

Biopolitics, Governmentality, (security) Dispositifs.

Concepts for the Study of the International?

International Conference

Co-organized by

Association pour le Centre Michel Foucault
Centre d'études et de recherches internationales

With the support of

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Scientific responsibility

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P R E S E N T A T I O N

In 1997, in Paris, the Centre d'études et de recherches internationales (CERI) hosted a conference entitled *Pratiques politiques et usages de Michel Foucault* (Political practices and uses of Michel Foucault)¹. Without saying that this conference initiated a new partition of the « foucauldian legacy » approaches, it seems, nevertheless, that it contributed to establish a division, still visible today among the vast movement of appropriation of the work of Michel Foucault, between commentators and users². The originality of the 1997 conference lies in the fact that it tried not to be an(other) event *on or about* Michel Foucault, his path, his « legacy », his work. The ambition of the conference organizers was to break with a certain tradition of the commentary of Foucault's thought and opt for an effort of practical application of his « historico-critical » approach. The issue, then, was not an exegetic effort on Foucault's work but, rather, to put his thought « into practice »³ in order to « better understand the contemporary phenomena, inseparably intellectual, social and political »⁴; an ambition transposed in the title of the conference and maybe even more in the title of the edited volume that come out of it : *Penser avec Michel Foucault* (Think with Michel Foucault)⁵. Along that same approach, the CERI also hosted the conference « *Monitoring the future in security and life sciences* » on April 2009 with members of the CERI and the BIOS Center at the LSE together with « specialists » of Michel Foucault's work. Sixteen years after the first event and four after the second one, the conference we are organizing on « Biopolitics, governmentality, security dispositifs. Concepts for the study of the International?» wishes to revive the move initiated in 1997 and extend it. The conference will seek to seize Foucault via his many uses to question the practical reasons of his philosophical silence about the « International » and this domain of knowledge we came to call « international studies » or the « discipline of International Relations » (IR).

Contributors to this conference will work in two directions. On the one hand, they will develop on foucauldian approaches in/ to « international studies » through various themes: the « international system », the « balance of power », « security », « foreign policy », « development » or « globalization ». The question will be that of the contributions and potential limits of this foucauldian perspective for the understanding of so called « international » phenomena. On an epistemological point of view, we could also ask what Foucault has brought to « IR » through the uses that were made of his work. On the other hand, we will come back on Foucault's thought, his concepts and his method to put them to the test of the multiple ways in which they have been used. The question we will examine would then no longer be that of what Foucault has brought to the understanding of contemporary phenomena, no longer be that of what he brings to IR, but that of the contributions of these uses to our knowledge on his very thought and conceptual tools. Here, the will to know what the multiple uses of Foucault's work have made of his thought and tools substitutes for the will to know what had enabled his thought: how many and which Foucaults have been extracted from the multiple thought of the philosopher? And what for? And what do they tell us about the philosopher's silence on the modern international?

This conference will aim at contributing to the making of Foucault's silence on « world politics » and the « modern international » into a place of encounter and confrontational space for ideas, with a view to make the man, the thinker, the author or the supposed unity of Foucault's work disappear and leave space for the multiple uses that have been made of them.

¹ *Pratique politiques et usages de Michel Foucault*, colloque organisé sous la responsabilité de : Eric Fassin, Michel Feher, Denis Lacorne et Jean-François Bayart, CERI, 13-14 novembre 1997.

² PALTRINIERI L., *L'expérience du concept. Michel Foucault entre épistémologie et histoire*, Paris, Publications de la Sorbonne, 2012, pp. 7-12.

³ FASSIN E., « Genre et sexualité. Politique de la critique historique » in Marie-Christine Granjon (dir.), *Penser avec Michel Foucault. Théorie critique et pratiques politiques*, Paris, Karthala, 2005, p. 230

⁴ GRANJON M.-C., « Penser autrement avec Michel Foucault. La méthode 'historico-critique', usages théoriques, heuristiques et politiques » in Marie-Christine Granjon (dir.), *Penser avec Michel Foucault, Penser avec Michel Foucault. Théorie critique et pratiques politiques*, Paris, Karthala, 2005, p. 9.

