

Engaging Foucault
International Scientific Conference

Group for Social Engagement Studies
Institute for Philosophy and Social Theory, University of Belgrade
December 5–7 2014, Belgrade

Engaging Foucault
International Scientific Conference

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Institute for Philosophy and Social Theory, University of Belgrade
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Engaging Foucault
International Scientific Conference

Conference organizers:

GROUP FOR SOCIAL ENGAGEMENT STUDIES

(Institute for Philosophy and Social Theory, University of Belgrade)

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ENGAGING FOUCAULT

June 25, 2014 marks the 30th anniversary of the passing of Michel Foucault. During his lifetime, Foucault was, in his own words, described as an anarchist and a leftist; a covert Marxist and an explicit or covert anti-Marxist; a nihilist, a technocrat in the service of Gaullism and a neoliberal. In addition, Foucault could also be described as an intellectual who cannot be aligned or positioned within the existing matrices of thought and action, especially when these are ideologically defined. How then should one understand the societal and political implications of Foucault's work? These dilemmas remain very much unresolved today.

The conference "Engaging Foucault" will gather international and regional theorists who have engaged with Foucault's work, either endorsing or disputing the main premises of his work. The intended aim of the conference is to open up space for a general discussion on the actuality of Foucault's work. Bearing in mind the specific political economy of truth and power, on which Foucault wrote extensively, we intend to examine the changes in scientific and theoretical discourses, as well as the institutions that produce these changes. In what ways is this production economically and politically initiated, expanded and consumed? What is the form of control and dissemination of certain regimes of truth through reforms and old and new ideological struggles around them?

Taking as our point of departure Foucault's statement that the role of the intellectual is not merely to criticize ideological contents supposedly linked to science, or furnish him/herself with the most appropriate ideology, we want to incite a debate on the possibilities of "constituting a new politics of truth", advocated by Foucault. Thus, central to this conference would be the investigation into the possibilities for (re-)articulating public engagement today: how to change political, economic, social and institutional regimes of production of truths? The debate should, in that sense, critically examine the meanings of emancipatory practices, social movements, contemporary forms of innovative action and engaged theory through the Foucauldian optic of bio-politics and 'thanato-politics', sexuality and (non)identity, resistance, 'counter-power', 'techniques of the self' and the genealogies of societally engaged practices (e.g. insurrectionary knowledge and action). In light of

the uprisings that have spread in recent years across the globe and are characterized by a variety of causes and consequences, this conference should critically reflect on the meaning of 'engagement' – what is public engagement, who can be called 'engaged' and in what sense, what are the effects of engaged thought and action – in the spirit of Foucault's cues.

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Programme

FRIDAY, 5.12.

9.00-9.30 Registration

9:30-10.00 Welcome address

10:00-11:00

Keynote Lecture: Éric Fassin

The Politics of Actuality: Biopower, Racial Democracy, and the Racialization of Sex

11:00-11:30 Coffee Break

11:30-13:30 Parallel Sessions

1a What is Critique – Revisited

Session chair: **Igor Štikš**

Jelisaveta Blagojević: What, Therefore, Am I, I Who Belong to This Humanity: On Critique and Thinking in Foucault

Balázs Berkovits: Foucault, Critique and Social Construction

Sanna Tirkkonen: Subject and “Another Kind” of Critical Philosophy

Amadeusz Just: Is There Any Other Side of Discourse? The Concept of Experience in Foucault’s Early Writings

1b Using Foucault to read Feminism, Sexuality and Love

Session chair: **Jelena Čeriman**

Monika Rogowska-Stangret: Michel Foucault and the Futurity of Feminist Philosophy

Peter Oni: Power and The Discourse On Sex: Re-Reading Foucault in an African Perspective

Aravinda Kosaraju: Foucauldian Feminist Approach to Socio-Legal Research and the Challenges To Engaging Sexually Exploited Children in Research

1c Variations on Power: Deleuze and Foucault

Session chair: **Mark Losoncz**

Tatjana Jukić: Foucault’s Victorians, The Repressive Hypothesis and Their Deleuzian Implications

Duško Petrović: Power as the Power of/Over Life

Sjoerd van Tuinen: Foucault and Deleuze On The ascetic Priest and His Successors

Gyorgy Czetany: Foucault and Deleuze on Power and Desire

Marco Checchi: The Primacy of Resistance and the Re-Thinking of The Microphysics of Power

13.30-15.00 Break

15:00-17:00 Parallel Sessions

2a The Power of Medical Gaze

Session chair: **Jelena Mijić**

Marta Roriz: A Foucauldian Gaze At Obesity: The intricacies of Governing and Bodies

Aleksandar Ristić: Clinical Gaze and X-Ray Tube Gaze – The Era of The “Nosological Theater” and “Defensive Medicine” Crossroad

Bilge Akbalik: A Body of Truth / a Truth of the Body

Christopher Long: Bioterrorism, Life and the Logic of Pre-Emption

2b The Flesh of Power and The Power of Flesh: From Body to Population

Session chair: **Đorđe Pavićević**

Tamás Ullmann: How to Resist Bio-Power?

Can Batukan: Foucault and the Orders of Power in the 21st Century

Vladimir Gvozden: Foucauldian Methods of Ian Hacking

Emre Koyuncu: Power and the Animal Body: a Foucauldian Approach To The Animal Question

Janos Robert Kun: The Crumbled Body

2c Techniques and strategies of late capitalism

Session chair: **Aleksandar Matković**

Hajrudin Hromadžić: The (Neo)capitalist Hegemony and Discourse of “Austerity Measures” Rethinking within Foucault’s Theory

Mislav Žitko: Life By The Numbers: From Quantification to Biopolitics

Atila Lukić and Gordan Maslov: Foucault’s Peripheral Subjects and Late Capitalism

17.00-17.15 – Short break

17.15-19.15 **Parallel Sessions**

3a Authorship and Interpretation

Session chair: **Vladimir Gvozden**

Tomislav Brlek: “Nothing To interpret” – The Politics of (D)Enunciation

Aleksandar Pavlović: Authority and Authorship: Foucault’s Concept of an Author and Contemporary Oral Studies

Mirjana Stošić: „You’ll Be Given The Works Until You Confess“ – Foucault and the Discourse of Confession

Sebastian Kock: Techniques of the Self in the German *Bildungsroman* – a Foucauldian Reading of Goethe’s *Wilhelm Meister*

Sanela Nikolić: The Concept of the Author – Michel Foucault vs. Roland Barthes

3b Foucault and Kant: Rethinking the Bounds

Session chair: **Predrag Milidrag**

Aleksandar Mijatović: Sagittal Engagement: Event, Transgression and Actuality in Foucault’s interpretation of Kant

Igor Cvejić: Foucault and Kant’s ‘Lost Chapter’

Goran Gaber: The two Enlightenments of Michel Foucault

Lazar Atanasković: Michel Foucault: Archaeology as a Counter-Anthropological Mode of Thinking

Jelena Mijić: Foucault and Historically Conditioned *Episteme*: Possibilities for an Epistemological Project

3c What Kind of War, What Kind of Sovereignty?

Session chair: **Aleksandar Fatić**

Tetz Hakoda: Foucault’s Counter-Theory of Sovereignty

Ayshwarya Rajith Sriskanda Rajah: The Biopolitics of Liberal Peace

Krešimir Petković: Chateaubriand and Foucault: a Strange Encounter in Political Theology

SATURDAY, 6.12

09:30-11:30h **Parallel Sessions**

4a Disciplined Authenticity: Subjectivity and Power in the Neoliberal Precariat

Session chair: **Marjan Ivković**

Karel Musilek: Nurturing The Worker's Self: The Ethic of Authenticity in The Contemporary Discourse of Professional Development

Andrej Pezelj: Art and Discipline – Surveillance and Recompense

Kritee Ahmed: Engaged Customers, Disciplined Public Workers and The Quest For Good Customer Service Under Neoliberalism

4b Bios and Thanatos: Political Confrontations

Session chair: **Ana Birešev**

Anna Carastathis: Biopower/Necropower, Racism and Social Death: Engaging Foucault in Austere Times

Mark Losonc: How Is a Postbiopolitical Epoch Possible?

Hrvoje Jurić: Biopolitics and Bioethics

4c "Belonging to Society's Shadow" and Capacities in Building the Society

Session chair: **Sanja Milutinović Bojanić**

Dušan Maljković: Is Foucauldian Queer Activism Possible?

Nikolett Kormos: The "Queer" Work of Act Up

Koray Özuyar: Escaping From Limbo through New Forms of Life

Iva Dimovska: Engaging With Queer Foucault: The Power of Resistance as a Subversive Appropriation

11:30-12:00h Coffee break

12:00-14:00 **Parallel Sessions**

5a New Media, New Subjectivity, New Agency?

Session chair: **Tamara Petrović-Trifunović**

Milad Dokhanchi: Is Foucault Relevant For Understanding New Media?

Constantin Vică: What Is a Software Author? Michel Foucault, Authorship, and Intellectual Property

Ana Andrejić: Neoliberal Subjectivity, Social Normativities and Online Production of Identities

Rohan Ghatak: This Body, This Paper, This Web

Katarina Peovic-Vuković: Foucault and Technology: Technologies of the Distributed Self

5b Re-envisioning the (Other) Spaces

Session chair: **Franco Dota**

Vizureanu Viorel: Foucault as Thinker of Space: From Spatialized Power To The Practice(S) of Space

Volkan Kiliç: A Genealogical Analysis of People's Houses (Halkevleri) in Turkey (1932-1951)

Aila Spathopoulou: *Heterotopias* and *Utopias* at the Border Space of Lesbos: Critical Reflections On a 'Journey Back To Lesbos' By The 'Youth Without Borders' Camp

Alexandre José De Abreu: José Pedro De Sant'anna Gomes, Between The *Territory* and The *Visible*

Srdan Prodanović: Public Space and Social Action: Foucault vs. Lefebvre

5c Foucault and Marx: (Im)possible alliances

Session chair: **Ankica Čakardić**

Alexandru Dumitrascu: On the Possibility of a Deep Critique of Neoliberalism Through a Foucault-Marx Alliance

Henrik Farkas: Power and Critical Philosophy in Foucault's Philosophy

Florian Geisler and Alex Struwe: The Dialectical Challenge of Biopolitics

Matthew Flisfeder: Entrepreneurialism and Reification:

A Lacanian-Marxist Critique of Foucault's Neoliberal Subject

14:00-15.30 Break

15.30-17.30 **Parallel Sessions**

6a Biopolitics Applied

Session chair: **Adriana Zaharijević**

Čarna Brković: Between Biopolitics and Compassion: Transforming Power Relations after Socialism

Nina Racić and Dejan Matlak: “Self-discipline” As a Path to Power

R. William Valliere: The Biopolitics of Blood Donation

Anita Dremel: Engaging Foucault in Qualitative Research in Social Sciences: the Challenges of Critique on the Example of Critical Discourse Analysis

Sonja Jankov: Prisons as Allegories of Culture

6b Techniques of the Self: Antiquity to the Present

Session chair: **Igor Krtolica**

Burç Köstem: The Spartan Mirage in Foucault’s Antiquity: An Exploration of the Potential Social and Political Repercussion of Practices of the Self

Alenka Ambrož: Foucault’s Ethics: Engaging Antiquity

Vasileios Koutsogiannis: Problematizing Contemporary Crises

Dejan Aničić: The Early Church Fathers and Biopolitics

Fabian Voegeli: Techniques of the Self in View of Potentiality

6c Indebted to power: A Foucauldian Take on Liberal Economy

Session chair: **Hajrudin Hromadžić**

Antonis Galanopoulos: For a “normal country”: Debt, Biopolitics, Austerity in the Era of Memorandum in Greece

Aleksandar Matković: In Life and Debt: Foucault and Liberal Economy after the Welfare State

Adriana Zaharijević: Engaging Foucault in Contemporary Academia

David Carter: The Discursive Construction of Crisis: The Role of Fair Value Accounting in the Global Financial Crisis

19.00 Welcome cocktail

Venue TBC

SUNDAY, 7.12.

09:30-11:30 **Parallel Sessions**

7a On the Crossroads of Foucault's Thought: Singularity, Dispositif, Parrhesia

Session chair: **Lazar Atanasković**

Vincent Garton and **Eugene Yamauchi**: What is a singularity?

Adam Modos: What is Parrhesia? Foucault on the Event

Dario Altobelli: Utopia and the Archive. Some reflections on Archaeology of Knowledge and the Utopian Thought

Kushtrim Ahmeti: Michel Foucault-In-between Archeology of Knowledge and Genealogy of Power

Robert Bobnič: Forgotten Foucault: Historically Singular Form of Experience

7b Power/Knowledge and the Possibility of Emancipatory Practices

Session chair: **Srđan Prodanović**

Dušan Ristić and **Dušan Marinković**: Foucaultopticon: Geo-epistemology of the gaze

Slaven Crnić: Name-giving: Foucault and The Double Bind of Theory

Jernej Kaluža: The Anarchy of Power

Tamara Petrović-Trifunović: Applying the Notion of Governmentality in Critical Discourse Analysis

7c Rights and Revolt in Civil Societies

Session chair: **Biljana Đorđević**

Nikolina Patalen: Contemporary Political Rationality and the Multiple Effects of Human Rights

Utku Özmakas: A Foucaultian Approach to "Gezi Revolt"

Nataša Milović, Olja Marković and **Iskra Krstić**: Idea of Emancipation in the *Dispositif* of Education

Alpar Lošonc: Michel Foucault in a Post-Foucauldian Era

Petar Marković: Transnational (Dis)Engagement: European Civil Society Between Subjectivation and Emancipation

Ana Birešev: The Prison and the Neoliberal State

11:30-12:00 Coffee break

12:00-14:00 **Parallel Sessions**

8a Aesthetics of Existence and Ethical Subjectivity

Session chair: **Igor Cvejić**

Cristian Iftode: “The Aesthetics of Existence”: Is It Really Ethics?

Kerem Eksen: Foucault’s “Spirituality” and the Critique of Modern Morality

Daniel Nica: Is it Possible an Aesthetics of Existence on the World Wide Web? A Foucauldian Perspective

Pavle Milenković: Ethics and Politics in Late Foucault

Sigrid Hackenberg: ParaFoucault Parafictions

8b “The diagnostician of today” - Refiguring the Intellectual

Session chair: **Gazela Pudar Draško**

Kristof K.P. Vanhoutte: Difficult Anonymity. The Masked Foucault

Aleš Mendiževc and **Izidor Barši:** Foucault’s Investment: A New Political Practice

Tijana Okić: Subjectivity Always Comes as a Surprise: Transgressing Docile Bodies. On Foucault’s Notion of Autonomy

Conor Heaney: The Academic, Ethics and Power

Sun-ha Hong: The World as We Know It: Techniques of the Self, Phenomenological ‘Engagement’ and Digital Surveillance

8c From Productive Critique to Fusion of Horizons: Foucauldian Legacy Engaged in Dialogue

Session chair: **Ivan Vuković**

Novica Milić: Foucault, Capital and Modernity

Thomas Mercier: “Violence beyond *Pólemos*? A Derridean Deconstruction of Foucault’s Concept of Power”

Eraldo Souza do Santos: Crypto-normativity and genealogical method: On Habermas’ reading of Foucault

Jiyoung Ryu: Experience in the *Order of Things*

Marjan Ivković: Between Anti-Foundationalist Critique and Structural Diagnosis: The Challenges of “Foucauldian” Social Engagement

14:00-15:00 Break

15:00-17:00h **Parallel Sessions**

9a Foucault and the Archaeology of Memory (eng/srb)

Session chair: **Aleksandar Pavlović**

Vladimir Božinović: Heterotopias and Values of the Monument

Dragan Bulatović: O dejstvu *arheologije pamćenja*

Isidora Stanković: *Presence of the Past* and its Frameworks

Jelena Stojanović: Counter/Memory, Institutional Critique ,
Contemporary Artistic Practice.

Jelena Pavličić: Baština kao diskurs

Milan Popadić: Remembering Life: Heritage and Biopolitics

9b Foucault: What is Critique?

Session chair: **Dragan Stanojević**

Eva D. Bahovec: Michel Foucault, Masked Philosopher or Mad Max?

Izidor Barši and **Aleš Mendiževc:** How Not to Be Governed in Reading
Foucault

Kaja Dolar: From History of Sexuality to New Discursive Strategies?

Matija Jan: Foucault and Derrida: Madness and Transgression

Miha Javoršek: How to read power?

