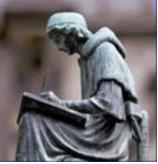




Universiteit Utrecht

# Centre for the Humanities



SCHOOL OF CRITICAL THEORY OF THEORY:



**Intensive Programme 2012**

## “Risk Societies and Cosmopolitanism”



Utrecht, January 16 - February 3, 2012

Jointly organized and with financial support by:



Education and Culture DG



*treaty of utrecht*  
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provincie :: Utrecht

Lifelong Learning Programme

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## INTRODUCTION

The School of Critical Theory Intensive Programme '*Risk Societies and Cosmopolitanism*' gives you as participant the unique possibility to acquire advanced knowledge in the field of the humanities and to exchange your views and opinions with people from a wide range of countries and backgrounds, by offering trans-national and interdisciplinary approaches drawn from the humanities, social sciences, law, philosophy and international relations. Its focus on the development of cross-national European perspectives in these areas, allows for the innovative use of key notions of cosmopolitanism across different national, cultural and disciplinary traditions.

## CLUSTERS

This advanced training course offers a diversified, but coherent programme of study from an interdisciplinary perspective. It is meant for Research Master students and PhD's. The school consists of three clusters, which focus on the following themes:

1. **Cosmopolitanism: Beyond Risk Society?**
2. **Cosmopolitanism and social responsibility**
3. **Cosmopolitanism and the Civic Duty of Digital Media**

## FORMAT

Working language will be English

Lectures in the morning

Seminars + plenary wrap-up session in the afternoon

Evaluations, presentations and weekly round-up session on Fridays

Cultural programme on Saturdays

## GENERAL SCHEDULE

Cluster	Day	Date	Activities
		Sunday 15 January	Arrival students
Cluster 1	1	Monday 16 January	Introduction & Opening Lecture Get-to-know-each-other and explanation of practical matters Presentation of Cultural Programme Welcome drinks
	2	Tuesday 17 January	Lectures & afternoon seminars Plenary discussion
	3	Wednesday 18 January	Lectures & afternoon seminars Plenary discussion
	4	Thursday 19 January	Public lecture & afternoon seminars Drinks
	5	Friday 20 January	Plenary discussion, weekly round-up Presentations on research Presentation Perpetual Peace Project Workshop SODA Productions
	6	Saturday 21 January	Cultural/Social Programme
	7	Sunday 22 January	Day off
	8	Monday 23 January	Lectures & afternoon seminars Plenary discussion

Cluster 2	9	Tuesday 24 January	Lectures & afternoon seminars Plenary discussion
	10	Wednesday 25 January	Lectures & afternoon seminars Plenary discussion
	11	Thursday 26 January	Workshop by SODA Productions Public lecture & afternoon seminars
	12	Friday 27 January	Plenary discussion, weekly round-up Roundtable seminar Drinks
	13	Saturday 28 January	Cultural/Social Programme
	14	Sunday 29 January	Day off
Cluster 3	15	Monday 30 January	Lectures & afternoon seminars Plenary discussion
	16	Tuesday 31 February	Lectures & afternoon seminars Plenary discussion
	17	Wednesday 1 February	Lecture Workshop by SODA Productions Discussion of practical assignment Afternoon: field research/recordings practical assignment <i>Perpetual Peace Project</i>
	18	Thursday 2 February	Lectures & afternoon seminars Plenary discussion Book launch <i>Nomadic Subjects</i> & drinks
	19	Friday 3 February	Morning: preparation presentations, evaluation & final lecture Afternoon: group presentations practical assignment, Wrap-up and conclusions Farewell dinner
			Saturday 4 February

## TEACHING LOCATIONS

All plenary sessions and seminars are situated in the following streets: Drift and Kromme Nieuwegracht. These locations are in the city centre of Utrecht and within walking distance from each other. A map with these locations will be included in the information package.

## GENERAL TIME SCHEDULE

<i>Morning Sessions</i> (general format)	<i>Afternoon Sessions</i> (general format)
Lecture 1: 10.00 - 11.00 Lecture 2: 11.00 - 12.00 Short Q and A: 12.00 - 12.30 Lunch break: 12.30 - 14.00	14.00 - 17.00 Two seminar groups 16.00 – 17.00 Plenary session Each Friday: Weekly round-up and plenary discussion + time to present and discuss your own research.

## PREPARATION

All participants are required to:

- Attend the whole programme;
- Read the compulsory texts assigned to each lecture beforehand;
- Do the preparatory activities described in the programme of each day in order to participate actively in the afternoon seminars. Please read all instructions carefully;
- Research and present the practical assignment '*Perpetual Peace Project*' (see ECTS requirements below).

## SEMINAR GROUPS

During the afternoon sessions the group will be divided into two seminar groups – to which group you belong will be announced on a list that you will find in the information package. Teachers / lecturers will be rotating in between seminar groups – unless indicated otherwise in the day-by-day programme. Preparation on the basis of the presented questions & discussion points in the day-by-day programme below is therefore required of all.

## PERPETUAL PEACE PROJECT ASSIGNMENT

*Practical Assignment: Rewriting Perpetual Peace*

The Perpetual Peace Project, initiated by the Syracuse humanities institute, was brought to Utrecht in the autumn of 2011. The first Perpetual Peace Exhibition was held at the Utrecht University Library: an installation was arranged in an open space with six video monitors each depicting a video response on Immanuel Kant's seminal essay entitled "Perpetual Peace". The installation emphasized that there was an ongoing virtual conversation amongst the featured artists and academics. In the centre of the exhibit space there was a computer pillar logged onto a specially made Perpetual Peace blog. On this virtual space, visitors of the exhibition could write down their reaction to the statements on peace. A full edition of Kant's essay on Perpetual Peace was also published for the occasion and distributed freely to students and other participants.

This practical assignment invites you to evaluate your own responsibility as a citizen within a global context to be major markers of transformation. As such, you will be asked to translate your own notions on the concept of peace into a public or interactive format. You can hereby think of Films, Blogs, forums, video journalism, interactive websites, ideas for events, exhibitions, conferences. We especially encourage you to talk to local social institutions, for interviews or ideas.

During the first two weeks of the programme, small groups (of max. 5 students) will be formed and expected to explore and select a topic/location. After examining one or more precarious topics/spaces, we would like you to start working on how to translate the selected story into an interactive format. Find a method that not only engages your reaction to Perpetual Peace, but also allows others to engage in a dialogue. The final presentation can be the lay-out of an idea (the set-up of an exhibition or conference) or a documentation of a perpetual dialogue on peace (think of for instance street interviews, etc.)

*Questions that could inspire projects on peace are:*

What forms of peace are possible, in the presence of war?

What are the preconditions to negotiate peace?

How feasible is it to rewrite a contemporary manifesto on Peace?

How can social media function as a platform for peace (think of occupy Wall Street and the Arab spring)

Is it possible to create peace in an atmosphere of competition?

What is the role of the Netherlands in brokering peace? (on a local scale)

On the afternoon of January 20 you will receive a short presentation on the perpetual peace project and an introduction to the institution SodaProducties. They will be an incentive and support in thinking about your practical assignment. On January 26, you will briefly pitch your ideas so far and SodaProducties will discuss the feasibility and sustainability of your idea.

On the afternoon of February 1, you will have the afternoon to make any adjustments to the product you made so far and finalize your presentation.

During the informal presentations on February 4, each group has a maximum of 15 minutes to present their initiative by elaborating on their discussions, findings and creative process.

The assignment will be introduced to the students in the first week and it is expected that the students will work on this assignment for the duration of the School, and will be able to present and contextualize their final products in the last plenary. In order to realise this assignment, the students will have access to computers (foreign students: see guest account sticker on your information booklet).

For more information and to see how the Perpetual Peace Project has found various forms in past and present, visit [www.perpetualpeaceproject.org](http://www.perpetualpeaceproject.org) and [www.perpetualpeaceutrecht.wordpress.com](http://www.perpetualpeaceutrecht.wordpress.com)

## REQUIREMENTS FOR THE IP-CERTIFICATE

In order to receive the IP-Certificate and 7,5 ECTS, students need to:

- Attend and actively participate in the whole programme;
- Present their practical assignment '*Perpetual Peace Project*'; (On the last afternoon of the IP, Friday Febr. 3, 2012, students complete the practical assignment with a presentation. Details of this exciting practical assignment will be provided during the presentation on Friday, January 20th.)
- Write a final paper (2.000 words) on a topic of their own choice within the framework of the Intensive Programme, making adequate use of the mandatory and recommended reading material provided by your teachers; (Please Note: **The deadline for the paper is Sunday February 26, 2012.** You can send your paper to [cfh@uu.nl](mailto:cfh@uu.nl) mentioning 'Paper School of Critical Theory' and your name in the title. During the course, students can discuss specific questions concerning the topic of their choice with a teacher.

## GRADING

The essays will be graded within 5 weeks after the specified deadline. You will be notified about the results by April 1, 2012 at the latest. The certificate can be used for receiving an equivalence of credits (7,5 ECTS) for the course at the home university of the students.

## EVALUATION OF THE COURSE

At the end of the programme a final written evaluation of the whole programme takes place in order to suggest ideas, reflect on the content of the School and to improve the quality of the School in the future.

## WORKLOAD

210 hours of work, equaling 7,5 ECTS credits.

## PRACTICAL INFORMATION / INFORMATION PACKAGE

Upon arrival in hostel Strowis/Utrecht, all (grant) students coming from outside of the Netherlands will receive an information package with information about Utrecht, including the final programme, the teaching locations/rooms, all compulsory readings, a city plan, a

reimbursement form, a guest account and a hard copy of this Information Booklet. All Dutch students will receive this information package on Monday morning at de Sweelinckzaal (Drift 21).

## OFFICE HOURS CFH

Any questions or concerns that you have regarding the School can be brought to our attention during Office Hours on Tuesday and Wednesday from 12:30 until 13:30.

Centre for the Humanities

Achter de Dom 20

3512 JP Utrecht

[cfh@uu.nl](mailto:cfh@uu.nl)

T + (31) (030) 2536137

In case of an emergency outside normal office hours (Monday to Thursday 09.00-17.00 hours) you can call head tutor Krizia Nardini: **0031 (0)6 - 45904949**

## HOW TO GET TO UTRECHT

Amsterdam Schiphol airport → Utrecht Central station by train:

Schiphol train station is situated directly below the airport. Train tickets are available from the yellow ticket machines near the platforms at Schiphol Plaza or from the ticket offices, which are situated close to the red/white-checked cube at Schiphol Plaza. Buy a one way ticket (enkele reis) to Utrecht Central Station. There are direct trains to Utrecht every 15 minutes – the trains depart at 14, 29, 44, 59 minutes past the hour from platform 1-2 (to Eindhoven) or platform 3 (to Nijmegen). When in doubt, you can always ask someone at the ticket office. You will soon notice that almost everyone in the Netherlands speaks English fairly well. For journey advises and time tables you can also check: [www.ns.nl](http://www.ns.nl).

## ACCOMMODATION

You will be staying at Strowis hostel [www.strowis.nl](http://www.strowis.nl) where rooms have been booked for all (grant) students coming from outside of the Netherlands. The hostel is conveniently located in the centre of Utrecht within walking distance of all the School's locations.