⁵ GRANJON M.-C. (dir.), *Penser avec Michel Foucault. op. cit.*

Foucault and IR

Though the « International » is largely absent from Foucault's work, « International studies » have not ignored the philosopher, his method and his concepts. In the anglo-saxon world, Foucault is even one of those who, with Derrida, Baudrillard, Virilio and, more recently Deleuze or Bourdieu, are at the origin of what is often identified as a « critical turn in/ of International Relations ». Starting at the end of the 1970s, some within IR found in *The order of Things* and *Archaeology of Knowledge* – i.e. in the least positivist Foucault – as well as in his propositions of a relational and productive power, the arguments for a radical critique of the onto-epistemological options of the then dominating IR theories.

The archeo-genealogical mood that was deployed at the time contributed to problematise this field of knowledge and to shed new light on « theories of international relations » while showing that the later were not so much the explanations of « world politics » they pretended to be, than the expressions of a very specific and historically situated spatial and political imaginary. Critical authors at that period also drew the attention on *historical practices* that had been made invisible by non problematized uses of concepts such as State, territory, sovereignty, foreign policy or security. Be it with or from Foucault, they have set the historically contingent character of IR that, from the end of WWII onwards – and in the anglo-saxon world at least – had gradually built up as an academic discipline, claiming today its *institutional* independence from political science.

By then, the works of Michel Foucault fulfills a heterotopical and virtually emancipatory function for the critique. They served more as a base for a critique that no one now contest the fruitfulness, than they were actually discussed. Critical IR scholars then contributed to open a space in which many others, coming from various fields of knowledge have dived into bringing in other ways of using Foucault and thereby contributing to renew the study of « world/international politics ». From the 1990s on, and even more since the 2000s, uses of Foucault for the study of the « International » and so called « international phenomena » have shifted and pluralized. In order to study a « globalised world » and its contemporary transformations, it is no longer the epistemologist or archeologist Foucault of discursive monuments who is called in, but also the Foucault of the governmentality, the dispositifs of security and the genealogy/ critique of neo-liberalism. The toolmaker philosopher who wishes to be used as a toolbox has been heard.

Questions and structure of the event

Participants in this conference will interrogate all these different uses of Foucault from a resolutely interdisciplinary approach to address the question of whether and how to think about the modern International from the multiple thought of Michel Foucault. Is it possible – and if so, how – to think the « International » from a perspective that, in Foucault's own thinking trajectory, and from the mid-1970s onwards, never ceased to work at making the state disappear behind the infinity of the practices, strategies and tactics, programs, dispositifs and instruments we have come to gather under this word? Is it possible to understand the International as a series of practices ? And if so, which are they ? Are they identical to those of the « state », meaning that there would be some sort of identity of practices but not of the state and the International ? Or are they different ? And if so, how can we think the International as a practice or a series of practices independently from what we call the « state » ?

In order to deal with these questions, we suggest to articulate the conference around four roundtables that would each be introduced and concluded by a lecture given by scholars especially renowned for their use of Foucault.

- Participants to the **first roundtable** will discuss, in a both epistemological and historical register, how internationalists use foucauldian method and concepts to question their effects on the « discipline », its status, objects (like security) and methods. What have been the consequences on « internationalist knowledge » of the problematisation of the modern conception of the political a foucauldian approach drives us into ?
- In the **second roundtable**, participants will extend the discussion on governmentality in light of a questioning more specifically centred on liberalism and neo-liberalism. Issues

such as the « neoliberal bureaucratization » and « management thinking » will be addressed: what is bureaucracy and to what extent do integration and flexibility – central concepts of the neo-liberal *doxa* – translate to bureaucraties under neoliberalism? Do Foucault's analyses on liberal and neoliberal rationalities of government help « portraying our managerial present »? The question of the possibility of critique as well as that of the rights of the governed in front of the contemporary rearticulations of power practices will also be addressed.

- Participants to the **third round table** will elaborate on the possible uses of Foucault to think historical (and therefore contemporary) forms of the « globalisation of the world » in a contradictory dialogue with « postcolonial studies » and « development thinking ». How does Foucault help us to rethink relations of domination such as they are rearticulated and established on a planetary scale ?
- The **fourth roundtable** of this conference will come back on the limits of the political in the light of the notions of power, sovereignty and violence such as the foucauldian perspective work them out. This will allow us to ask how such a perspective help us to problematise the relationship that has been established to political life under modernity.

While scanning across the spectrum of questions associated to the three main figures of Foucault: the toolmaker, the Foucault subversive of disciplining procedures of knowledge, and the Foucault who is object of knowledge, we hope this conference will contribute to bring to life an « internationalist » Foucault capable of helping us to think the political, the modern International and their historical and contemporary transformations differently.