Jernej Kaluža: Between History and Philosophy: Michel Foucault

Polona Mesec: Madness, Foucault and Sexual Difference

Voranc Kumar: Truth-power, Specific Intellectuals, and Art Practices

Gašper Mlakar: From Mysterious Sexuality to Femininity: Freud and
Foucault

Domen Ograjenšek: The Construction of Character

Rastko Pečar: Power, Space and Architecture

Anže Okorn: Foucault, Deleuze and Stupidity

Maruša Nardoni: Foucault's 'Other Spaces'

ROUND TABLE: How not to be Governed

Session chair: **Eva D. Bahovec**

Participants: **Polona Mesec, Pia Brezavšček, Marisa Žele, Anže Okorn, Kaja Dolar, Kristijan Sirnik, Voranc Kumar, Alja Lobnik, Maruša Nardoni, Aljaž Škrlep, Miha Javoršek.**

biographies
& abstracts

Éric Fassin, Department of Political Science and Department of Gender Studies
Paris 8 (Vincennes – Saint-Denis) University
Laboratoire d'études de genre et de sexualité (CNRS / Paris 8 / Paris 10)

The Politics of Actuality

Biopower, Racial Democracy, and the Racialization of Sex

With the concept of « actualité », Foucault helps us apprehend the historicity of the present while resisting the “presentism” of both media and politicians. This paper argues that actuality is crucial for thinking about politics, but also for acting politically. It first questions the conventional opposition between the politics of laws and that of norms. It then re-examines the concept of biopower in light of same-sex marriage and that of which I term sexual democracy, but also of its instrumentalization in the “(sexual) clash of civilizations”, that is, the racialization of the nation.

Jelisaveta Blagojević, Faculty of Media and Communication,
Singidunum University, Belgrade

What, Therefore, Am I, I Who Belong to This Humanity: On Critique and Thinking in Foucault

«I don't say the things I say because they are what I think, I say them as a way to make sure they no longer are what I think.» In this sentence, as in so many other works and writings, Foucault advocates for the way of thinking which accounts for an experience of the “outside”, an outside that could only be experienced in the process of becoming the Other and in the subject's own undoing. At the same time, critique “only exists in relation to something other than itself: it is an instrument, a means for a future or a truth that it will not know nor happen to be, it oversees a domain it would want to police and is unable to regulate.” To make critical demands thus requires and calls for self-transformative practices. Asking the question “What, therefore, am I, I who belong to this humanity” means simultaneously questioning what kind of subject am I in relation to an established order of truth, but also to the limits of what I might become, the possibilities within which my existence will and/or will not be possible.

A series of horizontal dotted lines for writing notes.

Balázs Berkovits, Institute of Psychology, Budapest

Foucault, Critique and Social Construction

Foucault's objectivist critics often labelled his genealogies as „postmodern” or „social constructionist”. Now, Foucault is certainly a nominalist in his method and a critical thinker in his politics, two features that equally qualify social constructionist approaches as well. However, Foucault is not a constructionist, and even less a social constructionist, as this notion is generally understood. In my paper I would like to present a schematic conceptual outline of social constructionism, and its failure to propose a viable critique – due to unconsciously applied epistemological norms and „ontological gerrymandering”. Then, I will argue that Foucault's genealogical critique avoid these pitfalls, for it does not claim „epistemological sovereignty” (which he criticizes in his writings and interviews concerning intellectuals and criticism in general). And still, his genealogies are capable of preserving critical force, due to what I will characterize as the „genealogical circle”. I will present an analysis of the coming about of Foucauldian objects, of forms of madness, abnormality and delinquency in his works of the 70's, concentrating especially on *Discipline and Punish* and his Collège de France lectures (*Abnormal* and *The Psychiatric Power*). In what sense does prison constitute delinquency? How are abnormal individuals constructed? And how is it possible to criticize these processes? In order to answer these questions, I will introduce a distinction between two moments in his nominalist method, which correspond to two moments of critique: no external normative position will be needed for the foundation of critique which remains embedded in genealogies.

Sanna Tirkkonen, University of Helsinki

Subject and “Another Kind” of Critical Philosophy

In the Howison Lectures at Berkeley 1980, Foucault describes briefly the political dimension of his research concerning technologies of the self. He writes: „I mean an analysis that relates to what we are willing to accept in our world, to accept, to refuse, and to change, both in ourselves and in our circumstances. In sum, it is a question searching for another kind

Amadeusz Just, University of Warsaw

Is There Any Other Side of Discourse? Concept of Experience in Foucault's Early Writings

In a well-known article *The Evidence of Experience* Joan W. Scott criticized some of the approaches to writing history which rest the claim to legitimacy of a discourse on the authority of experience. She claimed that at the same time they perceived the subject and its experience as ahistorical (decontextualization), and moreover that they use it in order to essentialize its identity and reify its agency. Instead she proposed to *historicize experience* by perceiving it in a discursive manner. Although she seems to interpret Foucault's writings as supporting her views, in my talk I am going to show why it is not possible to reconcile her approach with Foucault's insights. Firstly, I will discuss four problems with Foucault's concept of discourse – its ontological status, heuristic value, the shift from discourse to discursive practices, and the entanglement of subject – on the horizon of anti-essentialist and anti-referential theories of language. Secondly, I will take a closer look at the relation between experience and discourse, or the pre-discursive and the discursive in Foucault's writings. While in Scott's view the pre-discursive is impossible, in my opinion in Foucault's thought, on the contrary, it is very important realm of freedom. In conclusion, the image of overwhelming discourses which is so often associated with Foucault diminish, and more sophisticated one with specific existential background will take its place.

Monika Rogowska-Stangret, Institute of Philosophy, University of Warsaw

Michel Foucault and the Futurity of Feminist Philosophy

The thought of Michel Foucault is a subject of an extensive feminist research. Whereas, philosopher himself is very explicit about what he considers to be "creative and interesting element in the women's movements": precisely their potential to depart "from the discourse conducted within the apparatuses of sexuality" in order to form culture, language, discourse that are no longer attached to or revolving around sexuality or sex (Michel Foucault, *The Confession of the Flesh* in: *Power/Knowledge. Selected Interviews and Other Writings. 1972- 1977*, Brighton

Peter Oni, University of Lagos, Nigeria

Power And The Discourse On Sex: Re-Reading Foucault In An African Perspective

The paradigm of male domination exemplified by the social relation between the sexes is structured in a way that men dominate and women submit. As such, this socio-cultural relation presupposes a dyadic conception of domination in which women are subject to men. If male domination is seen as pervasive, and women as docile, then it follows that the view that women have power is a contradiction in terms. However, in line with Foucault's idea on sexuality this paper sets to explore the concrete narrative on sexuality in African context. It is against this background that this paper argues; in contradistinction to some belief on women power, rather than being a symbol of subordination and subjugation, sex to African women is a fundamental controlling power that lays the foundation of social harmony.

Aravinda Kosaraju, School of Law, University of Kent, United Kingdom

Foucauldian Feminist Approach to Socio-legal Research and the Challenges to Engaging Sexually Exploited Children in Research

This paper emanates from ongoing work on PhD thesis titled: *Attrition in cases involving crimes of child sexual exploitation in England and Wales*. The thesis aims to understand the construction of children and their sexualities within contemporary discourses on child sexual exploitation and the impact of those constructions on the prosecution of crimes involving sexual exploitation of children. Presented in two parts, this paper mainly focusses on the unique contribution of Foucault and feminist conception of power, knowledge and sexuality to understanding child sexual exploitation. Part one examines the (im)possibility of developing Foucauldian feminist framework for exploring child sexual exploitation in the UK. In doing so, the paper will identify specific sites of contradiction and convergence between the feminist and Foucauldian approaches, in the context of child sexual exploitation. It will interrogate, for example, how we may reconcile the existence of a 'knowing subject'

Tatjana Jukić, Faculty of Humanities and Social Sciences in Zagreb

Foucault's Victorians, the Repressive Hypothesis and Their Deleuzian Implications

Foucault famously asserted that „perhaps one *day* this *century* will be known as Deleuzian,“ thereby implying that his own investment in the twentieth-century refashioning of history was to be assessed against Deleuze's positions. In order to explore this opening I propose to discuss volume I of Foucault's *The History of Sexuality*, particularly the critical function it attaches to Victorian culture, against Deleuze's argument about the superiority of Anglo-American literature. What interests me is the ensuing assemblage of thought where Foucault's and Deleuze's “English” figures and formulae stand to be recalibrated, reconstituting in the process the platform from where to approach both Deleuze's take on philosophy and Foucault's on history and sexuality.

Duško Petrović, Faculty of Philosophy, University of Zagreb

Power as the Power of/over Life

The paper argues that although Foucault's paradigm of power is defined as a relation between forces, as a physics of abstract action (Deleuze) with particular features: 1. Power is not essentially repressive, 2. It is practised before it is possessed, 3. It passes through the hands of the mastered no less than through the hands of the masters, its productive and integrative aspects can only be understood if the basis of the concept of power is reduced to the concept of biopower. In other words, dialectical tension between the power 'over' (body, life) and productive forces (power of life for example) can only be reconciled if the concept of power in general is derived from the concept of biopower.

Sjoerd van Tuinen, Erasmus University of Rotterdam

Foucault and Deleuze on the Ascetic Priest and his Successors

In my paper I will examine the role and significance of the Nietzschean persona of the ascetic priest in the work of Foucault and Deleuze. Nietzsche's 'psychology of the priest' must be understood in a double

Foucault and Deleuze on Power and Desire

In my presentation I will try to analyze the relationship between Foucault's notion of power and Deleuze's notion of desire. In the first volume of *The History of Sexuality* Foucault defines power as the multiplicity of immanent and omnipresent force relations signifying a complex strategic situation within a given society. Power is a positive term. However, a notion of desire opposed to power (repression) or containing it (law) would only lead to a negative, „legal-discursive“ concept of power. Power relations are productive, not anti-productive. On the other hand, according to Deleuze's and Guattari's conception explicated in the two volumes of *Capitalism and Schizophrenia* systems of power are formed due to territorialities or re-territorializations of immanent and omnipresent desiring-assemblages. The formation of power is based on the movement and speed of desire. However, assemblages also comprise points of de-territorialization, carrying away the desire not subject to any system of power. The analysis of desire is therefore primary to that of power. Desire is not a lack but an excess. It seems that productive power relations and excessive desiring-assemblages exclude each other: the first implies desire as lack; the second implies power as anti-production. Still my question is: can we somehow think of the two notions as correlatives? How can Foucault's microanalysis and Deleuze's – and Guattari's – schizoanalysis be related to each other? Would it lead to a fuller understanding of both the formation of power and the movement of desire?

Marco Checchi, University of Leicester

The Primacy of Resistance and the Re-thinking of the Microphysics of Power

Foucault's intuition that resistance comes first (Foucault, 1997) challenges the theses of the co-originality of power and resistance and calls for a rethinking of power relations and their microphysics. The aim of the presentation is to use Deleuze's ontology to turn this mere intuition into a concept or a conceptual trajectory. According to Deleuze, resistance displays a privileged relation with the virtual (Deleuze, 2006), understood as the ontological region animated by all the potentialities that might be or might have been actualised. As such, resistance is

Marta Roriz, University of Coimbra

A Foucauldian Gaze at Obesity: The Intricacies of Governing and Bodies

In a time where health and disease phenomena are being increasingly addressed from biomedical perspectives –and more specifically we’ve been witnessing the geneticization of society, it is important to re-socialize public health. Foucault’s work constitutes a vital framework of analysis when we critically look at the rise of obesity rates in populations such as the Portuguese population. Drawing from the Foucauldian concepts of governmentality and biopower, the possibility of bringing obesity into the light of its historic and politico-economic understandings comes into practice. Following Foucault, the biopolitics of obesity cannot be dissociated from the framework of political rationality that helped to create its growing manifestations in individual bodies. Behind the direct experience of individuals, there are social political and economic forces that are shaping disease risk, notwithstanding that these may be unintended consequences of other types of governing actions. The health of populations is dependent on the links between individuals and social processes like economic systems, political power and social ideology. Exposures like consumption of processed foods that actually became cheaper than healthy foods – due to years of public investments in food industry and in the development of agricultural technologies in view of the economic rationalization of governing and its liberalization – have great health impacts in populations with economic restrictions in the time of the Eurozone crisis. Individualizing health responsibilities – a characteristic of the dominant health discourses and prevention initiatives – therefore constitutes a disciplinary strategy where the public dimension of health is eclipsed and may be permitting that a persecutory health takes place.

Aleksandar Ristić, Faculty of Medicine, University of Belgrade

Clinical Gaze and X-ray Tube Gaze – The Era of The “Nosological Theater” and “Defensive Medicine” Crossroad

In the history of medicine, from the eighteenth to the late twentieth century, the disease presents to an observer through the signs and symptoms, the guidelines which have their semantic and morphological value. According to Foucault, the symptoms and signs are subject to the clinical gaze. Clinical gaze presents medical observation that is supported by the institution (clinic), and has the power of decision-making and intervention. Clinical (medical) gaze aims to establish clinical methods exhausted in the ultimately iteration of the intelligible syntax of the disease. The clinic is an exclusive place for the spreading of the clinical gaze whose substrate is a disease - the core of the nosology. At the clinic, the patient is the subject of the disease, ie. a case – a temporary facility where the disease got hold of. Foucault concludes that the clinic – “nosological theater”, is the place where the physician not only closes the circle of knowledge, but also enables that medicine can govern human lives and establishes a normative position. Thus, in the anticipatory sense, Foucault’s analysis in part bears an accurate description of the present: smoking, cholesterol level or body mass index become anthropological dimension of the “healthy person” and “define human appropriate models”. Foucault argues that forces of these creativity, gives the physician a political task, “man will finally be cured, until it is released”. However, present days challenges in part Foucault postulates. Radiology, medical discipline conceived after first recording of the human body by x- ray tube, represents a precise and instant replacement of the clinical gaze. Irresistible technological race of the magnetic resonance scanner and spiral computerized tomograms manufacturers reduces diagnostic procedure due to race against the time. Social change, unforeseen by Foucault’s discursive analysis, gives the patient a different potential. The patient is the generator of the malpractice and medium that feeds defensive medicine. Defensive medicine in turn gives the clinic – profitable corporation, reason to protect their commercial interests.

Bilge Akbalik, Faculty of Philosophy, University of Memphis

A Body of Truth / A Truth of the Body

This paper will engage in several themes in Foucault's texts that are pertinent to medical discourse, in an effort to depict a notion of somatic health that is crafted in and through a scientific discourse that operates in light of a certain conception of "truth." I will claim that this "truth" discourse both manifests and justifies itself in a certain ethical discourse. In order to make this point I will utilize the concepts of somatization and meta-somatization formulated by Foucault in *Abnormal: Lectures at the Collège de France, 1974–1975*. "Meta-somatization" is utilized by Foucault at a restricted scale, particularly referring to the ancestral body that is posited in an effort to provide etiology of psychiatric disorders in the absence of a somatic cause. In the present essay I will suggest that the concept of "meta-somatization", and the "meta-body" as its artifact, could be employed in order to explain the prescriptive claims of the contemporary medical discourse. Only insofar as medical discourse justifies its enunciative authority in its "objectivity," it can operate at a prescriptive level, in the sense of regulating the conduct of the subjects on their own bodies, without falling into the precariousness of moral discourse. I will claim that, medical discourse can prescribe a certain "ethos" to the individual subjects only on the basis of a certain understanding of "normality" which requires a reference point that is formed through meta-somatization.

Christopher Long, University of Sussex

Bioterrorism, Life and the Logic of Pre-emption

This paper investigates the United States' response to the threat of bioterrorism, a response which has focused one strategy on anticipating a possible attack through the creation and stockpiling of new medicines or medical countermeasures (MCMs). MCMs, the product of a defence discourse which positions the emergence of bacterial and terrorist resistance as a necessary occurrence, are being created through new economic partnerships between the US government and pharmaceutical companies. Crucially, this discourse, the development of MCMs and

Tamás Ullmann, ELTE Institute of Philosophy, University of Budapest

How to Resist Bio-power?

If we accept Foucault's conceptual framework, then the question how to resist an all-penetrating, decentralized and anonymous bio-power becomes a paradoxically difficult problem. In my talk I would like to present first the possible answers we can find in Foucault's texts. 1) For Foucault, there is no protected sphere where power cannot intrude: decentralized power supervises everyday life by shaping, defining, punishing and reinforcing specific types of action. Combating power becomes possible only in long-range strategic thinking. 2) Foucault's new ideal of the committed intellectual is the "specific intellectual" who works with political action groups: he provides analysis of specific contexts, and he encourages groups to pursue their own goals without assuming leadership position. He is pursuing limited causes, and he is more subversive than domineering. 3) The ethics of self-creation invites individuals to control their own self-constitution by maturity (understanding the normalizing process of our everyday life), critique (distance from institutional practices) and creativity (inventing goals and strategies of self-realisation). From political point of view all the three strategies are more or less invisible. In the second part I would like to meditate on the possibilities of maintaining Foucault's insights to power functioning and, at the same time, of making politically visible the above mentioned three strategies. The key concept of this argumentation will be a well-known word in contemporary debates of social philosophy: recognition.

Can Batukan, Faculty of Political Sciences, University of Galatasaray

Foucault and the Orders of Power in the 21st Century

The new century opened new ways of subjectivity as well as new ways of war. Soon we will see machines fighting against machines, robots killing robots and robots killing humans. New orders of power are allowing new methods of control to flourish. New orders of power will be used by minor hubs of power as well as the dominating sides. Our century will be as Foucault projected, the era of biopolitics as tools of controlling the self. Will the human subjectivity evolve to a different level that may

allow us to understand ourselves and the universe better? Or will the evolution of new technologies reduce our beings as beings within the current system? In this paper, I will focus on some parts of the *Discipline and Punish* of Foucault along with his writings on the subject and power, with the “Postscript on the societies of control” by Deleuze in order to analyze the forming of new dispositives and methods of Panopticon on the self in the new millennium.