*By foot<sup>1</sup>:*

Hostel Strowis is a 15 minutes walk from Utrecht Central Station:

Coming from the train platform, take the escalator/stairs upstairs to the station hall. Follow the signs 'Hoog Catharijne/Centrum' and later on 'Binnenstad/ Vredenburg'. At the end of the shopping centre take exit 'Clarenburg' (straight ahead, down the escalator). Cross the square to the left, and turn right into the Lange Vlietstraat. Cross the bridge over the 'Oude Gracht'. At the 'Neude' -square turn left into the Voorstraat. The Boothstraat is the third street on your right. Upon first arrival you might consider taking the bus:

*By bus:*

Coming from the train station, follow the signs 'Stadsbussen' (city buses). Take line 2, 4, 8 or 11 and get out at bus stop Janskerkhof. Across the Janskerkhof (a square) you will find the Boothstraat and hostel Strowis.

For traveling by bus in Utrecht (and the rest of the Netherlands), there are two price-options:

- 1) You can buy a ticket with the busdriver. A one-way ticket for Utrecht central Station to the Janskerkhof will cost you in between 2-3 euros.
- 2) If you are planning to take the bus more then just for the arrival and departure from and to Utrecht Central Station, you better buy an 'OV-Chipcard'. A one-way busride to the Janskerkhof will then cost you € 0,90. Go to the service desk (or Supermarket Albert Heijn) in the central hall of Utrecht Central Station and ask for an '*anonymous* OV-chipcard'. This card will cost you €7,50 and can be shared by several people (not at the same time) and has to be loaded with at least €4 at the service desk with cash money. Every time you enter *and leave* a bus, hold the OV-chipcard in front of the OV-chipcard logo (the hand with a card) on the smart card

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<sup>1</sup> See for a map the next page of this booklet.

reader. A 'bleep' will confirm your check in and check out. All info on the card can be read here: <http://www.ov-chipkaart.nl/afbeeldingen/5434/travellingwiththeovchipkaart>

## **HOW TO GET YOUR TRAVEL EXPENSES REIMBURSED**

*(Only applicable to grant students)*

As was already mentioned in the 'practical information' document you received earlier, 75% of all actual travel costs is covered by the Erasmus Life Long Learning Grant, which amounts to a maximum of €112,50 travel reimbursement for participants from Belgium; €187,50 for participants from France; €225,00 for participants from Germany, Italy, Denmark, Ireland and the United Kingdom; and €300,00 for all other participants. You will have to arrange your own travel to and from Utrecht and will be reimbursed in the first week of the School. Use the reimbursement form, offered to you in the information package upon arrival; once filled out and attached to the original traveling tickets, visit the Centre for the Humanities on Tuesday January 17 between 12.30 and 13.30 h. On Wednesday the 18th the travel reimbursements will be payed to you in cash between 12.30 and 13.30 h. at the office of the Centre for the Humanities.

## **PAYING IN THE NETHERLANDS**

Unfortunately, in most shops in the Netherlands you cannot pay with a foreign bank or credit card. That is why it is suggested to have some cash with you and/or withdraw money from the ATM at place.

## **COMPUTER ACCESS**

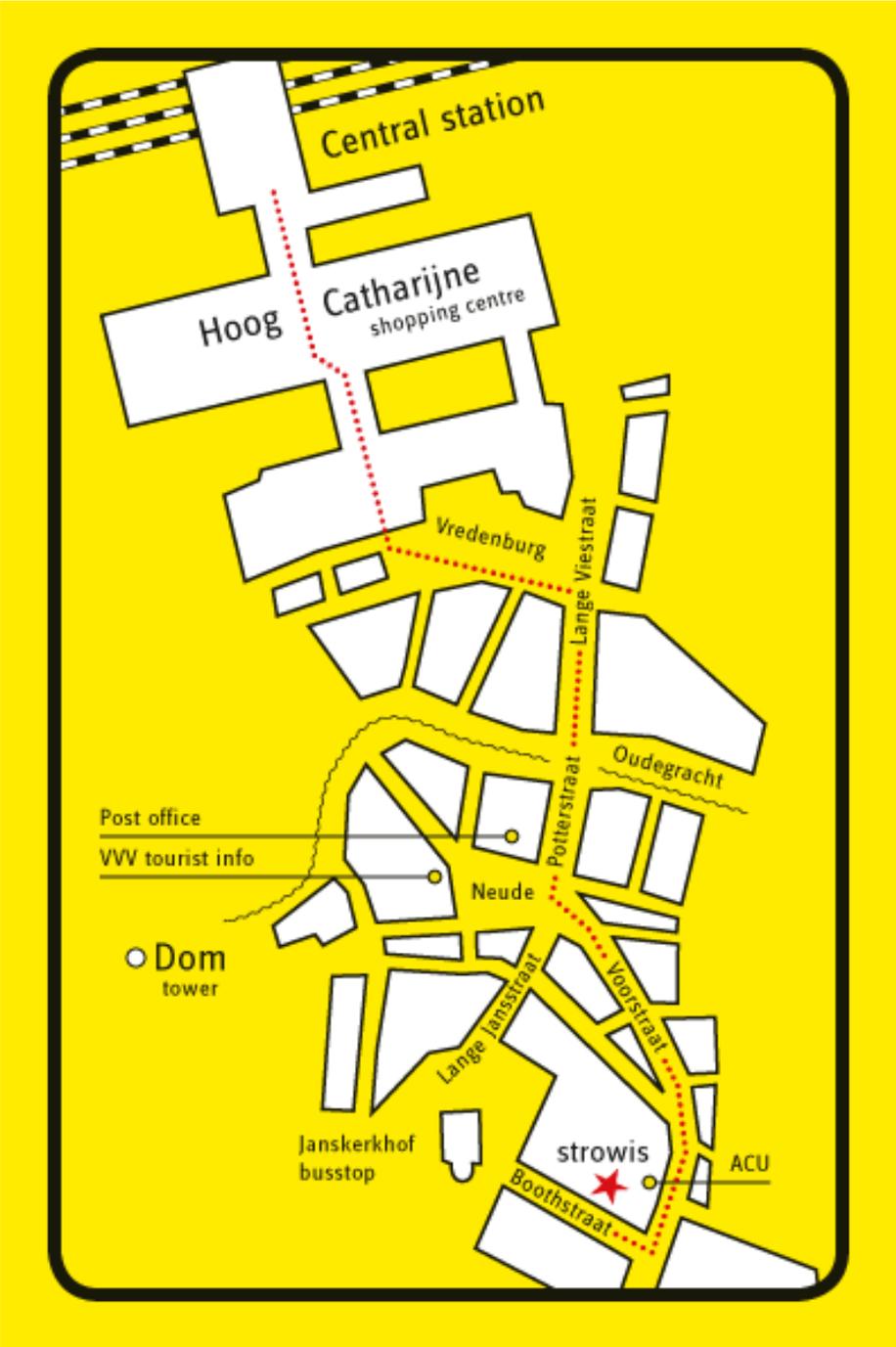
The CfH has arranged for all non-Utrecht students to be granted computer access at several Utrecht University locations throughout the city centre (Computer rooms at Kromme Nieuwegracht 80 and University Library at the Drift).

You can log in to the University computers with your personal user name, which will be provided in the information package you receive upon your arrival.

It is advised to bring your own memory stick, because your temporary account will not enable you to store any files.

## **CHIPCARD COFFEE/ COPYING**

All coffee/tea /copy and vending machines in the Utrecht University buildings require XEROX cards. For getting and uploading this card, please go to the card machine in the Library at Drift 27, opposite of the reception. A minimum of 10 euros is required. You can use your Maestro card or cash money in 10 or 20 euro bills.



Map: How to get to Strowis hostel from Utrecht central station.

## DAY-BY-DAY PROGRAMME

### WEEK 1

#### CLUSTER ONE

### Cosmopolitanism: Beyond Risk Society?

Dates: January 16 – January 21, 2012

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#### INTRODUCTION TO CLUSTER ONE

##### SUMMARY OF THE WEEK:

The first week is inspired by Professor Beck's agenda-setting work on: 'risk society', in which he argues that a number of factors including technological advances have exposed contemporary society to higher degrees of risk: globally, environmentally and socially. One of the values Ulrich Beck proposes as an antidote to the anxieties brought about by risk society is new forms of cosmopolitanism. This first week concentrates accordingly on cosmopolitanism as both an analytical tool to view social and political issues and as a normative value in Europe and the world today.

A new cosmopolitan approach is needed to cope with the radical transformations in our societies, where cultural diversity, a revival of religion in the public sphere, high technological advances and growing intolerance coexist. How can a cosmopolitan spirit appease our risk-ridden societies?

#### TEACHERS / BIOGRAPHIES:

- Professor **Rosi Braidotti**, director Centre for Humanities (CfH), Utrecht University

Rosi Braidotti is Distinguished University Professor in the Humanities at Utrecht University and founding Director of the Centre for the Humanities at Utrecht since 2007. For the previous fifteen years, she was the founding professor of Gender Studies in the Humanities at Utrecht and served as the first scientific director of the Netherlands Research School of Women's Studies. From 1994-1995 she was a fellow in the School of Social Science at the Institute for Advanced Study at Princeton. Braidotti has published extensively in feminist philosophy, epistemology, poststructuralism and psychoanalysis. Her books include *Patterns of Dissonance*. Cambridge, Polity Press, 1991; *Nomadic Subjects: Embodiment and Sexual Difference in Contemporary Feminist Theory*. New York: Columbia Univ. Press, 1994; *Metamorphoses: Towards a Materialist Theory of Becoming*, Polity Press, 2002; *Transpositions: On Nomadic Ethics*, Polity Press, 2006. *Nomadic Subjects* in second edition, revised and expanded, 2011, will be launched February 2 in Bookstore Savannah Bay in Utrecht. (see Cluster three)

- Professor **Tine de Moor**, associate professor Research Institute for History and Culture (OGC), Utrecht University

Tine De Moor (PhD; Ghent, Antwerp and London) is currently associate professor at the department for social and economic history of Utrecht University. Through an

interdisciplinary approach for the study of the long-term evolution of rural commons, De Moor has been able to revise the historical basis of the widely debated metaphor of the *Tragedy of the Commons*, as launched in 1968 by G. Hardin. Whereas from a modern-day perspective the flaws in Hardin's theory have been well-documented, the historical deficiencies in his theory were hardly ever studied. De Moor's research, combined extensive empirical research and analysis with explicit modelling and a strongly developed theoretical framework, has been published in several books, journals. She is also the (co-)founder of the peer-reviewed journal the *International Journal of the Commons*, and she has been member of the Executive council of the International Association for the Study of the Commons since 2008. De Moor is currently in charge of two large projects on institutions for collective action, of which one is a European Research Council Starting Grant. Check out: [www.collective-action.info](http://www.collective-action.info).

- Professor **Patrick Eisenlohr**, Depart. of Cultural Anthropology, Utrecht University

Patrick Eisenlohr is Professor of Anthropology in the Department of Cultural Anthropology at Utrecht University. He obtained a PhD from the University of Chicago in 2001 and an M.A. from the Karl-Ruprechts Universität Heidelberg in 1995. He previously held positions at Washington University in St. Louis and New York University, and has conducted research on transnational Hindu and Muslim networks, language and diaspora and the field of linguistic anthropology more generally, and media technology in Mauritius and India. In his most recent research he is interested in how media practices shape situations of ethnic and religious pluralism, and how they contribute to the non-deliberative and everyday dimensions of citizenship.