**Biopolitics, governmentality and (security) dispositifs.
Concepts for the study of the « International » ?**

P R O G R A M

MONDAY, JANUARY 13TH

09h15-09h30 – Welcoming address and introduction

Didier Bigo (CERI/Sciences Po), Philippe Bonditti (IRI/PUC-Rio), Frédéric Gros (UPEC)

SESSION 1 | 09H30-12H30

INTERNATIONAL? Politics and Security in light of genealogy and governmentality

Chair : Philippe Bonditti – IRI/PUC-Rio

09h30-10h15 – Introductory Lecture

- *Counter Concepts for the International: Political Spirituality, Insurrection and the Courage of Truth*
by Michael Dillon, University of Lancaster, UK

10h15-11h30 – Roundtable

- *Foucault in IR. Is there anything left to say?*
by Jef Huysmans – Open University, UK
- *Decolonising critical security from IR : genealogy of (in)securities*
by Didier Bigo, CERI-Sciences Po, France
- *Lives of Infamous Men in the 21st Century*
by Fabienne Brion, Université Catholique de Louvain, Belgique

11h30-12h30 – Discussion

SESSION 2 | 14H00-17H30

(NEO)LIBERAL? Bureaucratisation, Management, Critique

Chair : Sandrine Revet – CERI-Sciences Po, France

14h30-15h45 – Roundtable

- *On neoliberal bureaucratization*
by Béatrice Hibou, CNRS/ CERI Sciences Po, France
- *A historical ontology of management*
by Luca Paltrinieri, CIRPP, CCI-Paris-Idf and Collège international de Philosophie
- *Is there a critical liberalism?*
by Frédéric Gros, UPEC, France

15h45-16h00 – Coffee Break

16h00-16h45 – Keynote address

- *Foucault and Method*
by Michael Shapiro, University of Hawaii at Manoa, United States

16h45-17h30 – Discussion

————— **TUESDAY, JANUARY 14TH** —————

09h00-09h30 – *Participants welcoming*

SESSION 3 | 09H30-12H30

GLOBAL? Beyond (post-)colonialism and developmentalism

Chair : Didier Bigo – CERI-Sciences Po, France

09h30-10h15 – Introductory Lecture

- *Globally yours: globalization as regimes of subjectification*
by Jean-François Bayart, CNRS/ CERI Sciences Po Paris, France

10h15-11h30 – Roundtable

- *Foucault and the subject of the postcolonial international*
by Vivienne Jabri, Kings College London, UK
- *Foucault and the colonial*
by Paulo Esteves and Marta Moreno, IRI/ PUC-Rio, Brazil
- *Globalization, sovereignty and the politics of survival*
by Marc Abélès, LAIOS, CNRS/EHESS, France

11h30-12h30 – Discussion

SESSION 4 | 14H00-15H30

MODERN? Sovereignty, violence and power

Chair: Pierre Hassner – CERI-Sciences Po Paris, France

14h00-14h45 – Introductory Lecture

- *Power as symbolon and signature: sovereignty, governmentality and the international*
by Mitchell Dean, Copenhagen Business School, Denmark

14h45-15h30 – Roundtable

- *The invention of terrorism and the mutation of modernity*
by Philippe Bonditti, IRI/PUC-Rio, Brazil
- *Spatializing the international through governmentality, sovereignty and violence*
by Pierre Sauvêtre, Sciences Po, Paris, France
- *Sovereign state and inward colonization: fiction about a Foucault/ Schmitt non-dialogue*
by Guillaume Sibertin-Blanc, Université Toulouse le Mirail, France

15h30-16h00 – Discussion

15h45-16h00 – Coffee Break

Session 5 | 16h00-17h30 | CONCLUDING SESSION

16h00-16h45 – Concluding lecture

- *Which Foucault? Which International?*
by R.B.J. Walker, University of Victoria, Canada

16h45-17h30 – General discussion

A B S T R A C T S

| P A N E L 1 |

INTRODUCTORY LECTURE by *Michael Dillon, University of Lancaster*

Counter Concepts for the International: Political Spirituality, Insurrection and the Courage of Truth

Foucault in IR – Is there anything left to say?

by *Jef Huysmans, Open University, Center for Citizenship, Identities and Governance*

Foucault has become so fashionable in certain areas in International Relations that one gets to the point of asking “How much Foucault can one publish?” — “Is there anything left to say?” Rather than making this an expression of a desire for a new fashionable ‘master thinker’, this presentation takes this exasperation as a starting point to revisit the work that the use of Foucault has done in International Relations. The presentation starts from a broad-brush overview of how Foucault’s work has been used in International Relations. It then asks what, if anything, has been missed or underplayed that nevertheless is important for understanding contemporary world politics. In particular, two issues are raised: (a) methods of reading power relations in diffusing, fracturing worlds; and (b) conceptions of structural relations after structuralism.

