

POSTHUMAN ETHICS, PAIN AND ENDURANCE
(How to Live an Anti-Fascist Life and Endure the Pain)

20.08.2018 - 24.08.2018

D13, 004 - Utrecht University
Drift 13, 3512 BR Utrecht, the Netherlands

Course Director: *Prof. Rosi Braidotti*

Lecturers: *Prof. Rosi Braidotti (Utrecht University), Dr. Rick Dolphijn (Utrecht University), Raviv Ganchrow (Institute of Sonology), Lucas van der Velden (Sonic Acts), and Simone Bignall (video lecture, University of South Australia), Nina Lykke (video lecture, Linköping University), Zeyneb Gambetti (video lecture, Bogazici University)*

For all information, please contact Prof. Braidotti's assistant: Evelien Geerts: gw.braidottiass@uu.nl

COURSE SUMMARY:

The intensive course "Posthuman Ethics, Pain and Endurance" offers an overview of the contemporary debates about the ethical implications of posthumanism and the so-called 'posthuman turn' as well as Rosi Braidotti's brand of critical feminist posthuman theory. The focus of the course this year will be on the relationship between the posthuman and the neo-materialist, vital ethics of affirmation, with special emphasis on how they deal with the complex issues around the lived experiences of pain, resistance, suffering and dying. Deleuze famously describes ethics as the aspiration to live an anti-fascist life: how can one live a non-fascist life and endure the pain? What does this mean for posthuman subjects situated between the Fourth Industrial Revolution and the Sixth Extinction? In the brutal context of the Anthropocene and climate change, of rising populism, growing poverty and inequality, how does posthuman ethics help us to deal affirmatively with these challenges?

These issues will be outlined, explored and assessed by addressing the following questions: How does a vision of the posthuman subject as a transversal an affirmative process of interaction between human, non-human and inhuman forces, help us cope with the complex and often painful challenges of the contemporary world? How does it affect the feminist quest for social justice, as well as environmental sustainability? What are the most common objections moved against the posthuman turn? How does it intersect with indigenous epistemologies and anti-racist politics? How does the neo-Spinozist notion of endurance foster the project of constructing an affirmative ethics for posthuman subjects? How does the idea of endurance connect to the philosophical tradition of neo-stoicism, and to Foucault's re-reading of it? How does a posthuman ethics of affirmation help us practically to confront the lived reality of pain, death and dying?

STRUCTURE OF THE COURSE:

Following an established tradition, each day of the course is structured as follows: the mornings are devoted to plenary keynote lectures, by the course leader, invited teachers and special guests.

The afternoons are devoted to parallel seminar sessions. All of the participants will be sub-divided into smaller tutoring groups, led by a team of tutors who follow the same group throughout. Participants will be notified of the group they have been assigned to and receive the name and contact details of their tutor before the summer school starts. Rosi Braidotti will be present every afternoon, will visit all the groups and will participate in all of them in turns. Adjustments and changes to the assigned groups can be made if necessary. At the end of the afternoon all the tutorial groups come together for a closing plenary discussion session, chaired by Braidotti.

THE TEACHING STAFF:

Rosi Braidotti (B.A. Hons. Australian National University, 1978; PhD Cum Laude, Université de Paris, Panthéon-Sorbonne, 1981; Senior Fulbright Scholar, 1994; Honorary Degrees Helsinki, 2007 and Linköping, 2013; Fellow of the Australian Academy of the Humanities (FAHA), 2009; Member of the Academia Europaea (MAE), 2014; Knighthood in the order of the Netherlands Lion, 2005). Distinguished University Professor and founding Director of the Centre for the Humanities at Utrecht University (2007-2016). Her publications include: *Patterns of Dissonance*, 1991; *Metamorphoses*, 2002; *Transpositions*, 2006 *La philosophie, là où on ne l'attend pas*, 2009; *Nomadic Subjects*, 1994 and 2011a; *Nomadic Theory*, 2011b; *The Posthuman*, 2013. She co-edited with Pau Gilroy *Conflicting Humanities* (2016) and with Maria Hlavajova *The Posthuman Glossary* (2018). See also: www.rosibraidotti.com.