- Dr. **Donna McCormack**, Helsinki Collegium for Advanced Studies, University of Helsinki

Donna McCormack is currently a research fellow at the Helsinki Collegium for Advanced Studies, where she is undertaking a study provisionally entitled 'Transnational Transplantation: Bodily and National Borders in Selected Postcolonial Novels and Films'. She is also working on a monograph to be published with Continuum Press in 2012 entitled *Queer Postcolonial Narratives and the Ethics of Witnessing*. This text explores how the body, through its senses, is able to bear witness to familial and colonial trauma in postcolonial and queer novels. She has published and forthcoming articles in *the Journal of Literary and Cultural Disability Studies*, *the Journal of Transatlantic Studies*, *the Journal of the History of Sexuality* and *the Journal of Lesbian Studies*. Donna McCormack is currently teaching two postgraduate courses at the University of Helsinki, 'Queer Postcoloniality: Bodies, Spaces and Memories' and 'Biological Citizenship and Monstrous Bodies: Gender, Race and Sexuality in Health'.

- Dr. **Bald de Vries**, Department of Legal Theory, School of Law, Utrecht University

Ubaldo de Vries is lecturer in the Department of Legal Theory at the School of Law of Utrecht University, the Netherlands and fellow of the Center for the Humanities, Utrecht Universities. In the *Working Group on (Reflexive) Modernisation & Law* he is engaged in conceptualizing a contextual approach towards understanding law and legal developments in the new modernity. Of special interest are issues of autonomy, responsibility and self-determination as well as the structure and pedagogy of legal education and legal research, seeking to bridge the gap between legal theory and social theory.

- Professor **Paul Schnabel**, Director of the Netherlands Institute of Social Research, Distinguished professor Utrecht University

Paul Schnabel, Ph.D. (1948), sociologist, is General Director of the Netherlands

Institute for Social Research/SCP (Social and Cultural Planning Office), the social science research unit and social policy advisory agency of the Dutch cabinet. Paul Schnabel is also one of 8 'university professors' at Utrecht University and a columnist to the leading Dutch newspapers 'NRC-Handelsblad' and 'Het Financieele Dagblad'. He is a.o. non-executive member on the board of Shell Nederland, treasurer of the board of the Royal Concertgebouw Orchestra, member of the board of Praemium Erasmianum, Museum Bredius, Museum Catharijneconvent and the Netherlands Open Air Museum. In the 'top 200' list of Erasmus University and 'De Volkskrant' he is listed among the twenty most influential persons in Dutch society. In 2010 he received the 'Academy Medal' award of The Royal Netherlands Academy of Arts and Sciences (KNAW).

- Professor **Ulrich Beck**, Department of Sociology, University of Munich

Until July 2009 Ulrich Beck was professor of sociology at Munich's Ludwig-Maximilian University. He is now BJS visiting Centennial Professor of Sociology at the London School of Economics and Political Science and Professor at the Fondation Maison des sciences de l'homme, Paris. He has honorary doctorates from several universities and was founding director of the research institute "Reflexive Modernisation" at the University of Munich until 2009. Beck is one of the most famous German sociologists of today, whose concepts achieve responses beyond academic. In 1999 Beck was awarded the CICERO-prize, in 1996 the cultural prize of the city of Munich and in 2005 he received the Schader Prize, the highest award for social scientists in Germany. Professor Beck's books have been translated into more than 40 languages and he regularly publishes essays in the major national newspapers in Europe. His publications include: *Reflexive Modernization* (1994), *Power in the Global Age* (2005), *Cosmopolitan vision* (2006), *Cosmopolitan Europe* (2007), *World at Risk* (2008) and *A God of One's Own* (2010).

- **Janina Pigaht** MA, Programme coordinator at the Centre for the Humanities (CfH)

Janina Pigaht is an independent documentary filmmaker and programme coordinator at the Centre for the Humanities in Utrecht. She has a master's degree in Films Studies and attained her second master's degree in Comparative Women's Studies in 2010. That same year, she finished her first feature length documentary "Delfts Blauw meets Hijab", which explores the personal conflicts Dutch female converts to Islam encounter. Currently, she is developing her second documentary entitled "The Storyteller". This documentary is a personal exploration of her grandfather's past as an SS soldier and the effects of his past on her family dynamics.

- Professor **Bert van den Brink**, Director Dept. of Philosophy, Utrecht University

Bert van den Brink is professor of political and social philosophy. His research concerns various questions concerning liberalism, democracy, recognition, social conflict, and, increasingly, the role of images and the imagination in social and political institutions.

## CLUSTER 1 - DAY 1

*MONDAY January 16*

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### MORNING

**10:00 START** → DRIFT 21, room 0.05 (Sweelinckzaal)  
First acquaintance and welcome with coffee/tea.

**10:15 – 11:00 WELCOME LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Rosi Braidotti, director Centre for Humanities (CfH), Utrecht University

### **ABSTRACT**

*The Cosmopolitan Challenge*

This lecture sketches the outline of a contemporary notion of cosmopolitanism that abandons the universalistic posture and the rationalistic assumptions of the classical notion of this term. How can we re-think a planetary or pan-human dimension in today's interdependent and globalised world, while accounting for wars, increasing xenophobia, humanitarian disasters and other abuses of power? The central hypothesis of the lecture is that we need to review accepted conventions about the self and identity in order to introduce more complexity into this discussion.

### **COMPULSORY READING**

- Braidotti, Rosi, 'Becoming World', Forthcoming in: Rosi Braidotti, Bolette Blaagaard, Patrick Hanafin : *After Cosmopolitanism* (2012), pp. 262 -296

### **FURTHER READING**

- Kleingeld, Pauline and Brown, Eric, "Cosmopolitanism", *The Stanford Encyclopedia of Philosophy* (Spring 2011 Edition), Edward N. Zalta (ed.)  
<http://plato.stanford.edu/entries/cosmopolitanism/>

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Tine de Moor, associate professor Research Institute for History and Culture (OGC), Utrecht University

### **ABSTRACT**

*Remember the collectivity. Dealing with risk in early modern Europe*

Today we are facing many challenges and the whole society looks at two directions for salvation: the State and the Market. But salvation does not come, no direct solutions are offered by either actor. This dual perspective on the main "actors" in society stems mainly from the 19<sup>th</sup> century, when both the belief in the nation state as the ultimate governance model and the free market as the most successful economic model was firmly established. One of the consequences of this was that there was no more room for collectivities, for local forms of institutions for collective action, which were formed and governed by the stakeholders themselves (bottom-up), with the focus on resilience, utility and equity for those who were members of the institution. One example of such an institution –the common- was set up to organize collective use and management of land (mainly pasture land), thus avoiding or at least minimizing a number of risks that went along with making a living with agricultural activities. In the cities, the guilds united craftsmen of the same

occupation to provide collective insurance against all risks in life. But collectivities were omnipresent in town and countryside and provided many different possibilities for their participants. Today we see that although citizens are no longer used to solve problems without interference of state or market, new forms of collective action emerge to fill the vacuum. In this lecture the focus will be on collective risk management in early modern Europe, but several links with today's "new collectivities" will be drawn and we will look into the opportunities but also other risks this again brings along.

### COMPULSORY READING

- T. De Moor, 'Avoiding tragedies. A Flemish common and its commoners under the pressure of social and economic change during the eighteenth century', *the Economic History Review*, February 2009, pp. 1-22.
- Marco van Leeuwen, Guilds and middle-class welfare, 1550-1800: provisions for burial, sickness, old age and widowhood. *Economic history Review*, 2011.

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

### AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Rosie Braidotti*

Questions and discussion points that have come up during the lecture will be discussed

*Questions and discussion points for the seminar with Tine de Moor*

1. What kind of collectivities are you familiar with? To what extent are you involved in such collectivities? And to what extent do you have "trust" in such collectivities? What would be the "market"- or "state"-alternative?
2. What do you expect to happen when people share goods? Which norms and values do you expect them to follow?
3. Which risks do you run in your daily life and how do you deal with these (insurance etc.)? How far, do you think do such forms of risk management date back in history?
4. To what extent do you depend on "the market" yourself? To what extent do you expect the market to take care of the risks you encounter? To what extent do you consider the market to be a risk for collectivities? How can we deal with this?

**16:00 – 17:00 PRESENTATIONS** → DRIFT 21, room 0.05 (Sweelinckzaal)

Get-to-know-each-other

Explanation practical matters and academic requirements

Explanation of practical assignment Perpetual Peace Project

Presentation by Treaty of Utrecht organisation

**17:00-18:30 WELCOME DRINKS** → JANSKERKHOF 17A

Welcome drinks at Café *Hofman*

## CLUSTER 1 - DAY 2

*TUESDAY January 17*

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Patrick Eisenlohr, Department of Cultural Anthropology, Utrecht University

#### **ABSTRACT**

*Cosmopolitanism, globalization, and Islamic piety movements*

For many Muslims the participation in transnational piety movements is inseparably linked to what they consider to be modern and cosmopolitan lifestyles. Taking the growth of Islamic idioms and movements among Mauritian Muslims as an example, in this lecture I argue for a more complex understanding of the links between contemporary Islamic piety movements and current trends of globalization. Moreover, the Mauritian state also encourages the growth of transnational religious networks as part of a policy of encouraging “ancestral cultures” in which major, standardized religious traditions have a central place. The example suggests that the intersection of processes at a global scale with state policies towards religion plays a key role in the emergence of religiously grounded cosmopolitanism in the contemporary world.

#### **COMPULSORY READING**

- Van der Veer, Peter. 2002 *Cosmopolitan Options*. *Ethnográfica*, Vol. V(1): pp.15-26.
- Robbins, Joel. 2009. *Is the Trans- in Transnational the Trans- in Transcendent? On Alterity and the Sacred in the Age of Globalization*. In *Transnational Transcendence: Essays on Religion and Globalization*, ed. Thomas Csordas, pp. 55-72. Berkeley: University of California Press.

#### **FURTHER READING**

- Habermas, Jürgen. 2003. *Fundamentalism and Terror- A Dialogue with Jürgen Habermas*. In Giovanna Borradori, *Philosophy in a Time of Terror: Dialogues with Jürgen Habermas and Jacques Derrida*, pp. 25-44. Chicago: University of Chicago Press.

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Donna McCormack, Helsinki Collegium for Advanced Studies, University of Helsinki

#### **ABSTRACT**

*Matters of Flesh: The Human, the European Border and the Need for Body Parts*

In this lecture, I explore the ways in which precarious migrations to European nations pose an embodied risk to those who traverse these borders. Such precarious undertakings not only require psychosomatic endurance to survive the sometimes treacherous journeys, they also often demand a literal sacrifice of the flesh. Intertwining anthropological, philosophical and cultural analyses of organ donation and transplantation, this lecture examines how biotechnologies instantiate the right to human life through a restrictive definition of citizenship. Biomedical practices not only reinforce the shift from the sovereign's right to kill to the meticulous management of life, they also necessitate a consistent implementation of a state of exception where only legal citizens gain access to the privileges of the human and thus to state protection. To this extent, this lecture is

situated at the intersections of the works of Michael Foucault, Giorgio Agamben, Achille Mbembe and Judith Butler. It is concerned with how organ transplantation is currently undoing our understandings of the human and our responsibility towards each other. It addresses how we can continue to be responsible for each other in a transnational context where some people matter and others are useful only for their matter. In this context, I suggest contemporary postcolonial film (where the narrative takes place within European cities) offers possible ways into thinking about this crisis in embodied ethics. These cinematic representations suggest that micropolitical acts of resistance may transform both the intimate ties between self and other and the sovereign authority of biomedicine over humans.

### COMPULSORY READING

- Chakravorty, Mrinalini and Leila Neti, "The Human Recycled: Insecurity in the Transnational Moment", *differences: A Journal of Feminist Cultural Studies* 20.2–3 (2009), 194–223.