Decolonising critical security from IR : genealogy of (in)securities

by *Didier Bigo, CERI/Sciences-Po Paris*

Security studies have been conceived as a specific theme of political sciences and IR and associated with war and survival. Knowledge coming from other disciplines have been marginalised during many years. The main arguments for a critique of security in IR have therefore turned around the so-called enlargement of security or its deepening. The theme of a transformation of the governmentality of security from discipline to biopolitics has been bought by IR critical security studies as a way to think through this deepening of the terminology of security. This is certainly an interesting move. Nevertheless strong limitations come from the "direct translation" of conceptions of the practices and meanings of security in sociology, criminology, anthropology, history into IR and political sciences. The bodies of knowledge have different hotbeds of meaning and their transfers are far from being unproblematic. Analysis of security inspired by the practices of personal safety, social security, and risk cannot be transposed as if they were describing or enlarging and deepening practices of security, danger and fear. Foucault has been sometimes used as a way to bridge the link between these disciplines, and as if he was speaking of the present of war, but a genealogy of knowledge in a foucauldian way, may complexify the picture and revoke the argument about the transfer of Foucault's idea of security into IR.

Lives of Infamous Men in the 21st Century. Thinking about Belgo-Moroccan Detainees in Belgium and in Morocco with Foucault. Re-thinking Foucault with Belgo-Moroccan Detainees in Belgium and in Morocco

by *Fabienne Brion, Université Catholique de Louvain*

What do Belgo-Moroccan detainees in Belgium and in Morocco teach us about international relations and the law? Foucault certainly helps us to ask this question and, while trying to answer it, to problematize notions that we usually take for granted – e.g. “population”, “citizenship”, “nationality”, “criminality”, “law”, “democracy” –, thus changing the way we look at “our western societies”. Conversely, trying to account for short-term and long-term prison populations trends changes the way we look at the succession, in his writings, of a “disciplinary moment”, a “biopolitical moment” and a “democratic moment” ; and that, having changed our understanding of the dynamics in Foucault’s work, it also changes the way we understand some of his key concepts – “discipline”/“biopolitics”, “individual”/“population”, “subject”/“society”. Taken together, the two sets of changes may shed a new light on his lifelong fight – or serious discussion – with Marx, and help us make sense of one of his most challenging statements : “*Our societies proved to be really demonic since they happened to combine those two games – the city-citizen game and the shepherd-flock game – in what we call the modern states*”.

| P A N E L 2 |

On neoliberal bureaucratization

by *Béatrice Hibou, CNRS/CERI-Sciences Po Paris*

A historical ontology of management

by Luca Paltrinieri, CIRPP, CCI-Paris-Idf and Collège international de Philosophie

The aim of this lecture will be to highlight the relationship between Michel Foucault's work and a critical history of management. It is known that Foucault's « toolbox » was, and still remains, very useful in understanding the practices of management, but today we must go further and look at Foucault in the context of a critical genealogy of management technologies. In order to do so, I will be talking about Foucault's notions of *critique*, *historical ontology* and *philosophical ethos* and I will try to articulate these notions accurately in an effort to portray a *history of our managerial present*.

