeing, including the absence of visual perceptual faculties and the critique of vision. This panel examines the construction and meanings of sight and seeing in works of art and their display. It aims to elucidate the ways in which seeing is conceptualised in the eighteenth and nineteenth centuries and to examine how and what the viewer of an artwork is made to see. Intersecting with this is the complex role of observation in the sciences, and its capacity to instruct but also to delight and surprise, and ultimately privilege the eye of the beholder.

Georgina Cole (National Art School)
Blindness and enlightenment in eighteenth-century genre painting
At once the age of reason and the age of feeling, the eighteenth century is characterised by its philosophical and scientific rethinking of the role and nature of sense perception. Through the interventions of Locke, Newton, Diderot and Condillac, sensation played a crucial part in the understanding of relationships between mind and body, internal and external experience, and self and other. Although contemporary thinkers applied themselves to the epistemology of sensation and its role in the generation of knowledge, they were equally exercised by its lack; indeed eighteenth-century philosophers and artists were deeply fascinated by the experience of blindness. This paper explores representations of blindness in two eighteenth-century paintings by Jean-Baptiste-Siméon Chardin and Jean-Baptiste Greuze. Both paintings emphasise the affective and moral dimensions of blindness and can be interpreted in relation to Enlightenment ideas about sensation, sensibility and disability. Addressing these artworks through Enlightenment thinking on the blind, particularly Diderot’s 1759 text Letter on the blind for the use of those who see, the paper examines the reconsideration of the role of sight in the hierarchy of senses and the emphasis on touch and hearing as valuable alternative epistemologies. In addition, it considers the implications of blindness for the experience of art in the eighteenth century and the increasing role of touch and feeling in its production and reception.

Jessica Priebe (University of Sydney)
Double Take: Manufacturing spectacle and the element of surprise in the eighteenth-century cabinet of curiosity
During the eighteenth century vision occupied a privileged position in the acquisition of knowledge in the emerging domain of the natural sciences, in particular natural history. The special status bestowed upon sight during this period corresponded to a preference for classifying naturalia according to its external rather than internal qualities. Such practices were linked to contemporary debates on aesthetics and the relationship between order and taste. This emphasis on visibility was also important to the artful display of natural objects within amateur collections and similarly in the formation of visual expertise in this area.

Drawing on described responses to natural history collections and other archival material from this period, this paper examines the role of art in forming an eighteenth-century cabinet of natural history, the purpose of which was to create tasteful arrangements that had the ability to instruct, delight and amuse the senses. This paper also considers the extent to which natural objects were enhanced through ornamentation and artistic innovation, a practice that not only encouraged viewers to think aesthetically
about nature, but according to some period commentators, also allowed nature to be experienced at its best. By locating these examples with the context of the eighteenth-century culture of collecting and contemporary theories of vision, I argue that while linked to previous traditions of collecting, the eighteenth-century cabinet of natural history was distinct in its attempt to privilege the eye of the beholder through a unique combination of pedagogical instruction and visual pleasure.

**Kathleen Davidson (University of Sydney)**

*Cultivating Habits of Observation*: Sensory experience, scientific knowledge and nineteenth-century visual culture

1851 signalled a new era for the study of geology. That year saw the establishment of the Royal School of Mines and Museum of Practical Geology in Jermyn St, London. At the same time, literature began to appear on the subject of scientific observation and its value to the general population. This paper traces the intellectual attitudes and conflicts preceding the establishment the Museum of Practical Geology, Britain’s first purpose-built science museum, where the visual aspects of science converged with material culture. From the late 1810s, Henry De la Beche, geologist and founder of the British Geological Survey, School of Mines and Museum of Practical Geology, produced a succession of images on the subject of sight and the efficacy of observation. De la Beche forged new ground in representing and disseminating the visual dimensions of geology for both specialist and general audiences. The paper examines De la Beche’s drawings and lithographs critiquing vision and his wide-ranging interest in sight and the reliability of vision, commencing as a traveller on the Grand Tour. Optical aids and popular visual technologies – including spectacles, camerae obscurae and magic lanterns – eyewitnesses, and references to blindness and light are prominent features throughout these images. As well as portraying different methods and capacities for seeing, De la Beche used drawing to conceptualise the connotations of vision and to engage in contemporary debates about the merits of observation and hands-on experience as the basis of scientific investigation.

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**Economic Thought 1**

Chair: Sophie Loy-Wilson

**Thomas Adams (University of Sydney)**

Globalization: A Keyword in the Critical History of Economic Thought

This paper explores the history of the term globalization in popular thought. While the term originated in the 1940s and was in sporadic use from then until the early 1980s it was only with the publication of Theodore Levitt’s “Globalization of Markets” in the Harvard Business Review in 1983 that the term took more than a hyperspecialized valence. Levitt was by no means the likely popularizer of this term. An idiosyncratic faculty member of Harvard Business School, Levitt had previously made his mark with a series of articles and books on service as an economic category. His work on globalization represented a seemingly deep shift in his subject of analysis. This essay will first explore how a long-term focus on service led to a seemingly unlikely shift in Levitt’s own thought toward an analysis of globalization. It will then turn to the manner in which globalization came to dominate mainstream popular economic and business thinking over the course of the 1980s and 1990s, arguing that it replaced a more critical focus on capital flight and helped serve to legitimate free trade as a nearly uncontestable collective good.

**Mike Beggs (University of Sydney)**

Liquidity

‘Liquidity’ is among the most difficult of economic terms to pin down. There are at least four interrelated senses: the liquidity of an asset, of an institution or individual, of a market, and—most difficult of all—of a whole economy. Like ‘value’, ‘liquidity’ is a property of a thing that depends on the social relations
invoking that thing, ‘Liquidity’ has fallen in and out of the lexicon: it is too slippery for economists to feel comfortable with, but ultimately impossible to do without or reduce to something else.

I track the history of the term through three periods. (1) Its emergence in the 1930s, launched by Keynes both into economic theory via the Treatise on Money and the General Theory and into the practical world of finance and central banking via the Macmillan Report. Its roots in and departure from older concepts like ‘saleability’ and ‘shiftability’. (2) The controversies surrounding it amidst the rapidly evolving financial system of the 1950s and 1960s. The ‘wide structure of liquidity’ of the 1959 Radcliffe Report, the ‘New View’ of money (Gurley and Shaw, Tobin), and their critics. (3) The disappearance of ‘liquidity’ from the ‘new consensus’ macroeconomics of the 1990s and 2000s, and the return of the repressed in 2008.

Dick Bryan (University of Sydney)

Austerity: The New Army of Savers

Austerity in the 21st century is different, compared both with the past, and across locations. This analysis explores the different role played by households in policies designed to maintain financial market liquidity in the context of aspirations of state deficit reduction. Whilst in Europe there is austerity as popularly depicted, in the United States, where mortgage-backed securities have become central to monetary policy, the agenda is to keep households meeting their debt obligations. These differences are explained in terms of different conceptions of monetary policy and evolving conceptions of money itself. The evidence portends a changing role for households and their financial payments in anchoring the money system.

Philosophy 1

Chair: Dalia Nassar

Laura Kotevska (University of Sydney)

Mathematics as Moral, Spiritual, and Intellectual Exercise

The seventeenth century witnessed such staggering intellectual achievements as the development of analytic geometry and the invention of the calculus. Antoine Arnauld, thought by scholars to be neither illustrious nor innovative where geometry was concerned, is largely absent from their reflections on the mathematics of the century.

In this paper I argue that Arnauld’s contribution to mathematics was significant inasmuch as it argued for a mode of practicing mathematics focused on ends other than knowledge of mathematics. This, I argue, was a consequence of his rejection of the triumphalist attitudes towards the mathematics of the early modern period. For Arnauld and his collaborator Pierre Nicole, mathematics was a vain amusement scarcely better than an ignorance of the subject.

In Arnauld’s Nouveaux éléments de géométrie and Nicole’s prefatory remarks, Arnauld and Nicole argue for the view that as an end in itself, knowledge of geometry was not the proper occupation of man. Instead, the study of geometry was to be a preliminary to the moral, spiritual, and intellectual virtues geometry was thought to be able to cultivate in its practitioners. No other practice, they argued, was better suited to quietening the senses, disposing the mind to receiving Christian truths, and cultivating mental acuity and a taste for order. The central concern of this paper will be to draw out these arguments with a view to contextualising the practice of mathematics at Port-Royal and contributing to an understanding how mathematics was studied in the early modern period.
Balint Kekedi (University of Aberdeen)

The Linguistic Model of Perceptual Cognition and the Role of the Passions in Cartesian Natural Automata

In this talk, I propose to link two areas of Descartes’ theory of natural automata1 which are not often seen as connected, and I will show how this connection may contribute to a better understanding of Descartes’ theory of the body and of cognition.

The two areas are: the linguistic model of sense perception on the one hand, as we find it in the opening passages of The Treatise on Light, and the passions on the other, viewed as purely physiological processes, and therefore present in animals and humans alike.

Descartes’ readers have traditionally put a greater emphasis on the role of the linguistic model in the explanation of our perception of what is generally called secondary qualities, while they have overlooked Descartes’ efforts to apply the same kind of explanation to our instinctual reading off of the passions of the body of animals and humans. Among many other functions, passions generate externally visible signs of what physiological states organisms are in, and the recognition and processing of these signs – also chiefly performed by the passions – allow other organisms to estimate the probable oncoming behaviour of the emitter of the signs, thus preparing themselves for appropriate reactions. I will argue that the production and the reception of these signs constitute the highest level of the sort of natural language which Descartes repeatedly contrasts with human language in his writings; unlike the latter, the former can be realized in purely mechanical systems, they do not express, nor require any kind of thought – or at least nothing that would qualify as thought in Cartesian metaphysics –, and yet it allows for highly cognitive processes to occur even in the lack of a res cogitans—as it is the case with the poorly understood bête-machine.

This model of perceptual cognition makes no reference to traditional concepts of the philosophy of mind – such as non-perceivable intentions, beliefs, judgements, etc. –, which inscribes well into Descartes’ project of ridding the physical nature from all such theoretical entities (of which the discussions of his age were deeply imbued). But understanding the implications of this model will also allow us to recognise the striking originality and modernity of Descartes’ thinking which was taken up by some of his immediate followers, and which even foreshadows – if not contains – some more recent distinctions made by primatologists in the 20th century. In my talk, I shall therefore briefly canvass the historical context and importance of Descartes’ theory as well.