Rick Dolphijn is an Associate Professor at the Faculty of Humanities, Utrecht University, a Honorary Associate professor at Hong Kong University and member of Critical Studies at the Sandberg Institute. He is interested in continental philosophy, ecology and art. He has recently edited *Michel Serres and the Crises of the Contemporary* (Bloomsbury 2018, in print); *Philosophy After nature* (Rowman & Little field, 2017, with Rosi Braidotti); *This Deleuzian Century* (RODOPI 2015, with Rosi Braidotti). With Iris van der Tuin he wrote *New Materialism Interviews and Cartographies* (OHP 2012). He is currently finishing a monograph entitled *Cracks of the Contemporary*.

Raviv Ganchrow (US/NL) is a sound artist and researcher. His work focuses on interrelations between sound and space, aspects of which are explored through sound installations, writing and the development of acoustic-forming and vibration-sensing technologies. He currently is a faculty member at the Institute of Sonology, The Hague.

Lucas van der Velden (NL) is the director of Sonic Acts in Amsterdam. He studied at the interfaculty for image and sound at The Royal Conservatoire and the Royal Academy of Art in The Hague. He is co-founder of the Rotterdam art collective *Telcosystems* and co-founder of *Baltan Lab* in Eindhoven.

VIDEO LECTURERS:

Simone Bignall is a Senior Lecturer in Indigenous Strategy and Engagement at Flinders, University of South Australia. Her research interests are postcolonial political philosophy, often informed by active participation in various communities of practice and the Continental philosophical lineage from Spinoza to Deleuze with special focus on theories of embodiment and agency, feminism, psychoanalysis and ethics. Her publications include *Postcolonial Agency*, 2010; *Deleuze and the Postcolonial* (with P. Patton); *Agamben and Colonialism* (with M. Svirsky); and *Deleuze and Pragmatism* (with S. Bowden and P. Patton). She is currently completing a work titled *Excolonialism: Ethics after Enjoyment*.

Zeynep Gambetti is associate professor of political theory at Bogazici University, Istanbul. Her work focuses on collective agency, ethics, and public space. She has published on Hannah Arendt's political theory, on violence in the neoliberal era, and on the Kurdish question in Turkey. Among her edited books are *Rhetorics of Insecurity: Belonging and Violence in the Neoliberal Era*, New York, SSRC/New York University Press, 2013, *The Kurdish issue in Turkey: A Spatial Perspective*, London/New York, Routledge, 2015, and *Vulnerability in Resistance: Politics, Feminism, Theory*, Durham, NC., Duke University Press, 2016.

Nina Lykke is Professor Emerita, Dr. Phil., Gender Studies, Linköping University, Sweden. Co-founder of Network for Queer Death Studies, and Network for Ecocritical and Decolonial Research. Her current research focuses on cancer, death, and mourning in posthuman, queerefeminist, new-materialist, decolonial and eco-critical perspectives, and on autophenomenographic and poetic writing. A selection of recent publications: "Queer Widowhood." *Lambda Nordica*. 2015:4; "Academic Feminisms: Between Disidentification, Messy Everyday Utopianism, and Cruel Optimism." *Feminist Encounters*. 2017:1(1); "When death cuts apart: On affective difference, compassionate companionship and lesbian widowhood."

T. Juvonen and M. Kohlemainen (eds): *Affective Inequalities in Intimate Relationships*. Routledge, New York, London (2018).

TUTORS:

Evelien Geerts is a Ph.D. candidate in Feminist Studies & History of Consciousness at the University of California, Santa Cruz (US) and an affiliated researcher at ICON at Utrecht University (NL). Her current research focuses on the relevance of feminist new materialist philosophy in the larger context of the Habermas-Derrida debate on (the critique of) European Enlightenment values, terrorism and democracy.