Vladimir Gvozden, Faculty of Philosophy, University of Novi Sad, Serbia

Foucauldian Methods of Ian Hacking

Contemporary Canadian philosopher Ian Hacking was the first anglophone lecturer at the Department of philosophy and history of scientific concepts at the Collège de France (2000-2006). In the works he had written in recent decades, under the influence of Michel Foucault his attention diverted from natural to the social sciences. He is interested in the concept of “making up people” and the question of how certain categories of the population have been produced in the last two centuries. In this sense, he can be seen as an excellent follower of Foucault’s work on the history of sexuality and the birth of the clinic, but in his efforts also philosophy of science, especially mathematics, has an important role (previously he wrote a book on the statistics, *The Taming of the Chance*). This paper examines the traces of Foucault’s archeology in Hacking’s books *Rewriting the Soul* and *Mad Travelers*, in which he talks about relationships of ongoing discursive formations and the production of certain types of subjectivity that need to be hospitalized or medically treated in order to direct people to act on the basis of the scientific descriptions of themselves. The paper will specifically outline what Foucauldian method may mean in the analysis of certain concepts in the social ontology.

Emre Koyuncu, Bilkent University, Turkey

Power and the Animal Body: A Foucauldian Approach to the Animal Question

The philosophical literature on the animal question has been growing substantially; however, little has been written on the subject from a Foucauldian perspective. This presentation tracks down the traces of animals primarily in Foucault's *Discipline and Punish: The Birth of Prison* to explore the possibility and prospects of incorporating the animal body into Foucault's genealogical framework. Thinking the animal question in conjunction with Foucault's distinctive understanding of knowledge and power not only enables us to re-problematize key Foucauldian concepts such as "discipline" and "body", but it also helps to embody the animal question itself by putting the relationship between human beings and animals on a historical terrain.

Janos Robert Kun, New York University

The Crumbled Body

Throughout his work, Foucault considers the body as a *sujet-objet*: on the one hand, as the surface upon which normative rules and the consequences of punishment are inscribed, and on the other, as the container of an ever changing nosographic encyclopedia. Although Foucault explores these two types of "embodiment" in his work, it remains questionable where and how the human body becomes one with the political entity of man. The body itself was divided when the continuity between body as surface and body as receptacle was no longer taken for granted. Importantly, this division was not understood in terms of materialism. The birth of psychiatry was not only a judicial turn (see: *Moi, Pierre Rivière...*), but the recognition of this very rupture: the maladies of the soul, perversion, and madness could no longer be explained by the appearance of the somatic because physical symptoms were completely absent or misleading. This causality needed to be sought elsewhere and the circle of Ideologists, founders of a new physiological philosophy perceived for the first time that the traditional, normative-descriptive medical science was no longer able to restore the broken link

Hajrudin Hromadžić, Faculty of Philosophy, University of Rijeka

The (Neo)Capitalist Hegemony and Discourse of “Austerity Measures” Rethinking within Foucault’s Theory

Last great crisis of the capitalist economy which began in 2008 has been accompanied by, among other things, increased production and wide distribution of a specific type of media, public and political narratives. The main function of this discourse is the foundation and justification of the alleged inevitability and imminence of the implementation of policies of so-called austerity measures. According to that, meaningful phrases such as “the necessity of painful cuts”, “the need to tighten our belts” and “to start with the inevitable diets” at the time of devastating “storm crisis”... have been released and widely distributed. Beyond the ideological aspirations of the actual neo-liberal ideology, this presentation is an attempt to offer a critical interpretation of the mentioned type of the current hegemonic discourse with the stress on characteristic type of its narrative structure and style—that are naturalistic metaphors and allegory. Abovementioned theoretical and analytical aims could be accessed within wide and diverse disciplinary and conceptual perspectives. For example, appropriate models of conceptual and epistemic approaches of that kind can be found in Bakhtin’s socio-linguistic analysis of the ideological function of language, or within the field of critical discourse analysis (for an example, van Dijk’s thesis on the relationship between ideology, text and speech). Also, useful research results could be reaching by applying of the semiotic analysis (e. g. Barthes’s theory of myth), Bourdieu’s analysis of symbolic violence in domain of the State promotions of the elite culture and formal education, as well as through the application of Gramsci/Hall insights about the constitutive dimension of “common sense” language in order to establish hegemonic predominance of social reality. The aim of my presentation is to offer an analysis of previously mentioned *naturalistic discursive formations*, which are characteristic for nowadays (neo) capitalist hegemony, from the perspective of Foucault’s thesis. They are mainly presented in his work from the late ‘60s (*L’archéologie du savoir/ The Archaeology of Knowledge*, 1969), and partly in his previous book *Le mots et les choses* (*The Order of Things*, 1966). I follow the idea that Foucault’s concepts of “epistemes”, “discursive formations”, and “statements”, as well as phrase, proposition or speech act, represent very useful epistemological

tools for understanding of current ideological trends in the realms of capitalist economy, a policy of liberal democracy and linguistic coding practices of predominant social reality.

Mislav Žitko, Faculty of Humanities and Social Sciences, University of Zagreb

Life by The Numbers: From Quantification to Biopolitics

In his 1977-78 lectures delivered at Collège de France Foucault sought to untangle the process through which liberal governmentality and biopolitics came about by focusing on the transformation of knowledge production in the late 17th and 18th century. In order to turn the basic biological features of the human species into an object of political strategy one has to find forms of knowledge that go beyond the classical economic and political doctrines developed by a variety of authors ranging from Machiavelli to mercantilist writers. What sets apart Foucault's notion of biopolitics from other contemporary authors such as Agamben is his insistence that the rise of statistical thinking and birth of political economy have had a crucial role in the development of biopolitics. Without the avalanche of printed numbers (Hacking) and the knowledge forms that enable one to make sense of the gathered data no biopolitics would be possible. In this presentation we further explore how the quantification procedures changed and influenced the practice of government and how the creation of data-heavy society transformed the structure of the capitalist order. As we will try to show the Marxian analysis of capitalism is not incompatible with Foucauldian approach inasmuch as the latter may be of great assistance in historical reconstruction of the economic and non-economic procedures essential for the reproduction of class rule in the period after the Industrial revolution.

Atila Lukić and Gordana Maslov, University of Zadar

Foucault's Peripheral Subjects And Late Capitalism

In a highly evocative paragraph on Leviathan, first published as a part of the Italian edition of *Microfisica del Potere* (1977), Foucault discusses inquiry on power and argues for the approach that would focus not on „the central spirit“ of the sovereign, but rather on the study of „the myriad of the bodies which are constituted as peripheral subjects as a result of the effects of power“ (Foucault 1980: 98). It is not hard to notice that this is something himself had done throughout most of his work, whether dealing with mental patients, prisoners, sexual deviants etc. By analysing the politics of inclusion of people with disabilities, we will inquire into this applicability as well as pose the question: what it means to be peripheral in society based upon acknowledgment of individual differences? Inclusion will be defined as a set of practices for the normalisation of differences, operating within a binary system of exclusion/inclusion. The dominant form of the politics of inclusion does not necessarily mean making possible, or at least creating the conditions for the equal distribution of rights, but making visible peripheral subjectivities (as, for example, disabled) and their suffering, which in return, makes regulation possible. It is only within a „system“ that measures, quantifies, regulates, distributes and normalizes that there can be an excess in the form of such subjectivities. What does this regulation of differences say about the peripheral subject? What does it mean to be a peripheral subject today?

Tomislav Brlek, Faculty of Philosophy, University of Zagreb

“Nothing To Interpret” – The Politics Of (D)Enunciation

Conventional wisdom notwithstanding, Foucault's was an abiding interest in literature. The very notions of discourse and enunciation, indubitably of cardinal import in his work, are all but inconceivable outside of his engagement with Blanchot's thought on death, Bataille's on sovereignty, and Derrida's on writing, all of them (like Lyotard's on the *différend* and Agamben's on potentiality, to say nothing of Lacan) developed through an ongoing reading of literature. Concomitantly,

Aleksandar Pavlović, Faculty of Sports, University “Union-Nikola Tesla” Belgrade

Authority and Authorship: Foucault’s Concept of an Author and Contemporary Oral Studies

This paper argues that Foucault’s notion of “author” as a figure that affects certain discourses at particular historical times/periods, described in his seminal text “Qu’est-ce qu’un auteur?”, provides a dynamic model for investigating interpellations and mergers between oral and written literature. Namely, traditional theoretical approach examines the relations between orality and written literature in binary terms, considering written literature to be personal and oral literature as impersonal. However, a number of examples of the so called transitional texts, which involve both oral and written modes of annunciation and have been documented from literate persons well versed in traditional oral style and manner, show the inadequacy of this traditional binary approach to such texts. Examples from the South Slav 19th and 20th century literature, along with cases of Medieval European epic and recent Asian and African oral traditions, will be used to illustrate the corrosive line between authorial and impersonal oral/literary discourse. Whether a notion of “an author” evolves in a given culture in both oral and written tradition, it is discussed, depends not solely on the mode of annunciation, but also on a wider framework involving the status of literacy, political constellation and economic factors etc. It is therefore argued that Foucault’s concept of authorial figure that emerges at particular points within a given (both oral and written) discourse, enables us to pinpoint when, how and under which conditions the idea of an author emerges among particular oral singers, their audience and in oral and written tradition in general.

Mirjana Stošić, Faculty of Media and Communications, University of Belgrade

“You’ll Be Given the Works Until You Confess” – Foucault and the Discourse of Confession

This paper deals with figures of victim and victimizer in interrogation practices as shown in Beckett’s enigmatic one act play „What Where“

Sebastian Kock, Université Paris 8 Vincennes-à-St.Denis

Techniques of the Self in the German *Bildungsroman* – A Foucauldian Reading of Goethe’s *Wilhelm Meister*

In his late works, Michel Foucault tries to undermine the contemporary hegemonic ethical discourse by a re-reading of writings on self-cultivation from the Hellenistic period. The core of his ethical project consists in a revival of the ancient Greek affirmation of processes of subjectivation, and most notably the relation of the self to the self, in the sense of the transformation from truth to *êthos* which can be found in these particular schools. Furthermore, for Foucault the “Care of the Self” appears as the last point of possible resistance in the face of the crisis of modernity and the modern university which is characterised in Foucauldian terms by the oblivion or the neglect of the self in those discourses. But how can processes of subjectivation be re-invented that allow to establish a relation from the self to the self in times where the latter seems to be forgotten? The thesis of this paper is that such forms of subjectivation can be developed by philosophising *with* literature. The aforementioned theoretical assumptions may be applied to and engaged in an interpretation of the literary genre of the German *Bildungsroman*. The *Bildungsroman* is at the same time a novel of education, a novel of formation and a novel of culture. In other words, the *Bildungsroman* is the story of a subject that follows the psychological and moral evolution of the protagonist. Among scholars Goethe’s novel *Wilhelm Meister’s Apprenticeship* is generally perceived as representing the birth of this genre in German literature and, therefore, hence regarded as the ‘prototype’ of the *Bildungsroman*. The goal of this paper is, thus, to give an outline of what could be a subversive Foucauldian reading of the *Wilhelm Meister* with the aim to undermine the contemporary discourse on education.

Sanela Nikolić, Faculty of Music, University of Belgrade

The Concept of the Author – Michel Foucault vs. Roland Barthes

Discussion regarding the concept of the author in the theoretical discourse of Michel Foucault and that of Roland Barthes derives from contemplating the subject’s status in the late modernism and from the

Aleksandar Mijatović, Faculty of Philosophy, University of Rijeka

Sagittal Engagement: Event, Transgression and Actuality in Foucault's Interpretation of Kant

„Faire la révolution est vraiment quelque chose qui n'est pas à faire“, concludes Foucault in the commentary of Kant's essay *Beantwortung der Frage: Was ist Aufklärung?* (1784) given in the lecture *Gouvernement de soi et des autres* (1982-1983). Foucault's conclusion links his discussion on the notion of modernity and Kant's notion of the event developed in *Streit der Fakultäten* (1798). That Foucault's conclusion is important for understanding his notions of actuality, engagement, critique and the subject of revolution introduced during the 1980s in the Collège de France lectures. The presentation will consider the interpretation of Kant's essay on *Aufklärung*, given in Foucault's lecture *Gouvernement de soi et des autres* and his essay *Qu'est-ce que les Lumières?* (1984). Foucault's notions of modernity, limit and event developed during the 1980s will be defined beginning with the notion of transgression from his 1963 essay *Préface à la transgression*. That early notion is the basis of sagittal conception of engagement.

In *Qu'est-ce que les Lumières?* Foucault links Kant's notion of *Aufklärung* with Baudelaire's notion of *la modernité* elaborated in *Le peintre de la vie moderne* (1863). In *Gouvernement de soi et des autres* Foucault brings in the commentary of Kant's essay without mentioning Baudelaire's notion of the modernity. In the presentation, Baudelaire's notion of *la modernité* will be compared with Kant's notion of the event. It will be argued that starting from the connection between *la modernité* and the event, Foucault develops the conception of sagittal engagement.

Igor Cvejić, Institute for Philosophy and Social Theory, Belgrade
Foucault and Kant's 'lost chapter'

The opening paragraphs of Foucault's *Introduction to Kant's Anthropology* contain interesting remarks about a missing chapter – a chapter which was probably lost in a post between Königsberg and Jena. Namely, this missing chapter was concerned with intellectual pleasure and displeasure. As Foucault isn't convinced by the legend of a lost chapter, he presumed that the “vanishing” of the chapter had something to do with the shift that occurred in Kant's thought after

Goran Gaber, École des Hautes Études en Sciences Sociales, Paris

From Critique to Enlightenment – and Back – or the Two Enlightenments of Foucault

According to Foucault, a question posed more than two centuries ago continues to occupy a privileged position in western philosophy: *Was ist Aufklärung ?* Foucault addressed its contemporary pertinence on several occasions – in a 1978 speech to the *Société Française de philosophie*, that was subsequently entitled *Qu'est-ce que la critique ?*, as well as in a 1983 lecture at the Collège de France that later gave birth to two separate texts, *What is Enlightenment ?* and *Qu'est-ce que les Lumières ?* An attentive reading of these texts shows that they present us with two distinct tasks: an *intellectual* and an *ethical* one. On the one hand, they call for a *historico-philosophical reconsideration* of our own actuality – one that would redraw the historical scenery within which our current *form of knowledge*, our present *mode of being* and our modern *manner of government* were made possible, actualized and withheld – while on the other, they urge us to take an active *practical stance* with respect to all three of the abovementioned *foyers d'expérience*. In addition to the content of these texts, much is to be learned from Foucault's act of distinguishing the spheres of intellectual and practical action: perhaps, it is the firm defence of this distinction itself, as well as of the autonomy of its constituent parts, that could provide the basis for a new politics of truth – one that would cease to oscillate indefinitely between the never-fulfilled promise of the objectivity of scientific discourse and the everlasting dissatisfaction with the arbitrariness of practical activity.

Lazar Atanasković, University of Novi Sad

Michel Foucault: Archaeology as a Counter-anthropological Mode of Thinking

Foucault's archaeology can be understood as a counter-anthropological mode of thinking. While anthropology approaches man as a given object and an already formed problem, archaeology revokes this object by indicating the mutability, conditionality and fragility of that which we call a man. This should not be understood as if anthropological view is devoid of a historical view – on the contrary, anthropology can regard

Jelena Mijić, Institute for Philosophy and Social Theory, University of Belgrade

“Foucault and Historically Conditioned *Episteme*: Possibilities for an Epistemological Project”

Foucault insists that his philosophical background is Kantian. What that means is that Foucault wants, just as Kant does, to examine limits and boundaries of reason. However, unlike Kant, he doesn't use methods of transcendental philosophy. As Foucault claims, his methods are rather guided by Nietzschean method of genealogy, i.e. investigation of historical conditions for concrete bounds of rationality.

In this work I will try to examine epistemological significance of these methods. Namely, taking into account that Foucault examines the limits created by historically conditioned episteme, the question is how should epistemology work on its own boundaries?

Tetz Hakoda, Institute for Research in Humanities, Kyoto University

Foucault's Counter-Theory of Sovereignty

This presentation aims to reintroduce the question of sovereignty into the Foucauldian perspective of government by focusing on the notion of war. His pastoral power theory is often said to show a lack of study on sovereignty. Certainly, he rejects the essentialist view of power, but he has a great interest in how the sovereignty or the right to government has been contested in modern societies. The extensive discussion of the relationship between history and war in *Society Must Be Defended* shows this. Foucault claimed that ways of historicizing war directly concern the political legitimacy. While war serves as a fiction for an imaginary contract of domination, it offers an opportunity to political confrontation by invoking the “forgotten” (not necessarily real) past memory and present reality of oppression. Besides, it has been another name for social defense since territorial states “internalized” the war: it always wages “civil war” against inner “dangerous” population. War is a grid of intelligibility for the question of sovereignty, somewhat anticipating the scheme of government of self and others. As the terminology changed at the end of 1970s, Foucault started to deal with that question in terms of

“government by truth.” As truth, like history, is seen something contested for the legitimacy of government, we can reintroduce here the notion of war as a basis for a counter-theory of sovereignty that questions the fictionality of contract theory and which rejects any biopolitical fatalism as well.