### FURTHER READING / RECOMMENDED FILMS

- Margrit Shildrick, "Corporeal Cuts: Surgery and the Psycho-Social", *Body & Society* 14.1 (2008), 31–46.
- Nancy Scheper-Hughes, "Commodity Fetishism in Organs Trafficking", *Body & Society* 7 (2001), 31–62.
- Cédric Klapisch, (Dir.) *Paris* (Ce qui me meut-Studio Canal, 2008) [DVD-ROM].
- Stephen Frears, (Dir.) *Dirty Pretty Things* (Miramax Films, 2004) [DVD-ROM].

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

### AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Patrick Eisenlohr*

Compare van der Veer's notion of religious cosmopolitanism to liberal accounts of cosmopolitanism that take their inspiration from the European Enlightenment.

According to Jürgen Habermas, "fundamentalism" is a result of "the repression of striking cognitive dissonances. This repression occurs when the innocence of the epistemological situation of an all-encompassing world perspective is lost and when, under the cognitive conditions of scientific knowledge and of religious pluralism, a return to the exclusivity of premodern belief attitudes is propagated" (Habermas 2003: 32). He also claims that fundamentalism is "the defensive reaction against the fear of a violent uprooting of traditional ways of life" (Habermas 2003: 32), a condition that according to Habermas characterizes the lives of many under current conditions of globalization. Compare this perspective on the great visibility of religious mobilizations in a globalized world to Joel Robbins' analysis of the relationship between religion and globalization.

*Questions and discussion points for the seminar with Donna McCormack*

1. To what extent is the notion of the human dependent upon and constituted through national structures? Can bodies come to matter differently and/or less violently?

2. How do organ donations and transplantations transform our understandings of self and other and of ethics itself?
3. How are biotechnologies tied to necropolitics as formulated by Achille Mbembe?
4. To what extent is postcolonial belonging determined by its histories of colonial, radicalized and sexualized violence? And, is this violent state of exception integral to structures of belonging?

**16:00 – 17:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

## CLUSTER 1 - DAY 3

*WEDNESDAY January 18*

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Bald de Vries, department of Legal Theory, School of Law, Utrecht University

#### **ABSTRACT**

*Introduction to reflexive modernity & Risk society*

The first lecture introduces the main body of work of Ulrich Beck, which centres on the notion of reflexive modernization. Three theorems can be distinguished within it:

- the description of society as a world risk society;
- the description of radicalized modernization processes, *viz.* forced individualization and multidimensional globalization;
- the change of critical perspective: from methodological nationalism towards a cosmopolitan outlook. The lecture glosses over these three theorems and seeks to introduce some critical remarks by way of footnote. The lecture concludes with what reflexive modernization means for law and the possibility for legal change. In the seminar, the discussion will focus on the third theorem, the shift towards a cosmopolitan outlook and the feasibility of such an outlook, introducing the work of others also, such as Held and Kymlicka.

#### **COMPULSORY READING**

- Ulrich Beck. "Living in the World Risk Society", A Hobhouse Memorial Public Lecture given on Wednesday 15th February 2006.
- Lyana Francot & Ubaldus de Vries, « Justice Unbound: Responsibility in the Second Modernity", Ubaldus de Vries & Lyana Francot, *Law's Environment: Critical Legal Perspectives*, Eleven International Publishing, 2011, pp. 201-220.

#### **FURTHER READING**

(for the afternoon session)

- Ulrich Beck, "The Cosmopolitan Society and Its Enemies", *Theory Culture and Society*, 2002, 19(1-2), pp. 17-44
- Gillian Brock, "Cosmopolitan Democracy and Justice: Held versus Kymlicka", *Studies in east European Thought*, 2002, 54, 325-347

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Paul Schnabel, Director of the Netherlands Institute of Social Research, Distinguished Professor Utrecht University

#### **ABSTRACT**

*Looking backwards for a better future: from traditional progressivism to modern conservatism*

With the social and political change in the Netherlands as an example, we will discuss the emergence of a strong populist movement or at least sentiment in society. Many people fear that the future will not hold any promise for a better life for themselves or their children.

Nature, economy and society have proven to be more a risk society than even expected. Neither sustainability nor the integration of nation states within the European Union are seen as attractive prospects for the future. The traditional left-wing parties have great difficulty in fostering policies to the above mentioned goals. Recent empirical research will be available to monitor the development towards modern conservation.

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Bald de Vries*

1. Is cosmopolitanism an ideal or a reality?
2. What 'types' of cosmopolitanism can we distinguish in the literature?
3. What does cosmopolitanism mean for research and one's normative position in research?

*Questions and discussion points for the seminar with Paul Schnabel*

Questions and discussion points that have come up during the lecture will be discussed

**16:00 – 17:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

## CLUSTER 1 - DAY 4

*THURSDAY January 19*

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### MORNING

**11:00 – 12:00 PUBLIC LECTURE** → 'T HOOGT 13 (Cinema Theatre)  
Professor Ulrich Beck, department of Sociology, University of Munich

#### **ABSTRACT**

*The 'Cosmopolitan Moment' of World Risk Society*

Global risks are the main triggers of an explosive transformation that is rendering visible the contours of society in the twenty-first century. The theory of world risk society addresses the increasing ubiquity of globally manufactured uncertainty and thereby makes us recognize the plurality of the world. The cosmopolitical imperative 'cooperate or fail!' becomes part of the political agenda. This way world risk society opens up a moral space of high ambivalence, it gives rise to a 'Hegelian' and/or a 'Carl Schmittian' scenario of future politics.

#### **COMPULSORY READING**

- Beck/Grande, 'Varieties of second modernity: the cosmopolitan turn in social and political theory and research' in: *British Journal of Sociology* (BJS), vol. 61, number 3, September 2010, p. 410-443
- Beck, 'The Cosmopolitan Moment of World Risk Society' in: *World at Risk* (Beck, 2009) Polity Press S., p. 47-66.

**12:00 – 12:30 Q&A** → 'T HOOGT 13 (Cinema Theatre)

### AFTERNOON

**14:00 – 17:00 PLENARY SEMINAR** → 'T HOOGT 13 (Cinema Theatre)  
The group discusses the reading material and the content of the public lecture.

*Questions and discussion points for the seminar with Ulrich Beck*

*Question:*

What does 'Reflexive Modernism / Second Modernity' mean?

*Points of discussion:*

Three Dimensions/Processes concerning self-transformation of modernity.

- Individualisation
- (World) risk society
- Cosmopolitisation

*Examples:*

Criticism of Methodological Nationalism

Differences between Cosmopolitanism and Cosmopolitisation

**17:00 DRINKS** → TRANS 7

Drinks at Café *Lokaal 9*

## CLUSTER 1 - DAY 5

*FRIDAY January 20*

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### MORNING

**10:00 – 12:30 ROUND UP & PRESENTATIONS** → 'T HOOGT 13 (Cinema Theatre)  
Weekly round-up and plenary discussion, research presentations by students with Rosi Braidotti and Ulrich Beck

### AFTERNOON

**13:30 – 14:30 LECTURE** → 'T HOOGT 13 (Cinema Theatre)  
Professor dr. Bert van den Brink, Director Department of Philosophy, Utrecht University

### **ABSTRACT**

*Towards Perpetual Peace: Realism and Idealism in Kant's Political Writings*

Kant is a staunch idealist when it comes to what morality should aim for and a staunch realist when it comes to his conception of politics.

This means that at the heart of his political philosophy there is a strong tension between moral idealism and political realism. Kant the political realist is not well-known to most readers. In my lecture, I bring that Kant out in a close reading of his essay "Toward Perpetual Peace". I also look at his Enlightenment Essay: An Answer to the Question: What is Enlightenment? The latter essay was written a good decade before Perpetual Peace. In it we find the main source for Kant's skepticism about radical forms of democratic self-rule but also for his trust in the idea of what we would now call a constitutional-democratic state tied to other such states in a global political order.

### **COMPULSORY READING**

- Immanuel Kant, *Perpetual Peace. A Contribution to Political Science* (1795), Reprint for the Perpetual Peace Project Utrecht (2011) by Centre for Humanities and Treaty of Utrecht Foundation. (see information package)

**14:30 – 15:00 Q&A + PRESENTATION** → 'T HOOGT 13 (Cinema Theatre)  
Presentation of the Perpetual Peace Project by Bert v/d Brink (UU) and Nina Pigaht (Centre for the Humanities)

**15:00 - 17:00 WORKSHOP** → 'T HOOGT 13 (Cinema Theatre)  
Workshop by SODAProducties on the link between Idea and Execution.

SODA will discuss the different ways to explore emotions like involvement, motivation, frustration and curiosity. SODAProducties will be discussed as an example of how to come from a dream to a project.

Inventory: What are your ideas, dreams, motivations; where do you see opportunities or obstacles? How can we help you convert these ideas into practicalities?

## **CLUSTER 1 – WEEKEND**

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*SATURDAY January 21*

**Cultural programme**

*SUNDAY January 22*

**Day off**

DAY-BY-DAY PROGRAMME

## WEEK 2

### CLUSTER TWO

## Cosmopolitanism and social responsibility

Dates: January 23 – January 28, 2012

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### INTRODUCTION TO CLUSTER TWO

#### SUMMARY OF THE WEEK:

The second week of the School grapples with the issue of the social responsibility of the artist & academic. Academics artists alike are often, and recently by right-winged politicians, regarded as elitist and unfounded in society and “real” people’s lives. But academics research and deal with political, social, legal and philosophical issues that concern us all. At the same time Artists also hold a social power in today’s represented and mediated world. Whether in Film, music or literature, the artists chosen form of expression has the ability to reach a broad audience, whilst communicating their social and political concerns. How do they assume responsibility as an artist, and in which way do they express their political and social concern for current issues such as precarious living, poverty and environmental change, war and suffering? How can academics transfer knowledge and make it useful to the general public and our common world-society? Is it indeed the responsibility of the academic to be understood? And can academics make a difference?

These questions will be dealt with by historians, philosophers, legal and political theorists and with an emphasis on global issues, politics, Human Rights and the atrocities of war and torture.

#### TEACHERS / BIOGRAPHIES:

- Dr. **Jolle Demmers**, Assistant Professor and co-founder of the Centre for Conflict Studies, Utrecht University

Jolle Demmers is Assistant Professor and co-founder of the Centre for Conflict Studies, Utrecht University. She lectures and writes on theories of violent conflict, the role of diasporas in violent conflict, ethnographies of neoliberalism and xenophobia. She was Associate Visiting Professor at UC Berkeley (2007) and guest lectured at the University of Ruhuna (Sri Lanka), Sabanci University (Turkey), Coimbra University (Portugal), and the European Peace University (Austria). Demmers studied Political Science and International Relations at the University of Amsterdam (MA, 1993) and carried out her PhD research on caciquismo, political violence and neoliberal reform in Mexico (Cultural Anthropology, Utrecht University, PhD 1999). She is currently academic coordinator of the EU funded Marie Curie program *Sustainable Peacebuilding* (2010-2014). She has conducted years of fieldwork on political violence in central and southern Mexico and Sri Lanka. Her newest book *Theories of Violent Conflict* (London and New York: Routledge) will come out spring 2012. Jolle is Fellow at the Centre for Humanities.

- **Helge Lunde**, Director of International Cities of Refuge Network (ICORN) Norway

Helge Lunde was festival director for the Kapittel Stavanger International Festival of Literature and Freedom of Speech from 1998- 2005. He was responsible for Stavanger City of Refuge to persecuted writers the same period, and has been the executive director of ICORN ([www.icorn.org](http://www.icorn.org)), the International Cities of Refuge Network, since it was established in 2005.

