TUESDAY, JULY 19

9AM–9.30AM: LIGHT BREAKFAST
9.30AM–12PM: INTRODUCTORY MEETING
12PM–1PM: LUNCH
1PM–3PM: FREE TIME
3.30PM–5.30PM: PUBLIC LECTURE
   VERENA ERLENBUSCH
   (PHILOSOPHY, UNIVERSITY OF MEMPHIS)
   THE EMERGENCE OF TERRORISM:
   FROM SOVEREIGN TERROR TO THE DEFENSE OF SOCIETY
6.30–8.30PM: GROUP DINNER #1

THURSDAY, JULY 21

9AM–9.30AM: LIGHT BREAKFAST
9.30AM–12PM: WORKSHOP WITH PENEOLE DEUTSCHER
12PM–1PM: LUNCH
1PM–3PM: PUBLIC LECTURE
   SCOTT DURHAM
   (FRENCH AND ITALIAN, NORTHWESTERN UNIVERSITY)
   DELEUZE, RANCÈRE, GODARD: 2 OR 3 WAYS OF BEING FOUCAULDIAN
3.30–5.30PM: PUBLIC LECTURE
   KEITH TOPPER
   (POLITICAL SCIENCE, UNIVERSITY OF CALIFORNIA, IRVINE)
   THE POLITICS AND ETHICS OF PARRÈSIA

FRIDAY, JULY 22

9AM–9.30AM: LIGHT BREAKFAST
9.30AM–12PM: WORKSHOP WITH KEITH TOPPER
12PM–1PM: LUNCH
1–3PM: FREE TIME
3.30PM–5.30PM: PUBLIC LECTURE
   JOHANNA OKSALA
   (PHILOSOPHY, HISTORY, CULTURE AND ART STUDIES, UNIVERSITYOF HELSINKI)
   THE BIRTH OF AUSTERITY: FOUCALD ON ORDOLIBERALISM
6.30PM–8.30PM: GROUP DINNER #2

WEDNESDAY, JULY 20

9AM–9.30AM: LIGHT BREAKFAST
9.30AM–12PM: WORKSHOP WITH VERENA ERLENBUSCH
12PM–1PM: LUNCH
1PM–3PM: FREE TIME
3.30PM–5.30PM: PUBLIC LECTURE
   PENEOLE DEUTSCHER
   (PHILOSOPHY, NORTHWESTERN UNIVERSITY)
   SOCIETY MUST BE DEFENDED—AS PLURI–GENEOLOGY
7PM: SCREENING OF JEAN-LUC GODARD’S TWO OR THREE THINGS I KNOW ABOUT HER (1967)
   AT 1815 CHICAGO AVENUE, EVANSTON

SATURDAY, JULY 23

9AM–9.30AM: LIGHT BREAKFAST
9.30AM–12PM: WORKSHOP WITH JOHANNA OKSALA
12PM–1PM: LUNCH
1PM–3PM: CONCLUDING ROUNDTABLE
4.30PM–5.30PM: CLOSING RECEPTION
PENELOPE DEUTSCHER
Penelope Deutscher is Professor in the Department of Philosophy at Northwestern University, and co-director of its Critical Theory Cluster. Her book Foucault’s Futures: A Critique of Reproductive Reason is forthcoming with Columbia University Press. Also forthcoming with Columbia University Press is Deutscher’s Fifty Years Later (co-edited with Olivia Custer and Sam Hoadley) and Critical Theory in Critical Times (co-edited with Cristina Lafont). Previous publications include The Philosophy of Simone de Beauvoir: Ambiguity, Conversion, Resistance (Cambridge U. 2008), How to Read Derrida (Granata/Norton 2005), A Politics of Impossible Difference: The Later Work of Luce Irigaray (Carnell-U. 2002), and Yielding Gender: Feminism, Deconstruction and the History of Philosophy (Routledge 1997).

Lecture: Society Must Be Defended — as Pluri—Genealogy
Influential as Foucault’s College de France lectures have been, Society Must Be Defended has also been considered an inadequate, and peculiar, genealogy of biopolitics, and of “state” racism. How might this reaction engage with the possibility of interpreting the project as an intersection of multiple possible genealogies? This also raises a broader question of how to interpret the relation between Foucault’s published works and the Lectures, leading Deutscher to consider the Society from two perspectives: its relationship to the first volume of the History of Sexuality and its opening onto genealogies of a number of forms of internal social division, of security of care, and of neoliberal interest. How might these “pluri—genealogies” allow a reconsideration of one of the most important recent revisions of Foucaultian biopolitics: the conceptual alternative of neopolitics?

VERENA ERLLENBUSCH
Verena Erlenzon is Assistant Professor of Philosophy at the University of Memphis. Her research lies at the intersection of Social and Political Philosophy and Contemporary European Philosophy. She has published articles on Michel Foucault, Walter Benjamin, and terrorism, and she is currently working on a book manuscript, tentatively titled Terrorism. A Critical History. She also has interests in early modern philosophy, philosophical methodology, and diversity.