Ruth Boeker (University of Melbourne)

From the religious self to the social self: Changes and development of theories of the self and personal identity in early modern philosophy

John Locke’s account of personal identity has been a very influential theory since its publication in 1694. Yet it is surprising that hardly any of Locke’s eighteenth century critics adopts his distinction between the terms ‘person’, ‘man’ (or ‘human organism’) and ‘substance’, which Locke introduced in order to answer questions of moral accountability. The aim of this paper is to understand why theories of the self and personal identity changed in eighteenth century philosophy, despite the continuous influence of Locke’s theory. I will draw particular attention to the differences between Locke’s and Hume’s theories. Although Hume is clearly influenced by Locke, it is striking that he never acknowledges Locke’s claim that ‘person’ is a forensic term (Essay II.xxvii.26). It is even more striking that Hume’s account of the self in Books 2 and 3 of the Treatise, where Hume turns to the passions and moral philosophy, has less scope for distinguishing persons from human beings than Locke’s theory. In response to this puzzle, I will propose the following hypothesis: Accounts of persons and personal identity over time vary depending on the

1 By natural automata I mean animals and the human body when we abstract from the functions of the mind in it.
underlying moral, religious and metaphysical background assumptions. I will show how this hypothesis explains the differences between Locke and Hume: While Hume shares Locke’s metaphysical agnosticism, Hume rejects Locke’s religious views and the role that God played in Locke’s moral theory is replaced by society and our social interactions with other people: A moral and religious self becomes a social self.

Ancient and Modern
Chair: Gary Ianziti
The notion of a tension between the teaching of ancients and moderns was deeply rooted in scholastic discourse, even if the fault line between what was perceived as ‘modern’ was continuously shifting, whether in the eyes of apologists or of critics of new intellectual tendencies. These papers explore the potential contribution of a literary genre not often considered in relation to intellectual history, namely writing about music within the medieval period. While attention is often given to debates about natural science in the medieval period, less attention has been given to the way musica was an integral part of the educational curriculum within both scholasticism and early humanism between 1250 and 1450. The papers in this panel sketch out the shifting boundary of the ancient/modern distinction in relation to musica in the late thirteenth and early fourteenth centuries, and its evolution in the transition between scholastic and early humanist reflection in the fourteenth and fifteenth centuries.

Constant Mews (Monash University)
Debating Aristotle, music and the emotions: Grocheio, Peter of Auvergne and Guy of Saint-Denis
Reflection on musica in the medieval period was traditionally shaped by the theoretical Pythagorean perspectives of Boethius, supplemented by very different instruction on the practice of plainchant. This paper looks at the contribution of three individuals who all considered the contribution of Aristotle to rethinking the traditional authority of Boethius, even though Aristotle never devoted a specific treatise to the subject: Johannes de Grocheio, who composed The Art of Music c. 1275; Peter Auvergne, a canon of Notre-Dame, and continuator of the commentaries of Thomas Aquinas on the De Caelo and Politics, and Guy of Saint-Denis, a monk interested in combining the teaching of Boethius with the innovative thinking of Peter of Auvergne on the effect of music on the emotions, itself extending concerns of Thomas Aquinas on the role of the emotions. Appointed rector of the University in 1275 after three years of internal schism over the authority of Siger of Brabant, Peter of Auvergne played an insufficiently recognised role in the intellectual evolution of the University of Paris. In 1277, bishop Stephen Tempier may have been indirectly targeting Peter of Auvergne for allowing heterodox teachings to flourish in the Arts Faculty. Guy of Saint-Denis’s interest in Peter of Auvergne’s quodlibet discussion of the effects of music attests to the way Aristotelian authority was transformed in the late thirteenth century from being potentially contentious to a cornerstone of scholastic thinking.

Carol Williams (Monash University)
Jacobus and the benefit of historical hindsight: Ars Antiqua and Ars Nova
Jacobus de Ispania (c.1260-c.1330), also known as Jacques de Liège, was the author of the influential Speculum musice, (1320–30), the largest medieval treatise on music, with 521 chapters ordered into seven books, the last of which considers discant (rhythmicised vocal part music). In this book he constructs a defence of Ars Antiqua musical styles from around 1260-80, as represented by Lambertus and Franco of Cologne and a refutation of the early 14th century Ars Nova teachings of Jean de Muris and Philippe de Vitry. The terminology associated here with the opposing forces of innovation and tradition is borrowed from Scholastic philosophy where the ars nova referred to the significantly large number of newly translated works of Aristotle available in Paris in the early 13th century and the ars vetus to those
few works available to 12th century scholars. That the concern about the rival merits of old and new became a dominant theme in the years preparatory to humanism is probably associated with Petrarch (1304-74) and linked to the change in historical thinking which revealed an admirable past distinct and discontinuous with the present. The relatively constrained rivalry between the old and new music styles became a global political issue when Pope John XXII, the third of the Avignon popes, issued a decretal Docta sanctorum on the subject in 1325 in which he forbade the use of decorative rhythmic divisions and any other cleverness which might obscure the purity of the melody and the message of the words of chant.

Jason Stoessel (University of New England)

Climbing Mount Ventoux: The Contest/Context of Scholasticism and Humanism in early Fifteenth-Century Paduan Music Theory and Practice

In the realm of musical thought, early fifteenth-century Padua was a city of contrasts. The copious writings of professor of arts and medicine, Prosdocimus de Beldemarid, reveal the ongoing influence of Aristotelian thought. Although Prosdocimus wrote on most topics in the medieval quadrivium, he repeatedly demonstrates a deep interest in contemporary musical practices. For Prosdocimus, Aristotelian metaphysics played a major role in his rationalization of this music. Prosdocimus’s scholastic thought—which marks a continuation of fourteenth-century musical discourse—contrasts with that of his contemporary Johannes Ciconia, a leading singer and composer of multipart music. Curiously, unlike Ciconia who was a member of the circle of early humanists centred on figures like Francesco Zabarella, no hard evidence has emerged from extensive archival research to show that Prosdocimus was a member of the community of early humanists at Padua. This tension within late medieval Paduan intellectual culture is made even more apparent which one compares the writings of these two men on music. Ciconia prepared a copious compendium of ancient music learning from the central middle ages, which he entitled Nova musica. At the beginning of the fifteenth century, the transmission of Ancient Greek and Roman musical learning was still represented by its synthesis by medieval Latin theorists. Ciconia’s music theory project parallels the concerns of humanist literary figures in Padua, especially the rhetoricians like Pier Paolo Vergerio and Gasparino Barzizza. By turning again to the classical rhetorical manuals supplemented by the close study of Cicero’s forensic speeches, these humanists revived classical oratory. Unable to know the music of Greek and Roman antiquity, Ciconia instead turned to earlier medieval syntheses of ancient musical thought and in doing so turned his back on more recent approaches to this field of knowledge. Ciconia’s rejection of several of the pedagogic principles of Guido of Arezzo, for example, marks a decisive attempt to sever connections with the dominant, scholastic mode of musical thought. It also represents an attempt to recover an ancient understanding of music afresh, albeit through the lens of contemporary musical practices. In their contemporaneous writings on music, Ciconia and Prosdocimus thus reveal the complexities of a contest between the old and the new, tradition and innovation, within the confines of intellectual communities of learning and practice in late medieval Padua.

Political Thought

Chair: Peter Anstey

Conal Condren (University of Queensland)

Genealogy and the history of political thought: the case of liberty in seventeenth-century political argument

The History of Political Thought began as a lineage for the fledgling study of politics in universities, illustrating the seriousness and distinctive concerns of a discipline. Despite often careful attention to historical detail, such histories were present-centred and anachronistic in shape and conceptual focus. As
is well known, during the 1960s there was a concerted and successful methodological drive to make the history of political thought historically more respectable. Yet there remains a continuity with the historiographical past encapsulated in the fashion for genealogy.

Different senses of genealogy need disengaging, but, I argue, the two principle ones are two sides of the same coin. This paper is about their interplay in the recent historiography of early modern political theory. At one time early modern England was the principal focus of attention in a drive towards more rigorous historical writing, it is now a site for contested genealogies. The illustrations of this situation are provided by discussions of liberty in seventeenth-century political writings, notions of negative, positive, republican, neo-Roman and the lineal figures who are attached to these modern philosophical concepts.

Alfred Johnson (University of Sydney)

Scotland’s Privy Council, Religion and the Civilising Process

This paper argues that the ‘civilising process’ was not unconscious or free of religion because of discussion of morality legislation and its enforcement in the Scottish Privy Council records. Norbert Elias’ The Civilising Process is influential in studying changes in behaviour of Europeans during the fifteenth, sixteenth and seventeenth centuries. However, the absence of religion as a motivating factor for behavioural change and state formation makes his theory difficult to use when studying how Protestantism affected the behaviour of ordinary people during the Reformation.

Despite being published in two series of edited books during the Victorian Age, The Register of the Privy Council of Scotland remains a mostly unused source in considering the Reformation and governance. The volumes for the rule of James VI (1567-1625) contain records of reasoning for laws against adultery, fornication and brothel keeping. This includes the connection of such laws to the Scottish church and its discipline system, the Kirk session. The register also contains evidence of the effectiveness of morality laws and examples of resistance to church discipline. The Privy Council records demonstrate that the Reformation in Scotland was not a series of separate reformation of different cities, as Michael Graham argued in The Uses of Reform, but had unifying factors which arose from an intensification of the church/state relationship. Morality and its enforcement was at the heart of this relationship as a concern of church as well as state, and thus formed an important part of building the Scottish state.

Lisa Hill (University of Adelaide)

Adam Smith’s Political Thought and the Scope of Liberty

In this paper I provide a new interpretation of Smith’s political orientation and confront existing theories of his politics. I suggest that the debate about whether Smith was either a Whig or a [proto]-Tory, conservative or progressive liberal misses the point that his political project was an exercise in social science rather than ideology. I argue that, while Smith was generally positive about commercial progress, he also had a pronounced conservative streak born, not of ideology, but of his desire for a social science-informed politics.

This does not mean that Smith was politically neutral, even though he seems to have seen himself that way. Objectively –and from the vantage point of hindsight– he occupies a place on the political spectrum that is best described as a kind of pragmatic liberalism. He can be classified as a pragmatic–rather than doctrinaire–liberal because he based his program, not on abstract foundations but on principles derived from practical observation.

I argue that the popular characterisation of Smith as a champion of negative liberty and ‘the system of natural liberty’ is reasonable but with three important qualifications: first, Smith is no high theorist of liberalism and his account of rights and liberties is rather unresolved, from a theoretical point of view, because constrained by practical and consequentialist considerations. Second, he admits that the system
of natural liberty sometimes fails, making it necessary to violate some personal liberties for the sake of human flourishing. I show how and why in this paper and this necessarily entails a close study of his conservative tendencies. Third, his delineation and defence of the system of natural liberty is not borne of any desire to promote abstract liberal values like individualism, freedom and autonomy as ends in themselves but is a pragmatist’s reaction to the most pressing political problems of his day, namely, political corruption, relentless war and interstate conflict, public debt, sub-optimal productivity levels and economic —and especially food— insecurity (caused largely by British imperialism); declining literacy rates and poor public health. He defends such values to the extent that they serve substantive ends and he readily abandons them when the ends demand it. In other words, he often violates negative liberty for the sake of positive liberty.

