Recent socio-political events have raised the problem of ‘commodification’: turning people into products. For example, if corporations sponsor pride parades and profit from selling the image of queerness, what are the consequences for the individuals who are being sold and profited from? Is resistance possible if it is incorporated into the system it attacks? Wyndham Lewis’s *The Revenge for Love* and Djuna Barnes’s *Book of Repulsive Women*, as well as both of their visual artworks, are an unusual pairing. Published more than 20 years apart in 1937 and 1915 respectively, through their deployment of the body both authors nevertheless provide fresh insights into how the individual is commodified and subsumed by socio-economic forces. In their writings and art, we find bodies blended with machines, converted into vases, skin stitched into clothes. Individuals are made literally into products by a society which seeks to categorise them as insignificant parts in a greater “social machine”, something equally true of modern neoliberalism. By metaphorizing the process of converting subjects into objects as a literal, unsettling, bodily transformation, Lewis and Barnes produce human-machine-product hybrids which embody, and thus make visible, the deformations imposed on individuals to categorise and profit from them. The body emerges as both a site of control, mass-produced and disposed of for profit, and an exposure of that control by defamiliarizing it, capturing the moment of commodification as an unsettling, uncategorizable, grotesque transformation. In this paper, I will show how Lewis and Barnes use these grotesque bodies to explore how our attempts at individuality, difference and resistance to social norms are themselves normalised and assimilated into society, and the (im)possibility of resisting such processes.

**Resistance when “truth” has become normal**

Harry Mongini (University of Westminster)

I wish to suggest that ‘life’ has become underpinned by the market economy as described in the works of Jean Baudrillard. Baudrillard’s ideas of ‘life’ as a simulacrum present a strong challenge to theorists of resistance who draw predominantly upon continental thinkers, particularly those from Michel Foucault. I argue that current theories of the practice of resistance put forward by Foucault and Foucauldian inspired thinkers have been assimilated by contemporary forms of market economy. As a crude summary, resistance has been focused on undermining concepts that use the capital letter ‘Truth’ to replace them with a lower case ‘truth.’ This approach has largely consisted in challenging universal claims of both ‘Realists’ and ‘Liberals’ towards the promotion of more pluralised practices of discourse. I wish to suggest, however, that there is a failure deriving from this approach. The plurality and individualism that was supposed to democratise power has been enabled more by a market economy rather than competing perspectives of ‘truth.’ ‘Difference’ has been quite literally sold to us and remains more at a level of the clothes we wear than of ideas of how society should be structured. I make the further claim, however, that our dissatisfaction is rooted in the in the success of undermining ‘Truth,’ not in its failure. For, as Jessica Schmitt (2015) has observed, it has become almost banal to point of the basic contingencies that underpin ‘life.’ If we remain unsatisfied it is not through a failure to make clear this theoretical move. Instead, drawing upon the works of Baudrillard, I argue that the relative incapacity to ‘resist’ stems from a form of governance that has moved beyond the biopolitical imperative to govern according to ideas of ‘normality’ to one that seeks to build an economy through commoditising the ‘abnormal.’
**Aberrant consumers: eating disorders and anti-capitalist identities**

Dawn Woolley (Leeds Arts University)

Through writing and still-life photography I consider the eating disordered body as a site of dissent in capitalist societies. With the consumption of commodities I improve my body, turning it into a display of social values. I participate in a system of sign-value exchange that reinforces existing social norms and ideals. The ‘healthy body’ acts as a sign-value for success, a strong work ethic and self-control; it is viewed as a productive resource and medium for creating ‘bodily capital’. The unhealthy body is a signifier for a lack of morals and is deemed to be an obstacle to productive labour. However, there is a conflict at the heart of consumer culture, between the imperative to work hard and delay gratification, and the consumer dictum of hedonism and instant pleasure. Fitness and working out demonstrate the individual’s ability to balance these opposing forces. Health is a way of exerting control over the population, transforming leisure into a form of body labour that compliments the individual’s economic function.