- **Noufel Bouzeboudja**, Amazigh (Kabyle) writer, performer and journalist, guest writer for ICORN

Noufel Bouzeboudja is an Amazigh writer and journalist from Algeria. He has been an English teacher at the university of Tizi Ouzou (Algeria) where he also stage managed several plays performed by his students. He is an acclaimed author and a contributor at the US-based radio station, Radio Numydia and also in several newspapers. He was very involved in the artistic life in his society where he used to recite in villages, cultural houses, universities...etc. Activist during the Black Spring in Kabylia (where protests against the Algerian regime repressing the amazigh culture and promoting Islamism and corruption lasted for about 3 years), he was injured in 2002. Threatened by some islamists, when he was reading in public, he went to Spain where he lived "illegally" for about two years where he learnt Spanish and taught French and Arabic in an international academy. He is now participating in several projects all around Europe including debates and readings. Noufel writes in many different languages, including: Kabyle, Arabic, Magribi, English, and French. His books include: *Pensées Pensantes (Thinking Thoughts)*, self edited, Poetry. 2006, Algeria. *Espoirs Déchus ( Deceived Hopes)*, Novel. 2008, Sefraber (France). *Algérie: Banquet des Nonchalances (Algeria: Banquet of Indolences)*, Poetry. 2009, Edilivre (France). *Du Haut de nos Potences (From Above our Gallows)* Poetry. 2011, Edilivre (France). Collective publications: *Sønderho Havn Antologi*, (In English and French), Denmark 2011. *Frie Ord på flugten (Free Words on the run)*, in English and Danish, Denmark 2011.

- Professor **Patrick Hanafin**, School of Law, Birkbeck, University of London

Patrick Hanafin is Professor of Law at Birkbeck Law School, University of London, where he also directs the Law School's Centre for Law and the Humanities. He has been a Visiting Professor at the School of Law at the University of Porto, Portugal and at the Law Faculty at the University of Pretoria in South Africa. He has held research fellowships at the European University Institute in Florence and at the Human Rights Program at Harvard Law School. His books include: *Deleuze and Law: Forensic Futures* (with Rosi Braidotti and Claire Colebrook) (2009); *Conceiving Life: Reproductive Politics and the Law in Contemporary Italy* (2007); *Law and Literature* (with Joseph Brooker and Adam Gearey) (2004); *Constituting Identity: Political Identity Formation and the Constitution in Post-Independence Ireland* (2001), *Identity, Rights and Constitutional Transformation*, (With Melissa Williams) (1999), and *Last Rights: Death, Dying and the Law in Ireland* (1997).

- Professor **Bill Bowring**, School of Law, Birkbeck, University of London

Bill Bowring, BA, Barrister, is Professor of Law in the School of Law, Birkbeck, University of London and joined the Law School in 2006. He is a practising barrister at Field Court Chambers, Gray's Inn. He has previously held posts at the University of East London, University of Essex, and London Metropolitan University, and was Director of the Pan-European Institute, University of Essex from 1997-2000, and Director of the Human Rights and Social Justice Research Institute, London Metropolitan University, from 2003-2006. He is currently a Fellow of the Human Rights Centre at the University of Essex. Professor Bowring has many publications on topics of international law, human rights, and Russian law, in which he

frequently acts as a court expert.

- Professor **Michael Hardt**, Professor of Political Literature at the European Graduate School, Chair of Literature Romance Studies, Duke University

Michael Hardt, born in Washington DC in 1960, is a political philosopher and literary theorist currently based at Duke University, North Carolina. Michael Hardt's recent writings focus primarily on deciphering various aspects of globalization through the style of writing he defines as eclecticism – or bringing together in one place and connecting the ideas of various thinkers such as Karl Marx, Michel Foucault, Gilles Deleuze and Félix Guattari, Antonio Gramsci and Thomas Jefferson. His most famous works, *Empire* (2000) and *Multitude: War and Democracy in the Age of Empire* (2004) were written in collaboration with Antonio Negri and, according to some, became major events in political and critical theory. In 2009, these two works will be accompanied by the next part of the trilogy entitled *Commonwealth*. Michael Hardt is also the author of *Gilles Deleuze: An Apprenticeship in Philosophy* (1993), *Labor of Dionysus: A Critique of the State Form* (co-written with Antonio Negri, 1994), *Radical Thought in Italy* (coedited with Paolo Virno, 1996), and *The Jameson Reader* (with Kathi Weeks, 2000).

- Professor **Rosi Braidotti**, director Centre for Humanities (CfH), Utrecht University  
*See for her biography the introduction to Cluster 1*
- Professor **Tine de Moor**, associate professor Research Institute for History and Culture (OGC), Utrecht University  
*See for her biography the introduction to Cluster 1*

## CLUSTER 2 - DAY 1

*MONDAY January 23*

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Rosi Braidotti, director Centre for Humanities (CfH), Utrecht University

#### **ABSTRACT**

*Being worthy of the present while resisting it*

This lecture explores the many facets of the idea of social responsibility of academics, thinkers and writers, with reference to Michel Foucault and Gilles Deleuze's dialogue about discourse and power. While explaining some of the key terms of this text, I will also try to apply them to the contemporary situation.

The key argument is that the notion of 'responsibility' needs to be supplemented by social criticism of power and power relations. This means that a critical engagement with the present is required in order to develop effective forms of productive resistance.

#### **COMPULSORY READING**

- *Intellectuals & Power: A conversation between Michel Foucault and Gilles Deleuze* (transcript of a 1972 conversation), in 'Language, Counter-Memory, Practice: selected essays and interviews by Michel Foucault', edited by Donald F. Bouchard (2010)

#### **FURTHER READING**

- Rosi Braidotti: *Nomadic Theory*. Columbia University Press, New York, 2012 (chapter 8), pp. 193-222 <http://www.divshare.com/download/16428977-3fc>

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Jolle Demmers, Assistant Professor Centre for Conflict Studies, Utrecht University

#### **ABSTRACT**

*Neoliberal discourses on violence: greed and monstrosity in borderland war*

This lecture critically reviews the framing of the so-called 'new wars' in the global South as uncivil, barbaric, excessive, local and sexual through describing the shifts in framing and the construction of new dichotomies, as well as conceptualising their *functionality*.

Discourses on rape figure as powerful metaphors in the new wars frame. What is argued for in the particular case of Africa is that discourses on the 'evil African male' as the source of war, insecurity, fragility and poverty serve two functions. First, they offer a solution to the crisis of neoliberalism as political project by placing the blame for the failure of neoliberal restructuring at the level of the evil, and above all, greedy, local. Second, they legitimize new technologies of containment, resulting from the transformation of parts of the global South from a series of 'strategic states' at the time of the Cold war into a 'dangerous social body' of the War on Terror era. This paper thus aims to *contextualize* the prominence of discourses on war-time rape as functional to furthering the hegemony of neoliberalism by the ways in which they reinforce fantasies of local actors in war as greedy and evil.

## **COMPULSORY READING**

- Duffield, Mark, Social Reconstruction and the Radicalization of Development: Aid as a Relation of Global Liberal (2002)
- Dexter, Helen, New War, Good War and the War on Terror: Explaining, Excusing and Creating Western Neo-interventionism (2007)

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

## AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures with Rosi Braidotti and Jolle Demmers.

**16:00 – 17:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

## CLUSTER 2 - DAY 2

*TUESDAY January 24*

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Helge Lunde, Director of International Cities of Refuge Network (ICORN) Norway

#### **ABSTRACT**

*International solidarity beyond borders and nation states: The new emerging bonds of hospitality and creativity between cities of refuge and persecuted writers*

This lecture will take the emergence of ICORN, the International Cities of Refuge Network as its starting point. The intention is to explain the ideas that formed it, how it came into being and its basic logics of function. Among the core issues to be raised are the questions how cities can become safe havens for persecuted writers/artists, even though they operate within the rules and regimes of the nation state. How are win/win situations created between the host cities and the guest writers, and what are the future challenges and potentials for a network like ICORN on the future global arena?

#### **COMPULSORY READING**

- Derrida, Jacques (2003). 'On Cosmopolitanism' in *On Cosmopolitanism and Forgiveness*. London and New York: Routledge, pp. 3-24
- Trojanow, Ilija and Ranjit Hoskote (forthcoming). Ch.1: 'The way of all culture – Introduction' in *Confluence: The Inhabitants of the Inbetween*, pp. 5-23

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Noufel Bouzeboudja, Amazigh (Kabyle) writer, performer and journalist, guest writer for ICORN

#### **ABSTRACT**

*Amazigh culture: survival among the fittest*

North Africa has witnessed several invasions and is used to be a crossroad where many cultures and civilizations met and are still meeting. The Amazigh (Berbers) are an example of freedom and human dignity as the word Amazigh itself signifies it. They have been repressed all along these invasions and up-to-date their identity and culture aren't fully recognized by the central regimes with arab and islamists tendencies. Suppression of a whole collective being is against human dignity and rights. No denial that the Amazigh, living a culture and practicing a language of about 4000 years before the Christ, are miraculous survivors and have a broaden knowledge and experience about other cultures and civilizations. They used to believe in earth (Tamurt), they were paganists, jews, Christians and muslims. Many famous amazigh persons contributed for the human and universal accomplishment. Today, because of repression and indignity (as a wide concept), millions of them are fleeing their countries. Among the causes: dictatorship and Islamism.

#### **COMPULSORY READING**

- Sheet on Amazigh Culture: survival among the fittest – Berber people & language. Composed by Noufel Bouzeboudja
- Murdock, George P. Culture and Society, University of Pittsburgh Press (1965) p.341-347

- Robinson, J.H., *Gelasius I on Spiritual and Temporal Power*, 494, *Readings in European History*, (Boston: Ginn, 1905), pp. 72-73

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Helge Lunde*

1. The Jacques Derrida text:

To what extent can a city do more (show more solidarity and hospitality) than the nation state it is situated in?

2. The Ilya Trojanow text:

Is there a difference between multiculturalism and cosmopolitanism? If so, which one(s), and whose club would you like to belong to?

3. General questions:

How should the relation between politics and culture be?

Could we imagine a politics of culture in a city where the arts can be both autonomous and progressive at the same time?

*Questions and discussion points for the seminar with Noufel Bouzeboudja*

1. How can we exercise dignity under oppression?

2. At what extent can religion manipulate people and suppress other cultures?

3. How can a state guaranty freedom of conscience and promote cosmopolitanism?

4. How can we reach a better understanding among people from different cultures at the shade of fanaticism?

**16:00 – 17:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

## CLUSTER 2 - DAY 3

WEDNESDAY January 25

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Patrick Hanafin, School of Law, Birkbeck, University of London

### **ABSTRACT**

*The Writer's Responsibility: Law, Critique and Biopolitics*

In this lecture I examine the possibilities of writing as a praxis of critique which refuses to be incorporated into hegemonic modes of thinking and as a mode of resistance to biopower. In particular I examine the relationship between modes of refusal and their representation in writing through a reading of works by J.M. Coetzee and Maurice Blanchot in order to examine the implications of such work for a critique of the political within writing itself. The central question of my lecture is how critique relates to political action and sets out to demonstrate how critique is not cut off from the urgency of the political but is embedded in actual political praxis. What is at stake here for a radical politics is not a withdrawal or a retreat but a *thinking within and with* law and politics. One can be both a critical thinker who believes in the possibility of law's ability to transform without contradiction or without allowing one strand of one's thinking to take over the other. Such a praxis involves a refusal to accept certain modes of thinking which block critical or imaginative thought. It is a mode of doing, an approach, not a breaking away from the reality of political struggle.