Fiona Hillary is a lecturer and Industry Fellow in the Master of Arts - Art in Public Space at the School of Art, RMIT University. She is a practicing public artist, collaborating on range of temporary and permanent investigative projects. Fiona also is a PhD Candidate at Deakin University exploring the role creative practice holds in our rehearsal of the future.

Goda Klumbyte is a PhD candidate at the University of Kassel and a graduate of Utrecht University, Media and Performance studies (MA cum laude). Her research engages feminist science and technology studies and critical computing. Her PhD research at the University of Kassel focuses on knowledge production in and through machine learning systems.

Shannon Lambert is a PhD researcher at Ghent University, Belgium. Shannon received her Master of Philosophy (Language and Literature) from the University of Adelaide (Australia). For her PhD within the NARMESH project, led by Prof. Marco Caracciolo, Shannon explores embodiment, empathy, and affect in contemporary “lab” fiction (fiction that centres on a scientist or group of scientists in a realistic setting).

Kay Sidebottom has worked in adult education for 15 years and now manages degree programmes in Learning and Teaching at the University of Leeds, England. She is interested in posthuman approaches to curriculum and pedagogy and is using her PhD in Education and Social Justice as a vehicle to both explore this and to instigate change.

Gry Ulstein is a PhD researcher at Ghent University, Belgium, where she is a member of the ERC-funded project “Narrating the Mesh” (NARMESH) led by prof. Marco Caracciolo. Gry’s main focus is on weird fiction, comparing earlier and more recent forms of weird and investigating the weird’s ecocritical potential as “catastrophic” climate fiction.

COURSE REQUIREMENTS:

Participants in the course are expected to have read before the start of the intensive course the compulsory texts assigned for the lectures and the tutorials. Attendance to all the sessions is compulsory and the participants are required to sign up formal attendance lists for all the sessions. They are also expected to actively take part in tutorials, prepare questions and discussion points for plenary sessions, both the morning ones following the keynote lectures and the closing plenaries after the afternoon tutorials.

CERTIFICATES and CREDITS:

Participants who meet all the requirements, attend all the sessions – or can formally justify their absence-, and show active participation in the discussions will be issued with an official Utrecht University Certificate of attendance on the last day of the school. This intensive course grants participants 2.0 ECTS credits.

COMPULSORY READING:

The basic textbook for the course is *The Posthuman Glossary* (Bloomsbury Academic 2018), edited by Rosi Braidotti and Maria Hlavajova, which all participants are expected to buy.

BACKGROUND READING:

Please note that all participants are expected to have read Rosi Braidotti's book *The Posthuman* (Polity Press 2013), and for an introduction to brutalism, the special issue of *e-flux*, co-edited by Rosi Braidotti, Timotheus Vermeulen et alia, which can be found here: <http://www.e-flux.com/journal/83/>

REGISTRATION:

Applications are now closed: <https://www.utrechtsummerschool.nl/register/>

SCHEDULE AND PROGRAMME

Saturday and Sunday, 18-19 August		
Time	Activity	Description
12.00-18.00	Key pick up	<p>You will find the exact key pick up location in the pre-departure information, which becomes available after you have paid the course fee.</p> <p><u>NOTE: You will have to hand in your key on Friday morning</u></p>
Monday, 20 August		
Introduction to the Posthuman		
Time	Activity	Description
09.00-09.30 D13, 004	Welcome & coffee and tea	<p>Official Welcome: Rosi Braidotti Logistics introduction: Evelien Geerts</p>
09.30-10.00 D13, 004	Introduction: Rosi Braidotti and Rick Dolphijn	<p><u>Presentation of the aims of this course:</u></p> <p>The posthuman turn is triggered by the convergence of post-humanism on the one hand and post-anthropocentrism on the other. The former focusses on the critique of the Humanist ideal of ‘Man’ as the universal representative of the human, while the latter criticizes species hierarchy and advances ecological justice. These critical strands often overlap, but they refer to different genealogies and theoretical traditions.</p> <p>Their convergence will be explored within the French philosophical tradition of critical Spinozism, best represented by Gilles Deleuze and Felix Guattari. They defend a vital materialist Life philosophy, based on non-dialectical processes and notions of difference. This course explores the implications of the posthuman predicament for contemporary ethics and for practices of endurance. It argues for the need to develop a more ethical and more complex relationship to our planetary dimension and to our relationship to non-human others, both animals, plants and technological artefacts.</p> <p><u>Focus:</u></p> <p>Posthuman critical theory argues for the pertinence of posthuman ethics as a way of re-framing the question of how to lead the anti-fascist ethical life, striking a balance between vulnerability and affirmation. How effective and credible is to re-create a new sense of pan-human inter-connection based primarily on the fear of extinction? How does a posthuman sensibility turn into the need for a new ethical awareness based on affirmative and not on reactive values?</p>

		<p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Special issue of <i>e-flux</i>, co-edited by R. Braidotti, T. Vermeulen et alia: http://www.e-flux.com/journal/83/
10.00-12.00 D13, 004	Lecture: Rosi Braidotti "The Posthuman Convergence and Posthuman Ethics"	<p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Braidotti, R. 2013. Chapters 1, and 2 of <i>The Posthuman</i>. Cambridge: Polity Press - Braidotti, R. and M. Hlavajova. 2018. "Introduction" In <i>The Posthuman Glossary</i>. London: Bloomsbury Academic - Alaimo, S. 2012. "Sustainable This, Sustainable That: New Materialisms, Posthumanism, and Unknown Futures". In <i>PMLA</i> 127(3): 558-64 - Goodley, D. Lawthom R. and K. Runswick-Cole. 2014. "Posthuman Disability Studies". In <i>Subjectivity</i> 7, pp. 342-61
12.00-13.00	Lunch	
13.00-14.00	Video lecture: Zeyneb Gambetti "Exploratory notes on new fascisms"	<p>Are the analytical tools of the past adequate to identify and assess what we perceive as the revival of fascistic tendencies today? My contention is that most academic and non-academic efforts to denounce contemporary forms of fascism fail to come to terms with the structural roots of the problem. Critical theory has never contented itself with describing surface appearance – and there's no reason why it should today. If history is valuable for understanding fascism, it is not because it enables us to describe or define what happened, but rather because it allows us to deduce from a specific combination of structures and elements the effects that similar constellations are likely to produce today. This is why I prefer to follow, not classical theories of fascism from left to right, but the path opened up by Hannah Arendt's study of the origins of the totalitarian regimes. I point out four novel attributes of power that can be detected in Arendt's study, and that run like a red thread in such a way as to enable us not only to identify fascistic as well as totalitarian trends irrespective of ideological and historiographic differences, but also to criticize them. The point is to distil from the connections between imperialism and totalitarianism, various social dispositions that would enable us to see whether the gesture could be repeated today, but this time between neoliberalism and new fascisms.</p> <p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Wendy Brown, <i>Undoing the Demos</i>.