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Krešimir Petković, Faculty of Political Sciences, University of Zagreb

Chateaubriand and Foucault: a Strange Encounter in Political Theology

Vicomte de Chateaubriand and Michel Foucault seem to have nothing in common except that they are sometimes mentioned together under the umbrella-term of Counter-Enlightenment. My idea is to explore their relationship in the field of political theology. While in Chateaubriand's works one can find abundance of utopian motifs, both Christian and universal (e.g. complete idea of Kingdom of Christ based on love and prayers in *Atala*, or leaf of grass piercing the mighty marble in *René*), Foucault's name is more easily connected with heterotopias, the strange non-places, than with utopias; however, alongside with Foucault's Iranian episode and his remarks on the creation of 'liberal utopias', his latter theorizing on the hermeneutics of subject opens up space for envisaging different utopias which gain political dimension in the analyses of Cynics and the faculty of parrhesia as authentic political speech. Besides the charting of overt and hidden political theologies in their works, I will explore the connection of utopianism with power and violence, beginning with Chateaubriand's and Foucault's strangely congenial depiction of the French Revolution, as well as the relationship of their political theologies with universality (which is, in Foucault's counter-Hegelian adage, reached by the exclusion of marginality).

Karel Musilek, Faculty of Social Studies, Masaryk University

Nurturing the Worker's Self: The Ethic of Authenticity in The Contemporary Discourse of Professional Development

The present paper is concerned with application of Foucault's writing on power and subjectivity in the sphere of work and employment. It approaches the discourse of professional self-development through lenses of Foucault's writing on the disciplinary society and technologies of the self. It considers ways in which the Foucauldian problematics of power and subjectivation was reconsidered by Foucault himself in his lectures on biopolitics as well as authors attempting to actualize Foucault's thesis in the light of present conditions (e.g. Rose on the government through

Andrej Pezelj, University of Nova Gorica

Art and Discipline – Surveillance and Recompense

The *Arrêt* from 1737, concerning *Gobelins* Manufactory, which Foucault took as exemplary of discipline in the classical period, prescribed changes in the regulation of educational processes: the partial separation of master workers and apprentices, the accurate organization of time, dividing apprentices into classes, and the introduction of work incentive based on rewards. In fact, this *arrêt* referred to regulations in use by the *Académie royale de peinture et sculpture*, which had started to take form almost one century earlier. The constitution of this “artistic” discipline occurred simultaneously with the constitution of discipline in the General Hospital. In Foucault’s terms, discipline in this period was “centripetal”, it was preoccupied by details, it worked in the “imaginary of the law” and it formed the “complements of reality”. Common to these institutions was an attempt to accustom the young population to work through this form of discipline. Yet, the primary goals were not exclusively economic; discipline was also put into practice to enhance the salvation of subjects. In this presentation we will demonstrate that the emancipation of artists occurred through the strategies of pastoral power, which was meant to repay the artists for contributing to the splendour of the State and society. This same pastoral power punished the beggars, who were perceived to be a potential danger and obstacle to social order. Hence, we will present differences and similarities between these educational-repressive institutions, which, through their practices, brought subjects such as artists and beggars into the modern form of existence. Indeed, the status of artists today becomes more precise if we observe it in relation to the destiny of “lazy” and “useless” poor people.

Kritee Ahmed, York University, Toronto

Engaged Customers, Disciplined Public Workers and the Quest for Good Customer Service Under Neoliberalism

The quest for good customer service has enabled forms of governance of public sector workers and the public, operating at a distance from the state. By investigating Toronto, Canada’s public transport organization, the Toronto Transit Commission (TTC), and the organization’s customer

Anna Carastathis, Faculty of Philosophy, California State University

Biopower/Necropower, Racism and Social Death: Engaging Foucault in Austere Times

Foucault distinguishes between juridical power, exercised by a sovereign, and disciplinary power, diffused throughout disciplinary institutions of society, which takes the form of normalising surveillance, coercing and enticing individuals into internalising norms to produce docile subjects (as elaborated in *Discipline and Punish: the Birth of the Prison*). If the rationality of sovereign power is embodied in the absolute but legitimate right to kill, the rationality of biopower is expressed in the power to regulate life (*History of Sexuality*, Vol. I, 1978, 135-147). However, this raises the question (addressed in *Society Must Be Defended*), how does the modern, biopolitical state kill and justify killing? Foucault answers this question by invoking the concept of racism: “racism intervenes” to introduce “a break into the domain of life that is under power’s control: the break between what must live and what must die” (1976/1997/2003, 254). Racism is “inscribed as the basic mechanism of power” to resurrect “the power of sovereignty” (254, 265). These statements problematise a tendency prevalent in Foucault scholarship that reads him to be asserting that disciplinary power has replaced.

Mark Losoncz, Institute for Philosophy and Social Theory, University of Belgrade

How is a Postbiopolitical Epoch Possible?

It was contested many times whether Foucault’s theory of biopolitics may have potential to be of help for analyzing contemporary biopractices. Namely, many authors (Didier Fassin, Nikolas Rose, Paul Rabinow, Dominique Memmi, Bruce Braun etc.) have suggested that certain social phenomena in neoliberal capitalism such as “biocitizenship”, “biolegitimacy” and “biosociality” require an essential supplement to Foucault’s theory or even a complete replacement of his theory of biopolitics with new concepts. The first part of this lecture will be a critical confrontation of Foucault’s theory with contemporary theories, while the second part will deal with the question of the possible end of biopolitics, with a special emphasis on the problem of the biopolitics of

death. Special attention will be paid to the practices of auto-thanasia which are fundamentally new compared to Foucauldian biopolitics as a productive affirmation of life.

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Hrvoje Jurić, Faculty of Humanities and Social Sciences, University of Zagreb

Biopolitics and Bioethics

Although biopolitical theory and bioethical theory emerged approximately at the same time, initiated by similar concerns, they are often considered to be radically different projects, if not implacably opposed to each other, for example, on the line of distinction progressive/conservative, left/right, etc. However, this view is wrong and reveals an ignorance of either biopolitics or bioethics, or both. In this paper I will try to show some of the intersections between biopolitics and bioethics, as well as to prove that their encounters could enhance the consideration of both biopolitical and bioethical issues, including basic concepts such as life and power. Foucault's contribution to current bioethical debates will also be discussed.

Dušan Maljković, Center for Queer Studies, Belgrade

Is Foucauldian queer activism possible?

Foucault, one of the critics of the sexual revolution, could be read as well as a critic of the current mainstream gay and lesbian movement, at least when it comes to two points. First is the "identity essentialism," which is being deconstructed in his historical reading of homosexuality that begins to gain shape as a modern phenomenon in the middle of the nineteenth century. The second point is perception of the (homo) sexual liberation as a new form of subjugation to the ruling ideologies of biopolitics and neoliberalism. Therefore he can be understood as a critic of the dominant appeals for recognition of same-sex couples and nuclear families, while he perceives homosexuality as a potential "new life form" (in the opposition to afore mentioned old forms). This line of criticism potentially leads to the construction of queer activism (versus LGBT movement), which should act against identity politics. It should not support just the invention of subcultural lifestyles full of "external characteristics" (clothes, shoes, body modification etc.), but the real existential avant-garde in the field of "the art of living" (one example is the practice of sadomasochism and a possibility of creating a whole life on the basis of that practice). The very context of the gay liberation

Nikolett Kormos, Eötvös Loránd University, Budapest

The “Queer” Work of ACT UP

The work of ACT UP (AIDS Coalition to Unleash Power) – in the middle of the American AIDS crisis, in the 80s – can be seen as a series of projects that embodied the link between art and politically successful social engagement. From a Foucauldian perspective, I want to argue that the actual, political success of ACT UP projects was possible due to a relatively sudden rearrangement of the existing power structures; most importantly, the “AIDS victim” became visibly active actor that rejected the harmful representation of AIDS as a “gay disease” or “gay plague”. “Before-AIDS” identities – such as gay, lesbian, black, Latino – needed to be exceeded in order to get rid of the essentializing, harmful prejudices of not only the media but political actors, even medical professionals. The work of ACT UP developed a new non-identity that was probably possible to maintain only contextually and temporarily. The most important question is that how the rearrangement was possible. Was it the life-threatening AIDS crisis, the uninformative and misleading media, the general crisis of identity-politics, the huge social diversity of ACT UP members, or the informed self-consciousness of them that made the success of ACT UP possible? Are publicity and the broader recognition of the fact that social imaginary can shape the reality of the flesh enough for effective political action?

Koray Özuyar, Bilkent University

Escaping From Limbo Through New Forms Of Life

LGBTI (Lesbian, Gay, Bisexual and Intersex) movement in Turkey is desperate nowadays. Even though visibility of the movement has been increasing throughout the last decade, none of the demands of it is recognized by the dominant political power, JDP (Justice and Development Party), a party that has been in power over a decade. Thus, the movement is now in a limbo which can only be put aside by either ignoring the unsuccessful outcomes of the rights-based agenda and insisting on it, or by appropriating new possibilities for the homosexual

Iva Dimovska, Central European University, Budapest

Engaging with Queer Foucault: The Power of Resistance as a Subversive Appropriation

Foucault's theoretical premises negate the traditional juridico-discursive model of power and replace it with a more complex network of relations where power and resistance merge and exist in inter-dependant relations. This conception of power calls into question the stable and fixed existence of the binary opposites of inside/outside, centre/margin by subverting their fixed positions. In the Foucauldian framework resistance is understood as an always present characteristic of the power structures that subverts and redefines their positions. Starting out from this famous Foucauldian reformulation of power (and resistance), in this paper I will examine the ways in which queer theorists (and activists) use the Foucauldian notion of resistance as a possibility for a subversive appropriation of the homophobic categories. By doing so, I will focus on Judith Butler's examination of the creation of the notions of hetero/homosexuality as the binaries original/copy in *Gender Trouble*, and on Leo Bersani's analysis on the de/construction of the "proud subjectivity" through the violent sexual act in his essay "Is the rectum a grave?" Standing on the same Foucauldian theoretical grounds, they both use the notion of the subversive as the inner characteristic of resistance within the power structures in order to destabilize the stable and fixed entities formed by the same structures. Therefore, taking these two very important texts as guidelines, this paper will dwell deeper into queer theory's "engagement" with Foucauldian notions and investigate if and how could they be used in a way that celebrates their perhaps sometimes hidden theoretical and political potentials.

Milad Dokhanchi, Queen's University, Canada

Is Foucault Relevant for Understanding New Media?

As the title suggests this paper examines Foucault's contribution to understanding new media culture. Foucault is not known for a substantial treatment of modern technology, let alone new media, yet his long investigation of "technologies of power" positions him very well as a theorist with specific relevance to new media and the way it intersects

Constantin Vică, Romanian Academy Iasi Branch, Romania

What is a Software Author? Michel Foucault, Authorship, and Intellectual Property

The aim of my paper is to engage Michel Foucault's perspective concerning the author into the contemporary debate around intellectual property and computer software. For Foucault, the authorship as an institution has a historical nature, lacking uniformity and continuity, even though it has some invariant structure. But, it is more important for him to state the functional role of authorship for the modern classification of discourses. What kind of discourse is software writing? Does its algorithmic nature as mode of existence (from circulation to appropriation) develop a new author function unseen before? Is software more like the literary "écriture" or does it resemble the scientific invention? Software writing was believed to be a neutral discursive practice until the big debate and division between proprietary and free/open source software. The paradox at the moment concerns the absence of the author from the proprietary software, protected by copyright, and the collective incumbency of authorship in free/open source software, which is a kind of commons. Drawing on Foucault's lines, I wish to solve this paradox and to prove that intellectual property is a category error.

Ana Andrejić, University of Niš

Neoliberal Subjectivity, Social Normativities and Online Production of Identities

This paper aims to contribute to research of contemporary neoliberal subjectivity. Neoliberal subjects are governed through their own self-government and community-making. Since the second half of the 20th century, neoliberal governmentality is at work across different social contexts and geographic locations and it can be recognized in interaction with different local conditions. Extending on Foucault's analysis of economic theories of neoliberalism in his *The Birth of Biopolitics*, neoliberal subjectivity is often examined in recent years in anthropological and sociological research. However, social theory has yet to produce more thorough accounts of neoliberal subjects' relationship to themselves, the role of Foucault's "technology of the self" and

social normativities, and current modes of production of identities and socialities. Recent articles in the journal Foucault Studies have made contribution in this direction. Looking at online communication as a site of identity production and community-making, this paper examines confessional discourses, visibility and publicity of diverse identities, and main normativities at play in production of identities. In online communication around issues of health and illness, sexuality and gender, and other previously private or marginalized experiences, subject engage in entrepreneurship of themselves and construction of public identities. Examining in which ways such identities are normative or non-normative, despite similar rhetoric and mode of identity production, it is possible to show that neoliberal subjects are differentially included in society, according to how they invest in themselves and are able to conceive of themselves, occupying certain position in relation to neoliberal logic and specific social normativities.

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Rohan Ghatak, St John's College, Santa Fe

This Body, This Paper, This Web

This paper proposes to examine the ethics of Michel Foucault in the light of his final work on ethics and its connection to his idea of bio-politics. For Foucault, the loss of pleasure in a post-Enlightenment era can be regained through approaching this concept in the light of the care of the self and the act of speaking fearlessly, or parrhesia. In a contemporary technological scenario within which acts of pleasure are committed within a political mechanism governed internally and externally through pervasive electronic means, bio-politics has assumed a more insidious role than before. Social networks distance individuals both temporally and subjectively while serving to create the illusion of connected virtual identities which are based on a remorseless manipulation of data and individuality. The heterotopic and rhizomatic functions of a bio-political mechanism now proceed through strategies of constant surveillance and control mapped out via means of electronic communication which might arguably be said to make actual human connection impossible. These means of political control and authority have their origins in the past, and might feasibly be addressed through a return to antiquarian politics of truth telling and fearless vulnerability. A vulnerability of this sort could be said to ensure equality and understanding in an expanding world whose global consciousness risks, more than ever, being into a discourse of electronic connectivity which strips away the individual of their agency while creating a hegemonic structure in which power is, quite literally, everywhere.

Katarina Peović Vuković, Faculty of Philosophy in Rijeka, Department of Cultural Studies

Foucault and Technology: Technologies of the Distributed Self

A question commonly addressed in reference to important philosophers could be formulated in the following way: "What can we learn from Foucault today?" One could also re-phrase the question and ask "what can Foucault learn from us?" Or in other words, is there anything in today's social/political/economic reality that would have had a deep influence on Foucault's basic notions such as his notions of subject,

Vizureanu Viorel, University of Bucharest / Institute for Philosophy and Psychology “C. Radulescu-Motru” of the Romanian Academy

Foucault as Thinker of Space: From Spatialized Power To The Practice(S) of Space

The aim of our paper is to highlight the complex specificity of the Foucauldian vision on *space*, especially through his concept of *heterotopia*. Our first step consists in stressing the spatialized character of the power in modernity, as described by Foucault. We will identify a major difference between a symbolic, and, as such, a “temporal” power (a power that is legitimized through tradition), and a power which implies by its essence the spatial dimension (construction) of its disciplinary mechanisms, linking dependently in tight and verifiable relationships the actors of the social life (Panopticon is its emblematic expression). But, at the next level, trying to accommodate the previous analysis with a more complex concept of space, we appeal to the Foucauldian definition of heterotopias – “the space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs”. We will argue that Foucault thus introduces an approach to the space that originates in a multiple *practice* that precedes its conceptualization. In fact, we will identify three main kinds of practices of space that inextricably interfere here: a *subjective* practice – sensorial, of the reactions much or less instantaneous of our body, of our “instincts”; a *personal* one – sentimental, of the individual memory or history, of everyday life, of forgetfulness or nostalgia; and a *collective* one – social, cultural, one that is the effect of the exercise of the power/ institutions, one of pre-determinate or imposed routes, of manipulations/ resistances, of powerful traditions.

Volkan Kiliç, Sehir University of Istanbul

A Genealogical Analysis of People’s Houses (Halkevleri) in Turkey (1932-1951)

According to Michel Foucault modern power is both an individualizing and a totalizing form of power. In light of this argument, this paper will analyze People’s Houses (Halkevleri in Turkish) which were established in Turkey, and active between 1932 and 1951, in several Turkish cities.