### **COMPULSORY READING**

- Patrick Hanafin, (2004) "The Writer's Refusal and Law's Malady" *Journal of Law and Society*, Vol. 31, No. 1, pp. 3-14.
- Christopher Fynsk, (2010), "Writing and Sovereignty: La Folie du Jour", in Kevin Hart, (Ed), *Clandestine Encounters: Philosophy in the Narratives of Maurice Blanchot*, (Notre Dame: University of Notre Dame Press), pp.178-95

Please also read the following novel and novella before the seminar. In addition to the editions cited below they are available in several other editions

- J.M Coetzee, (2004), *Life and Times of Michael K*, (London: Vintage Books)
- Maurice Blanchot, ((1981), *The Madness of the Day*, (Trans. Lydia Davis), (Barrytown, NY: Station Hill Press)

### **FURTHER READING**

- Maurice Blanchot, (1993), "The Narrative Voice" in *The Infinite Conversation*, (Trans. Susan Hanson), (Minneapolis: University of Minnesota Press), pp.379-387.
- Jacques Derrida, "The Law of Genre" in Jacques Derrida, *Parages*, (2011), (ed. John P. Leavey), (Trans. Tom Conley, James Hulbert, John P. Leavey, and Avital Ronell), (Stanford: Stanford University Press), pp.217-249.
- Jacques Derrida, (2011), "Living On" in Jacques Derrida, *Parages*, (ed. John P. Leavey), (Trans. Tom Conley, James Hulbert, John P. Leavey, and Avital Ronell), (Stanford: Stanford University Press), pp.103-91, pp.130-1.
- Mark Sanders, (2007), *Ambiguities of Witnessing: Law and Literature in the Time of a Truth Commission*, (Stanford: Stanford University Press).

- J.M. Coetzee, (1981), "Time, Tense, and Aspect in Kafka's "The Burrow", *MLN*, Volume 96, Number 3, (April), pp.556-79.
- Michael Marais, (1989), "Languages of Power: A Story of Reading Coetzee's *Michael K/Michael K*", *English In Africa*, Vol.16, No.2, (October), pp.31-48.

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Bill Bowring, School of Law, Birkbeck, University of London

### **ABSTRACT**

*Towards a materialist account of human rights theory and practice*

This lecture brings together more than 20 years experience as an advocate taking cases to the European Court of Human Rights on behalf of Kurds against Turkey and Chechens against Russia, and others - with a materialist account of human rights, especially the right of peoples to self-determination, which I have described as the "revolutionary kernel" of post-WWII international law. See Chapter 1, Bill Bowring *The Degradation of the International Legal Order? The Rehabilitation of Law and the Possibility of Politics* (Routledge Cavendish 2008). The power-point presentation further explores the question of the genesis of this right, and its contemporary relevance.

### **COMPULSORY READING**

- Bill Bowring "Marx, Lenin and Pashukanis on Self-Determination: Response to Robert Knox" *Historical Materialism* 19.2 (2011) 113–127
- Bill Bowring (2008) "Misunderstanding MacIntyre on Human Rights" in Kelvin Knight and Paul Blackledge (eds) *Revolutionary Aristotelianism: Ethics, Resistance and Utopia*, special issue of *Analyse & Kritik*, v.30 n.1, pp.205-214 – reply by Alastair MacIntyre
- Sheet by Bill Bowring for the Utrecht School of Critical Theory 2012, *Marxism as a Methodology*
- Flyer by Routledge on 'The Degradation of the International Legal Order?' *The Rehabilitation of Law and the Possibility of Politics* Bill Bowring (2008)

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

### AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Patrick Hanafin*

1. Do you agree with the following statement?

"Nobody can be properly emancipated from outside or from above, but only by his or her own (collective) activity"

(Etienne Balibar, *Politics and the Other Scene* (Londo: Verso, 2002), p.167).

Why?/Why not? How might Balibar's argument link to the discussion of critique, resistance and law by Hanafin (2004) and in the works by Coetzee and Blanchot?

2. How does Maurice Blanchot's notion of the right to insubordination (See Hanafin, 2004) cast light on the paradox of human rights discourse in liberal democracies? To what extent does it allow us to reimagine the political?

3. What is the political responsibility of the public intellectual? To whom are they responsible?
4. How do the selected literary works, J.M Coetzee's, *Life and Times of Michael K*, and Maurice Blanchot's *The Madness of the Day*, allow us, if at all, to interrogate the question of the relationship between literature and political resistance?

*Questions and discussion points for the seminar with Bill Bowring*

1. Re: "Marxism as a Methodology" sheet: Do the materials on this sheet correspond with Marxism as you conceive it, or as it has been presented to you?
2. Re: "Misunderstanding MacIntyre": Does MacIntyre pose a serious challenge to the notion of human rights universality, and can such a challenge be met through a materialist and historicised account?
3. Re: "Reply to Robert Knox": What would be the alternatives to a materialist account of human rights theory and practice?

**16:00 – 17:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

## CLUSTER 2 - DAY 4

*THURSDAY January 26*

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### MORNING

**10:00 – 12:00 WORKSHOP** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Workshop by SODA Productions on the link between Idea and Execution

Students will pitch their concept plan in groups. SODA will study and comment the attainability, continuity and the overall need for these plans.  
If you want to work out your concept you can use DRIFT 21: room1.04

### AFTERNOON

**13:30 – 15:00 PUBLIC LECTURE** → KROMME NIEUWEGRACHT 80, room 0.06  
Professor Michael Hardt, Professor of Political Literature at the European Graduate School, Chair of Literature Romance Studies, Duke University.

#### ABSTRACT

*"What to Do in a Crisis"*

The lecture will take as point of departure some of the forms of resistance that have emerged in the current economic crisis, such as the defense of labor union rights in Wisconsin and the occupations of Madrid's Puerta del sol and Athen's Syntagma Square in Spring 2011. The ultimate goal is to recognize some of the ways that it is changing what it means to be "the Left."

#### COMPULSORY READING

- Hardt, M., Two Faces of Apocalypse: A Letter from Copenhagen, Polygraph 22 (2010)

**15:30 – 17:30 PLENARY SEMINAR** → DRIFT 21: ROOM 0.05/SWEELINCKZAAL

Both groups discuss the reading material and the content of the public lecture.

*Questions and discussion points for the seminar with Michael Hardt*

1. What is the relationship between the common and private property, on one hand, and the common and public (state) property on the other?
2. To what extent does the struggle against neoliberal privatization of the common require the management of goods and resources as public property as a means toward opening them eventually to common access?

## CLUSTER 2 - DAY 5

*FRIDAY January 27*

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### MORNING

**10:00 – 13:00 ROUND UP & PRESENTATIONS** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Weekly round-up and plenary discussion, research presentations by students with Rosi Braidotti and Michael Hardt

### AFTERNOON

**14:00 – 17:00 ROUNDTABLE SEMINAR** → KROMME NIEUWEGRACHT 20  
Roundtable seminar on 'The different politics of the commons' with Michael Hardt and Tine de Moor at U-Theatre Studio T. Chair: Rosi Braidotti

- 14:00 – 14:30 Introduction by Rosi Braidotti
- 14:30 – 15:10 Lecture by Michael Hardt
- 15:10 – 15:50 Lecture by Tine de Moor
- 15:50 – 16:30 Responses and discussions.
- 16:30 – 17:00 Conclusion by Rosi Braidotti

**17:00 - 18:00 DRINKS** → KROMME NIEUWEGRACHT 20  
'Thank God it's Friday' drinks at U-Theatre Studio T

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## CLUSTER 2 – WEEKEND

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*SATURDAY January 28*

**Cultural programme**

*SUNDAY January 29*

**Day off**

DAY-BY-DAY PROGRAMME

## WEEK 3

### CLUSTER THREE

## Cosmopolitanism and the Civic Duty of Digital Media

Dates: January 30 – February 4, 2012

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### INTRODUCTION TO CLUSTER THREE

#### SUMMARY OF THE WEEK:

This last week of the School finalises the discussions on social responsibilities by taking on a major player: digital media. On the one hand issues of the social responsibility of the media is of importance here and hence issues of responsible citizenship and cultural participation. On the other hand one can reflect on the role that advanced digital technologies have played in shaping the research culture and practice of the third millennium.

Fields of thought hereby are for instance digital humanities, media governance, open access, data sharing, authorship, civic journalism and online videos. What is online media's potential to produce cosmopolitan alliances in multicultural settings. Moreover, how can journalist turn online noise into news? How can they curate or verify social media streams? What is the role of the academic in this new digital generation?

#### TEACHERS / BIOGRAPHIES:

- Dr. **Susan Schreibman**, Trinity Long Room Hub Associate Professor in Digital Humanities, Trinity College Dublin

Susan Schreibman is the Long Room Hub Associate Professor in Digital Humanities at Trinity College Dublin. She is on the faculty of the School of English. Previously she was the founding Director of the Digital Humanities Observatory, a national digital humanities centre developed under the auspices of the Royal Irish Academy, Assistant Dean for Digital Collections and Research, University of Maryland Libraries (2005-2008), and Assistant Director of the Maryland Institute for Technology in the Humanities (2001-2004). Dr Schreibman is the Founding Editor of *The Thomas MacGreevy Archive* <<http://macgreevy.org>> and *Irish Resources in the Humanities* <[irith.org](http://irith.org)>. Her publications include *Collected Poems of Thomas MacGreevy: An Annotated Edition* (Anna Liva Press/Catholic U Press, 1991), *A Companion to Digital Humanities* (Blackwell, 2004), and *A Companion to Digital Literary Studies* (Blackwell, 2008). She is the founding Editor of the peer-reviewed *Journal of the Text Encoding Initiative*.

- Dr. **Jennifer Edmond**, Executive Director Trinity Long Room Hub, Trinity College Dublin

Jennifer Edmond holds a PhD in Germanic Languages and Literatures from Yale University, where she was a Prize Teaching Fellow and a Commencement Honorary

Marshall, and received several named scholarships. She joined the Trinity Long Room Hub in 2005 as a member of the developmental Steering Committee, becoming its Executive Director in 2008. Edmond spent 2 years as a dedicated technology implementation advisor for the Arts and Humanities at the University of Nottingham. Since coming to Ireland, she has continued in this role informally, providing advice to a number of projects and to larger scale initiatives such as the 1641 Depositions Project and the Digital Humanities Observatory. She is a reviewer for the annual Digital Humanities Conference and a member of the ACH Jobs and Mentoring Committee and will be coordinating the CENDARI European infrastructural project for medieval and modern history.

- Dr. **Alex Thomson**, senior lecturer English Literature, University of Edinburgh

Alex Thomson is Postgraduate Director of the School of Literatures, Languages and Cultures at the University of Edinburgh, where he is a Senior Lecturer in Scottish literature. He is the author of two monographs, *Derrida and Democracy* (Continuum 2005) and *Adorno: A Guide for the Perplexed* (Continuum 2006) and works widely across the fields of Critical Theory and 19<sup>th</sup> and 20<sup>th</sup> Century Scottish Literature.

- Dr. **Adam Budd**, Department of History, Classics & Archeology, University of Edinburgh

Adam Budd teaches cultural history, historical theory, and eighteenth-century literature at the University of Edinburgh. He also directs the School's training programme for Master's and PhD students. His publications include articles on eighteenth-century medicine and sensibility; his textbook *The Modern Historiography Reader* was published by Routledge in 2008, and his study of Enlightenment medicine and poetry was published by Ashgate in 2011. He is a Fellow of the Royal Historical Society.