Lecture: The Emergence of Terrorism: From Sovereign Terror to the Defense of Society
The concept of terrorism did not exist prior to 1794, when it was introduced by the Thermidorian Jean-Lambert Tallien in a speech at the National Convention to denounce Robespierre’s infamous Reign of Terror. Thus, many scholars identify the French Revolution as the birthplace of terrorism as the excessive and arbitrary use of force for political goals, exercised by a government and its representatives. In this lecture, Erlenzon offers a fresh perspective on this origin story. She argues that terrorism emerges in the French Revolution as a mechanism of biopolitical social control precisely when a regime of sovereignty runs up against a new political rationality concerned with the protection of the nation from internal threats. The sovereign defense of terror as the just and virtuous foundation of the Republic in revolution succeeded by Robespierre is replaced by a concept of terrorism, introduced by Tallien, which refers to dangerous elements within the population and allows for their exclusion. It is in the transition from a political rationality stopped in the theory of sovereignty to a new rationality of bio-power that terrorism comes into being as a dispositif of social defense, which reconfigures the old sovereign right to kill and new techniques of disciplinary and regulatory power under the pretext of defending the nation from terrorists.

SCOTT DURHAM
Scott Durham is Associate Professor of French at Northwestern University, where he also teaches Comparative Literary Studies. He is the author of Phantom Communities: The Simulacrum and the Limits of Postmodernism (Stanford University Press) and the editor of a Yale French Studies issue on Jean Genet. He is currently writing two books, with the working titles Eurydice’s Gaze: The Aesthetic Politics of Unlimeliness in Film and The Archive and the Monad: Deleuze and the Resistance to Postmodernism. He is also co-editing (with Dulp Gaoxian) a collection of essays, Distributions of the Sensible: Rancière, Between Aesthetics and Politics.

Lecture: Deleuze, Rancière, Godard: 2 or 3 Ways of Being Foucauldian
Durham will begin the lecture by exploring the implications of Deleuze’s observation that Foucault’s fictions of knowledge have a marked affinity with the cinematic fictions of Foucault’s contemporaries. Deleuze foregrounds the formal problem on which filmmaker and archaeologist converge, the breaking open (analytically, historically, and aesthetically) of an “audiovisual” archive that weaves together discourses and visibilities which are incommensurate with one another in both their origins and in their effects. But, according to Deleuze, the aesthetic and epistemological problem raised by the interweaving of these incommensurate forms is at the same time a political one, since (in Deleuze’s reading of Foucault) these two dimensions of the archive relate to one another as distinct formalizations of power relations. Similarly, the aesthetics of some of the key works of postwar European cinema involve bringing the sayable and the visible into relationship with one another on the basis of their difference. How this cinematic aesthetics might work at the same time as a politics will turn on how discourses and forms of visibility intervene in one another and (with what effects) within a given film, as well as on how the film narrates the shifting power relations that it formalizes. It is in this light that Durham will discuss Godard’s film, 2 or 3 Things I Know about Her (1967).

KEITH TOPPER
Keith Tooper is Associate Professor of Political Science at the University of California, Irvine. He has a broad-ranging interests in contemporary social and political theory and the history of political thought. He is particularly interested in issues regarding language and politics, rhetoric and political theory, poststructuralism and theories of power. He is the author of The Disorder of Political Inquiry (Harvard UP, 2005) and co-editor (with Dulp Gaoxian) of The Oxford Companion of Rhetoric and Political Theory (forthcoming). His articles have appeared in a number of journals, including Political Theory, American Political Science Review, and Constellations.

Lecture: The Politics and Ethics of Parrrésia
In his lectures at the Collège de France during the final years of his life, Foucault undertook a line of investigation that might appear to constitute a sharp departure from his previous lectures on governmentality and biopower, but in fact extends them in important and distinctive ways. Pointing not around the problem of truth but around “the problem of the truth-telling of truth-telling as an activity,” these lectures focus instead on truth-telling as a specific activity, examining in considerable detail the ancient ethical practices of fearless speech (parrrésia). In this talk I explore the ethical-political significance of Foucault’s interest in parrrésia. More specifically, I argue that Foucault’s treatment of parrrésia enables us to recast a familiar view of the development of his thought. Against those scholars who detect a sharp shift in Foucault’s thought in the late 1970s—one which, it is argued, yields a turn from the socio-political concerns related to the development of disciplinary institutions to ethical, aesthetic considerations, Foucault’s analysis of parrrésia bridges the purported chronological and thematic gap in his work.

JOHANNA OKSALA
Johanna Oksala is Academy of Finland Research Fellow in the Department of Philosophy, History, Culture and Art Studies at the University of Helsinki. She is the author of five monographs, including Foucault on Freedom (Cambridge University Press 2005) and Feminist Experiences: Foucaultian and Phenomenological Investigations (Northwestern University Press 2016). She has also published numerous journal articles and book chapters in the areas of political philosophy and feminist theory.

Lecture: The Birth of Austerity: Foucault on Ordoliberalism
The talk explores Michel Foucault’s account of neoliberal governmentality in his Lectures The Birth of Biopolitics (2004/2008). Oksala will focus particularly on the importance of German ordoliberalism for his analysis. Her contention is that a critical examination of ordoliberalism as a form of governmentality is essential not just for Foucault scholars, but more importantly, for understanding the particular shape the neoliberal turn took in Europe. Oksala will also show how it can help us understand the European Union’s current politics of austerity.

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