Feminism
Chair: Ian Hesketh
Shane Greentree
The Problematic Potential of Revising Authorial Reputation: The Case of Victorian Writing on Catharine Macaulay

In this paper I discuss Victorian attempts to challenge popular stereotypes of past women writers, through the example of the eighteenth-century republican historian and early feminist Catharine Macaulay. For historians examining her reputation, the Victorian period has typically been seen as one in which she was forgotten or derided, a process which erased her intellectual contributions and potential as a model for other women writers. Reading the literature of the period however reveals that at the same time another range of sources attempted to rehabilitate her life and writing. It is my belief that these more marginal sources are insightful, for they suggest other lines of inquiry and use different textual strategies. Some positively compare her writing to canonical male authors (most notably David Hume), while others attempt to situate her work in a proud lineage of writers. In this paper I discuss little-known texts by authors ranging from Caroline H. Dall to Alice Stopford Green, examining why their revisionist view of Catharine Macaulay remained marginal, and did not succeed in forming a distinct intellectual tradition of their own. I propose that this situation arose from their often fragmentary nature, their appearance across multiple genres, and their self-contained nature: unlike their better-known counterparts, these texts did not refer to each other. Their history shows both the radical potential and real limits of utilising historical sources that did not follow the dominant critical views of their time, and the need to be attentive to both.

Judy Stove (University of New South Wales)
The impulse of her feelings: Harry and Caro rewrite history

Two of the most transgressive literary works of the “long” Regency were Caroline Lamb’s novel Glenarvon (1816), and Harriette Wilson’s Memoirs (1825). Lamb’s work contained lightly fictionalized and historicized sketches of her circle, with Byron as its centre; Wilson also made fiction from her actual experiences. Both women were liminal figures in the aristocratic society of their time, Harriette because of her profession as sexual companion: Caroline because of passionate, “hysterical” behaviours which attracted censure.

Both, however, were original writers who allow us to grasp female perspectives very far removed from those generally associated with the period. Freedom of agency was critical to both; their works focused on the fact that, in general, women entirely lacked freedom to pass from place to place, to form relationships as they wished, or to be taken seriously as creators of art. Both writers challenged these restrictions, both in their lives and in their literary projects.
They also depicted men in their writing in subversive ways, as manipulative, violent, and hypocritical. At times both Lamb and Wilson assumed masculine identities both within and outside their texts, in order to draw attention to the double standards in operation. Their positions outside polite society permitted them to express emotions, particularly sexual love, in their writings in a way generally only allowed to men.

This paper will examine the intellectual and emotional drives which can be discerned in both works. Lamb has recently receive more nuanced critical attention, and it is hoped that this paper will make a contribution towards a similar treatment for Wilson.

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**Historicising genre**  
**Chair: Wayne Hudson**

Our access to historical texts is typically mediated by an awareness of genre. Different genres of text would seem, by definition, to require different interpretive practices, but talking about those differences and expanding on their significance is not a primary concern of intellectual historians. That is usually taken to be the business of literary studies. Historians might simply say that they are not concerned with form but with content. They want to get at the propositions, the patterns of thought inscribed in texts of whatever kind. The papers in this session will argue that it is important to take account of genre in the writing of history, and that genres themselves are not as stable as is often supposed. The genres we now know may seem to be long established and to have evolved in parallel ways, but that is seldom the case. Genres of writing tend to develop out of connection with, correspondence between, and contestation of other genres and other discourses. As Michel Foucault argues in *Les mots et les choses* (1966), this is the shifting basis of ‘knowledge’ in the generic forms in which it is now available to us. It is a series of moments or nodes of receptivity and resistance that take our thought in different directions.

Our panel session will focus on three such nodes of generic development in what may anachronistically be called medical and scientific writing between the 16th and 20th centuries. Through a close analysis of the discourses that have taken part in the formation of these genres, we hope to converge on a better
understanding of the mechanisms of generic development in general, as well as the basic discursive tensions and overlaps that pervade medical writing as we know it today.

Peter Croyle (University of Queensland)
Generic Complication and Problematic Legitimacy in the Criminal Anthropology of Cesare Lombroso

Cesare Lombroso occupied a prominent position in late-nineteenth-century Europe without always enjoying high status. He was the leader of a “positive school” that deployed a range of scientific and quasi-scientific methods in the study of criminals and criminal behaviour. He published prolifically, and a number of his texts were widely read, most notably L’uomo delinquente [Criminal Man], which went through a series of editions and significant revisions in the 1880s and 1890s. He believed that the use of numbers would build the authority of his school, and his books were filled with statistical tables on which he often commented at length. There were also many photographs of criminals and insane people. Statistics and graphic illustrations were a common feature of anthropological writing produced around that time. They were found, for example, in the works of the Frenchman Paul Broca and the Englishman Francis Galton. But Lombroso’s writings, even the most ambitious and potentially prestigious of them, were marked by the presence of elements that could be perceived as generically improper. He offered summaries of plots from novels such as Zola’s to illustrate key points and quoted proverbs in support of claims about regional or racial characteristics. The habit of seeking and finding evidence on all sides posed problems for the full recognition of his work, and provoked doubt about whether criminal anthropology was a properly scientific enterprise. It is arguable that his work was all the more influential because it mixed statistical tables and proverbs. Lombroso wanted anthropological science to confirm wherever possible what was already known via common sense, and this led him away from scientific writing of the narrower kind.

Karin Sellberg (University of Queensland)
The Generation of a Genre: Helkiah Crooke’s Contribution to the Development of an Early Modern Sexual Science

When the English physician Helkiah Crooke published his groundbreaking Mikrokosmographia in 1615, the general scholarly community was outraged. Not only did Crooke lower himself to publishing in his vernacular English (rather than the conventional Latin), but he discussed matters of great medical, theological and moral complexity, like the generation and sexual differentiation of man, in a language that could be easily read and understood by women and less scholarly men (provided they were educated enough to be able to read). At first glance this reaction seems surprisingly strong. Numerous surgical texts and midwifery manuals discussing human generative processes had been published in English as early as 60 years prior to Crooke’s book. What made Mikrokosmographia different, however, was that it was written by a physician and scholar, in the style of a physician and scholar. Crooke’s transgression was a matter of genre. His lengthy discussion of the generation of man went against all the generic conventions of writing on this topic, and as such it became a highly controversial, but also influential work. This paper will argue that Crooke’s intervention transformed the way concepts like sexual difference and human generation were discussed in the early modern proto-scientific sphere, as well as in the general community. His change of genre incurred a change of direction in the early modern discussion surrounding what can anachronistically be referred to as sexual science.

Elizabeth Stephens (Southern Cross University)
Sex and Statistics: Kinsey and the End of Normality

The publication of Alfred Kinsey’s Sexual Behavior in the Human Male (1948) and Sexual Behavior in the Human Female (1953) were widely heralded as the first truly scientific studies of human sexuality. Based on detailed interviews with thousands of “average Americans,” the aim of his books, Kinsey wrote in the
introduction to Sexual Behavior in the Human Male was “to accumulate an objectively determined body of fact about sex which strictly avoids social or moral interpretations” (23). Kinsey’s stated aim in this book was to challenge conventional assumptions about the range of sexual practices in which the average American engaged. The terms “normal” and “abnormal,” Kinsey argued, “have no place in scientific thinking” (37). Kinsey’s landmark studies problematized the way normal sexuality was understood in mid-century America by focusing on its range and variation—that is, the normal distribution of sexual practices—rather than its proximity to static or stable norms. As Michael Warner has recognized: “Kinsey was able to exploit the confusion at the heart of the normal,” by demonstrating empirically that “non-normative sex acts are, in fact, the statistical norm” (The Trouble With Normal 55). Normality and abnormality, like homosexuality and heterosexuality, were not binary possibilities, Kinsey argued, but part of a continuous spectrum. A number of recent studies, such as Judith/Jack Halberstam’s Gaga Feminism: Sex, Gender and the End of the Normal, have argued that the statistical frequency of non-normative or anti-normative sex acts constitutes a challenge to conventional understandings of normality. What Kinsey’s generically and epistemologically innovative coupling of sex and statistics demonstrates, however, is that the contradictions and inconsistencies evident within the concept of the normal are an important source of its cultural strength and authority, rather than a challenge to them.

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Economic Thought 2
Chair: Constant Mews

Garrit van Dyk (University of Sydney)
“The Felicities of Commerce”: Providence, Circulation and the Ecumene

Observing the crowd of foreign factors in London’s Royal Exchange in 1711, Joseph Addison reflected on the circumstances that brought them together from the four corners of the earth. While he identified foreign trade— and profit— as their shared goal, he argued for an underlying motivation to engage in global commerce, “Nature seems to have taken a particular Care to disseminate her Blessings among the different Regions of the World, with an Eye to this mutual Intercourse and Traffick among Mankind, that the Natives of the several Parts of the Globe might have a kind of Dependance upon one another, and be united together by their common Interest.”

Addison’s statement is a secularized version of the idea of economic divine providence. This doctrine argued that through God’s providence natural resources were distributed in various parts of the world, encouraging the cooperation of people from different countries to interact and cooperate through commerce. While the divine element was increasingly replaced by references to nature in the first half of the eighteenth century, a form of economic humanism remained, asserting that nature’s distribution of goods promoted the universal brotherhood of mankind through trade. This paper explores the relationship between the secularization of economic thought and the emergence of economic liberalism in the early eighteenth century.

Nicholas Baker (Macquarie University)
In Fortune’s Theater: Cultures of Risk Taking in Renaissance Italy

In the economic history of Europe, Renaissance Italy (1350-1650) holds a special place as a laboratory of proto-capitalism. Italian merchant-bankers pioneered significant innovations aimed at mitigating the risks of long-distance commerce in pre-modern Eurasia, including letters of exchange, double-entry accounting, and maritime insurance. Despite their apparent rationality in the realm of business, however, Italian merchants also pursued activities and actions that, to twenty-first-century eyes, appear markedly irrational. Sixteenth-century insurance brokers in Rome, for example, also brokered bets on the outcome of papal elections. Merchants turned as readily to prayer and concepts of Fortune as they did to insurance when shipping products. Taking some cues from Clifford Geertz’s venerable study of Balinese
cock-fighting, this paper situates Italian Renaissance thought about financial risk-taking within a broader context of understandings about chance, providence, and the ability of humans to control their own destinies. It proposes that the behavior and attitudes toward financial risk-taking displayed by Italian merchants reveal deep-seated tensions in pre-modern European society and problematize still predominant themes in early modern history: in particular, the rise of the individual, the spread of secularization, and the linear, rational development of capitalism.