Aila Spathopoulou, Sabanci University in Istanbul

Heterotopias and Utopias at the Border Space of Lesvos: Critical Reflections On a 'Journey Back To Lesvos' By The 'Youth Without Borders' Camp

This paper focuses on the sea border (territorial waters) between Turkey and Greece (and simultaneously Europe) in relation to the boats with which undocumented migrants cross from 'one side' to the 'other' in their attempt to reach Europe. According to Foucault, the boat is the *heterotopic* space per excellence; therefore, I would like to discuss the ways in which Foucault's deconstruction of space and the concept of *heterotopias* are ultimately linked to a European colonial past. Moreover, the Aegean Sea is a place of death for many migrants; hence, it can be thought along the lines of Foucault's *heterotopic* graveyard-cemetery, where thousands of unclaimed dead bodies are being erased from the mainstream discourses-manifestations of a democratic-egalitarian Europe. At the same time, taking as a point of reference a Youth Without Borders camp that took place in the island of Lesvos (August 2014), with the name 'Journey back to Lesvos', I would like to critically question whether the different activities of this camp (protests outside reception center, workshops, providing information and discussion at public spaces, welcoming the new arriving migrants at the port, solidarity chain for Gaza and other) are performing an *utopia* where alternative thought and engaged action takes place, with the migrants themselves showing how things 'could have been different', conceptually and practically at the periphery-edge of Europe.

Alexandre José De Abreu, State University of São Paulo

José Pedro De Sant'anna Gomes, *Between the Territory and the Visible*

During the second half of the nineteenth century, the city of Campinas reshaped its urban space by following the current demands of the *belle époque*. Along with the redesign of its physical space, a new musical 'taste' was being initiated through the activity of various musical organizations of the period, the city orchestra and the various groups whose activity would be moved by now existing or redesigned spaces: Semanal club, the Sao Carlos Theatre and the city Square, among others.

Srđan Prodanović, Institute for Philosophy and Social Theory, University of Belgrade

Public Space and Social Action: Foucault vs. Lefebvre

In this paper I will try to offer a systematic theoretical insight into the relation of everyday practices and public space. By examining the work of two of the most influential authors in this field, Foucault and Lefebvre, I will try to provide a theoretical explanation of the intuition that (public) space represents one of the key constitutive elements of free action. In the first part of the paper, I will analyze Foucault's notion of heterotopia and will argue that it entails a "spatially intermediated" self-reflection which, to a great degree, resembles the philosophical askesis found in his so called letter work. Afterwards, we will consider in which sense Lefebvre's position that public space represents a Hegelian concrete abstraction – which implies dialectical analysis and tracking of complex historical contradictions in modern capitalism – complements and deepens perspective that Foucault puts before us in his heterotopias. In that vein, it will be shown that both authors, despite the difference in their theoretical starting points, defend the idea of such a public space in which all signifiers are removed in the interest of „opening space” for the free agency.

Alexandru Dumitrascu, Central European University, Budapest

On the Possibility of a Deep Critique of Neoliberalism through a Foucault-Marx Alliance

In contemporary critical discourse „neoliberalism” is a buzzword. However, this buzzword is surrounded by confusion when it comes to its significance. While scholars focused on political economy tend to emphasize neoliberalism as an economic policy, a lot of humanities scholars focus on a critique of techniques of power deployed in neoliberalism, that, for instance, lead to, only apparently emancipatory, ultra-individualist subjectivations – the self as enterprise. There is little dialogue between those who assume these different focuses on neoliberalism. I aim to show that a link between these two understandings of neoliberalism is not only possible, but also necessary for a critique that cannot easily be recuperated as a point of power. I try to establish such

Henrik Farkas, ELTE Institute of Philosophy, University of Budapest

Power and Critical Philosophy in Foucault's Philosophy

It is probably the most familiar idea of Foucault's work that the functioning of power and dominance must be separated from each other and that power cannot be reduced to the relation of dominance and servitude. According to his main thesis, power is not repressive but productive. Undoubtedly, Foucault's first target is Marx's idea that power, through the relations of production, manifests itself in the dominance of the ruling class over exploited people. Evidently, Foucault, by defining the subject as being the constellation of discursive formations and by depriving power of its determined instance, transforms the notion of power. However, it is not clear how repression could be cut out from power. When Foucault defines his genealogical analysis as critical philosophy, how could his critical achievement be conceived if not in terms of the task of unmasking repression by power relations? Could we imagine a critical social theory without wanting to reveal it? These questions seem to be all the more compelling that Foucault's genealogical analyses reveal the constitutive elements of different institutions and discursive formations, which represent forms of oppression (prohibition, surveillance, exclusion, control etc.). Firstly, my paper will briefly show Marx's and Foucault's notion of power and their respective critical positions. Secondly, I offer an interpretation, which tends to clarify the apparent contradiction underlying Foucault's position. This, in turn, will take us to the contemporary dilemma of how it is possible to express a critical philosophy, which does not give up the transformation of the world and political activism, but does not reproduce the different forms of oppression either.

Florian Geisler and Alex Struwe Goethe University of Frankfurt and TU Darmstadt

The Dialectical Challenge of Biopolitics

Michel Foucault's work marks the second of the two epochal quantum leaps in modern social philosophy. His efforts towards a microphysics of power undoubtedly shed a bright light on all sorts of theoretical problems to which a structural analysis seemed to have no access anymore, but it also left us with a profound chasm between the two dominant epistemologies of critical political theory, materialism and discourse analysis. Since there has been no coherent theoretical explanation of this gap, we find substantial evidence that it might be necessary to formulate the problem in its true contradictory nature, in a *dialectical* manner that is to grasp the *hidden unity behind the two sides* and figuring out the *objective reasons for their divergence*. Furthermore, since it is also precisely the concept of biopolitics which *externally* marks Foucault's most essential step away from historical materialism as well as the highest point of his *internal* theoretical contradictions, this will be the first natural leverage point for a dialectical *notation* of the relationship between classed and gendered/racialized discrimination, sovereign power as well as power of discipline/control, ideology and discourse, repression and production. In a yet unmatched twist of philosophy, it was partly due to the work of Louis Althusser, who repeatedly insisted on a dogmatic materialist methodology that one could be allowed a glimpse of such an approach towards a specific theoretical conjuncture against whose background a dialectical understanding could be elaborated in a symptomatic reading of the over-determined totality of social structure. The challenges that arise from a dialectical engagement of Foucault's notion of biopolitics could provide us with the basics to grasp its *universal* break as a symptom of a *specific* theoretical conjuncture. Backed up by a new perspective on Althusser's concepts of ideology and structural determination, this might be a contribution to overcome the obviously deranged state of contemporary social theory.

Matthew Flisfeder, Ryerson University, Toronto

Entrepreneurialism and Reification: a Lacanian-Marxist Critique of Foucault's Neoliberal Subject

This paper presents a critique of Michel Foucault's conception of the neoliberal subject, developed in his lectures on biopolitics, and argues that the latter is better understood in traditional Marxist terms as a form of reified (or "objectivized") subjectivity. While attempting to provide an understanding of subjectivity that differs from liberal and Marxist conceptions, Foucault draws upon the neoliberal ideas of "human capital" and the "entrepreneurial self" in order to conceive a form of subjectivity that is self-actualizing. In seeking to provide a conception of subjectivity outside of class or juridico-political models of power, Foucault claims that the neoliberal entrepreneurial self produces its own subjectivity. In contrast, I argue that the terms Foucault uses to define the self-actualizing subject are better understood as ideological capitalist categories that obfuscate emerging mechanisms for extending the length of the working day under neoliberalism, turning the time required for the reproduction of labour power into a new form of unpaid labour time. Investing in one's "human capital" is not subject producing; it is, rather, a mechanism for the further reification of the subject. While sympathetic to Foucault's attempt to understand a conception of subjectivity outside of mechanisms of repression and ideology – that is, a subject that is formed outside of the mechanisms of power – the perspective developed here employs a Lacanian matrix for formulating a different answer to the question that Foucault's lectures on neoliberalism attempted to address: how to conceptualize subjectivity when it appears as though it is no longer actualized as a product of overt and direct power; or, as Slavoj Žižek puts it: how do we conceive power in a supposedly post-ideological era? Through a critique of Foucault's neoliberal subject, and by arguing that the neoliberal "entrepreneurial self" is a reified form of subjectivity, this paper develops a Marxist-Lacanian perspective on neoliberal exploitation that contrasts with the one set out by Foucault.

Between Biopolitics and Compassion: Transforming Power Relations after Socialism

This paper looks at the limits of Foucault's notion of biopolitics for understanding power relations which shape survival and wellbeing in contemporary Bosnia and Herzegovina. On the basis of an ethnographic research of social security in one Bosnian town, the paper demonstrates that biopolitics, as the modality of power which transforms a group of people into a population, was only partially successful. State institutions which were supposed to generate knowledge about society in order to control its improvement, were interwoven with that which they were supposed to know (i.e. 'society') in a seemingly chaotic way. The notion of biopolitics is useful in this analysis, but only partly, because in this context it captures pieces taken separately; chunks of social reality observed in isolation from one another. When we follow how people moved through the social security system – how they navigated their ways through offices of public servants, found out about special rights, got access to preferred practitioners and programmes – we see that life and wellbeing were regulated not just through conventional techniques of biopolitics, but also through compassion, personal relations and knowledge (*veze / štele*), and moral sentiments. The paper suggests this partiality of biopolitics and intrusion of compassion into the politics of life should not be understood as the result of a 'developing' statehood (with the implication that once Bosnian state is fully 'developed', biopolitical techniques would evenly link the 'state' with 'society'). Instead, such partiality reflects a more global transformation in regimes of power, away from regularity and predictability of biopolitics and towards individualized responsibility, randomness, and flexibility – people increasingly have to be responsible for and engaged in envisioning and implementing their own paths to survival and wellbeing, in Bosnia as elsewhere. The paper also considers the implications of such a transformation for public action.

**Nina Racić and Dejan Matlak, Faculty for Legal and Business Studies,
University of Novi Sad**

**Faculty of Philosophy, University of Belgrade
“Self-discipline” As a Path to Power**

This paper will analyze the context which contributed to the development of techniques of the “self”; “the art of existing” in which the main occupation is your own being. The research is based, primarily on narrative analysis, of individuals attending fitness centers, through whom we will demonstrate how discipline is also achieved outside of institutional bounds, by placing the “panopticon”, which intensifies the power one has over one “self”, in a “public area”. We will examine the relation one has towards fulfilling one’s wishes, and compare it with the examples given by Foucault’s in “The History of Sexuality”. It can be noted that during the antiquity a periodical abstinence from “worldly pleasures” was present, in order for one to work on oneself; while the modern era proposes a specific approach towards the “self”, characterized by instrumental coding of the body, as a precondition to fulfill wishes. We will propose a compound “self-discipline” in order to demonstrate the historical development which created a practice of “working with oneself”, that over time makes the individual feel it is gaining a specific form of power over itself and others.

R. William Valliere, Oita Prefecture, Japan

The Biopolitics of Blood Donation

Foucauldian discursive analysis has been used to explore both large, society-level regimes of power, and the mundane micropolitics of everyday life. Yet Foucault’s thought has been used less frequently to examine mid-level phenomena, such as governmental public policy. Can Foucauldian analysis help us understand the specific policies of states? Applying Foucault’s analysis of sexuality specifically to the U.S. Food & Drug Administration’s ban on blood donations from men who have had sex with men, we see that Foucault’s thought is quite useful in understanding public policy more broadly. A discursive analysis illustrates that the FDA blood ban on donations from MSM, and the discourses

Anita Dremel, Croatian studies, University of Zagreb

Engaging Foucault in Qualitative Research in Social Sciences: The Challenges of Critique on the Example of Critical Discourse Analysis

The idea of discourse developed by Foucault has been accepted by a number of analysts interested in the relationship between society and language. Foucault's method is according to Kendall and Wickham (1999) an important contribution to qualitative research in social sciences for several reasons: it deeply problematizes simplified categories; it has no assumption of progress, speaks of the history of the present, disturbs the assumed and the taken for granted and it looks for contingencies instead of causes and exposes oppositions. Sociologically relevant conceptualizations of discourse are heavily influenced by Foucault's method, because, among other reasons, Foucault sees social power as discursive. Various models developed on the basis of Foucault's contribution (cf. Bannister; Fairclough; Parker; Potter & Wetherall) differ according to how they position themselves regarding the criticism addressed to Foucault. The criticism stresses that although Foucault discusses various forms of resistance, he leaves us with the dominant impression that people are entirely subject to the systems of power, which are impossible or almost impossible to subvert and resist. Foucault's theorization of truth and authorship as the functions of discourse particularly fuelled the criticism in this direction. This paper suggests that Foucault's position should be read as going against a deterministic discursive idealism in the sense that not everything can be analysed as a text or a language only, and towards the re-acclamation of the material forms of power (semiosis is seen as a moment in material social processes). This effort is undertaken by Norman Fairclough, who has developed a model of critical discourse analysis (CDA) that takes text and context into account in analysing discourse, and that has been reviewed as usable in social sciences.

Burç Köstem, Bilkent University

The Spartan Mirage in Foucault's Antiquity: An Exploration of the Potential Social and Political Repercussion of Practices of the Self

The idea of Sparta, with an overbearing state, an education based on endurance and a unique social structure, holds an interesting place in Antiquity, being both a source of inspiration and an object of criticism for many different thinkers from Cynic, to Stoic and Neo-Platonist traditions. It is interesting therefore that in the analysis of ascetic practices in antiquity in general, and in the later work of Foucault in particular there is little reference to Sparta. This association between ascetic practices of Sparta with those of Cynics and Stoics in particular is quite paradoxical given the image of Spartan society as one based on obedience to a strict moral code. The present study therefore proposes an encounter between Foucault's later work and Sparta's controversial place in Greek and Late Antiquity. However, this encounter will not pursue a simple historical investigation of Foucault's analysis of practices of the self in Antiquity. Rather, through engaging Foucault's genealogical account of the evolution of these practices, this study will explore how similar practices have been employed in Sparta to uphold a rigid social structure. Lastly, while a comprehensive analysis of Sparta's place in modern or ancient thought is beyond the scope of this paper, nevertheless, this study also seeks to contribute to Foucault's project of writing a "history of the present" by tentatively questioning to what extent the deployment of these practices related to Sparta, has been a source of inspiration in the development of modern disciplinary institutions.

Alenka Ambrož, Université Paris 1 Panthéon-Sorbonne

Foucault's Ethics: Engaging Antiquity

If Foucault's philosophy is to be considered as a tool-box, what tools can we make of his analysis of Antique ethics if we admit, with Badiou, that the current expansion of ethical discourse often indicates a renouncement of more ambitious collective political goals? In Foucault's terms, ethics describe the way an individual constitutes himself as a subject of a moral code. In his genealogy of the personal experience that accompanies moral behaviour, Foucault states that the principle of taking care of

Vasileios Koutsogiannis, University of Amsterdam

Problematizing Contemporary Crises

Foucault's later writings may disorientate their readers. Much frustration stems from their declared *telos*: they are histories of the present. Engaging seriously with the later Foucault thus means confronting the interpretative challenge that this frustration poses. The challenge lies in the way we understand the phrase 'histories of the present', because it carries a seeming contradiction. History is supposed to be (about) the past; history of the present sounds like a well-constructed riddle that we have to decipher. In this paper I take up this interpretative challenge. I aim to provide a satisfactory answer with the presentation and elaboration of the Foucauldian concept of problematization. My claim is that problematization proliferates the problems of the present through a new conception of historical understanding that it proposes. The past is seen as an immanent space of the present, and it can function as a reflective source for its problems. In this sense, problematization is understood as an enriched form of genealogy. Taking this self-reflective account of historicity as my starting point, I present how problematization, because it focuses on contested concepts of antiquity, e.g. *parrhesia*, can be a useful tool in conceptualizing critical transformations of the present. I am going to argue that through the immanent and reflective historical understanding that problematization proposes we are able to cast new light to contemporary crises and thus arrive at a richer conceptualization of present historical transformations.

Fabian Voegeli, Social and Political Thought, York University, Toronto

Techniques of the Self in View of Potentiality

My paper engages Foucault in a twofold way: It compares and contrasts ancient techniques of the self as laid out in Foucault's lecture *Hermeneutics of the Subject* with contemporary neoliberal ones through the lens of temporality. Building on this analysis, it further examines the similarities and differences between the two sets of techniques through Agamben's suggestive reading of potentiality and its relation to actuality, thereby identifying a key turning point which neither of the two sets

Dejan Aničić, University of Zürich

The Early Church Fathers and Biopolitics

In order to promote new forms of monastic and ascetic lifestyles, many of the distinguished christian writers such as John Chrysostome, Basil of Caesarea, Gregory of Nyssa, Athanasius the Great, St. Ambrose, St. Jerome etc. wrote books and letters dedicated to „Virginity“. Although they maintained it's not wrong to be, if we want to make room for the emancipatory potential of such techniques under the current circumstances married and to have children, to live in celibacy is according to them a much better and preferable mode of existence. There were many among the pagans and even Christians who opposed such attitudes, claiming that if people do not bear children, humanity will disappear. For the church fathers such arguments are „atheistic“ (John Chrysostom), for it depends only on God if manhood will or not survive. For Gregory of Nyssa, for example, the newborn children are just „food for death“. But there is one argument which is more interesting for us: it's not necessary to bear children because the world is already „full“. How was it possible to have such esteem, given the fact that the world of the late antiquity was characterised by „leipsandrea“ and decreasing of the entire population? One possible answer is the lack of modern concept of nation (according to them there are never enough „Russians“, „French“ and so on...). Biopolitics of the church fathers will be discussed also as a form of technology of self.