- **Marcus Gilroy-Ware**, visiting lecturer and course convenor of online journalism for the MA in International Journalism, City University, London.

Marcus is also a visiting instructor at the Centre for Creative and Social Technologies at Goldsmiths, University of London. Furthermore, he is the founder and director of [VSC Creative](#), a creative consultancy and the co-founder and -editor of [Not on the Wires](#), an online-only international journalism publication.

- **Janina Pigaht** MA, Programme coordinator at the Centre for the Humanities (CfH) *See for her biography the introduction to Cluster 1*

- Dr. **Karin Wahl-Jorgensen**, Director of the MA Journalism Studies and MA Political Communication, Cardiff University

Karin Wahl-Jorgensen is a Reader at the Cardiff School of Journalism, Media and Cultural Studies, where she serves as Director of the MA Journalism, Media and Communication and the MA Political Communication. Her broad research interests revolve around the relationship between citizen participation, democracy and journalistic practices. She is the author of *Journalists and the Public* (Hampton Press, 2007), *Citizens or Consumers?* (Open University Press, 2005, with Justin Lewis and Sanna Inthorn), and the recently completed book *Disasters and the Media* (Peter Lang, in press, with Mervi Pantti and Simon Cottle). She is currently at work on a volume titled *Media, Political Participation and Emotion* (Polity Press), and edited the *Handbook of Journalism Studies* (Routledge, 2009, with Thomas Hanitzsch) and *Mediated Citizenship* (Routledge, 2008). She is Associate Editor of *Communication Theory*

- Dr. **Bolette Blaagaard**, Research fellow at the Centre for Law, Justice and Journalism, City University London

Dr. Bolette B. Blaagaard holds a PhD degree in gender and ethnicity studies from Utrecht University, Netherlands, and a MA in journalism from the University of Southern Denmark. Her research interests centre on how journalistic practices can be combined with cosmopolitanism, postcolonialism, and gender and ethnicity theories in order to challenge and change journalism to cope ethically with an increasingly globalised world. She has published articles and contributed to edited volumes on issues of Nordic colonialism and whiteness in the Nordic region as well as published worked on the ethics of journalistic practices, objectivity and freedom of speech. Bolette took up the position as research fellow at Centre for Law, Justice and Journalism in the fall of 2010. She is setting up an international network, which will be debating issues of citizenship and journalism, as well as carrying out research on citizen journalism and its implications for journalistic practices and education. She is also an active fellow at the Centre for Humanities (CfH), Utrecht University.

- Professor **Rosi Braidotti**, director Centre for Humanities (CfH), Utrecht University  
*See for her biography the introduction to Cluster 1*

## CLUSTER 3 - DAY 1

**MONDAY January 30**

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Jennifer Edmond, Executive Director Trinity Long Room Hub, Trinity College Dublin

#### **ABSTRACT**

*Is the Internet Cosmopolitan? Social Networking and Social Change.*

"...the worldwide web of information – radio, television, telephones, the Internet – means not only that we can affect lives everywhere but that we can learn about life anywhere, too. Each person you know about and can affect is someone to whom you have responsibilities: to say this is just to affirm the very idea of morality. The challenge, then, is to take minds and hearts formed over the long millennia of living in local troops and equip them with ideas and institutions that will allow us to live together as the global tribe we have become."  
*Kwame Anthony Appiah, Cosmopolitanism: Ethics in a World of Strangers*

For as long as any technology has existed, it has been accompanied by arguments for and against it as a force for building or breaking social bonds. In the case of new media and information and communications technologies, the debate has been unsurprisingly polarised and fierce. From social networks, blogs, and microblogs to social bookmarks, wikis, and content sharing sites, the modern age is awash with opportunities to interact and share with a global community of friends and strangers. In this session, we will look at the modes and genesis of the now ubiquitous social networking technologies, as well as their impact in social, political, legal and economic terms, as well as positions taken and questions raised by technophiles and technophobes alike (reaching back to the early days of the internet and beyond), including Jerry Mander (*In Absence of the Sacred*); Nicholas Negroponte (*Being Digital*) and Cass Sunstein (*Republic.com*). Time permitting, we will also discuss an early fictional vision of how the virtual and the analogue worlds might interact in a post-globbalised world, Neal Stephenson's *Snow Crash*.

#### **COMPULSORY READING**

- Stephenson, Neal. *Snow Crash*. New York: Bantam, 1992. (excerpts)
- Sunstein, Cass. "The Daily Me." *Republic.com*. Princeton: Princeton University Press (2001): pp 3-22.

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Susan Schreibman, Trinity Long Room Hub Associate Professor in Digital Humanities, Trinity College Dublin

#### **ABSTRACT**

*Cultural Preservation and Humanities Research in the Digital Era*

Ever since Greg Crane posed the leading question of what we, as scholars of the humanities, would do with the million books we would now have at our fingertips, the appropriate place of digital technologies in the Humanities research process has been a subject of debate. While for some, the technologies represent modalities of inquiry unsuitable to the complexity of historical documents and works of art, for others, the paradigm shift that makes all humanities digital is long overdue.

But in reshaping our cultural heritage in digital forms, there are issues raised beyond deciding which metadata standard or image format to use. Creating durable digital objects

is still as much as art as a science. It is not simply enough to support the current availability of the work, but we have a responsibility to future generations to ensure re-use. This includes allowing new knowledge to be leveraged from the work, adding value (annotation, linking, visualisation, simulation), providing opportunities for ideas to be tested against the data (replication, experiments) and preserving it (depositing it, archiving it, certifying it). Above all, we need to have confidence that the digital objects we engage, now and in future, with are what they purport to be.

Participants in this lecture will be introduced to some of the modalities of digital research into humanistic content, including the core question of what is and isn't changed by the introduction of technology into the investigation. The opportunities for new forms of knowledge creation and expression will be explored, as will the context of the traditions of the academy, including issues of output and recognition.

### COMPULSORY READING

- Susan Schreibman, "Digital Representation and the Hyper Real". *Poetess Archive Journal* 2.1 (20 December 2010)
- Moretti, Franco. "Style, Inc.: Reflections on Seven Thousand Titles (British Novels, 1740-1850)." *Critical Inquiry* 36.1 (2009): 135-158.
- Moretti, Franco. "Relatively Blunt" *Critical Inquiry* 36.1 (2009): 172-174.
- Trumpener, Katie. "Paratext and Genre System: A Response to Franco Moretti." *Critical Inquiry* 36.1 (2009): 159-171.

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

### AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Jennifer Edmond*

1. Is the Internet cosmopolitan?
2. How do the basic conditions of possibility for social interaction differ between the analogue and the virtual world (including trust building, hierarchy formation, 'in' and 'out' groups, responsibility, expressions of emotion, etc)?
3. Participants are asked to come prepared with an example of a news story featuring a social media outlet that received widespread attention in the mainstream media and be prepared to discuss it. What do these vignettes tell us about how new media creates and/or destroys norms of community interaction?

*Questions and discussion points for the seminar with Susan Schreibman*

1. It is the year 2311: how can I be sure that a digital video that purports to have been taken on September 11 2001 from downtown NY is, indeed footage taken on that date capturing the destruction of the World Trade Center. The person who made the video has long passed away and the providence is not entirely clear. By 2311 there are a lot of fakes and forgeries of the event on the web (critics clam that the Twin Towers never existed but were simply digital manipulations of the skyline of NY, hence they were never destroyed). Copies of footage have proliferated – have been remixed for artistic, propagandistic, and documentary purposes. How do I know which footage is the most accurate?

Most clearly represents the events of that day? Is most true to 'what happened' (given the bias of the photographer and the limited perspective of any one individual).

2. It is clear that electronic works do not exist in the same way as objects in the material world. Increasingly, electronic works rely on human interaction to call the work (or subroutines of the work – web pages, forking paths in a work of e-literature,, database generated web sites) into being. Does the work exist when that interaction is not present in the way that the painting known as the Mona Lisa hanging in the Louvre exists when nobody is looking at it? What implications does this have for preserving and curating digital work?
3. In an 'age of a million books', what opportunities exist for new forms of knowledge creation and expression? How easily does this potential integrate with traditions of the academy, including issues of output and recognition.

**16:00 – 17:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

## CLUSTER 3 - DAY 2

**TUESDAY January 31**

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Alex Thomson, senior lecturer English Literature, University of Edinburgh

#### **ABSTRACT**

*Risk and Promise: cosmopolitanism and civic duty between deconstruction and critical theory*

In his work on world risk society and cosmopolitanism, the trajectory of Ulrich Beck's thought crosses that of Jacques Derrida, whose writings of the 1990s explicitly thematise and problematize cosmopolitanism in relation to questions of responsibility, globalization and the impact of technology on politics and the public sphere. This lecture will unfold some of the network of concepts connected to the idea of cosmopolitanism in Derrida's thinking, suggesting points of connection to and of distinction from that of Beck. In particular, we will look at the notion of 'promise', indissociable from that of 'risk' for Derrida, and the way in which a philosophical examination of the question of temporality might slow down the social theorist's response to new media. How does the question of the promise relate to our understanding of both historicity and technology? How might that in turn impact on our thinking of the limits and scope of civic duty, and of the ambiguities of the cosmopolitan ideal? The lecture will suggest that what we might call Derrida's style of thought is not a substitute for, but an essential supplement to, critical theory in seeking to think about the future of citizenship.

#### **COMPULSORY READING**

- 'The Right to Philosophy from a Cosmopolitan Point of View', in *Negotiations*, ed., trans Elizabeth Rottenberg, Stanford: Stanford University Press, 2002, pp.329-342.
- 'A Certain Impossible Possibility of Saying the Event', *Critical Inquiry*, 33:2 (winter 2007), pp.441-461.

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Adam Budd, Department of History, Classics & Archeology, University of Edinburgh

#### **ABSTRACT**

*Historicizing Authorship and Information Technology: Critical Methodology from Historical Studies*

In his teaching, Adam Budd encourages students to think about the history of the categories that inform our critical perceptions. We should focus on the divisions of knowledge into distinct disciplines, where "literature" and "history" are different fields, meriting different approaches. This division took place recently, in the nineteenth century, yet it's tempting to treat these divisions as timeless. Why? And what has that entailed?

Session topic: *What roles have advanced digital technologies played in the shaping of research culture and practice over the past decade?*

This lecture aims to provide a methodological framework to think about what *advanced technologies* mean for those of us engaged in research—particularly research in the Humanities and social sciences.

First, we will examine the concept of *Historismus* ("historicism"), as it was developed by Ranke at Berlin during the 1820s. Ranke was the first to bring historical research into the university teaching curriculum, creating the *Seminarium* ("seminar") that remains the basis for research training. For Ranke, the modern researcher defines historical meaning empirically, through reference to primary sources, and also imaginatively, by cultivating a historical intuition.

Next, we will focus on a recent article that examines the global history of information technology, arguing for its origins at the introduction of the telegraph (1870). For Wenzhuemer, acceptance of *advanced* technology entailed our removal of physicality from information, the disembodiment of the communicative voice. How does this historicist back-dating of *advanced* technology enable us to identify strengths and limitations in Ranke's theory of an empirical and yet intuitive historical sensibility?

Finally, the lecture will refer to Foucault, "Qu'est-ce qu'un auteur" ("What Is an Author?"), which emphasizes the concepts that have shaped our understanding of the relationship between authorship and creative identity. I will close the lecture by bringing together the questions raised by these three approaches, to define a critical approach to the historical meaning of *advanced digital technology* and research culture, topics that we will take up in the afternoon seminars.