Is there a critical liberalism?

by Frédéric Gros, UPEC

| KEYNOTE LECTURE |

Foucault and Method

by Michael J. Shapiro University of Hawai'i

My title is inspired by Fredric Jameson's *Brecht and Method*, where he suggests that rather than offering a doctrine, [Brecht's] « proposals » and his lessons – the fables and proverbs he delighted in offering – were more on the order of a method than a collection of facts, thoughts, conviction, first principles and the like. » He adds that for Brecht « science and knowledge are not grim and dreary duties but first and foremost sources of pleasure: even epistemological; and theoretical dimensions of 'science' are to be thought in terms of *popular mechanics* and the manual amusement of combining ingredients and learning to use new and unusual tools. » Foucault also articulates his work with method, using the same term. Referring to his analysis of prisons and asylums, he writes, « *Je voudrais que mes livres soient une sorte de tool-box dans lequel les autres puissent aller fouiller pour y trouver un outil avec lequel ils pourraient faire ce que bon leur semble, dans leur domaine.* » [« I would like my books to be a kind of tool-box which others can dig in to find a tool with which they can make good use, in whatever manner they wish, in their own area. »] In this paper, I elaborate some of the contents of the tool-box and review what has resulted of late from the digging in by various theorists, myself included.

| PANEL 3 |

INTRODUCTORY LECTURE by Jean-François Bayart, CNRS/CERI-Sciences Po Paris

Globally yours: globalization as regimes of subjectification

Globalization is the notion by mean of which one designates the emergence of a governmentality of world reach since the beginning of the "long XIXth" century: a configuration of practices of domination over others. The universalization of the nation-state is its key institutional and organizational vault, and "identitist" culturalism its ideology of predilection in the political sphere, even though the markets of technics, knowledge, beliefs, goods and, overall, capitals are getting internationalized; a myriad of practices of the self which simultaneously pertain to a material culture, to global body techniques and particularistic cultural or political repertoires. Therefore is it better to describe this governmentality as "national-liberal" instead of liberal or neoliberal. The Great Disjunction between economic and financial liberalization on the one hand, the coercive partitioning of the market of labor force on the other – a Great Disjunction which is a synergy as much as a contradiction. Nevertheless, globalization is not a factor of extraneity that would impose (itself) on societies. It is produced by our own practices and constitutes us as moral subjects.

Foucault and the subject of the postcolonial international

by Vivienne Jabri, Kings College London

Foucault and the colonial

by Paulo Esteves and Marta Fernández Moreno, IRI/ PUC-Rio

Globalization , sovereignty and the politics of survival

by Marc Abélès, LAIOS, CNRS/EHESS, France

In our globalized world, the reorganization of traditional powers and the increasing influence of the transnational on a planetary scale is only the top of the iceberg. When trying to understand this political displacement, especially the

emergence of powers and resistances that cannot be framed in terms of nation-state, we have to reconsider the concept of sovereignty, as did Michel Foucault in his critical theory. We can observe that a set of systems is actually evolving, undermining the perception of sovereignty that has long been the foundation of western governmental practices. Working on global politics, anthropology points out how life and survival have become central issues in order to understand the new way of acting and thinking of politics.

| P A N E L 4 |

INTRODUCTORY LECTURE by *Mitchell Dean, Copenhagen Business School*

Power as *sumbolon* and signature: sovereignty, governmentality and the international

At the beginning and end of Foucault's long excursus on power, he employed the Greek image of the *sumbolon* in which two halves must be joined to become « a unique object whose overall configuration is the manifest form of power ». He divides and joins the halves of: sovereignty & biopolitics, the juridical-political & war and battle, reign & government, games of power & states of domination, violence & consent, totalization & individualization, political technologies & techniques of the self. We can add here: the domestic and the international. Another name for the *sumbolon* is « the signature of power ».

The invention of terrorism and the mutation of modern spatiality

by *Philippe Bonditti, IRI/PUC-Rio*

It is a common idea that antiterrorism opposes "terrorism". The presentation will seek to show the ways in which a foucauldian archeo-genealogical perspective contributes challenging that dominant vision, suggesting to understand "terrorism" and antiterrorism as the production of a same historical logic, that of a re-distribution of violence which is itself one of the multiple expression of the contemporary mutation of "modern spatiality".

Spatializing the international through governmentality, sovereignty and violence

by *Pierre Sauv tre*

Sovereign state and inward colonization: fiction about a Foucault/ Schmitt non-dialogue

by *Guillaume Sibertin-Blanc, Universit  Toulouse Le Mirial*

| K E Y N O T E L E C T U R E |

Which Foucault? Which International?