		<p><i>Neoliberalism's Stealth Revolution</i>, New York: Zone Books, 2015, Epilogue: "Losing Bare Democracy and the Inversion of Freedom into Sacrifice", p. 201-222.</p> <ul style="list-style-type: none"> - Maurizio Lazzarato, "Understanding Debt as the Basis of Social Life", <i>The Making of the Indebted Man</i>, Los Angeles, <i>Semiotext(e)</i>, 2012, p. 13-36 - G. Deleuze and F. Guattari, <i>Thousand Plateaus. Capitalism and Schizophrenia</i>, London: Continuum 2004, Chp. 9: "1933 - Micropolitics and Segmentarity" <p><u>OPTIONAL READINGS (*NOTE: These are not in the Dropbox folder):</u></p> <ul style="list-style-type: none"> - Hannah Arendt, <i>The Origins of Totalitarianism</i>, New York, Meridian Books, 1958, p. 123-147, 437-459 - Michel Foucault, <i>Security, Territory, Population. Lectures at the Collège de France 1977-1978</i>, Basingstoke, New York: Palgrave Macmillan, 2007, p. 29-53 - Thomas Lemke, "The Risks of Security: Liberalism, Biopolitics, and Fear" in Vanessa Lemm and Miguel Vatter, <i>Government of Life: Foucault, Biopolitics and neoliberalism</i>, New York: Fordham Univ. Press, 2014, p. 59-74 - Enzo Traverso, <i>The Origins of Nazi Violence</i>, New York: New Press, 2003, p. 21-68
<p>14:00-15:30</p> <p>Group 1 (Fiona): D25 - 201,</p> <p>Group 2 (Shannon): D25 - 204,</p> <p>Group 3 (Evelien): D25 - 206</p> <p>Group 4 (Gry): D25 - 301</p> <p>Group 5 (Kay): D25 - 302</p> <p>Group 6 (Goda): D25 - 303</p>	<p>Tutoring sessions</p>	<p><u>ASSIGNED READINGS PER TUTORING GROUP</u> (*taken from <i>The Posthuman Glossary</i>):</p> <ul style="list-style-type: none"> - <u>Group 1 (Fiona)</u>: Transhumanism, speculative posthumanism, insurgent posthumanism - <u>Group 2 (Shannon)</u>: Transcorporeality, technoanimalism, postanimalism - <u>Group 3 (Evelien)</u>: Posthuman critical theory, posthuman ethics, non-human agency - <u>Group 4 (Gry)</u>: Posthumanism, ahuman, critical posthumanism - <u>Group 5 (Kay)</u>: Feminicity, feminist posthumanities, gaga feminism - <u>Group 6 (Goda)</u>: Algorithm, digital rubbish, computational turn

15.30-16	Short Break	
16-17.00 D13, 004	General discussion session led by Rosi Braidotti	Moderator: Rosi Braidotti

Tuesday, 21 August		
Pain, Endurance & Posthuman Ethics		
Time	Activity	Description
9.00-9.30 D13, 004	Coffee and tea	
09.30-11.00 D13, 004	<p>Lecture: Rosi Braidotti "Posthuman Ethics and the issue of pain and dying"</p> <p>Q&A</p>	<p>This session explores posthuman ethics through the angle of neo-materialist vital philosophy, the notion of affirmation and an ethics of joy or affirmation. Affirmative ethics rests on an enlarged sense of a vital interconnection with a multitude of (human and non-human) others by removing the obstacle of self-centred individualism and anthropocentrism on the one hand and the barriers of negativity on the other.</p> <p>This new-materialist philosophy rejects dualistic oppositions and posits all subjects as transversally connected, as differential modulations of a common matter. This vision takes distance from the dialectics that pitches self-versus-other oppositionally. In so doing, it also questions the importance granted to negativity in the dialectical scheme, where difference is defined as 'different from' a dominant norm, and interpreted as being 'worth less than' that norm. Affirmative ethics frees difference from pejoration and replaces it with positivity.</p> <p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Deleuze, G. 1988. <i>Spinoza: Practical Philosophy</i>. San Francisco: City Lights Books <ul style="list-style-type: none"> o Chapter 2: "On Difference between the Ethics and a Morality" o Chapter 3: "The Letters on Evil (correspondence with Blyenbergh)" o Chapter 6: "Spinoza and Us" - Selected sections from Parr, A. (ed.). 2010. <i>The Deleuze Dictionary</i>. Edinburgh University Press <ul style="list-style-type: none"> o "Ethics"; o "Body"; o "Force"; o "Freedom"; o "Creative transformation"; o Spinoza"; o "Spinoza and ethics of joy"
11.00-12.00 D13, 004	Lecture: Rosi Braidotti "Affirmation & Endurance"	<p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Chapters from Braidotti, R. 2011. <i>Nomadic</i>