Matthew Costa (University of Sydney)

The origins of rent theory: speculative war, dying feudalism and the remarkable Sir William Petty

In 1662, Sir William Petty penned his Treatise of Taxes and Contributions. Rent theory was born. This paper argues that three forces shaped the emergence of ‘rent’ as an economic concept: the demands of a new model of war finance; the demise of the feudal state; and the contradictions of the Enlightenment intellect, which Petty himself embodied.

With the passage of the Adventurers’ Act of 1640, Charles I invited English financiers to invest in a speculative military venture to subdue the rebellious Irish. By the 1650s, Irish lands were back in English hands. It was time to distribute the ‘dividends’ of this venture and the state needed a rational basis for doing so. Meanwhile, England was racked by civil war in the 1640s, punctuated by the execution of Charles I in 1649, followed by a decade of republican government. When the monarchy was restored in 1660, Charles II yielded his right to collect rents from British landlords. This destroyed the foundation of feudal public finance and changed meaning of landownership in British society. The ruling class needed an intellectual framework to rationalise this break from the past.

Into the breach stepped the remarkable Sir William Petty: natural scientist, physician, adventurer, nouveau riche landholder and proto-economist. Petty would attempt to fashion ‘rent’ into a concept capable of meeting the conflicting intellectual demands of his day, and his personal fortunes would be very much entangled in the effort.

Philosophy 2

Chair: Anik Waldow

Knox Peden (Australian National University)

The Truth of Radical Interpretation: Davidson and Intellectual History

That the meaning of a philosophical text has little or nothing to do with the truth of its propositions is a central dogma of intellectual history, in both its contextualist and hermeneutic guises. Bracketing truth claims is what allows the intellectual historian to argue for the meaning of a philosophical text, either by situating it in a discursive milieu that endows it with historical intelligibility or instead by attending to those gestures by which the text and its reader assign it a place in a perennial philosophical dialogue. A shared presumption of these forms of inquiry is that to concern oneself with the truth of a philosophical text would amount to simply doing philosophy, and that an intellectual historian concerned with such matters is engaged in a category mistake. But is it plausible that an account of a philosophical text’s meaning can be indifferent to its truth? This paper will consider in what ways the truth-conditional semantics developed by the American philosopher Donald Davidson (1917-2003) sheds light on what it is intellectual historians are doing when they debate the meaning of philosophical texts. Davidson famously extrapolated a theory of semantics from formal languages and applied it to natural language in order to argue that any grasp of meaning, far from bracketing its relation to truth, presupposes it. The ‘radical interpretation’ that Davidson posited at the heart of all communication has been deemed foreign to historical understanding by authors averse to the rationalism of his project. This paper considers the opposing view, namely, that
such rationalism is a necessary prerequisite to any objective — and hence contestable — claim about the past.

Jovito Cariño (University of Santo Tomas)
St. Thomas, Maclntyre and Modernity
This paper is part of a larger research work where, in one part, I identified a major hermeneutic lapse in the religious critique of modernity when it transformed St. Thomas’s philosophy as a polemical tool and as a result, marginalized its discursive tradition. With its segregation from modern philosophic trends, Thomism became a faint shadow of the intellectual legacy heralded by St. Thomas Aquinas himself during the middle ages, the same legacy which allowed him to engage thinkers of different voices, like Aristotle, Avicenna and Averroes, all of which were situated too far afield from the spectrum of orthodox Catholic positions. Such a lapse, I argued in the aforementioned part, could have been avoided had not the theological origins of modernity been overlooked. It was this oversight which led to the Catholic reduction of modernism as the “synthesis of all heresies,” a description which engendered the so-called index of prohibited books and drew Catholic thought into a war of polemics. In this paper, I shall take up yet another form of oblivion which once more militates against the religious critique of modernity. This is the oblivion of the fact the Thomism itself is implicated in modernism thus rendering the decision to put them in an adversarial relation worthy of examination. This will be the theme of the ensuing discussion where I will chart the role of Maclntyre’s notion of tradition-constituted rationality in his alternative critique of modernity inspired by St. Thomas Aquinas’s philosophy.

Martyn Lloyd (University of Queensland)
The French Enlightenment attempts to construct a Philosophy without Reason: The Case of Diderot and the Effect of Helvétius
The ‘textbook’ version of the philosophy of the French Enlightenment presents it as a revolutionary movement which led to modern Western political culture. Despite being often critiqued this idea has proven to be remarkably resilient. A further much less often critiqued aspect of the established historiography is the idea that Enlightenment philosophy progressed through its association with the authority of reason. Yet at its heart the French Enlightenment was in fact extremely suspicious of abstract reasoning. As the period’s progressive philosophy increasingly inclined toward materialism this suspicion extended to a series of sustained attempts to eliminate from philosophy the faculty of reason and to reduce reason’s functions to the single faculty of sensation and so to the passions. This tendency is marked in Denis Diderot’s early writings and particularly in Helvétius’s notorious De l’esprit (1758). This elimination was not without intellectual costs and it generated anxieties including for the mature Diderot whose writings show nostalgia for universal rational truth. What was at stake was this: in the progressive philosophy of mid-eighteenth century France, the ambivalent relationship between reason and the passions was an effect of the fact that the philosophes sought, on the one hand to eliminate the faculty of rationality and reduce reason to sensation and the passions, and on the other hand to maintain the authority and enlightening status of philosophy.

Biography as a Resource for Intellectual History
Chair: Clare Monagle
Gary Ianziti (University of Queensland)
Renaissance Biography as Intellectual History
Biography—particularly the kind that delves deeply into private life, family relationships, and sexual liaisons—is often seen today as a deviation from the higher purposes of serious intellectual history. Yet the genealogy of intellectual history itself tends to undermine this view, for, as I will try to show in this
paper, the discipline arguably began its life in the early modern period as a form of collective biography. As the nineteenth-century Swiss historian Jacob Burckhardt was perhaps the first to realize, it was the Renaissance recovery of classical authors such as Suetonius and Diogenes Laertius that triggered a realignment of biography as a tool for probing the mysterious make-up of creative individuals. Unlike what had been the case in previous medieval traditions, Renaissance writers of biography considered the quirks, eccentricities, and erratic behavior of exceptional men and women as indicators of genius. Observation of such outstanding people as they went through the motions of their daily lives became a means of understanding and appreciating the complexities of intellectual and artistic achievement. Biography, particularly of the Suetonian variety, offered the ideal analytical tool, characterized as it was by a compartmentalizing, synchronic approach, and a prioritizing of private over public life. Unlike the genre of history, Suetonian biography was not burdened with the cumbersome imperatives of chronologically driven narrative, nor did it pretend to offer a totalizing account of historical events. Instead, it could selectively probe what later came to be called the creative temperament of thinkers, artists and geniuses of all sorts.

Ian Hesketh (University of Queensland)  
*Imagined Biographies in Victorian Britain: Speculations about the Authorship of Ecce Homo*

In 1866 Ecce Homo, an anonymous life of Jesus, became a controversial literary sensation of the season, selling 10,000 copies in less than a year. It was controversial because of its methodology, which set out to avoid contentious theological and doctrinal issues by focusing entirely on Christ the man, the moral philosopher. However, many found the author’s rationale in making such a seemingly arbitrary division in the life of Jesus troubling, and openly wondered just what sort of theology could motivate such a project. But in attempting to answer that question, readers couldn’t help but speculate about the author’s identity. And as explicit speculation about the author’s identity filled the gossip columns, with eminent figures such as John Henry Newman, W. E. Gladstone, and even Emperor Napoleon III heading the long list of possible candidates, a more subtle speculation ensued in the extensive review literature that witnessed reviewers attempting to imagine the life of the secret author out of textual hints left in the ambiguities of the narrative. This paper thus seeks to examine how different readings of Ecce Homo were informed by projected assumptions about the unknown author’s life and true beliefs. The paper will also reflect on what this story can tell us about the use of such imagined biographies for intellectual history more generally, particularly in regard to reception histories, which would benefit by foregrounding the way in which ideas and identities are often entangled in such interesting ways.

Leigh Penman (University of Queensland)  
*Omnium exposita rapinae: A biography of the papers of Samuel Hartlib (ca. 1600-1662)*

The Anglo-Prussian intelligencer Samuel Hartlib died at Axe-Yard, Westminster, on 10 March 1662. What was left of his life were a few sticks of broken furniture and a motley collection of more than 26,000 sheets of ‘loose papers,’ the result of some 36 years of gathering and distributing knowledge. While today Hartlib’s papers enjoy widespread recognition as ‘an embarrassingly rich and daunting resource’ for researchers—a profile assisted greatly by the publication of pioneering ‘full text’ electronic editions in 1995, 2002 and 2013—this has not always been the case. Before their deposit in an institutional library in 1664 they had an adventurous history, and were valued for utilitarian, personal, scholarly and reputational purposes. They had served variously as treasured personal possessions, a family heirloom to be monetized, useless scraps of paper, the centrepiece of a grand utopian project, a portion of one of the great private libraries of nineteenth-century Britain, a chattel of an English noble family based in Kenya, and the possession of two professors of education at Sheffield University. Incorporating insights from recent theoretical studies of the archive, as well as material history, this paper outlines a ‘biography’ of Hartlib’s papers. Following Appadurai, I consider Hartlib’s papers as a social artefact, in the sense that their story is inextricable from the stories of those that have used and abused them. Knowledge of the
liquid microsociologies of interest and neglect which have irrevocably altered both their form and content inform historical and historiographical opinion on Hartlib himself, as well as his endeavours. Because these microsociologies have shaped the form and content of the archive, they have also had implications for its electronic presentation; this is a significant consideration given that the vast majority of consultors of Hartlib’s papers have never and will never encounter the physical archive itself. A biography of Hartlib’s papers, then, offers the opportunity not only to reflect on the historicization of lives and reputations, but also archival and scholarly practices based around the archive.

Economic Thought 3
Chair: Thomas Adams

Jamie Martin (Harvard University)
The Rise and Fall of “World Economics” after the First World War
In 1933, the American economist E.M. Patterson was forced to admit that, despite the efforts of the world to address the crisis of the Depression, “We do not yet know much about organizing and operating the world as an economic whole.” This paper explores how economists in Europe and the United States attempted to fill this gap in knowledge in the first three decades of the twentieth century. It looks, in particular, at efforts to establish what one political scientist referred to as a “total structural, organic concept of the national and international economic and politico-economic order” in the years after the First World War, and at how an earlier German tradition of studying the world economy, popularized by a group of economists at the Kiel Institut für Weltwirtschaft, became internationally influential during this period. It concludes by considering why this structural, “organic” form of “world economics” fell out of favor by the outbreak of the Depression, overshadowed by the business cycle research sponsored by the League of Nations and the International Labour Office in the 1920s.