Antonis Galanopoulos, Aristotle University of Thessaloniki

For a “Normal Country”: Debt, Biopolitics, Austerity in the Era of Memorandum in Greece

From the beginning of the financial crisis a strict austerity program has been applied to Greece under the supervision of the European Union, the European Central Bank and the International Monetary Fund in order to exit the country from the crisis. The economic program has marked the period from 2010 onwards to such an extent that we could speak about the memorandum era. Such periods of major economic and political projects aimed at changing the structures of society and the country,

**Aleksandar Matković, Institute for Philosophy and Social Theory,
University of Belgrade**

In Life and Debt: Foucault and Liberal Economy after the Welfare State

Although giving a prospective view on neoliberal categoriality during its “naissance” in the 1970’s, Foucault’s lectures on biopolitics differ greatly from its contemporary developments on two points – they were written before the decisive Reagan/Thatcher liberal administrations and during the welfare state. It is in that sense that they leave room for novel attempts at the conceptualization of liberalism: they beget an explanation of its expansion after the welfare state and the implications of this expansion for the notion of biopolitics. Additionally, one of the things most notably absent from this notion is question of public debt and its role in neoliberal economies. Hence, this lecture will try to present a contradiction: it will at once criticize this foucauldian error and the subject-centric way in which it was re-cast most recently in Lazzarato’s *The Indebted Man*, while still advocating for a return to Foucault’s original insights on liberal economy. In the sense of the latter, it will argue that Foucault’s lectures on biopolitics could prove to be indispensable by showing how public debt functions with regards to the state (through international trade agreements) and by shedding light on the instrumentality of its usage for imposing the free market economy (through its centrality for labor market precarization).

**Adriana Zaharijević, Institute for Philosophy and Social Theory,
University of Belgrade**

Engaging Foucault in Contemporary Academia

In this paper I want to explore post-Foucauldian understanding of academia and its potential of intellectual work. Do we play the role of prophetic intellectuals who think instead of others, prescribe objectives and means, and tell people what they should believe and ought to do? Or can we join in Foucault’s dream of an intellectual “who incessantly displaces herself, doesn’t know exactly where she is heading nor what she’ll think tomorrow because she is too attentive to the present”? We may say that, contrary to Foucault, we think in times when there are many histories of the present which, quite shamelessly, handle various

"ignoble materials". We think in times of hybrid pluridisciplinarity which unabashedly ignores the accusation of dealing with mediocrities. We think in times when thought is even encouraged to produce a continuous insurrection of subjugated knowledges. But, ours is also the time of relentless mass-production of obscure, unseen, unusable fragments of knowledge; and of mass-production of people who produce them and are often thought of as surplus, valueless. Ours is the time of academic pop-stars, commodified doomsayers rather than engaged intellectuals of the time past, and, on the other hand, of "responsibilised", managerial subjects who read specialized literatures, write for infinitesimally small audiences and present rather than converse.

notes

David Carter, Faculty of Business, Government and Law, University of Canberra

The Discursive Construction of Crisis: The Role of Fair Value Accounting in the Global Financial Crisis

The Global Financial Crisis (GFC) presented a stark reminder of the volatility of global capital. Little literature in accounting, regulation, law or government examined the constitutive role of the accounting discourse of 'fair value' as a driver of the GFC. This paper argues for a strong (indirect) link between risky behaviour, ideas and the upside benefits from using fair value. Laux & Leuz (2010) argued that it was unlikely that fair-value accounting added to the severity of the current financial crisis, arguing that there were downward spirals or asset-fire sales in certain markets, but little evidence that these effects were in part aided by the discourse of fair-value accounting. This paper examines the construction of the archive in relation to fair-value assets and argues that these authors looked for evidence in the wrong places, focusing on the down-side effects of the GFC, rather than the upside benefits of fair value accounting in rewarding risky behaviour in the financial sector. In combination, there are four elements that provided a 'perfect storm' for financial speculation based around fair-value, derivative-based financial assets, including the effective privatisation of the money supply, increasing financialization and the commodification of money and debt; a deregulated global flow of capital; and a neo-liberal attack on the state. In sum, fair value accounting became a market for 'ideas', which resulted in derivative-based assets. These tranches of assets resulted in the growth of derivative markets to the tune of US\$45.5 trillion by 2007, and a 'perfect storm' for failure.

Vincent Garton, Eugene Yamauchi, University of Cambridge and University of Tokyo

What is a Singularity?

Through Foucault's thought runs a cryptic stream, inconsistent, but for that reason all the more forceful: the idea of 'singularity'. It is, he says, 'the problem of the relationship between name and network'; or again, it is the problem of thinking the event not as an instantiation of some prior

Adam Modos, University of Szeged

What is Parrhesia? Foucault on the Event

I would like to raise a simple question. Is it possible to build a connection between a parrhesiastic act and the certain procedures of power which define the way in which a soul is to be formed? In his lectures from 1978 to 1984 Michel Foucault develops an empirical and normative approach to studying the political as governmentality. Meanwhile the history of the micro-physics of the punitive power still seems to be equivalent to the genealogy of the modern 'soul'. The 'soul' is the present correlative of a certain technology of power over the body. The soul is not an illusion, or an ideological effect. On the contrary, it exists, and it has a reality. Foucault argues that all power comes from below. In this way 'soul' is always already an 'effect and instrument' of power and not the other way around. This lecture chooses to focus on Michel Foucault's study of the Greek notion of parrhesia, with the aim to define and separate the different levels of the meaning of power and their relations with the 'soul'. In this way perhaps we could measure and test the limits of Foucault's conceptualization of the government of self and others by a comparison of the methods.

Dario Altobelli

Utopia and the Archive. Some Reflections on Archaeology of Knowledge and the Utopian Thought

The *Archeology of Knowledge* represents a powerful "toolbox", though little used, for understanding the tradition of utopian thought. Adding to peculiar characteristics widely recognized among scholars, the Foucauldian methodology contributes to define it as a multiple discourse that crosses and contains other discourses and discursive formations from different forms of knowledge, such as humanities and social sciences, political philosophy, literature and others. But the *Archeology* offers other relevant points of reflection for the topic, particularly focusing on cardinal notions of statements and archive. "The archive cannot be described in its totality; – says Foucault – and in its presence it is unavoidable". There is a "difference" that separates us from the archive of statements: "it deprives us of our continuities; it dissipates

Kushtrim Ahmeti, State University of Tetova

Michel Foucault-In-between Archeology of Knowledge and Genealogy of Power

In this paper, I attempt to look back at Michel Foucault's thought in conjunction with two characteristic terms, namely archaeology and genealogy, which he uses to explain the formation of power and knowledge, as well as their reflection on the individual, respectively discovering the ways in which an individual becomes a subject and object of knowledge and power. Also, light will be shed onto the common ground of these two methodologies; the exploration of society from a micro-perspective, thus enabling the discursive and dispersive discontinuity instead of continuity and identity, so that one could see the historical events in its real content. We will also examine the various philosophical directions of the formation of these main concepts of Foucault, and especially the Nietzsche's influence, from whom he took genealogy, as well as the links with structuralism, something that he would renounce in many occasions.

Robert Bobnič, Radio Študent, Faculty of Social Science, University of Ljubljana

Forgotten Foucault: Historically Singular Form of Experience

It seems that today, despite innumerable interpretations and uses of Foucault's thought, there is still more or less undeveloped Foucault's concept: the *historically singular form of experience (HSFI)*. Shortly before his death Foucault proclaimed that *HSFI* in a specific way transformed and upgraded all of its previous major concepts, especially the concept of episteme and dispositive, and that it also corresponds to his late issue of the subject and the associated technologies of the self. The concept of *HSFI* combines three major Foucault's themes: knowledge, power and self. If episteme corresponds the theme of knowledge and if dispositive corresponds to the theme of knowledge-power, then the concept of experience correspond to theme of knowledge-power-self. It follows that hypothesis which will be dealt with claims that Foucault's problem of the subject - this problem today more relevant than ever because of functioning of technologies of the self in the neoliberal and

Dušan Ristić, Dušan Marinković, Faculty of Philosophy, University of Novi Sad

Foucaultopticon: Geo-epistemology of the Gaze

The paper presents research of Foucault's imaginary cartography of knowledge/power/space as a geo-epistemology of different types of spatialization of rationality. The Foucaultopticon refers to Foucault's geo-epistemology of the gaze, to the problematization through which he identified the epistemological transformations of space. The paper relies on the premise that space in Foucault's archaeology and genealogy is inscribed as the principle of the gaze, as something dynamic, as an element of a trihedral in his analysis – the trihedral knowledge/power/space. Spatial relations in Foucault's analyses – such as locations, distances, transformations, positions and places – are understood as problems of geo-epistemology, of a neologism which signifies the introduction of “new” dispositives and spatial metaphors in the restoring Foucault's discourse. Geo-epistemology is the analysis of knowledge and discourses which are formed through spaces, but it is also the analysis of space formed through knowledge/power/discourses. The restoration of Foucault's geo-epistemology begins with a very simple question: where are we today? Is our space still the same unbreakable necessity of the exterior that needs to be isolated in geography, removed from social sciences and epistemology, from history, from dialectics? In the paper we conclude that Foucault's anticipation of the spatial turn implied an invitation for an archaeological and genealogical analysis of time and space and an epistemological turn in the analysis of space – a discovery that space in the western experience has a history, but that it took a long time for it to be affirmed as an expression of human practices, discourses, knowledge and power.

Slaven Crnić, Faculty of Humanities and Social Sciences, University of Zagreb

Name-giving: Foucault and The Double Bind of Theory

In her essay “More on Power/Knowledge”, Gayatri Chakravorty Spivak wrote of a profound ambiguity Michel Foucault recognizes as inherent to *theory* as such – the ambiguity of “nominalism”, of name-giving. By

Jernej Kaluža, Nova Revija Institute for Humanities, University of Ljubljana

The Anarchy of Power

In the paper, I am going to focus on a very specific epistemological difficulty, demonstrated in one sentence, which I think is crucial for the understanding of Foucault's concept of power. In one of his lectures on power, after explaining that power is not repression, that it is not in someone's hands and that it forms a »net-like« structure, Foucault stated: »// *But I do not believe that one should conclude from that that power is the best distributed thing in the world, although in some sense that is indeed so.*« It seems like a riddle: something is true and false at the same time. How to draw *the difference* in power on the basis of such a conception? If nobody possesses power, if it does not have a location, how can we explain the hierarchy and inequality of power? My hypothesis is that in order to explain those phenomena, we have to return (in a very specific sense) to the old conception of power as a sovereign. The question is as follows: why does power, even if it is distributed and non-localized, represent itself as a steadily defined possession, central position, etc.? What is the advantage of such a »false« representation for power itself? Exactly this *masking* of power is crucial for the reproduction of the same power relations. So in order to resist the existing order of power, we should not divide it form anarchy. We have to reject the representation of power and unmask anarchy, which is already immanent to power itself. This epistemological turn may be crucial in understanding of some of the problems in contemporary emancipatory struggles.

Tamara Petrović-Trifunović, Institute for Philosophy and Social Theory, University of Belgrade

Applying the Notion of Governmentality in Critical Discourse Analysis

Foucault's reflection on the notion of governmentality in his lectures at the *Collège de France* during the second part of the 1970s as well as in his other works at that time, has recently overgrown the status of a minor element in the Foucauldian heritage and has become an interdisciplinary field of inquiry itself. The body of work on governmentality crosses

Nikolina Patalen, Faculty of Philosophy, University of Zagreb

Contemporary Political Rationality and the Multiple Effects of Human Rights

In his lectures held at the Collège de France during the years 1978 and 1979, Michel Foucault studied contemporary political rationalities and described liberal governmentality. In which ways and based on which reasons can human rights as a widely accepted and dominant politics of emancipation and a moral, political and legal discourse, be put in relation with liberal governmentality, are questions which will be addressed in this paper.

Starting premise is that established mechanisms for human rights protection heavily depend on the knowledge about populations and about the conditions that population found themselves in, and that in the work which is undertaken to change these conditions statistical data play an important role. Furthermore, the established mechanisms create spaces and possibilities for managing populations, through specific interventions aimed at raising the level of human rights protection and through various monitoring mechanisms and procedures. Additionally, human rights fulfillment involves both state authorities and state institutions but also other multiple actors like international and non-governmental organizations and citizens through their position of legal subjects.

All of these insights, in fact, point to the conclusion that improving statuses of certain groups and minorities and correcting procedural injustices are not the sole effects of human rights, although often the only ones that are being put forward. Other effects like reaffirmation of the existing conditions which lie behind the need for this kind of protection, and creation of the possibility for the state and many other authorities to directly govern the “civil society”, are the effects that can become more visible when human rights are situated in the context of liberal governmentality.

Utku Özmakas, Hacettepe University, Ankara, Turkey

A Foucaultian Approach to “Gezi Revolt”

Michel Foucault wrote “Revolts belong to history” in his article entitled “Useless to Revolt?” “Gezi Revolt” which broke out on May 28, 2013 at Gezi Park in Taksim Square, was the biggest uprising of Turkish people since the *coup d'état* of September 12, 1980. Although the revolt began in İstanbul, supporting protests and occupy actions swept the whole Turkey, from east to west. The revolt aroused by the occupation of Gezi Park by a small group of protesters, but subsequently the protests spreaded rapidly all over the country. But then, the protestors changed their course and started targeting the Prime Minister Recep Tayyip Erdoğan and his administration directly. The leader of Justice and Development Party (JDP) failed to manage the process, and threw uncontrollable tempers such as humiliating the protestors by calling them “looters”, “rodents”, “drunkards”, etc. The police, taking orders from Erdoğan, did not hesitate to use water cannons, tear gas and plastic bullets over the protestors. Consequently, 11 people were killed, while more than 7000 were injured. In this paper, the focus will be on the Foucauldian sense of biopolitics, so as to examine the trajectory of Foucault’s thinking. In this context, firstly the anathomo-politics of body, biopolitics, governmentality and its technologies will be discussed briefly. Secondly, governmental techniques of JDP policies and Erdoğan’s personal attitudes over the population during the last 12 years will be analyzed. Thus, the trajectory of political and social conditions of the “Gezi Revolt” will be determined. Finally, Turkey’s political situation over the last decade will be evaluated, by keeping Foucault’s emphasis on “studying liberalism as the general framework of biopolitics” in mind.

**Nataša Milović, Olja Marković, Iskra Krstić, Faculty of Political Sciences,
University of Belgrade**

Idea of Emancipation in the *Dispositif* of Education

Our presentation will address the *dispositif of education* in contemporary Serbian context. Our interest lies in the nature of the transformation of that very *dispositif*, which, as we assume, plays a role in depoliticising the idea of emancipation. Through a Foucault-inspired analysis we will address the crumbled focal points which are constitutive for the continuance and revitalisation of the said *dispositif*. For that reason we will insist on decomposing the *discourses* that lie behind it, entangled, and which contribute to the process of constituting the *dispositif* of education on a structural level. We will shed some light on the remaining parts of historical discourses which still exist and clarify the presumptions which keep them vital at present.

The arrangement of family life, of everyday culture, free time, the ways of organizing work, (everyday practices within the *social body*), will serve, in the contexts of the analysis, as perspectives through which the mechanism of market/economy and the politics/management mechanism become noticeable as the ones that surround and impact on the *dispositif of education*. These mechanisms are frequently taken as crucial factors that formulate and maintain the education apparatus, whilst the organizational practices of everyday life, although being constitutive for its vitality and transformation, usually remain neglected.

Petar Marković, Erasmus Mundus GEM PhD School Fellow

Transnational (Dis)Engagement: European Civil Society Between Subjectivation and Emancipation

The emerging transnational civil society in the European Union is entrenched between its emancipatory and subversive grass-roots character and the recent development of its subjectivation by institutionalisation. This paper aims to discuss the distinctive nature of the transnational civil society movements and citizenship participation within the European Union from the Foucauldian perspective. The author points to the importance of this interdisciplinary topic in the area of political theory and European studies and its relevance for the practice

Alpar Lošonc, University of Novi Sad

Michel Foucault in the Post-Foucauldian Epoch

Foucault opened several issues on neoliberalism, describing it as a discursive framework for the current epoch. It should be kept in mind that it is in accordance with his methodology, namely, to open more questions than to give explicit and finalized answers. Our question is the following: does the epoch that lasted from his death until today affirm his ideas? Do we need to revise the basic direction of his thinking or is it necessary to merely correct certain tendencies? Does his account highlight the most important moments of today's socio-economic dynamics or thematize only marginal moments? Here I will argue that the prospective speech on neoliberalism is in line with the discourse in terms of today's era. But, I am not going to deal with philological details of the subject matter, but try to offer some directions for a correction of Foucault's approach, and in doing so I will keep in mind that the presented corrections concern the main orientations of Foucault's thinking. The most important moment that determines my thinking is a critical reconstruction of the relation between power and violence. This moment is associated with the fact that in addition to the forms of power treated by Foucault (governmentality) we should endorse the cynegetic forms based on the force. In other words, I want to show that Foucault's analytics can be corrected with cynegetic forms of power that are either nonexistent or marginalized in Foucault's work. Only on this basis can we access such phenomena as a) a monetarized governmentality, b) an interpenetration of economies and cultures, c) the transformation of the dimensions of wars in the circuits of neoliberalization.