	Q&A	<p><i>Theory. The Portable Rosi Braidotti</i> (New York: Columbia University Press):</p> <ul style="list-style-type: none"> o Chapter 10: "Powers of affirmation", pp. 267-298 o Chapter 11: "Sustainable Ethics and the Body in Pain", pp. 299-234 o Chapter 12: "Forensic Futures", pp. 325-357 <p>- Woolf, V. 1926. "On being ill." <i>The Criterion</i>.</p> <p><u>VIDEO MATERIAL:</u></p> <ul style="list-style-type: none"> - Please watch: L' <i>Abécédaire</i>: http://www.youtube.com/watch?v=7DskjRer95s - <i>J for Joy</i> (no link yet)
12.00-13.00	Lunch	
13.00-15.00	Tutoring sessions	<p><u>ASSIGNED READINGS PER TUTORING GROUP</u> (*taken from <i>The Posthuman Glossary</i> book):</p> <ul style="list-style-type: none"> - <u>Group 1 (Fiona)</u>: Pill, placenta politics, the pregnant posthuman - <u>Group 2 (Shannon)</u>: General ecology, ethics of joy, multispecies - <u>Group 3 (Evelien)</u>: Digital citizenship, wearable technologies, algorithmic studies - <u>Group 4 (Gry)</u>: Ecohorror, ecopathy, political affect - <u>Group 5 (Kay)</u>: Ecocriticism, extinction, PH disability studies - <u>Group 6 (Goda)</u>: Ecomaterialism, new materialism, media-natures
15:00-15:30	Short Break	
15:30-17:00 Room D13, 004	Plenary panel session on Technology with Rosi Braidotti and other presenters.	Moderator: Rosi Braidotti

<u>Wednesday, 22 August</u> What, of Art, Belongs to the Present?		
Time	Activity	Description
9.00-9.30 D13, 004	Coffee and tea	
9.30-	Lecture/Seminar:	All too often, art is captured by objects (=by the realities of the present),

<p>11.00 D13, 004</p>	<p>Rick Dolphijn with Lucas van der Velden "How Art Objects" Q&A</p>	<p>but it does not want that (=it has different desires). Objects as social entities (as things that circulate/are being circulated) are created by those in power... all too often produced in favour of the status quo, as a means to slow down history and to slow down social change. From the totem, to money, to all of the desirables that keep the capitalist machines at work today; the aim of the object or the thing, is to secure the organisation of society... to keep the hierarchies intact (or in our days, to keep the money flowing in the right direction). Objects (or, the realities of the present), in sum, are all too often obstacles for art.</p> <p>In this research lab we explore how art comes to matter. How it occupies, intervenes in or deterritorializes objects, resisting the realities of the present.</p> <p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Blanchot, M. 1982/1943. "The Gaze of Orpheus." In <i>The Gaze of Orpheus and other Literary Essays</i>. Station Hill of Barrytown. - Woolf, V. 1974/1948. "The Moment: Summer's Night." In <i>The Moment and Other Essays</i>. Mariner Books.
<p>11.00- 12.00 D13, 004</p>	<p>Plenary discussion</p>	<p>Moderators: Rick Dolphijn and Lucas van der Velden</p> <p><u>RECOMMENDED READINGS:</u></p> <p>(*taken from <i>The Posthuman Glossary</i> book):</p> <ul style="list-style-type: none"> - Epigenetic landscape, necropolitics, xenofeminism - Afrofuturism, neuronal aesthetics, trans* - Animism, forests, planetary - Decolonial critique, neo-colonial, socially just pedagogies - Expulsions, Lampedusa, Posthuman rights - Anthropocene, Capitalocene, war
<p>12.00- 13.00</p>	<p>Lunch</p>	
<p>13.00- 14.00</p>	<p>Artist talk: Raviv Ganchrow</p>	<p>Moderators: Rick Dolphijn and Lucas van der Velden</p>
<p>14.00- 15.00</p> <p>D25 - 201, D25 - 204, D25 - 206 D25 - 301 D25 - 302 D25 -</p>	<p>"Conceptualize!"</p>	<p>Moderators: Rick Dolphijn and Lucas van der Velden</p> <p><u>Note:</u> Will take place in the six tutorial rooms (six groups)</p>