Or Rosenboim (University of Cambridge)
Barbara Wootton and the intellectual history of inequality
This paper focuses on the economic thought of the British thinker Barbara Wootton (1897-1988). Inequality is seen as key characteristic of today’s world. However, since the 1930s Wootton tried to solve problems of domestic and international economic inequality. She thought that socio-economic discrepancies caused political unrest and war, both within the state and beyond it. During and after the Second World War, many London-based economists engaged in a lively discussion on the desired route to economic prosperity within Britain and in the world as a whole. Wootton was among the few who understood that inequality within the state could only be solved by tackling inequality in the global sphere. This paper examines the various responses of Wootton to the problem of domestic and international economic inequality, and her discussions on these themes with other key economists like F.A. Hayek, Lionel Robbins, William Beveridge and James Meade. As members of the British organization Federal Union, they debated the advantages of federalism as a framework for economic justice and welfare across borders. Yet they disagreed on the role of individual entrepreneurship and centralized planning in the federal order. This paper argues that Wootton provides an original approach to the problem of domestic and international inequality. Moreover, the British mid-century debate on inequality anticipated many of today’s concerns, offering interesting insights on the interplay between the global and the domestic aspects of social and economic inequality and justice.

Clare Wright (University of Wollongong)
A Cross-Sectional Network Analysis of the Interwar Viennese Intellectual Community
The history of economic thought generally focusses on published works and eminent, isolated individuals, neglecting the social and contextual aspects that affect the diffusion of ideas. This has been addressed in
this paper, with the intellectual community in Vienna visualised as a network based on the attendance of intellectuals at a number of informal seminars in the 1920s. Including members of the Austrian School of economics as well as philosophers and mathematicians, it is argued that the informal nature of the community was the result of limited professional opportunities at the University of Vienna in the interwar period. This structure then resulted in a unique set of characteristics for the community, including the ability of members to cross disciplinary boundaries as well as allowing seminars to be interdisciplinary in nature. This integrative nature of the community is thus argued to be due to both the overall nature of the network, as well as due to prominent individuals assisting in the adoption of ideas from different fields. This study aims to enhance the understanding of this community by combining qualitative techniques and social network analysis, as well as proposing a framework through which other intellectual communities could be analysed.

Philosophy 3
Chair: Stephen Gaukroger
Anik Waldow (University of Sydney)
Collapsing the Border between Nature and History – Herder

For Herder history is like a tree and societies are like organisms: they are fitted to specific environmental conditions that influence which particular human convention can take shape at a particular point in time and space. On this view - developed in Auch eine Philosophie der Geschichte der Bildung der Menschheit (1774) and Ideen zur Philosophie der Geschichte der Menschheit (1784) - organizational structures of societies cannot be seen independently of a highly complex and ramified system of causes: diachronically, the emergence of societies and their conventional practices depend on preceding historical conditions, while, synchronically, natural and social environmental conditions influence the formations of specific social practices. In this paper I argue that this conception of history as a form of natural growth provides important grounding for Herder’s claim that philosophy must become anthropology. This conception is based on the assumption that humans are part of nature and evolve in relation to the general dynamics that underpin the emergence of all forms of life. The production of artifice and the specific ways in which societies organize their moral and rational practices thus become consequences of the human embeddedness in nature, while the influences of language, morality, history and culture turn into shaping environmental conditions. Given this interconnectedness, an understanding of specifically human attributes requires an investigation of human social environments, which is precisely what Herder’s anthropology purports to do: it dispenses with universalist claims about human nature and instead concentrates on situated socio-cultural contexts.

Dalia Nassar (University of Sydney)
“The Analogies of Nature” and The Relevance of Romantic Empiricism

While romanticism has received a great deal of attention over the last decade, key aspects of romantic thought remain understudied. The romantic conception of nature and romantic science are a case in point. The aim of this paper is to help remedy this lacuna, first, by distinguishing a unique empiricist tradition within romanticism, and second, by arguing for its continued significance. In this way, the paper contributes both to the history of ideas and to contemporary environmental thought.

I begin by outlining a unique and largely unknown tradition within romanticism, which I term “romantic empiricism,” and whose origins I trace back to Herder’s notion of the “analogies of nature.” In contrast to the widespread view—held by Kant—that science aims to provide an explanation of the phenomenon (whether by reference to an invisible force or a transcendental principle), Herder, Goethe and Alexander von Humboldt came to the conclusion that scientific insight can only be gained through careful
observation and the use of analogy. I investigate the use of analogy as a means by which to study nature and argue that, through the notion of the “analogies of nature,” romantic thought remains relevant for contemporary environmental theory and practice. Specifically, the notion of analogy allows us to discern continuity in nature, without overlooking difference. Rather, analogy balances identity and difference, and thereby enables seeing concordance in nature—concordance that is neither based on a hypothetical principle nor an indeterminate (material or non-material) origin.

Antje Kühnast (University of New South Wales)

Rethinking the Histor(iograph)y of German Anthropologie under the Spectre of the Contentious Repatriation of Aboriginal Physical Remains

After WW II, historians of German Anthropologie (physical anthropology) claimed the ideas of Social Darwinist Ernst Haeckel had inevitably led to the Nazi genocides. Since the 1980s historians began to complicate the perspectives on nineteenth-century Anthropologie by investigating its intellectual, political and scientific development in its specific German-language sphere. Andrew Evans, for example, has claimed that early German anthropology embraced a humanist, non- or anti-Darwinian approach and thereby provided an “anti-racist” and “liberal paradigm” for the study of humanity. Andrew Zimmerman, in contrast, has argued that Germany’s community of physical anthropologists was a decidedly “anthropomorph” scientific discipline that, despite its political liberalism, did not refrain from racialising humanity. And from within its institutions, another source for the historiography of Anthropologie has recently emerged. While these authors aim to “right the wrongs” of their institutions’ precursors, they also conspicuously safeguard the reputation of their institutional predecessors from criticism of racism.

Based on the appropriation and investigation of, among other things, Australian Aboriginal human remains, German Anthropologie made significant contributions to discourses about humankind’s origin, diversity and development. I argue that German first-generation anthropologists clearly undertook their research on Australian Aboriginal human remains within the framework of racist ideologies. And from this it follows, that the historiography of Anthropologie must name, and thereby confront, the ugly side of its past. Only by acknowledging these realities can we at least attempt to address the injuries inflicted by German anthropologists on Australia’s Indigenous communities.

Politics, Theology and Legal Thought
Chair: Andrew Fitzmaurice

Miguel Vatter (University of New South Wales)

Kantorowicz and the political theology of government

Kantorowicz’s classic The King’s Two Bodies has recently been the object of sustained interest on the part of literary and cultural theorists, in particular with respect to the notion of the political body. However, the treatise has still not been analysed as a contribution to the genre of political theology, a term coined by Schmitt, designating the migration of theological concepts to jurisprudence and vice versa. In this paper I shall argue that Kantorowicz provides an original interpretation of political theology designed to address a shortcoming in Schmitt’s Verfassungslehre, in particular in his construal of the monarchic principle and its relation to the democratic principle (for Schmitt, both are found in every constitution). I will argue that Kantorowicz identifies the unity of both principles in a theory of government, which is designed to overturn Mcllwain’s constitutionalist interpretation of gubernaculum. The crucial case study here is Bracton’s famous analysis of the relation between lex regia and vox digna. The paper will of course consider also the sustained discussion on Bracton in the historiography of medieval political thought after Mcllwain.
Diego Julián Cediel Nova (Universidad de La Sabana)
The political concept or mass in Nicolás Gómez Dávila

This text proposes that the political thought of Nicolás Gómez Dávila can be understood in terms of the concept of mass. This understanding is the result of theoretical and conceptual links between the Spanish philosopher José Ortega y Gasset and the Colombian political thinker Nicolás Gómez Dávila. In the first part the emergence of the political concept of mass is analyzed as a political entity; in the second, the actions of the mass has already become a political subject is studied and concluded with the political proposal that opt Gómez Dávila and Ortega y Gasset. The transit through these matches will be based on texts of Hannah Arendt, Elias Canetti and Peter Sloterdijk.

Renato Cardoso (Federal University of Minas Gerais, Brazil)
On Schopenhauer, Neuroscience, and the history of legal thought that prescinds from free will

Art and philosophy, more often than not, manage to foresee scientific discoveries in many and diverse areas of expertise. Marcel Proust, for example, famously describes in his masterpiece the involuntary memories retrieved by the smell of a madeleine, anticipating in a way recent neuroscientific findings about the direct connection between the olfactory nerves and the hippocampus, the long-term memory center in the brain.

German philosopher Arthur Schopenhauer (1788-1860) is no exception to the rule. Studying his vast work with an interested eye and keeping attention to our scientific landscape is bound to reveal interesting connections. One could easily find many insights that would later be proven relevant in different fields such as physics, biology, psychology and literature.

It is neuroscience, however, that has produced some of the most intriguing confirmations of Schopenhauer’s philosophy. His considerations on the topic of free will, in particular – or better yet, the lack of it - have found considerable proof in modern day knowledge of the brain. The neurophysiologist Benjamin Libet, for example, has found compelling scientific evidence that “will” precedes conscious volition, as sustained almost two hundred years ago by the German thinker.

Undermining the idea of free will, however, brings about serious problems for traditional ethical and legal theories. The emerging fields of Neuroethics and Neurolaw, we sustain, could profit greatly from the consequentialist ethical and legal theories supported by Schopenhauer in his works on practical philosophy.

Political History 1

Chair: Knox Peden

Irina Kantarbaeva-Bill (Mekhshah University, Turkey/University of Toulouse II, France)
Sovereignty and Constitutionalism in Edmund Burke’s Reflections on the Revolutions in Europe and Asia

The aim of our paper is to focus on the development of two issues in late eighteenth century Britain: the emergence of explanation of the origin of the British sovereignty and the justification of British constitutionalism based on Edmund Burke’s political convictions on universal and particular.

Burke’s genius to invoke the general culture of belief around English common law, especially its combination of ancient wisdom and contemporary custom, was instrumental in elaborating his own theory of sovereignty. Its practical significance was linked directly with the use of arbitrary power and despotic action both in Britain and between it and the extended empire. The defence of liberty as it appears in
Burke's commentaries on the American crisis, on Ireland and on the Indian sub-continent, had been the fundamental premise of the nature of the nation, its sovereignty and the relationship of both to the constitutionalism.

Together with his whole concept of law, everything Edmund Burke wrote about constitutionalism—the successively collapsing French constitutions, Poland's new constitution of 1791, the embattled British constitution, ever since then has been battered by positivistic and utilitarian assumptions either side of the Atlantic. His last unfinished Fourth Letter on a Regicide Peace, which terminates with the fragment of a sentence: "There is no such Euthanasia for the British Constitution . . . .", echoes ironically with the recent projects of its codification by the House of Commons Political and Constitutional Reform Committee.