### COMPULSORY READING

- Foucault, Michel. "What Is an Author?" trans. Josué V. Harari. *The Foucault Reader*, ed. P. Rabinow. New York: Pantheon, 1984. 101-20.
- Wenzhuemer, Roland. "The Development of Telegraphy, 1870-1900: A European Perspective on a World History Challenge," *History Compass* 5 (2007): 1720-42.

### FURTHER READING

- Iggers, Georg. "Introduction." *The Theory and Practice of History*, by Leopold von Ranke. London: Routledge, 2011. xi-xlv.
- Scott, Joan. "History-Writing as Critique," *Manifestos for History*, ed. K. Jenkins et al. London: Routledge, 2007. 19-38.

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

### AFTERNOON

**14:00 – 16:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Alex Thomson*

1. What is the significance of Derrida's emphasis on the connection between philosophy and cosmopolitanism?
2. Is there anything threatening about the idea of cosmopolitanism that might lead us to speak of it in terms of both risk and promise?
3. To what extent and in what ways might the kinds of philosophical questions that Derrida asks, including those about the nature of the event, be incorporated into the news media or the public sphere more widely?

4. Derrida mentions 'our critical vigilance regarding all these modalities of saying the event' but who are 'we' and where might 'our' vigilance take place?

*Questions and discussion points for the seminar with Adam Budd*

1. Why do we tend to limit our reflections to *advanced* technologies?
2. What does this imply about our understanding and acceptance of *less advanced* technologies?
3. Might our implied acceptance of *less advanced* technologies shape our understanding of what *authorship* and *research culture* mean? Unless we engage, critically, with the wider history of our acceptance of information technologies, *authorship* and its associated meanings—identity, creativity, originality, authority, research culture—evade critique.

**16:00 – 17:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

## CLUSTER 3 - DAY 3

### WEDNESDAY February 1

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#### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)

Marcus Gilroy-Ware, visiting lecturer and course convenor of online journalism for the MA in International Journalism, City University, London.

#### **ABSTRACT**

*The CYBER and the self: confronting the problems with cyber-separatism*

The study of Cyberspace, from Nicolas Negroponte (1995) to Lawrence Lessig (2006) to Rebecca MacKinnon (2012), has encouraged a view of it as a separate domain, including as a place in itself characterized by specific, even unique, types of behavior. The superficial rhetoric of the "cyber" and the "real" is understandable, and there is undoubtedly some value as a point of departure in this schema. However, notwithstanding that many attempts to blur the distinction are frequently plagued with naive cyberutopian theory or zealous attempts to debunk it (Morozov 2011), the dividing line does nonetheless break down *inter alia* when individuals start to be criminalized for those novel gestures or face other serious consequences resulting there from. Furthermore, while the Internet is, at least at first glance, spatially global, and represents a great hope for genuine cosmopolitanism, geographical and socio-economic inequalities in its availability again remind us that it is far from being some discreet "other" domain. This talk will examine some of the pressing philosophical and practical problems inherent in the separation of our lives and obligations into networked "space" and physical space and attempt to arrive at a working problematisation of that distinction.

#### **COMPULSORY READING**

- Lessig, L. (2006) "Code 2.0" Basic Books, pp. 83-119 (Ch.6)

#### **FURTHER READING**

- R. v Blackshaw and Others (Case No: 2011/04685/A6) [2011] EWCA Crim 2312, Paras. 53-75
- Morozov, E. (2011) "The Net delusion: How not to liberate the world" Allen Lane, pp. 179-203 (Ch. 7)
- Criminal Law in Cyberspace; Neal Kumar Katyal; University of Pennsylvania Law Review, Vol. 149, No. 4 (Apr., 2001), pp. 1003-1114
- Turkle, S. (2010) "Alone Together: Why we expect more from technology and less from each other" Basic Books
- Law and Borders: The Rise of Law in Cyberspace; David R. Johnson and David Post; Stanford Law Review, Vol. 48, No. 5 (May, 1996), pp. 1367-1402
- Cyberspace as/and Space; Julie E. Cohen; Columbia Law Review, Vol. 107, No. 1 (Jan., 2007), pp. 210-256
- Negroponte, N. (1995) "Being digital" Knopf, (Ch. 1)
- Turkle, S. (2010) "Alone Together: Why we expect more from technology and less from each other" Basic Books, pp. 151-170 (Ch. 8)
- Fitzgerald, Brian F. (2000) "Software as Discourse: The Power of Intellectual Property in Digital Architecture". *Cardozo Arts & Entertainment Law Journal*, 18(2): 337.

**11:00 - 12:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Group discussion on morning lecture with Marcus Gilroy-Ware

**12:00 – 12:30 PRACTICAL ASSIGNMENT** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Short discussion of practical assignment with Marcus Gilroy-Ware and Nina Pigaht (CfH)

AFTERNOON

**12:30 – 17:00 PRACTICAL ASSIGNMENT** → FIELD / DRIFT 21, 005 (Sweelinckzaal)  
Field research and team meetings with teacher for practical assignment *Perpetual Peace Project*. If you want to work on the assignment you can also use DRIFT 21: room1.04

## CLUSTER 3 - DAY 4

*Thursday February 2*

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### MORNING

**10:00 – 11:00 LECTURE 1** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Karin Wahl-Jorgensen, Director of the MA Journalism Studies and MA Political Communication, Cardiff University

#### **ABSTRACT**

*Cosmopolitanism and the reporting of disaster: New technologies, new opportunities?*

This will explore the opportunities for a cosmopolitan discourse to emerge out of the reporting of disasters. In particular, the lecture focuses on the potential for social media to play a role in opening up new ways of understanding the experiences of distant others and hence cultivating compassion. It will begin by examining how disaster reporting is generally premised on an interpretive framework which privileges the “home” nation, as well as culturally and geographically proximate contexts, in the apportioning of compassion, leading to concerns about “compassion fatigue” and the “spectatorship of suffering.”

Nonetheless, on the basis of research carried out for a forthcoming book, the lecture will suggest that the rise of social media and other forms of participatory opportunities online enable audiences to bear witness to disasters in new ways. It will argue that the fast-changing media and communications environment is now profoundly implicated from local to global levels in what we might call the transformation of disaster visibility around the world. The emergence of social media, and the way they are used by mainstream news organisations as well as by those affected by disaster opens up for the democratisation of responsibility.

#### **COMPULSORY READING**

- Pantti, M., Wahl-Jorgensen, K., and Cottle, S. (in press). *Disasters and the media* (Chapter 9). London and New York: Peter Lang.
- Chouliaraki, L. (2008). The mediation of suffering and the vision of a cosmopolitan public. *Television & New Media* 9 (5), 371-391.

#### **FURTHER READING**

- Boltanski, L. (1999). *Distant suffering: Morality, media and politics*. Cambridge: Cambridge University Press.
- Chouliaraki, L. (2006). *The Spectatorship of Suffering*. London: Sage.
- Thompson, J. B. (1995). *The media and modernity: A social theory of the media*. Stanford, CA: Stanford University Press

**11:00 – 12:00 LECTURE 2** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Dr. Bolette Blaagaard, Research fellow at the Centre for Law, Justice and Journalism, City University London

#### **ABSTRACT**

*The global public sphere of citizen journalism*

The lecture explores the tension between the traditional journalistic pillar of objectivity and the perceived subjectivity of citizen journalism in a global context. It questions our

understanding of subjectivity and objectivity and discusses how redefining these terms may help us recognise a potential global public sphere. Through proliferation of new technologies in the westernised parts of the world, citizen journalism has brought about a potential for broader civic participation, a sense of achievable cosmopolitanism. Simultaneously new technologies are creating a transnational space for congregations of anti-migration and anti-Islamic debates, thus, enabling political and cultural processes of both inclusion and exclusion. In discussions about cosmopolitanism and the global potential of journalism, it is therefore relevant to begin by defining examining the role of mediated emotions in relation to journalistic objectivity in order to discuss the impact of citizen journalism on imagined communities. This lecture discusses the connection between emotions and information relay, in order to understand the potential global or cosmopolitan reach of citizen journalism.

### COMPULSORY READING

- Boudana, Sandrine (2011): 'A Definition of Journalistic Objectivity as Performance' in *Media, Culture & Society* 33(3) pp. 385-398
- Pantti, Mervi (2010): 'The Value of Emotion: An Examination of television journalists' notion of emotionality' in *European Journal of Communication* 25(2), pp. 168-181

### FURTHER READING

- Martin Bell: 'Journalism of Attachment' in *Media Ethics* Mathew Kieran, ed. London & NY: Routledge 1998, pp. 15-23
- Muhlmann, Geraldine: 'Chapter 1 Unifying and Decentring in Modern Journalism' in *A Political History of Journalism* Cambridge: Polity Press 2004, pp. 6-33

**12:00 – 12:30 Q&A** → DRIFT 21, room 0.05 (Sweelinckzaal)

### AFTERNOON

**13.30 – 15:00 SEMINARS** → GROUP A: DRIFT 21: ROOM 0.05/SWEELINCKZAAL, GROUP B: DRIFT 21: ROOM 104.

Both groups discuss the reading material and the content of the lectures.

*Questions and discussion points for the seminar with Karin Wahl-Jorgensen*

1. What are the potential benefits and risks of "transformations of visibility"?
2. Why might disasters create opportunities for the cultivation of compassion?
3. How would you assess the thesis of "compassion fatigue"?
4. Do you think social media can help in overcoming the nation-centered discourse of disaster reporting in particular, and journalism more broadly?

*Questions and discussion points for the seminar with Bolette Blaagaard*

1. What is the role of objectivity in traditional journalism as opposed to citizen journalism?
2. What is the relationship between objectivity and trustworthiness?
3. What is the relationship between objectivity and social and political communities?
4. Is the 'curator' a journalist? Is the citizen journalist a journalist?

**15:00 – 16:00 PLENARY DISCUSSION** → DRIFT 21, room 0.05 (Sweelinckzaal)

**16:15 – 17:45 BOOK LAUNCH** → TELINGSTRAAT 13 (Bookstore)

Book launch *Nomadic Subjects* by Rosi Braidotti followed by drinks at Savannah Bay Bookstore.

## CLUSTER 3 - DAY 5

*Friday February 3*

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### MORNING

**10:00 – 12:30 PREPARATION PRESENTATIONS** → DRIFT 21, room 0.05 (Sweelinckzaal)

Preparation in teams of the completed assignments  
This can be done in the field or in the Sweelinckzaal

### AFTERNOON

**12:30 – 13:00 EVALUATION** → DRIFT 21, room 0.05 (Sweelinckzaal)

**13:00 – 14:00 FINAL LECTURE** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Professor Rosi Braidotti, director Centre for Humanities (CfH), Utrecht University

*Cosmopolitanism for the Third Millennium: attempt at a synthesis*

### **COMPULSORY READING**

- Paul Gilroy: *Race and the Right to be Human*, Inaugural Lecture as Treaty of Utrecht Professor, Utrecht University, December 3, 2009.

**14:00 – 17:00 PRESENTATIONS** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Presentations by students of the completed assignments

**17:00 – 17:30 CONCLUSION** → DRIFT 21, room 0.05 (Sweelinckzaal)  
Wrap up and conclusions with Rosi Braidotti (CfH)

**17:30 - FAREWELL** → To be announced  
Farewell Party / Diner

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## CLUSTER 3 - DAY 6

*Saturday February 4*

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**Departure day**