Ana Birešev, Institute for Philosophy and Social Theory, University of Belgrade

The Prison and the Neoliberal State

In his studies of the penal system in the US, Loïc Wacquant argued that the prison has become one of the most important political institutions in the neoliberal era. In my presentation I will first confront Foucault's vision of prison and the panoptic model of social control with Wacquant's analysis of contemporary mechanisms of surveillance and punishment

in the US in order to show how the prison has evolved by losing some of its main (disciplinary) functions and by becoming one of the key mechanisms of social and ethno-racial domination under neoliberalism. In the second part of my presentation I will re-examine Bourdieu's work on the structure of the bureaucratic field from the perspective of the Wacquant's analysis of the modifications of social and penal policies in the US and the EU (through the political turn from *welfare* to *workfare* and *prisonfare*), thus challenging Bourdieu's idea of a polarized structure of the bureaucratic field, e.g. the divide between the Left and Right hand of the state, and I will do so by emphasizing their functional complementarity.

notes

Cristian Iftode, Faculty of Philosophy, University of Bucharest

“The Aesthetics of Existence”: Is It Really Ethics?

The call for “an aesthetics of existence” fitted for our times appears in Foucault’s texts and interviews from his final years, arguably having a double source of inspiration: on the one hand, Nietzsche’s modern idea of a “great style” of self-creation and Kierkegaard’s considerations about the aesthetical stage and the will to create oneself as a kind of “despair in defiance”; on the other hand, Foucault’s rediscovery of ancient Greek and Latin ethics under the sign of the Socratic principle of “care of the self”. In the first part of this paper, I shall explore Foucault’s view about the goal of ancient ethics as a kind of ethical-aesthetical subjectivation, possible criticisms to this conception, the acknowledged importance of the techniques of the self, and also his proposed distinction between an ethical final subject of ancient philosophical practice and the moral divided subject of the emerging Christian hermeneutics of the self. In the second part of the paper, I shall draw on Foucault in order to propose multiple levels of developing the complex analogy between the relationship of an artist to his or her work and the relationship of an ethical subject to his or her life and conduct.

Kerem Eksen, Istanbul Technical University

Foucault’s ‘Spirituality’ and the Critique of Modern Morality

Since the last quarter of the 20th century, “morality” as a theoretical enterprise revolving around the notions of “law,” “obligation” and “universality” has been severely criticized in the Anglo-Saxon world, especially by the proponents of virtue ethics. However, with the exception of some remarkable figures -such as Alasdair MacIntyre- critics stayed reluctant to focus on the intricate relationship between the modern paradigm of morality and the cultural and political context in which it functions. In this paper, I will argue that Michel Foucault’s work provides us highly valuable conceptual tools through which “morality” can be analyzed primarily as a central “dispositive” that regulates the modalities in which the self relates to the world, to others and to herself. To this end, I will mainly focus on the historical narrative that Foucault develops

in his later lectures and show the extent to which certain key aspects of this genealogy may contribute to a criticism of the modern enterprise of morality. A prominent question will be whether the relatively neglected notion of “spirituality” that Foucault develops in his *Hermeneutics of the Subject* can be given a key place in this critical project.

notes

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Daniel Nica, Romanian Academy, Iași Branch

Is it Possible an Aesthetics of Existence on the World Wide Web? A Foucauldian Perspective

The world is moving on the Internet. Some see it as a catastrophe, others are praising this phenomenon, but everyone agrees that this is the case. My presentation starts from this bare fact and, by employing different Foucauldian analyses, it seeks to give some answers to the following questions: Can aesthetics of existence emerge in the virtual world and how is that possible? Is the infinite refashioning of one's virtual identity a case of aesthetics of existence or is it just a hidden effect of biopolitics? Can we speak about *parrhesia* on the Internet and, if the answer is yes, how is that possible? Or rather the virtual confession is just a case of what Foucault is labeling as 'Christian confession'? Or maybe the confessor is just locking himself in a maximum visibility cell of the *Panopticon*? Are the 'truth games' and the 'technologies of power' functioning in the same way in the virtual world as in 'reality', or are there new techniques and strategies that come out of the virtual relationships? All these questions will be answered with a focus at a bigger question that covers all these interrogations: How can it be articulated a politics of resistance on the World Wide Web?

Pavle Milenković, Filozofski fakultet, Univerzitet u Novom Sadu

Etika i politika kod poznog Fukoa

Dok se Fukoov rad u periodu šezdesetih orijentiše na konstituisanje jedne specifične teorije saznanja te epistemologije kao "arheologije" znanja, teorije i analize diskursa, njegov rad tokom sedamdesetih i na početku osamdesetih obeležava povratak subjekta i subjektiviteta. Na temama koje su razvijene iz ove promene težišta - biopolitika, biomoć, te posebno radovi o seksualnosti, omogućavaju jasnije eksplicitno problematizovanje kategorija "etike" i "politike" u Fukoovim radovima. Uprkos činjenici da je Fuko bio oprezan i rezervisan prema samom pojmu ideologije, razmotrena je mogućnost ponovnog uvođenja ove kategorije, u konceptualizovanju i razgraničenju kategorija "etike" i "politike". Ideologija bi istovremeno mogla biti povezujuća kategorija između takozvane dve faze u Fukoovom radu (rani i pozni Fuko).

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Sigrid Hackenberg, European Graduate School, Switzerland

ParaFoucault Parafictions

The pretended, imagined, illusory or invented, as it were, in the distance travelled to another's unfastening, a lover's recitation (as in reading verse) marks the beginning of a series of texts that take their inspiration from a myriad of instances that elicit the event of writing. In a succession of texts whose edict is anarchic and exchangeable, parafiction(s) evokes a set of notations, languages, and/or assignments wherein considered differences in theory, practice, fiction and nonfiction begin to lose their distinction. *Parafiction(s)* refers to that which runs parallel to one (an) other (*parallēlos*), delineating both distance and the greatest possible intimacy. In this instance, we refer to Foucault's notion of "parasitic discourse" and that which "fictions" itself as a means of activating an aleatory practice in philosophy wherein accents, cadence, gesture, and intonation engage in an insurrectionary practice that is "right from the outside, on the other side of discourse."

Kristof K.P. Vanhoutte, Faculty of Philosophy, Pontifical University Antonianum, Rome

Difficult Anonymity. The Masked Foucault.

On the 6th of April 1980 an interview appeared in the pages of *Le Monde* with a French intellectual. The name of the intellectual was not mentioned. One just knew he was a philosopher (the piece was entitled: *Le philosophe masque*). As we now know, the masked philosopher was Michel Foucault and he had explicitly insisted on anonymousness. He missed the times when what he wrote was still of greater importance than the fact that he, Michel Foucault, had written it. The proper name is too oft abused of. Although one of Foucault's basic claims still refers to the function of the author – a theme obviously related to the discussion (with Barthes and Derrida) on the death of the author which Foucault had frequently confronted in the decades before the *Le Monde* article (this topic will briefly be confronted in this proposed presentation / more space will be given to it in the paper for publication) – there is much more at hand in Foucault's request for anonymity, even for Foucault himself. In the presentation I hereby propose, the implications and repercussions of this request for anonymity will be taken closely into consideration.

Aleš Mendiževc, Izidor Barši, Faculty of Philosophy, University of Ljubljana

Foucault's Investment: A New Political Practice

Does Foucault's revolution in political theory regarding his concept of power (microphysics of power and biopower) have its correlate in political practice? Foucault's practical engagement in his contemporary struggles is well known and so is his critique of »common« or rather »universal« intellectuals. But is this commitment to practical engagement a non-theoretical activity which cannot be judged as such or is it a theoretical extension, a consequence of his theory of power? We would argue that Foucault's theory of power cannot be properly understood without his practical engagement or rather »concrete (corporal) investment« and, vice versa, that his political engagement cannot be properly understood without his theory of power. Foucault argued that his historical work is a function of the practical conflicts which he was in some way part of. His theory of power is in a way a consequence of these conflicts and at the same time an engagement, a specific struggle within these conflicts. We cannot adequately grasp this reciprocal connection of theory and practice with classical notions of political philosophy - even such as notion of revolution. The main question which this paper tries to articulate is what did Foucault invent in terms of political practice – can there be, if we try and synthesize, a microphysical revolution?

Tijana Okić, Faculty of Philosophy, University of Sarajevo

Subjectivity always comes as a Surprise: Transgressing docile bodies. On Foucault's notion of Autonomy

The present time is marked by crisis. Crisis is (re)presented as an omnipotent ideological operator spreading into the realm of politics, representation, subjectivity, ethics, morality... Having in mind Žižek's words that the worst thing we can do in the time of crisis is to be fascinated by it, this paper seeks to offer an analyses of the present opposite to the dominant ideological discourses which announce the end of: politics, representation, subjectivity, ethics, morality... In order to analyse this, I will offer an analyses of Foucault's Kantian legacy. In doing so, the paper will address the question of autonomy as Foucault

Conor Heaney, University of Warwick

The Academic, Ethics and Power

In *The Hermeneutics of the Subject*, Foucault claims that ‘there is no first or final point of resistance to political power other than in the relationship one has to oneself’. Taking this as a point of departure, the problematic that will be explored in this paper is: what relationship does (or *can*) the academic have to him/herself, today? In previous research, I argued that *the academic* today internalises the principles of and self-governs according to *neoliberal governmentality*. In other words, the academic’s everyday practice of ‘knowledge production’ and ‘skill transfer’ is today *in the service of* neoliberal governmentality. Building on this, and drawing on Foucault’s later work, the focus of this paper is then on the following: how can the academic refigure his/her relationship to him/herself? What specific strategies and locations of resistance are available or can be created? How can the academic cultivate relationship to him/herself that is not in the service of neoliberal governmentality? In order to explore this, this paper will also draw on contemporary philosophical attempts to *refigure* and *resist* the academic’s location within contemporary neoliberal power relations. For example: Rosi Braidotti’s recent Foucault-inspired work on the University in *The Posthuman* (2013). Here, Braidotti gestures towards a ‘transformation in the direction of the posthuman’ and a overhaul of the ‘Humanities’ into multidisciplinary ‘post-Humanities’ which resists present conditions *without* nostalgia for the Humanities’s anthropocentric and phallogocentric history. In this way, the purpose of this paper is, as with all of Foucault’s work, instantly both ‘theoretical’ and ‘practical’.

Sun-ha Hong, University of Pennsylvania

The World As We Know It: Techniques Of The Self, Phenomenological ‘Engagement’ And Digital Surveillance

How do we engage with the world before ‘public engagement’? That term already invokes subjects who are the public and rightfully bring their interests to engage with political power. Subtending this activity is a more personal mode of engaging with imagined publics – a phenomenological process where our experiences and impressions

Novica Milić, FMK, Belgrade

Fuko, kapital i modernost

U više seminara - naročito onom iz 1978-79 (Naissance de la biopolitique) - M. Fuko vodi raspravu sa nasleđem liberalne tradicije političkog mišljenja u Evropi, posebno sa neoliberalizmom XX veka. (Fukoov neoliberalizam bitno se razlikuje od „neoliberalizma“ kao ideološke etikete masovno i uglavnom publicistički korišćene poslednjih par decenija.) U tom kontekstu Fuko dolazi i do kritike Marksa - njegove koncepcije kapitalizma kao sistema „otuđenog rada“ i predlaže drugačiji put za razmišljanje o kapitalu. Namera mi je da u svom prilogu izložim osnovne crte ovog Fukoovog razmišljanja, posledica koje to stanovište može imati u političkim raspravama danas, da uporedim Fukoovu kritiku Marksa sa kritikom Marksa Zorana Đinđića, kao i da osvetlim Fukoovo stanovište o liberalnoj tradiciji, „biopolitici“, „društvu kontrole“ i sl. poređenjima sa filozofsko-sociološkom teorijom Niklasa Lumana. Opšta tema je razmatranje evropske političke modernosti i pogled na nju iz ugla Fukoa, Marksa, Đinđića i Lumana.

Thomas Mercier, King's College, London

“Violence beyond *Pólemos*? A Derridean Deconstruction of Foucault's Concept of Power”

“Power is war, the continuation of war by other means”: Foucault's famous phrase is indubitably powerful, though extremely problematic. Elaborated during his 1976 lectures, *Society Must Be Defended*, this work hypothesis theorises “basic warfare” [*la guerre fondamentale*] as the teleological horizon of all social and political relations: following Boulainvilliers, Foucault champions this methodological approach as a purely *descriptive* discourse on *real* politics and war, supposedly inaccessible to the philosophico-juridical conceptuality attached to liberal society (Hobbes' theory of the state being here the prime example). However, in doing so, Foucault did not interrogate the conceptual validity of the notions of power and war, therefore interlinking them without questioning their ontological status. This problematic conflation was partly rectified in 1982, as Foucault proposed a more dynamic definition of power relations: “actions over potential actions”.

I will argue, somewhat polemically, that Foucault's hermeneutics of power *still* involves a teleological violence, dependent on a polemological representation of human relations as essentially *instrumental*: this resembles what Derrida names, in "Heidegger's Ear", an 'anthropolemology'. However, I will demonstrate that all conceptualisation of violence or power (all that Heidegger, in his reading of Heraclites, defines as *pólemos*) implies its own deconstruction. This self-deconstructive (or autoimmune) structure suggests the reversal of *pólemos* into its opposite, and opens politics and warfare to the messianic call of a pre-political, pre-ontological disruption: the arche-originary force of *différance*. Such force, unconditional by definition, goes to subvert Foucault's concept of power, and suggests an arche-violence located before or beyond all hermeneutics of power/knowledge.

notes

Eraldo Souza dos Santos, Bergische Universitaet Wuppertal / Rheinische Friedrich-Wilhelms-Universitaet Bonn

Crypto-normativity and genealogical method: On Habermas' reading of Foucault

This paper examines the criticism that Jürgen Habermas addresses to Foucault, specifically, the “value neutrality” that the French philosopher would consider the central feature of his own genealogical project. According to Habermas, we could identify a “crypto-normativity” underlying the historiography that pretends to be value-neutral. On the one hand, by resorting to the *École des Annales*'s notion of historicity, Foucault would refuse to employ in his works a concept of “totalizing history”. On the other hand, the work of the genealogist would also be knowingly politically engaged, since the genealogical approach would bring to light the oppressed and disqualified forms of knowledge. Foucault would not be able to conciliate these two exigencies of his project, raising the question: if genealogy is value-free, how could it make distinctions between the various discourses and practices of power, namely between practices capable of providing human emancipation and those that maintain the reification? I seek, at first, to present the main points of Habermas's argument. Then, by turning my attention to the texts of Foucault, I will analyze how the author understands such “value neutrality”. Finally, we try to think “normativity” within a reflection on the forms of subjectivity and subjectification, attempting to identify in Foucault's works a form of immanent critique of the modernity that cannot be merely understood as an avatar of a “totalizing critique of reason”.

Jiyoung Ryu, The Graduate Center, CUNY

Experience in the Order Of Things

In an attempt at illuminating the underlying consistency in Foucault's conceptualization of ‘experience,’ I suggest taking up a close investigation of *The Order of Things*. That is, I propose that we search for the way to engage Foucault in examining precisely the position he takes in his own work toward his subject, which, as ‘intellectual’ work, yet covers so much of the field of our ordinary lives. For this, I analyze the way

Marjan Ivković

**Institute for Philosophy and Social Theory, University of Belgrade
The Two Dimensions of Foucauldian Critique and Engagement**

Habermasian critique of Foucault revolves around the argument of 'cryptonormativity', and in particular around the notion of Foucault's 'normative confusions' (Nancy Fraser), i.e. the idea that the intrinsically normative implications of Foucault's analysis cannot be reconciled with Foucault's persistent anti-normativism. As Habermas argues, Foucault is caught up in a contradiction between his explicit anti-normativism and the 'cryptonormativity' of his approach, which makes it impossible to fully translate Foucauldian societal diagnosis into social critique. I will argue that the critical implications of Foucault's 'genealogical' analysis cannot be exhausted by the Habermasian notions of 'cryptonormativity' and 'normative confusions'. Only one dimension of Foucauldian genealogy, I argue, can be understood through the notion of a classical critique of ideology, the 'debunking' of the normative order of contemporary Western societies through its juxtaposition with the empirical reality of the disciplinary power/knowledge dispositif. As it diagnoses modernity's 'unrealized promise' of emancipation and at the same time refuses to endorse the promise of emancipation itself (the 'normative legacy' of modernity), this dimension of Foucauldian does exhibit a 'productive contradiction', to use Habermas' term. However, I argue that Foucauldian juxtaposition of the disciplinary reality and the normative self-representation of contemporary capitalism can also be interpreted in a 'meta-normative' sense: it points toward the insurmountable 'gap' between the symbolic order of the disciplinary society and the totality of its mechanisms of subject-formation (which include non-symbolic aspects). I suggest we understand this 'gap' along the lines of Luc Boltanski's distinction between the 'world' (the totality of the disciplinary power/knowledge dispositif) and the 'instituted reality' (the symbolic order of the disciplinary society), and argue that a second, independent dimension of Foucauldian critique and engagement consists in the preservation of the 'hermeneutic contradiction' between the former and the latter as the condition of the possibility of individual and collective self-transformation.