by *R.B.J. Walker, University of Victoria*

This presentation will seek to build on earlier discussions at this conference by considering the diversity, contestability and appropriability of phenomena named as "Foucault" and "the international." It seems fairly clear that Michel Foucault had little to say about the international understood as a systematic order that has been both the possibility condition and variable determinant of political life within states (rather than as a geographic array of other places). He is in good company in this respect. But his work is guided by a commitment to heterogeneity that enables him to generate ways of thinking and modes of analysis that offer important resources with which to avoid some of the mistakes made by those who do pay attention to an international. There is nevertheless a danger that these resources will be appropriated by homogenizing tendencies, whether in the name of a universalizing liberalism or generalized claims about governmentality, biopolitics and security. Despite his own resistance to Kant, Foucault is susceptible to some of the same interpretive politics that have turned Kant from someone who identifies the international as a problem to someone who offers a solution. While saying little about the international as such, Foucault does offer resources for thinking about the international as a problem, and for resisting prevailing accounts of what it might mean to seek an alternative to the international. Beyond this, however, Foucault works within traditions that presume a distinction between the international and some other world lying outside the international. Foucault remains Kantian in this specific sense; and again he is not alone. Consequently, while Foucault can be used in many different ways, for better or worse, it would be a mistake to use him at all without acknowledging that he was from the beginning of his career unusually perceptive about forms of exclusion that enable specific forms of inclusion and exclusion.

SHORT BIOS

- **Marc ABÉLÈS** is Professor of Anthropology at the Ecole des Hautes Etudes en Sciences Sociales, Paris, France. He is the author of *Anthropologie de la globalisation* (Payot 2008, rééd. 2012), *Des anthropologues à l'OMC* (CNRS Editions, 2011), *Pékin 798* (Stock, 2011).
- **Jean-François BAYART** is research director at the CNRS/ CERI-Sciences Po Paris, France. His research deal with comparative politics and the historical sociology of the State, with a focus on sub-Saharan Africa, Turkey and Iran. He is Former director of CERI (1994-2000); co-founder and former editor-in-chief (1980-1982) of *Politique africaine*; founder and former editor (1998-2003) of *Critique internationale*. Member of the editorial board of *African Affairs* (since 1981); founder (1998) and head of the Recherches internationales book series published by Karthala. Permanent consultant for the Policy Planning Department of the Ministry of Foreign Affairs (CAP, 1990-2005) and member of the Board of the European Cultural Foundation in Amsterdam (2002-2006). President of the Fonds d'Analyse des Sociétés Politiques founded in 2003. His most recent publication include: *Les études postcoloniales. Un carnaval académique* (Paris: Karthala, 2010), *L'islam républicain. Ankara, Téhéran, Dakar* (Paris: Albin Michel, 2010); and *Le Gouvernement du monde. Une critique politique de la globalisation* (Paris: Fayard, 2004).
- **Didier BIGO** is Professor of International Relations at Sciences-Po Paris, France and at Kings College London, UK. His research interests range from issues of security and liberty to antiterrorist policies in Europe after September 11th 2001 and International Political Sociology. He is the editor of the quarterly journal, *Cultures & Conflits* (Paris) and the founding Co-Editor, with RBJ Walker, of the International Studies Association journal *IPS: International Political Sociology*. He contributed to several EU-funded projects (ELISE, INEX, SAPIENT) including the CHALLENGE program on the Changing Landscape of Liberty and Security in Europe for which he acted as scientific coordinator. His most recent publication include : "Globalisation and Security", In: Amenta E, Nash K & Scott A (eds) *The New Blackwell Companion to Political Sociology* (London: Blackwell, 2012); and "Pierre Bourdieu and International Relations: Power of Practices, Practices of Power", *International Political Sociology* (5: 225-258, 2011).
- **Philippe BONDITTI** (PhD, Political Science) is visiting researcher at IRI/PUC-Rio, Brazil where he was professor of International Relations (2010 to 2013). His research explore the contemporary mutations of political modernity. Most recent publication: « (Anti)terrorisme. Transformations des appareils de sécurité et figure de l'ennemi aux Etats-Unis depuis 1945 », *Critique internationale*, 63, 2013 ; « Act different, think dispositif », in M. Salter, C. Mutlu (eds), *New Methodologies in Critical Security Studies* (Routledge, 2013).
- **Fabienne BRION** is a professor of critical criminology at the Law School of the Catholic University of Louvain, Belgium. Her scholarship intersects Foucault studies, migration studies and criminalization studies. The author of several essays on the political uses of crime and criminology, she has repeatedly analyzed how illegitimate discriminations are turned into legitimate distinctions, and taken criminalization as a point of departure to examine what our political order is. She is the co-editor with Bernard Harcourt of Michel Foucault's 1981 Louvain Lectures, *Mal faire, dire vrai. Fonction de l'aveu en justice* (Presses universitaires de Louvain University of Chicago Press, 2012).
- **Mitchell DEAN** is Professor of Public Governance at the Copenhagen Business School, Denmark. He has formerly held chairs in sociology at Newcastle and Macquarie Universities in Australia and was Dean of the Division of Society, Culture, Media and Philosophy at the latter from 2002-2009. He received his doctorate in sociology from the University of New South Wales in 1988. It was published as *The Constitution of Poverty: toward a genealogy of liberal governance* (Routledge, 1991). His other books include *Critical and Effective Histories: Foucault's methods and historical sociology* (Routledge, 1994), *Governmentality: power and rule in modern society* (Sage, 1999, 2nd edn., 2010), and *Governing Societies: political perspectives on domestic and international rule* (Open University Press, 2007). He edited with Barry Hindess the first national application of governmentality studies, *Governing Australia: studies in contemporary rationalities of government* (Cambridge University Press, 1998). His has just published *The Signature of Power: sovereignty, governmentality and biopolitics* (Sage, 2013), a study of contemporary analytics of power using the works of Michel Foucault, Carl Schmitt and Giorgio Agamben as its key critical foils.
- **Michael DILLON** is Emeritus Professor of Politics at Lancaster University, UK. He publishes widely in international relations theory and security studies as well as in cultural and political theory. Among his recent book publications are, *Foucault on Politics, Security and War* (Palgrave/Macmillan, 2008, co-editor Andrew Neal), *The Liberal Way of War: Killing to Make Life Live* (Routledge, 2009, co-author Julian Reid); and, *Deconstructing International Politics* (Routledge 2012). His scandalously delayed, *Biopolitics of Security in the 21st Century: A Political Analytic of Finitude* (Routledge) is almost done. Blame his struggle with the political analytic of finitude. Together with colleagues from Lancaster and