**Greg Melleuish (University of Wollongong)**

*The nature of Australian intellectual history*

The fact that Australia is a settler society derived primarily from British intellectual and cultural traditions makes it often quite difficult to grasp the intellectual history of the country. There has been a bias away from a theoretical approach to understanding the world but this does not mean that there has not been intellectual activity being conducted in the country. For example, the Federation Debates of the 1890s may look odd to an outsider, if only because they are not engaged in establishing the foundations of a polity at a theoretical level but in ensuring that the new federal structure is a workable political structure. One could describe this as an intellectual approach rooted in practice and, of course, much of the history of Australia is about matters of a practical nature. Those wishing to be 'intellectuals' might decry this way of dealing with ideas and their relationship to reality in Australia but it can be argued that this has been one of the great strengths of Australian intellectual life and that the move towards more abstract approaches in recent times something to be regretted rather than embraced.

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**Creative Arts 2**

Chair: Georgina Cole

**Katherine Mair (University of Sydney)**

*Representations of the Evil Eye in the Age of Absolutism*

Images of the powerful in the Age of Absolutism often incorporated grandiose schemes and heavy-handed symbolism that overwhelmed and intimidated the viewer to assert the unquestionable dominance of the established authority. Although such power was based on a belief in the Divine Right of Kings, it hung suspended in a delicate balance always threatened by the potential of the 'evil eye' to inflict very real harm and destabilise the established order.

The evil eye could strike anyone, and was most attracted to the wealthy and powerful. As a malignant force and something to be feared, it is rarely represented in and of itself. Rather what we find represented in art and objects are symbols and shapes which have been created over time and were accredited with the power to deflect this ominous force. Certain human figures too have been associated with the ability to ward off the evil eye, notably Hunchbacks and Dwarfs. Their physical difference predisposed them to attract the gaze and thereby avert the evil eye.

Representations of the evil eye are effectively representations of its antidote and neutral. In the Age of Absolutism, dwarfs featured in a vast array of European artworks depicting extravagant courtly settings at the seat of power. The dwarf functioned in these images as a barrier to deflect the evil eye. Such images are fascinating reflections of the intricate set of beliefs on which power was based and the
oscillating impermanence of such power, where the powerful were really the vulnerable and the vulnerable could be truly potent.

Graeme Kime (Hazelhurst Regional Gallery and Arts Centre)

*Real and Imagined- Pictorial models for thinking in the work of Nicolas Poussin*

Art practice is often underwritten by an appeal to ideas particularly from other discourses such as philosophy, literature, history and cultural theories. But how can a painting for example construct specific cognitive content in terms of theoretical propositions? The seventeenth century painter Nicolas Poussin had been known to promote cognitive content over mere visual appeal evidenced in commentary such as, ‘putting the mind before the eye’. The French art theorist Louis Marin has commented on Poussin’s allusion to written texts as a starting point for his work pointing out the differences in reading a text and a painting. In this paper I will consider Poussin’s painting as the imagined made possible by the integrity of the painter’s replication of a correspondent reality or nature. The possible and the imagined provided Poussin with the opportunity to present a comprehensible image on which can be projected moral and reasoned accounts from history and mythology or indeed invented narratives. Poussin’s designs and constructions of space equally inform the reading of the image as the painting integrates action, space and composition in the disclosure of meaning.

Timothy Flanagan (University of Notre Dame)

*The ‘emblems’ or allegories dear to the Baroque sensibility*

Whereas the familiar characterisation of Deleuze as an iconoclastic thinker is well attested, it must also be acknowledged that his work is informed by a subtle and sophisticated engagement with the philosophical tradition. In this way, no matter how avowedly radical his work, the received canon of thought is something that for Deleuze functions as an organon for his stated project of ‘thinking the new’.

Following what Deleuze describes as de Gandillac’s ‘philology’, the claim of this paper is that the signature complexity of Deleuze’s outlook on the history of philosophy is an understanding whose terms are never simply given. Instead, just as it can be said that there is a certain ‘receptivity’ in the reading of established texts (that is, a receptivity by which thought comes to be oriented) at the same time any such reading can be seen as the operation of a certain spontaneity whose conditions both involve and express concepts. What provides for this experience is not the possibility of reading, or even the intention to read, but rather the relation between ‘what there is to be read’ and its ‘being read’ – the ongoing relation (or synthesis) between an outside and an inside, one ordered by an inscrutable unity which is ultimately disjunctive, asymmetric and non-resembling.

The paper develops this claim by tracing the rubric of the Fold from Deleuze’s studies of Foucault (1986) and Leibniz (1988), considering the sense in which the problematization of seeing and reading in seventeenth-century aesthetics is one of contemporary significance.

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**Medieval & Renaissance**

Chair: Leigh Penman

**Clare Monagle (Macquarie University)**

*On the history of medieval thought: problematizing the medieval/modern divide*

Western medieval thought was mostly theological. Even when dealing with topics that we might now call ‘secular’, medieval thinkers couched their inquiry in theological frames and language. This theological orientation has meant that medieval thought has been marginalized in both the history of ideas and the history of philosophy. Both fields have tended, until recently, to develop narratives of intellectual history that privilege the ‘rational’ over the ‘religious’, relegating all aspects of medieval thought to the periphery.
These narratives of rational intellectual progress have been problematized in recent years by two important scholarly moves. The first is the conceptualisation of the post-secular, as performed by scholars who deploy the theological in order to make sense of the perceived failings of secularism in our own time. Secondly, studies in medievalism have begun to articulate an alternative genealogy of the history of ideas of modernity. Scholars of medievalism have shown that the concept of the divide between a ‘religious’ Middle Ages and a ‘secular’ modernity is, itself, an invention of modernity. The medieval, some would now argue, is not simply there as a historical category, but is always being invented as a useful other to the modern.

Given these challenges to the medieval/modern divide that so pervades our western intellectual histories, this paper will suggest that the divide can no longer be sustained and that attention should now be given to how best to understand the continuity of thought between the epochs. Taking the history of gender as a particular example, I will argue that telling a longer story about binarised categories of male and female in both secular and religious thought can help us to understand why and how certain ideas have inhered so deeply in western intellectual traditions.

**Luke Glanville (Australian National University)**

**Grotius and the Marginalization of Cosmopolitan Duties**

This article expounds the crucial role played by Hugo Grotius in the marginalization of cosmopolitan duties as the sovereign state was developing in the early modern period. In the sixteenth century, theorists writing within a range of traditions had written of demanding duties to assist and rescue the vulnerable subjects of other rulers from tyranny and persecution. In the early seventeenth century, however, Grotius explicitly subordinated such duties to the duty to seek the preservation and advantage of one’s own state. He claimed that states could be bound in their relations with each other only by negative duties to refrain from harm and insisted that, while the rescue of the vulnerable subjects of others was praiseworthy, it ought not to be considered obligatory. No state was bound to accept trouble or inconvenience for the sake of vulnerable outsiders. This marginalization of positive duties owed to those beyond the state has profoundly shaped how we think about what we owe to the distant vulnerable through to today.

**Nikola Regent (Australian National University)**

**Guerchiardini on Liberty**

Guerchiardini’s political writings offer an exceptionally rich variety of theoretically valuable (and often brilliant) insights on liberty. The presentation will focus on a particular problem, examined in a virtually unknown, shorter treatise: the question whether to kill oneself not to lose liberty and see the fatherland in servitude is laudable or not. While suicide has been discussed by many ancient and modern philosophers, its political meaning has been almost completely disregarded. Guerchiardini’s analysis traces existential limits of republican idea of liberty, strongly emphasising aristocratic elements. The key examples of Cato Minor and Brutus – based on his reading of Plutarch – are of particular appeal to the Florentine patrician Guerchiardini, born in one of the most prominent ottimato families. The presentation analyses Guerchiardini’s argument, and puts it into a wider context of his political opus and action, trying to depict Guerchiardini’s ambivalent attitude towards liberty and tyranny, both in his writings and as a prominent political player in his times.

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**Political History 2**

Chair: Peter Cryle

**Wayne Hudson (University of Queensland)**

**Rethinking Enlightenment and Esotericism**
This paper argues that many studies of the Enlightenment still do not take proper account of the extent and social distribution of esotericism. Part one of the paper criticises some of the more important literature and suggests that the role of esotericism has often been occluded by biased and dualistic distinctions. This, it is suggested, is the case even when esotericism has received extensive treatment, as it has in the case of Germany. Part two of the paper discusses revealing case studies from England, the Netherlands, Austria and Russia. The paper concludes that esotericism needs to be understood in more complex sociological terms rather than Romanticised, treated as a priori irrational or arbitrarily removed from accounts of Enlightenment movements. While much of the history of esotericism has been written by writers prone to premature enchantment, studies of the Enlightenment would benefit from considering cases in which Enlightenment and esotericism were structurally connected, sometimes in surprising ways.

Timothy Rogers (University of Sydney)

Is Adam Smith’s Wealth of Nations A Defense of Slavery?

Is it possible that Adam Smith’s Wealth of Nations is in fact an elaborate defense of slavery? As Carole Pateman (2007) has shown, numerous Enlightenment theories of freedom and liberty were designed to give intellectual cover to European conquest and colonialism. Is that the case here as well? At first glance it would appear not. But, Smith’s logic regarding slavery is odd — he splits it off from the rest of the economy, argues that it is inefficient, but also argues repeatedly that it will never be abolished. Somerset v. Stewart(1772), which caused a political earthquake right as Smith was writing Wealth of Nations, gives us some important context. In the case, the Chief Justice of the King’s Bench ruled that English common law could not support slavery. Somerset v. Stewart was a catalyst for the eventual abolition of slavery and many argue that it was also the catalyst for the American revolution (Baptist, 2014; Horne, 2014). Somerset showed that moral intuition was key, the state was essential, and the logic of slavery as an institution was beginning to crumble — all positions that Smith argues against in Wealth of Nations. This paper will show that Wealth of Nations should be seen as a response, in part, to the Somerset case and an attempt to neutralize the growing disquiet caused by the realization that slavery was the cause of the wealth of the British nation.