Dragan Bulatović, Center for museology and heritology, Faculty of Philosophy, University of Belgrade

O dejstvu *arheologije pamćenja*

Usud Mnemozininih kćeri da u zanosnoj formi očuvaju pamćenje, primili su u novo doba veštaci (i tumači) za proizvodnju i očuvanje kulturne produkcije. Očekuje se da njihova zakletva efikasno neutrališe opasnost od zanošenja u nestvarno i od zavođenja nepostojećim.

Jedan od temeljnih cinizama vlasti (institucija...) je da sama piše svoju istoriju potpuno ignorišući povesnice (ili ignorišući neumitnost povesti). Cinizam vlasti, dakako, moguć je samo na veri svih ostalih (to jest *ogromne većine*) u pošten društveni ugovor. *Narodu je sve logično što je prirodno*, tvrdnja je koja je najbliža kiničkom odnosu čoveka spram stvarnosti, kako nas na Diogenov stav podseća Sloterdijk. Da bi pravila svoju istoriju (ova joj se oduvek podavala), vlast prenosi usud pamćenja na *sve ostale*. Usud je, dakako, u tome da se istorija ponavlja, a kinički odnos je prirodan i prema ponavljanju grešaka. Oživljavajući je kao učiteljicu života, cinizam „profetske” vlasti računa na kiničku razumljivost usuda, te čuva *sve (ostale)* od onog čemu stvarno uči povest, a rasvetljava ono što je istoricistički umišljaj.

Može li se pomisliti da se Muza može zaneti? Dakako ne, ali da Muza može *zaneti*, svakako da. Zbog činjenice da je blizina prirodne stvarnosti najveća u genitalijama (Sloterdijk), lako je razlučiti da cinici prostituišu istoriju, a da je usud kinika da im je povest silovana.

Isidora Stanković, Center for museology and heritology, Faculty of Philosophy, University of Belgrade

Presence of the Past and its Frameworks

The aim of this paper will be to examine the introduction of Foucault's concept of discourse (and related ideas, such as archeology, archive, etc.) in researching the subject of heritage studies, particularly in the realm of cultural memory. The focal point of heritage theory is the problem of man's relation towards the testimonies of the past – tangible and intangible transmitters of mnemonic contents.

The first part of this paper will be dedicated to the definition of memory

Jelena Stojanović, Center for museology and heritology, Faculty of Philosophy, University of Belgrade

Counter/Memory, Institutional Critique, Contemporary Artistic Practice

In devising historiographical method that deals with the rhetorical forms with which institutionalization is justified rather than with the development of institutions themselves, Foucault has opened a new domain of historical research - one principally concerned with the history of discourse or more broadly representation, ultimately demonstrating that discourse generates discourse apart from its subject-matter. Almost simultaneously in the sixties a number of artists engaged with similar examination initializing what will become known as INSTITUTIONAL CRITIQUE. Examining different ways Institutional Critique was bound up deeply with the larger contradictions of its time the paper proposes a critical reading of both on selected examples.

Jelena Pavličić, Center for museology and heritology, Faculty of Philosophy, University of Belgrade

Baština kao diskurs

Kako razumevati nasleđe, postalo je preneseno pitanje, sa činjenice na praksu delanja. Fako nas opominje da nije istina u onome što je diskurs bio, već u onome što je govorio. Tako je istina, odnosno suština bića, preneti od čina iskazivanja u sam iskaz, i sadržana u odnosu objekta ka svom referentu. Stoga, danas, u istraživanju, a potom interpretaciji i prezentaciji, istorizam zamenjuje kultura sećanja, u kojoj ima mesta za nelinearne memorijske sadržaje. Oni, pak, iako selektivno izdvojeni, upućuju na praksu zaštite i načine kako se baština uvodi u društvo, a kako vrednuje i distribuira njena vrednost i značenja. Zato u radu pratimo razvojni put organizovane brige o nasleđu u Srbiji, kao izdvojenom diskursu koji korelira između institucije, zabrana (zvanične politike sećanja) i mreže praksi. Jedna od njih je angažovana heritološka teorija, sa realnim potencijalom za promenu prakse očuvanja baštine. Ona nastaje u međudnosu najmanje dva diskursa, a kada govorimo o baštini kao primarnom, onda je drugi onaj na koji baština "vrši pritisak", odnosno,

Milan Popadić, Faculty of Philosophy, University of Belgrade

Remembering Life: Heritage and Biopolitics

At the same time, in the mid-eighteenth century, when the modern concept of heritage was born and when the institution of a modern museum was introduced, *life* entered the Western history. Human life become - usually only in principle - valuable by itself; people become equal to each other; a man became a citizen with his civil rights that included freedom previously reserved for a small number of people. A State is understood as the public thing (*res publica*), even when it kept the monarchical paraphernalia. Rationalization in the government of biological phenomena - such as hygiene, health, birth rate, longevity ... - raised the issue of dealing with them in social context, and, accordingly, the question of the implications of this government on politics and economics. Giving a man Biology, modern State had to give him a complementary dimension - Memory. Only then a person could become a useful citizen of his State. And only then people could share the same heritage.

Eva D. Bahovec, Department of Philosophy, Faculty of Arts, University of Ljubljana

Michel Foucault: Ant-Philosopher, or Mad Max?

Today, thirty years after his death, Michel Foucault's 'life and work' seems to be more 'actual' than ever. Recent discussions in France show that Foucault became such an 'inventor of discursive practices', as in a certain period he himself ascribed to Freud and Marx. Foucault designed his main battlefield, by which he definitely put his mark on the century – which might 'perhaps one day be known as Foucauldian' – as: 'power'. The presentation brings to light Foucault's struggles for and against the power on a double front. The first one runs through the terrain of 'revolutionising history' which cannot be figured out without Canguilhem, his norms and normalisations, and even less so without Nietzsche, in his untimely 'image of thought' and struggles. The second strategic horizon might perhaps be called 'Foucault revolutionises philosophy', which in confronting philosophy with 'contemporary anti-

Izidor Barši, Aleš Mendiževc, Department of Philosophy, Faculty of Arts, University of Ljubljana

How not to be Governed in Reading Foucault

In our presentation we are going to focus on our engagement with Foucault's work in the last two years, during which we organised two reading seminars, focused on some of his major works. The seminars took place in two major art institutions in Ljubljana (Modern Gallery and the Museum of Contemporary Art in Metelkova), the first focusing on his *Archaeology of Knowledge*, and the second on several texts and interviews from *Dits et écrits* focusing on the main topic of epistemology and epistemological readings. During the organization of the seminars themselves we tried to intertwine the content of the seminars, that is Foucault's main concepts, with formal structures and methodology we were using in order not to be or become 'terrorists of theory' or 'fascists of everyday life', as Foucault put it in his introduction to Deleuze's and Guattari's revolutionary book on psychoanalysis. We are still trying to envision how to think and rethink this kind of practice as an experimental one, in terms of discursive practices as well as in terms of the relations of power. This is the basis for an attempt to formulate a kind of Foucauldian political practice of reading, as well as engaging with philosophy as such.

Kaja Dolar. University of Ljubljana and Université Paris Ouest Nanterre La Défense

From History of Sexuality to New Discursive Strategies?

In his first book on history of sexuality, *The Will to Knowledge*, one of Foucault's concerns were the discursive mechanisms, related to sexuality. The notion of sexuality, as we understand it today, Foucault argued, is related to specific scientific discursive practices of the nineteenth century, *scientia sexualis*, and its productivity. Foucault's stress on productivity and 'positivity' lead us to the problem of linguistic innovation as an important aspect of the way we speak about sexuality today. How do we, or can we, actually talk about sexuality? In the paper we inquire the present-day discursive practices, related to sexuality, in *Razvezani jezik*, an online collaborative dictionary for Slovene language (razvezanijezik.com).

Matija Jan, Department of Philosophy, Faculty of Arts, University of Ljubljana

Foucault and Derrida: Madness and Transgression

In his book on *History of madness in classical age* Foucault divides concept of madness into two forms. Madness as the emergence of chaotic forces on one side and those which are objects of positive sciences, formed in the nineteenth century on the other. A case of the first paradigm is the process, which in fifteenth century by inducing a large quantity of new semantic nuances leads to the dissolution of gothic aesthetics and its limited and clear representative forms. Complementary to this process is the hyperproduction of meaning, seen in painters such as Hieronymus Bosch, suspending determinable kingdom of God in reign of undefinable chaos. This process enables us to relate Foucault to Derrida, when he discussed an analogous process called 'the death of book, birth of the text'. This semantic explosion of 'the undefinable' which defines both authors is an experience that sets itself outside the Prokrust's bed of science, work and God. The experience of the limit and its endless overcoming is summed up by the notion of 'transgression'. The productivity of this notion can be shown by situating oneself at the place of its functioning. It enables us to analyse further Foucault's point of view and its complementary practices, born outside nosological taxonomies, not having anything in common with experience of modern psychiatry – a constant enemy of both, Foucault's theoretical work and his political activism.

Miha Javoršek, Department of Philosophy, Faculty of Arts, University of Ljubljana

How to read power?

„We need to cut off the King's head: in political theory that has still to be done.“ Thusly has Foucault expressed his thoughts on power. Too often has power been thought in its negative and repressive forces, one has to think about it in technological and positive terms. In cutting the king's head off, we are left with his body. The question is what ought one do with the body? Better yet, what are power relations? Certainly

Jernej Kaluža, University of Ljubljana and Nova revija Institute in Ljubljana

Between History and Philosophy: Michel Foucault

In my presentation, I would like to compare Foucault's theory of history with some basic problems of the theory of history. From Foucault's perspective, the problem with historical science is that of historical methods, their conception of truth – which for Foucault itself has been historically formed and produced. For Foucault, truth is an effect of discursive practices. As Mark Poster puts it: 'Foucault is an anti-historical historian, one who is writing history, threatens every canon of the craft'. How to avoid historicism and a certain kind of relativism, if we take this seriously? In this context I would like to examine Paul Veyne's characterization of Foucault as sceptic, whose scepticism is not based on principles, but is immanent to his historical research. Therefore, one could define this historical scepticism with three main characteristics: methodical doubt which also aims at the method itself, amoral rejection of the judgement of history, based on the common sense of the present day, and rejection of the idea of objective point of view, which would be outside of history. I will try to make explicit the tensions between Foucault's historical research and his activism, relating it to our actuality.

Polona Mesec, Department of Philosophy, Faculty of Arts, University of Ljubljana

Madness, Foucault and Sexual Difference

Arguing that in culture women's structural position is the same as that of madness, i.e. one of exclusion, Shoshana Felman in her *Writing and Madness* re-evaluates Foucault's history of madness and Derrida's economy of madness (whose exclusion is claimed to 'proceed not from the Cogito but from his very intention to speak') with the aim to move further and try to construct the theory of the place (topos) of madness. Leaning on Felman's illustrations of how the question of madness is '*at work*' through the very impossible act of writing madness, and how the woman's own question: who are we, women? *Speaks* from its silence through the very women's act of daring to appropriate the question (the

Voranc Kumar, Faculty of Arts, University of Ljubljana and Academy of Fine Arts, University of Ljubljana

Truth-power, Specific Intellectuals, and Art Practices

How to think Foucault as both: an archaeologist and a warrior? The archaeologist who patiently roams right below the surface of high philosophy and aims at the most peculiar themes, uncovering their dusty archives; and on the other side, warrior Foucault, that figure of an intellectual who marches down the streets and fights in the institution for equality of the excluded, the imprisoned, or conducting an infamous life. 'Truth and power', when discussing it with his loyal colleagues Alessandro Fontana and Pasquale Pasquino, Foucault combines them both in his images and figures in one place, and while following his trail of thought, one realizes that they were never separated – warrior Foucault is one with Foucault archaeologist. The truth stops playing 'hide and seek' while dealing with Foucault, and is consequently included into the production of regimes of discourse and power. As the truth stands, almost vulgarly naked, the intellectual is overthrown too and is forced to change his bird's view for the one of the frog. Specific intellectual becomes a warrior and not the enlightened. He fights at the specific spot by means of specific knowledge, as exemplified in ways of how to develop strategies for such new practices which could 'revolutionise' art practices as a permanent political project.

Gašper Mlakar, Department of Philosophy, Faculty of Arts, University of Ljubljana

From Mysterious Sexuality to Femininity: Freud and Foucault

Freud proposes three answers to the question of femininity: neurosis, masculinity complex, and motherhood as a mode of 'normal femininity'. Apart from that, Freud developed a specific notion of femininity as 'the dark continent' which could be read as a mystery, or mysterious sexuality, and approached it through the concepts of ignorance. However, his 'definition' of the woman as an enigma seems to enable us to somehow open up and demystify the mystery of sexuality as separate from the mystery, attributed to unconsciousness as such. By reading Michel

**Domen Ograjenšek, Department of Philosophy, Faculty of Arts,
University of Ljubljana**

The Construction Of Character

We are repeatedly asking ourselves who or what is a homosexual? Be it in social relationships, political endeavours or even in scientific research. This is a question that would diminish in its answer, if it weren't for the underlying question, who or what is addressed. Therefore, to truly answer it, we must not perceive it solely as a question of a simple selection, nor as a question of an elusive quality that could stand as its guideline, but rather as a question of terrain, where the selection takes place. This terrain functions as a plane on which the *personage of a homosexual* is created in the 19th century. As Foucault writes in the first volume of *The history of sexuality*, this occurs as a *perverse implantation* that is paradoxically also a sort of *drawing out*. Its paradox of opposing directions – from the outside inwards and from the inside outwards – is the working of the all-encompassing *power* that surpasses the binary opposition between 'inside' and 'outside', making it a process of the surface: “[...] intensifying areas, electrifying surfaces, dramatizing troubled moments.” For Foucault, this constitutes a 'win some, lose some' situation; a double bind, where the identities that define us and limit us are at the same time the strategic positions that enable us to resist them. This conception can nevertheless be misleading. We can easily misunderstand it as a sort of Hegelian master-slave dialectic, where the choice of freedom coincides with the choice of self-abolition or death. Something that Foucault was trying to avoid with his paradoxical descriptions and something we will try to resolve with some examples of self-categorisation in American gay communities from the 70' and 80'.

Rastko Pečar, Faculty for Architecture, University of Ljubljana

Power, Space And Architecture

In my presentation, I will use Foucault's concepts of power, 'dispositif' and diagram to argue that architectural practices have an inherent political dimension, embedded in the materiality of the architectural object. I

Anže Okorn, Department of Philosophy, Faculty of Arts, University of Ljubljana

Foucault, Deleuze and Stupidity

The presentation focuses upon the philosophical relationship between Michel Foucault and Gilles Deleuze, starting from Foucault's review of his work in *Theatrum Philosophicum*, in which he states the (in)famous 'Perhaps one day this century will be known as Deleuzian', and his preface to *Anti-Oedipus*, written by Deleuze in a duet with Félix Guattari. I try to explain how Foucault's and Deleuze's common perception of relationship between theory and practices (which can no longer be understood in terms of totalization) can be thought of as the Nietzschean *Distanz*, which perhaps might figure as the key to 'a new image of thought'. This 'Thinking Otherwise', as Deleuze titles his second chapter in his book on *Foucault*, 'does not lie in the future, promised by the most distant of new beginnings', but is always dancing before us as a chance – a constant repetition without a model, which is also 'an introduction to non-fascist life', as pointed out in Foucault's preface to *Anti-Oedipus*. In conclusion I explore the possibility of thinking the philosophical doubling Foucault-Deleuze, focusing primarily on what Foucault has put into the forefront of his famous review of Deleuze's masterworks: that of stupidity. The presentation concludes with discussing some of the 'examples' of stupidity from our everyday lives.

Maruša Nardoni Department of Philosophy and Department of Sociology, University of Ljubljana

Foucault's 'Other Spaces'

In 1966, Foucault participated in a workshop on space which was held by a group of architects. A certain psychologist also took part in the event and according to the prevailing interpretations, he criticized for not thinking more dialectically – in terms of time. We should think this reaction of a „defender of time“ in the context of Foucault's great theme – the theme of discontinuity that will point to the dichotomy between the structure and „the event“, happening. If we perceive history as something without

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