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15.00-15.30	Short Break	
15.30-17.00 D13, 004	<p>“What, of Art, belongs to the Present?”</p> <p>Discussion with Rosi Braidotti, Rick Dolphijn, Lucas van der Velden en Raviv Ganchow</p>	Moderators: Rosi Braidotti, Rick Dolphijn and Lucas van der Velden

Thursday, 23 August
Endurance & Power

Time	Activity	Description
9.00-9.30 D13, 004	Coffee and tea	
09.30-11.00 D13, 004	<p>Lecture: Rosi Braidotti “Endurance, Power, Posthumanism”</p> <p>Q&A</p>	<p>Today we will focus on the political implications of the affirmative posthuman ethics, by addressing more specifically the issue of power.</p> <p>Because a new-Spinozist ethics of affirmation is a practical philosophy, it offers immediate applications to our understanding of the fractures and contradistinctions of the posthuman condition. It is not because “we”- the inhabitants of this planet- are in this predicament together, that differences and inequalities disappear. On the contrary, the posthuman era exacerbates and polarizes structural injustices.</p> <p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Braidotti, R. 2013. Chapter 3 of <i>The Posthuman</i>. Cambridge: Polity Press. - Mbembe, A. 2003. “Necropolitics”. In <i>Public Culture</i> 15(1), pp. 11-40. - Guattari, F. 2000. <i>The Three Ecologies</i>. London: The Athlone Press: pp. 23-53. - Protevi, John. 2013. “Ge-hydro-solar-bio-techno-politics”. In <i>Life, War, Earth: Deleuze and the Sciences</i>. Minneapolis: University of Minnesota Press: pp.39-74. - Nixon, R. 2011. <i>Slow Violence and the Environmentalism of the Poor</i>. Cambridge, Mass.: Harvard University Press. Chapters 1 and 8.
11.00-12.00 D13, 004	<p>Video lecture: Simone Bignall “Excolonialism and The Posthuman”</p>	<p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Bignall, S. 2014: “The Collaborative Struggle for Excolonialism”, <i>Settler Colonial Studies</i>, Volume 4 Issue 4: 340-356, DOI: 10.1080/2201473X.2014.911651