Kent Universities he is to launch and co-edit a new book series for Bloomsbury Press on *The Theologico-Political*. Early manuscripts are planned to include Massimo Cacciari, *Katechon: The Restraining Power An Essay in Political Theology* and Michel de Certeau *Le Faiblesse de croire*. Michael Dillon is also co-editor of *The Journal of Cultural Research* (Routledge).

- **Paulo ESTEVES** is professor of International Relations at the Pontifical Catholic University of Rio de Janeiro (PUC-Rio), Brazil, founding associate of the Brazilian International Relations Association (ABRI) and currently its president. Director of the Institute of International Relations (IRI/PUC-Rio), and General Supervisor of the BRICS Policy Center. At this moment, he conducts researches on BRICS and development cooperation. He edited two books: *International Institutions: security, trade and integration* (2004, in Portuguese) and *The Convergence of Security and International Humanitarian Practice* (2010, in Portuguese) and published a series of articles and book chapters in the areas of international security, humanitarian protection and recently cooperation for development. He is a member of the editorial board of the journals *International Political Sociology*, *Carta Internacional* and *Contexto Internacional*.
- **Frédéric GROS**
- **Pierre HASSNER** is honorary research director at CERI/Sciences-Po Paris, France that he joined in 1959 as Research Fellow and where he's been successively Senior Research Fellow and Emeritus. His work on international relations and geopolitics has been deeply influenced by his early experience as a student at the *Ecole Normale Supérieure* where he studied Philosophy and became *professeur agrégé* of Philosophy. A Rockefeller Fellow in the United States between 1956 and 1959, he taught International Relations at Sciences Po and the Johns Hopkins University, Bologna between 1964 and 2003, and also at University of Chicago (1998), Harvard University (2000), the Geneva Institut des Hautes études Internationales (2004-2005), the University of Quebec at Montreal (2007), and Claremont McKenna College, California (2009). A member of the Editorial Board of *Survival* and a Fellow of the American Academy of Arts and Sciences, Pierre Hassner was awarded the Alexis de Tocqueville Prize in 2003 and was made Doctor Honoris Causa of UQAM in 2008. His most recent publication include : *La violence et la paix : de la bombe atomique au nettoyage ethnique* (Seuil, 2000), *La Terreur et l'Empire. La Violence et la Paix, II* (Seuil, 2003), « La Revanche des Passions », *Commentaire* (2005) and « L'avenir de la guerre : entre la bombe humaine et le drone », *Sciences Humaines* (2012)
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