Jacqueline Broad (Monash University) and Karen Green (University of Melbourne)

Rethinking the History of Women’s Rights: Astell and Macaulay on Freedom and Virtue

There is a common perception that the language and theory of women’s rights first emerged in the late eighteenth century as an offshoot of the ‘Declaration of the Rights of Man’ (1789). In this paper, we maintain that the rhetoric of women’s rights has a much longer history than this. To support this point, we focus on a concept of rights assumed in the arguments of Mary Astell (1666-1731) and Catharine Macaulay (1731-91) concerning freedom and virtue. In the writings of these women, human beings have certain entitlements by virtue of their nature as free and rational beings capable of attaining perfection or excellence of character (‘virtue’). These entitlements consist in the freedom to determine themselves toward perfection, as well as freedom from the kind of domination or dependence that would prevent that self-determination. It is argued that the ideas developed by these women represent a bridge between earlier republican traditions of civic virtue, and later feminist traditions that appeal to the notion of rights. This development is not only important for the history of feminism, but also for understanding the emergence of the language of rights more generally. Reading women’s works throws light on a tradition of rights connected to moral and metaphysical notions concerning human agency, and especially the notion that an agent’s freedom is a means toward, or a necessary prerequisite for, the attainment of virtue.
Creative Arts 3
Chair: Jessica Priebe

Alan Maddox (University of Sydney)
J.S. Bach’s St Matthew Passion and intellectual history
As the activities and concerns of SIHN attest, recent thinking about Intellectual History has moved beyond studying only written texts, to encompass other kinds of texts that can be vehicles for generative thought. Where might music fit into this expanded conception? If ideas are defined purely as concepts that can be expressed in words (as they are in some influential branches of intellectual history, and as they largely were in the eighteenth century), music can be no more than an ‘epiphenomenon’, a consequence or representation of ideas that lie behind it, but not capable of embodying those ideas in itself. Yet to many—perhaps most—musicians, it seems obvious that in addition to constituting an aesthetic experience, music can function as a way in which ideas are developed and worked out. Indeed, the Australian Research Council now recognises musical performance as one of the modes of Non-Traditional Research Output which can represent the creation of new knowledge. What kinds of knowledge might be embodied in music, then, and how do its meanings change over time? In this paper I examine some of these issues through one of the key texts of western art music, J.S. Bach’s St Matthew Passion, exploring how it was conceived in a liturgical context in Bach’s time, how its meaning changed when transposed to the very different milieu of concert performance in colonial Sydney, and as it has been re-imagined in a variety of recent staged and recorded versions.

Jennifer Fering (University of Sydney)
Monstrosity and excess in Lequeu’s visionary architecture
Jean-Jacques Lequeu’s presence in the eighteenth-century canon has caused some discomfort for architectural historians who often look to his contemporaries Étienne-Louis Boullée and Claude-Nicolas Ledoux for affirmation of neoclassical design. His prolific inventory of unbuilt work, in contrast, sought to articulate arcane knowledge by appropriating literary narratives, titles, and images from the ancient past that included Greek and Egyptian temples. His design interests focused not on the architectural orders but on the libidinous spaces of male and female anatomy and the Pagan worlds populated by saints and mythical figures such as the goddess Isis.

Lequeu’s renderings heralded a rather exceptional paradigm of the eighteenth century, centred on the enigmatic origins of nature that emerged through buildings and the human body. Visual tropes in the work of Lequeu summoned potent notions of sensuality, but more importantly, they promoted an architecture of excess that defied what François Blondel embraced as moral restraint in design. This paper argues that Lequeu’s erotic fantasies in built form questioned the orthodoxy of neoclassical thinking through his willingness to trangress conventions laid down by Vitruvian principles. Through his “draughtsman’s revenge,” his defiance of the natural order embraced the visual extravagance of fantasy and imagination which overturned neoclassical rules of proportion, scale, and symmetry.

Sushima Griffin (University of Queensland)
The Territory of the Visual: History, Time and the Other in Felice Beato’s Photographs of Secundra Bagh, 1858
This paper critiques the ‘fictive’ epistemology of photography by utilising as a starting point a series of staged photographs that depict massacre and material destruction by Italian-British war photographer Felice Beato (1832–1909) in the aftermath of the 1857 Indian rebellion. Although existing scholarship highlights the specific context of production for each body of work, critics have largely ignored the status of these images as aesthetic objects and/or testimony. The problematic insights these photographs provide into the relationship between trauma, creativity and commerce, and between historical document and work of art remain crucially significant.
Drawing on Emmanuel Levinas’ ethico-philosophical project *Time and the Other*, this paper argues for phenomenological explorations of Beato’s post-1857 photographic works, whereby history is framed not on the basis of objective or subjective readings of time but in the relationship of the ‘self’ or the ‘existent’, and the ‘other’. Central to Levinas’ positing of alterity is the concept that time occurs relationally between people because the ‘other’ person is absolutely ‘other’ than the ‘existent’. The centrality of relational ethics lies in giving an account of oneself as an ethical act that is done in relationship with and in accountability to another person. How we respond to others is contingent on how we perceive them, figuratively and metaphorically. Thus a critical examination of what happens when viewers engage with photographs has implications for what occurs when human beings encounter and respond to one another.

**History of Science**

Chair Peter Harrison

*R. Yeo (Griffith University)*

**An ethos of long-term inquiry in the sciences: an early modern desideratum?**

Today we acknowledge that significant discoveries in basic science do not occur overnight; rather, they often emerge after years of painstaking, usually collaborative, inquiry. Yet from the mid-1600s when the nascent European scientific communities suggested that reliable knowledge of nature might take several generations to achieve, there were alternative outlooks that promised speedier results. The ability to conceptualize long-term scientific inquiry was linked with the capacity to draw upon an intellectual history that indicated the conditions of scientific progress. Fellows of the early Royal Society of London therefore faced a problem created by their claim that, outside the physico-mathematical disciplines, there had been limited progress over the previous centuries.

Francis Bacon, a common reference point, observed that ‘times no less than places have their desert wastes’, and he offered a future made according to his plans for the renovation of natural knowledge. However, his ambivalence about whether advances would come ‘after the lapse of long ages’, or occur in his own time, encouraged some expectations of quick outcomes, thus dismissing the need for patience urged by Robert Boyle, Henry Oldenburg, and others. Two important responses deserve examination: the idea of a scientific ‘archive’ that justified small additions to a longer quest; and the notion of deep personal experience, accrued gradually, that enabled synthesis and discovery. Consequently, the ethos of long-term inquiry rested, in part, on a rationale for the contributions of a lifetime.

*Liesbet De Kock (Ghent University)*

**Overcoming the gaps in the Intellectual History of Scientific Psychology: Hermann von Helmholtz and Fichte’s Idealism**

As Robinson (1976, p. 395) argued in his ‘An Intellectual History of Psychology’, the history of contemporary scientific psychology is all too often reconstructed by means of an exclusive focus on its predecessors in empiricist philosophy, and as a consequence “[t]he aspiring psychologist might be expected to know something about “Mill’s methods […]. But no one is asked any longer to pour over the works of Bain and Spencer, Fichte or Schelling, Kant or Hegel.” More recently Araujo (2012) likewise argued that the continuity of philosophical and early psychological thought seems to have largely fallen into oblivion, or has been reconstructed in a strikingly selective and impartial way, due to what I call an ‘empiricist bias’. The present exposition takes this criticism as a general point of departure, and aims to contribute to the ongoing efforts to overcome important gaps in psychology’s historical self-understanding. More particularly, an analysis will be presented of the way in which nineteenth-century scientist, philosopher and proto-psychologist Hermann von Helmholtz’s theory of perception resonates with central aspects of post-Kantian idealist J. G. Fichte’s analysis of experience. It will be argued that this indebtedness is
particularly clear when focusing on the foundation of the differential awareness of subject and object in perception. In doing so, the widespread reception of Helmholtz’s work as proto-positivist or strict empiricist is challenged, in favor of the claim that important elements of the latter’s theorizing can only be understood properly against the background of Fichte’s Ego-doctrine.

*Kristian Camilleri (University of Melbourne)*

*Why Do We Find Bohr Obscure? On the Challenges of Intellectual History*

In spite of the attention that Niels Bohr’s writings have received over the past three decades, scholarly opinion on how we should understand him remains deeply divided. Much confusion still reigns over how we should understand Bohr’s repeated insistence that we must use classical concepts in quantum theory. The last three decades has witnessed a concerted effort on the part of scholars to makes sense of his views by situating them within one or another philosophical tradition. Yet Bohr’s writings do not fit neatly with any ‘-isms’, and he remained deeply suspicious of the various philosophical schools (e.g. neo-Kantianism, logical positivism) that sought to enlist him as an ally. In attempting to makes sense of Bohr’s writings, this paper draws its inspiration from Collinwood’s hermeneutic standpoint that ‘we can understand a text only when we have understood the question to which it is an answer’. Here I argue Bohr’s meaning has remained elusive because his central preoccupations lay not so much with an interpretation of the quantum-mechanical formalism, which many of his contemporaries saw as the problem of quantum theory, but rather with the question of what kind of knowledge can be obtained by means of experiment. Bohr’s view of classical concepts was primarily focused, not on questions of meaning, but rather on question of the conditions of their use. To this end, I suggest we must ‘de-contextualize’ Bohr’s views, and see him first and foremost as a philosopher of experiment.

*Samer Akkach (University of Adelaide)*

*Neo-Eurocentricity and History of Islamic Science*

The rise of the West which coincided with the emergence of “modern science” marked a puzzling episode in world history. Whichever way we look at it, the rise marked a moment of polarisation between East and West and led to a divergence in the hitherto intertwined pathways of intellectual and scientific developments. With this divergence the Arab-Islamic and Christian worlds gradually grew apart intellectually for two centuries, but only to reconverge again in the nineteenth century. This rather extended moment of divergence, during which the Arab-Ottoman world appeared to be disinterested in the radical developments unfolding in Europe, created an intellectual rupture between the two worlds. Within the folds of this rupture, Eurocentricity and European exceptionalism arose as core conceptual and methodological problems in the intellectual history of the post-Copernican period. To address these problems, several non-Eurocentric approaches have appeared but failed to account convincingly for the rise of the West. In response, a neo-Eurocentric approach has emerged recently and changed the terms of the conventional debate concerning East-West intellectual exchange. This paper examines the promises of this new approach and discusses its implications for Islamic intellectual history. It argues that despite its problems, which are inherited from the Eurocentric perspective, neo-Eurocentrism presents a more engaging approach to Islamic intellectual history of the post-Copernican period than the alternative approach of cultural relativism, which tends to isolate the local from the global and to reify the East-West polarity in order to sidestep the challenges of Eurocentricity.
Economic Thought 4

Chair: Glenda Sluga

Vanessa Ogle (University of Pennsylvania)

Archipelago Capitalism: Rethinking International Political Economy Between the 1930s and 1980s

The period between the 1930s and 1970s is often viewed as one in which the nation-state assumed its greatest importance yet. European reconstruction/Marshall Plan aid, the welfare state, decolonization and the end of empires, planned economies, and development aid and ‘modernization’ efforts in the Third World were all different forms of economic, political, and social state-building and nation-making. Even the UN and the Bretton Woods system, while ostensibly international, were predicated on nation-states as their building blocks. My talk seeks to counter this familiar narrative for the postwar era by focusing on the simultaneous emergence of a de-territorialized and non-national order. Tax havens and offshore financial centers primarily in the Caribbean; Free Trade or Special Economic Zones in Asia, Latin America, and later, the Middle East; the so-called Eurodollar market in the City of London; and the activities of multinational corporations that connected these islands of free-market capitalism, formed an extraterritorial and unregulated economic and legal regime that would become foundational for today’s global economy as it emerged from the 1970s and 1980s. By looking at the transfer of economic ideas from Europe and North America to the non-Western world and back again, the talk argues that the non-Western world became a laboratory of sorts for certain concepts of unfettered market capitalism that later moved back to Europe and North America. The talk proposes to reopen the period from the interwar years to the 1970s and to reinvestigate the nature and history of capitalism in the twentieth century. It moreover suggests the need to give neoliberalism a longer historical trajectory and to retrieve the non-European, non-American origins of the transformations of the 1970s and 1980s.

