

# SCHEDULE

## 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 ERLBUSCH**  
(PHILOSOPHY, UNIVERSITY OF MEMPHIS)  
*THE EMERGENCE OF TERRORISM:  
FROM SOVEREIGN TERROR TO THE DEFENSE  
OF SOCIETY*  
6.30–8.30PM: GROUP DINNER #1

## WEDNESDAY, JULY 20

- 9AM–9.30AM: LIGHT BREAKFAST  
9.30AM–12PM: WORKSHOP WITH VERENA ERLBUSCH  
12PM–1PM: LUNCH  
1PM–3PM: FREE TIME  
3.30PM–5.30PM: PUBLIC LECTURE  
**PENELOPE 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

## THURSDAY, JULY 21

- 9AM–9.30AM: LIGHT BREAKFAST  
9.30AM–12PM: WORKSHOP WITH PENELOPE DEUTSCHER  
12PM–1PM: LUNCH  
1PM–3PM: PUBLIC LECTURE  
**SCOTT DURHAM**  
(FRENCH AND ITALIAN, NORTHWESTERN UNIVERSITY)  
*DELEUZE, RANCIÈRE, 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, UNIVERSITY OF HELSINKI)  
*THE BIRTH OF AUSTERITY: FOUCAULT ON  
ORDOLIBERALISM*  
6.30PM–8.30PM: GROUP DINNER #2

## 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



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IN RHETORIC AND PUBLIC CULTURE  
MICHEL FOUCAULT'S LECTURES  
ON GOVERNMENTALITY,  
BIOPOLITICS,  
AND NEOLIBERALISM



JULY 19–23, 2016

FRANCES SEARLE, 2240 CAMPUS DRIVE  
DEAN'S CONFERENCE ROOM, 1-108

NORTHWESTERN UNIVERSITY,  
EVANSTON, IL



## 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 *Derrida/Foucault Fifty Years Later* (co-edited with Olivia Custer and Sam Haddad) 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.P. 2008), *How to Read Derrida* (Granta/Norton 2005), *A Politics of Impossible Difference: The Later Work of Luce Irigaray* (Cornell U.P. 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 Collège 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 Foucauldian biopolitics: the conceptual alternative of necropolitics?



## 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 Untimeliness in Film* and *The Archive and the Monad: Deleuze and the Resistance to Postmodernism*. He is also co-editing (with Dilip Gaonkar) 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 (on 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 they formalize. It is in this light that Durham will discuss Godard's film, *2 or 3 Things I Know about Her* (1967).



## KEITH TOPPER

Keith Topper is Associate Professor of Political Science at the University of California, Irvine. He has 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 Dilip Gaonkar) 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 Parrēsia

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. Pivoting not around the problem of truth but around "the problem of the truth-teller, or 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 (parrēsia). In this talk I explore the ethico-political significance of Foucault's interest in parrēsia. More specifically, I argue that Foucault's treatment of parrēsia 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 and aesthetic preoccupations with how individuals produce themselves as subjects—Foucault's analysis of parrēsia 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: Foucauldian 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.



## VERENA ERLENBUSCH

Verena Erlenbusch 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, Erlenbusch 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 supplied 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 steeped in the theory of sovereignty to a new rationality of bio-power that terrorism comes into being as a *dispositif* of social defense, which reconciles the old sovereign right to kill and new techniques of disciplinary and regulatory power under the pretext of defending the nation from terrorists.



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