

The Apparatus of Anthropological Difference and the Subjective Technologies of Speciation.

Michel Foucault observed that what is specific about the human species as it moves into the modern period and becomes aware of its “species-being” is that humans, unlike any other species, actively participate in their own speciation through the processes of language, labor and life. The contemporary explosion of biotechnology and its integration with information technology (and nanotechnology) has made visible this process in an unprecedented way. Yet the mechanisms of intervention in the process of speciation go much further back, to the rise of the new sciences of biology, philology, physics and economics, which together create, as Foucault argues, a new vision of “Man”: “man” as the producer of “man”. This new vision of “man” constitutes the backbone of post-Enlightenment thought’s essential project of grasping the totality of anthropological difference and of founding a new order of rational governance based upon that scientific knowledge of “man producing man”.

If some of the most important French philosophers of the 20th century, such as Foucault, Deleuze, Derrida, Badiou, and others, were primarily motivated by a critique of the Hegelian dialectic, one of the principal reasons for this methodological stance has to be found not in philosophy *per se*, but in history. Normally, this history would be understood as the history of human liberation, perhaps finally codified into the struggle between Communism and Capitalism. This course, however, begins with the hypothesis that displaces the site of struggle from politics to biopolitics, from ideology to species difference.

The dialectical relation between master and slave described by G.W.F. Hegel has provided a template for the which in which species difference in general has been imagined, cross-culturally, throughout the bifurcated, bi-polar, colonial-imperial experience of modernity. Humanity imagines itself not simply as a species among many, but as a species that can only entertain relations of mastery or slavery with other species.

Today, this model of civilization based on the dialectic of anthropological difference is on the verge of collapse. This course aims to give advanced young researchers in the Humanities a macro-perspective on this era of massive historical transition.

Unit 1. From Evolution to Individuation

Darwinism

Fodor, Jerry & Massimo Piattelli-Palmarini. 2010. *What Darwin Got Wrong*. New York: Farrar, Strauss, and Giroux.

Sexuality and Selection

Grosz, Elisabeth. 2008. 'Darwin and feminism: preliminary investigations for a possible alliance.' Eds. Stacy Alaimo & Susan Heikman. *Material Feminisms*. Bloomington: Indiana University Press.

de Waal, Frans. 2001. *The Ape and the Sushi Master*. New York: Basic Books. 'The Whole Animal' and 'Predicting Mt Fuji' and 'Survival of the Kindest.'

Sharp, Hasana. 2011. *Spinoza and the Renaturalization of Politics*. Chicago: University of Chicago Press. "Nature, Norms, and Beasts," 185-220.

From Evolution to Individuation

Simondon, Gilbert. *Philosophy of the Transindividual*.

Simondon, Gilbert. *Two Lessons on Animal and Man*.

Unit 2. Machines and Animals: The Anthropological Other

The Machine

Lamarre, Thomas. 2012. "Afterword: Humans and Machines". Combes, Muriel. 2012. Tr. Thomas Lamarre. *Gilbert Simondon and the Philosophy of the Transindividual*. The MIT Press: Cambridge. 79 – 108.

The Animal

Taylor, Nik & Tania Signal. Eds. 2011. *Theorizing Animals: Re-thinking Humanimal Relations*. Leiden & Boston: Brill.

Code: the integration of organic and non-organic registers (or, the HuMachine and the MachinAnimal)

Terranova, Tiziana. 2004. *Network Culture*. Ann Arbor: Polity. Chapter 4 "Biocomputing".

Terranova, Tiziana, and Luciana Parisi. 2000. "Heat Death: Emergence and Control in Genetic Engineering". <http://www.ctheory.net/printer.aspx?id=127>

Pettman, Dominic. 2011. *Human Error: Species-Being and Media Machines*. Minneapolis: University of Minnesota. Selections.

Anthropological Difference and Race

Chen, Mel Y. 2012. *Animacies: Biopolitics, Racial Mattering, and Queer Affect*. Durham & London: Duke University Press.

Unit 3: The Apparatus of Anthropological Difference as the History of Modernity

Bacterial Culture, a.k.a. Colonial Modernity

Lamarre, Thomas. 1998. "Bacterial Cultures and Linguistic Colonies: Mori Rintarô's Experiments with History, Science and Language". In *Postions East Asia Cultures Critique* 6(3), 597-635. Durham: Duke University Press.

Kelton, Paul. 2007. *Epidemics and Enslavement: Biological Catastrophe in the Native Southeast, 1492-1715*. Omaha: University of Nebraska Press. 18-23, 221-224.

Viral Culture, a.k.a. Postmodernity

Parikka, Jussi. 2007. "Contagion and Repetition: On the Viral Logic of Network Culture." *Ephemera* 7(2): 287-308. www.ephemera.org
(for reference: Parikka, Jussi. 2005. "The Universal Viral Machine: Bits, Parasites and the Media Ecology of Network Culture." <http://www.ctheory.net/articles.aspx?id=500>)

Parisi, Luciana. 2007. "Biotech: Life by Contagion." *Theory, Culture & Society*

24(6): 29-52. Los Angeles, London, New Delhi, Singapore: SAGE.

The Apparatus of "Life"

Cooper, Melinda. 2008. *Life as Surplus*. Seattle: University of Washington Press.

Kohn, Marek and Luciana Parisi. 2008. "Dividing the Species: Race, Science and Culture." <http://www.metamute.org/editorial/articles/dividing-species-race-science-and-culture>

Species-Being: The Regime of Capitalist Accumulation (I)

Dillon, Michael and Luis Lobo-Guerrero. 2009. "The Biopolitical Imaginary of Species-Being." *Theory, Culture & Society* 26(1): 1-23. Los Angeles, London, New Delhi, Singapore: SAGE.

Shukin, Nicole. 2009. *Animal Capital: Rendering Life in Biopolitical Times*. Minneapolis: University of Minnesota Press. Selections.

Species-Being: The Regime of Capitalist Accumulation (II)

Dyer-Witheford, Nick. 2006. "Species-Being and the New Commonism: Notes on an Interrupted Cycle of Struggles." *The Commoner*. No. 11 (2006).

Franco Berardi (Bifo). 2009. Tr. Francesca Cadel and Giuseppina Mecchia. *The Soul At Work: From Alienation to Autonomy*. New York: Semiotext(e).