Katrina Forrester (Queen Mary University of London)

Beyond the Welfare State? Anglo-American Political Philosophy since the 1960s

There are two conventional ways of understanding the history of Anglo-American political thought since the Second World War. One tells a story about the death of political theory in the aftermath of the War, and its revival with the publication of John Rawls’s A Theory of Justice (1971). The other tells a story about postwar welfareist ideology and its crisis in the 1970s. How can these two histories be reconciled?

This paper shows a new way of writing the recent history of Anglo-American political philosophy by linking together the ‘revival’ of political thought under the influence of John Rawls and the ideological and political changes of the 1970s. It traces how philosophers of the welfare state moved beyond it – in both space and time. Debates about overpopulation, the New International Economic Order and ecological politics led philosophers to rethink the boundaries of their political theories. They turned away from exploring what was owed to members of bounded communities and nation-states in the present, to what was owed to future generations, across the world. The origins of ‘global’ justice and ‘intergenerational’ justice theory are to be found here. This paper situates these theories in the 1970s, but also points to their unintended consequences for the trajectory of political philosophy. Expanding philosophy beyond the state led to a significant shift. Institutional and economic theories gave way to those that stressed the importance of individual moral persons, universal human rights, and ‘humanity’.

Claire Parfitt (University of Sydney)

The History of Ethical Investment

Ethical investment is not a new phenomenon, though it has become a popular topic in mainstream business, political and economic debates in recent years. Particularly in the United States, Europe and Australia, ethical investment is a booming sector of the financial services market. Approximately USD4
trillion, more than 10% of all managed funds, were in ‘socially responsible’ funds in the United States in 2012.

Historically, ethical investment has its foundations mostly in religion, and related practices. Quaker businesspeople, for example, are often credited with one of the earliest ethical boycotts, due to their principled stand against slavery in the 1700s. There is also a history of religious values limiting certain business and trading practices, for example, restrictions on usury in the Christian tradition.

This paper will track the history of ethical investment and how the concept and its practice has changed over time. This will involve an assessment of what has driven the recent surge in interest in ethical investment, how the mainstreaming of the concept has impacted on its practice and the mechanisms by which it is operationalised today. Key mechanisms used to give effect to ethical investment today include legal and quasi-legal regulations, codes of conduct and similar, so a history of relevant legal principles and developments will be central to the paper.

Paul Oslington (Alphacrucis College/Australian Catholic University)

Economics, Religion and Intellectual History in the work of Jacob Viner

Jacob Viner, perhaps the greatest historian of economics, pioneered in the 1960s a contextual approach to the history of economics which from the 1980’s turned the field away from internalist histories of economic doctrines, written mainly by economists for economists. Viner’s influence was exerted through his writings, correspondence and editorial work, and through his students (including Donald Winch). Viner’s approach evolved independently, but had much in common with the approaches of Quentin Skinner and JGA Pocock.

This paper traces the development of Viner’s approach to the history of economics, including his commitment to scholarly objectivity, the importance of multiple contexts, and recognition of the role of material interests. I argue that these arose from his longstanding interest in the role of religious ideas in the development of economic theory, especially in the 18th century. His approach evolved independently but had much in common with the approaches of Quentin Skinner and JGA Pocock who influenced other disciplines. Viner’s historiographical contribution has been somewhat obscured by his failure to complete a massive history of the relations between Christian theology and economics for Princeton University Press that occupied most of the last twenty years of his life, though a considerable volume of correspondence and unpublished manuscripts exist, and some portions have been edited for publication by his students.

The final section of the paper suggests how Viner’s approach might be carried forward at a crucial time for historians in economics, when they are unloved by mainstream economists, yet struggling for a place in wider history and philosophy of science and intellectual history circles. Economics has debatably more influence on contemporary Australian culture than any other science, so understanding its history, its distinctive way of thinking about the world, and gaining access through sensitive historical study to alternative ways of thinking to our contemporary economic orthodoxy is of immense importance.

Creative Arts Roundtable: Ideas and the Visual
Chair: Jennifer Milam

The roundtable reflects on the relationship between the visual and intellectual history. Our aim is to consider what art historians bring to the field of intellectual history, as opposed to intellectual historians taking up visual material. How are arguments presented visually? What makes visual arguments different from those expressed in written form? How might we trace a lineage of ideas through the visual? Individual case studies will be followed by discussion between the participants and then opened up to the floor as a summation of the creative arts stream within the conference.
Jennifer Milam (University of Sydney)

*East-West Exchanges and the Cosmopolitan Garden Space*

When leading intellectual and political figures of the Enlightenment thought about questions of cosmopolitan universalism, national unity, and imperial conquest, they materialized their ideas not only with words and in actions, but also in response to their natural environment through the gardens they designed and experienced. This discussion will explore the culturally hybrid visual language of the *jardin anglo-chinois* to consider how gardens present arguments that engage with Enlightenment thought through the visual configuration of space.

Jeanette Hoorn (University of Melbourne)

*Reading Thomas Gainsborough's Portraits through the lens of the 'Culture of Sensibility.'*

This paper will address the ways in which Thomas Gainsborough’s paintings represent a discourse upon the English culture of sensibility during the 1760s and 1770s. By focusing on five works in the collection of the Huntington Library, I will consider the artist's interest in painting society portraits as well as his scenes of a more simple country life as an attempt to temper contemporary gender stereotypes and to argue for a role for his educated patrons that included concern for the poor, an interest in the arts and the recognition of the agency of women.

Barbara Creed (University of Melbourne)

*Entanglement: Evolutionary Theory, Film & the Visual Arts*

Darwin’s concept of evolution, and its attendant concepts of deep time, entanglement and endless forms, has had profound implications for questions of representation in the visual arts. This discussion will explore the impact of evolutionary theory on the visual arts, and early cinema, with a focus on the way in which Darwin’s writings open up a dialogue between the sciences and new developments in visual cultures, which extend from the late nineteenth century to the present.

Rex Butler (University of Queensland)

*The Fog of War*

Most of us are familiar, if we have studied art history, with T.J. Clark’s famous (and already slightly out-of-date) “ideological” reading of 19th-century French Realist painter Edouard Manet. The brilliant aspect of Clark’s analysis is that he does not directly correlate Manet’s paintings with some underlying socio-political condition. Rather, it is the “obscurity” and “ambiguity” of Manet’s paintings that manage to capture the equivalent “obscurity” and “ambiguity” of the then-emerging modernity of mid-century Paris.

Perhaps we can say the same thing of the contemporary Australian painter Ben Quilty and his series of works based on the Australia’s military intervention in Afghanistan. The paintings are “ideological” precisely not in what they say but in what they do not say or what they are unable to say. Against the usual triumphalist readings of the work – behind which, of course, lies an implicit support for our war effort – we look at the confusion and incoherence of Quilty’s work, the fact that he hasn’t known what to paint or how to paint it.
NOTES
NOTES
NOTES
PARTICIPANTS INDEX

A
Adams, Thomas, 4, 13
Akkach, Samer, 9, 36

B
Baker, Nicholas, 6, 22
Beggs, Mike, 4, 13
Boeker, Ruth, 4, 15
Broad, Jacqueline, 8, 33
Bryan, Dick, 4, 14
Butler, Malcolm, 7, 10
Butler, Rex, 9, 39

C
Camilleri, Kristian, 9, 36
Cardoso, Renato, 8, 29
Carinò, Jovito, 6, 24
Cole, Georgina, 4, 12
Connden, Conal, 5, 17
Costa, Matthew, 6, 23
Creed, Barbara, 9, 39
Cryle, Peter, 6, 21

D
Davidson, Kathleen, 4, 13
De Kock, Liesbet, 9, 35

F
Ferg, Jennifer, 8, 34
Flanagan, Timothy, 8, 31
Forrester, Katrina, 9, 37

G
Glanville, Luke, 8, 32
Green, Karen, 4, 33
Greentree, Shane, 5, 19
Griffin, Sushma, 8, 34

H
Hesketh, Ian, 7, 25
Hill, Lisa, 5, 18
Hoorn, Jeanette, 9, 39
Hudson, Wayne, 8, 32
Hunter, Michael, 9, 11

I
Ianziti, Gary, 7, 24

J
Johnson, Alfred, 5, 18

K
Kantarbaeva-Bill, Irina, 8, 29
Kekedi, Balint, 4, 15
Kime, Grahame, 8, 31
Kotevska, Laura, 4, 14
Kühnast, Antje, 7, 28

L
Lloyd, Martyn, 6, 24

M
Maddox, Alan, 8, 34
Mair, Katherine, 8, 30
Martin, Jamie, 7, 26
Melleuish, Greg, 8, 30
Mews, Constant, 5, 16
Milam, Jennifer, 9, 38, 39
Monagle, Clare, 8, 31

N
Nassar, Dalia, 7, 27
Nova, Diego Julián Cediel, 8, 29

O
Ogle, Vanessa, 9, 37
Oslington, Paul, 9, 38

P
Parfitt, Claire, 9, 37
Peden, Knox, 6, 23
Penman, Leigh, 7, 25
Picciotto, Joanna, 5, 10
Priebe, Jessica, 4, 12

R
Regent, Nikola, 8, 32
Rogers, Timothy, 8, 33
Rosenboim, Or, 7, 26

S
Samara, Kinda, 5, 20
Seilberg, Karin, 6, 21
Stephens, Elizabeth, 6, 21
Stoessel, Jason, 5, 17
Stove, Judy, 5, 19

V
van Dyk, Garrit, 6, 22
Vatter, Miguel, 8, 28

W
Waldow, Anik, 7, 27
Williams, Carol, 5, 16
Wright, Claire, 7, 26

Y
Yeo, Richard, 9, 35
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