	Q&A	<ul style="list-style-type: none"> - Bignall, S. 2016: "Three Ecosophies for the Anthropocene: Environmental Governance, Continental Posthumanism and Indigenous Expressivism", <i>Deleuze Studies</i>, Volume 10 Issue 4: 455-478. https://www.euppublishing.com/doi/10.3366/dls.2016.0239
12.00-13.00	Lunch	
13.00-14.00	<p>Video lecture: Nina Lykke "Material, corpo-affective becoming-with the human corpse – a posthuman, approach to ecologies of death and mourning"</p> <p>Q&A</p>	<p>How can human death be rethought from the perspective of inhuman forces, understood in an immanence philosophical sense, and reontologized against the background of transcorporeal belonging to planetary, posthuman kinships of vulnerable bodies? What are the eco-ethical implications?</p> <p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Braidotti, R. 2013. <i>The Posthuman</i>. Chapter 3. "The Inhuman. Life Beyond Death." Cambridge: Polity: 105-142. - Lykke, N. 2018. "When death cuts apart: On affective difference, compassionate companionship and lesbian widowhood." In: Tuula Juvonen and Marjo Kohlemainen (eds.). <i>Affective Inequalities in Intimate Relationships</i>. Routledge, New York, London, 109-125. - Deborah Bird, R. 2012. "Multi-Species Knots of Ethical Time." <i>Environmental Philosophy</i> 9 (1): 127-140.
14:00-15:30	<p>Tutoring sessions</p> <p>Group 1 (Fiona): D25 - 201, Group 2 (Shannon): D25 - 204, Group 3 (Evelien): D25 - 206 Group 4 (Gry): D25 - 301 Group 5 (Kay): D25 - 302 Group 6 (Goda): D25 - 303</p>	<p><u>ASSIGNED READINGS PER TUTORING GROUP</u> (*taken from <i>The Posthuman Glossary</i>):</p> <ul style="list-style-type: none"> - <u>Group 1 (Fiona)</u>: Affective turn, ethereal scent, survival - <u>Group 2 (Shannon)</u>: Art, earth, geo-hydro-solar-bio-techno-politics - <u>Group 3 (Evelien)</u>: Art in the Anthropocene, the contemporary, four elements - <u>Group 4 (Gry)</u>: Animacies, make Human, postimage - <u>Group 5 (Kay)</u>: Postglacial, biological arts, hacking habitat - <u>Group 6 (Goda)</u>: Architectonic disposition, commons, ecologies of architecture
15.30-16.00	Short break	
16.00-17.00	Plenary panel session on Necropolitics, law	

	<p><i>and death</i> led by Rosi Braidotti, and selected participants</p> <p><i>Discussion</i></p>	
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<p align="center">Friday, 24 August Affirmation as Praxis</p>		
Time	Activity	Description
<p>9.00-9.30 D13, 004</p>	<p><i>Coffee and tea</i></p>	
<p>09.30-11.00 D13, 004</p>	<p><i>Lecture: Rosi Braidotti</i> "Self-styling one's life, self-styling one's death"</p> <p>Q&A</p>	<p>How does the ethics of affirmation deal with dying and the preparation for death? What is the ethical correlation between living an anti-fascist life and self-styling one's death? Is the stoical tradition, re-read with Foucault and Deleuze, of assistance in dealing with the pain of the forced and chosen transformations we are undergoing in posthuman times? Where does capital-drive technological enhancement and ethically-driven self-improvement meet and reinforce each other? Are we going through new-stoical times?</p> <p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Foucault, M.: <i>The Hermeneutics of the Self</i>, chapters 22, 23, 24; pp. 437-477 on stoicism - Braidotti, R. (2006) <i>Transpositions</i>, Chapter 5 "Transcendence. Transposing death" - Sellars, J. (2006): "An Ethics of the Event. Deleuze's Stoicism". <i>Angelaki</i> 11:3, 157-171 - Woolf, V. 1926. "On being ill." <i>The Criterion</i>.
<p>11.00-12.00 D13, 004</p>	<p><i>Lecture: Rick Dolphijn</i> "The wound"</p>	<p><u>ASSIGNED READINGS:</u></p> <ul style="list-style-type: none"> - Dolphijn, R. (2018 forthcoming). "The Mat(t)er of Thought." In R. Dolphijn (ed.). <i>Michel Serres and the Crises of the Contemporary</i>. Bloomsbury.
<p>12.00-13.00</p>	<p>Lunch</p>	
<p>13.00-15.00 D13, 004</p>	<p><i>Plenary panel session on Pedagogies</i> with selected participants led by Rosi Braidotti</p> <p><i>Discussion</i></p>	<p>Chair: Rosi Braidotti</p>
<p>15.00-15.30 D13, 004</p>	<p><i>Distribution of Course Certificates</i></p>	<p><i>Rosi Braidotti: concluding remarks</i></p> <p>End of Summer School course</p>