Simultaneously demonstrating conformity to and rebellion against social norms, the imperatives to over-indulge in celebration or control the body against its appetites could be read in the extremes of binging and restriction. Using food to transform the body might suggest an unconscious protest against the centrality of the body in consumer culture. But it also seems to insist that the body is the only available medium of communication. This presentation will consider the disruptive social and economic positions of eating disordered bodies using Marxist and psychoanalytical theory. Orthorexia and athletic nervosa will be discussed in relation to the ideology of health. It will be illustrated by still-life photographs that depict disordered and conflicting relations to food, and selfies posted on thinspiration and fat fetishism websites.

**David Cruickshank** moved to Kings College London to research his PhD project, ‘The Modernist Grotesque Body’ after studying as an undergrad at Queen Mary and Oxford. His interests, while mostly modernist, include everything from medical humanities and presentations of human-machine hybridisation, to Gothic horror and medieval carnival satire.

**Harry Mongini** is a PhD Candidate at the University of Westminster. The aim of his research is to investigate the intelligibility of resistance in the works of Michel Foucault as well as Foucauldian inspired scholars. His research is indirectly focused by a further interest in critical and meta-philosophical approaches to politics.

THE BODY DIS/ABLED (Room B30)
Chair: Savannah Whaley (King’s College London)

Hephaestus and the myth of able bodies
Wille Johnson

If, as Guéry and Deleule argue, capitalism is hatred of the body made material, Hephaestus (the crippled blacksmith god of Greek antiquity) is hatred of the body in symbolic form. Hephaestus was the only god with a recognizable disability and, as blacksmith god, the only god who engaged in what is today considered productive labor. He was renowned for his ugliness and, unlike his Olympian peers, he was unable to transform into an eagle or a bull or whatever body a god might choose to inhabit, whenever they felt like it.

I propose to develop a 10-minute theatrical provocation that uses Hephaestus, the disabled worker god, to explore our understandings of ability and disability, and of bodies as both productive machines and sites of identity. This provocation will draw upon “Scenes from Hephaestus”, a performance piece I produced in New York in November 2017, as part of the The Drawing Center series, “What the Body Can Do”. While the figure of Hephaestus originates in a pre-capitalist Greek imaginary, it offers a unique lens through which to examine how the body exists and struggles under capitalism. How does capitalism shape our notion of the body’s form and, consequently, our notions of deformity? To what degree is all labor under capitalism designed to cripple the body? To what degree is all ability under capitalism the ability to supervise and dominate the labor of other bodies? Why must the worker god be disabled, and why is the disabled god the only god without the power to change form? Why must the worker god be disabled, and why is the disabled god the only god without the power to change form? How are Hephaestus’s rage and resentment – expressed through sexual violence – responses to both his disability and his role as blacksmith (worker) god?

‘I want to get a bad review’: Disabled performers’ bodies as productive or problematic
Jessi Parrott (University of Warwick)

When Bree Hadley suggests that, ‘[f]or people with disabilities, daily interactions in social situations, spaces and places can feel like a series of performances in which [our] idiosyncrasies are, whether [we] like it or not, on show’ (2014 1), she pairs Judith Butler’s concept of performativity with its more colloquial, and theatrical, understanding. In line with Deborah Dean’s assertion that performance ‘is an important and useful site for the study of social inequalities and employment’ (2008b 8), this paper follows Hadley to explore the impact of such dual performances within the context of performance as professional work. Cognisant both of the fact that ‘[p]erformers’ work represents us to ourselves through a variety of media and therefore their working realities (how, why and when they get jobs) represent more than their own experiences as workers’ (Dean 2008b 8), and that disabled performers remain a consistently underrepresented group across the UK arts industry, I use my combined position as disabled PhD student and performer to interrogate this apparent gap. Through the medium of the interviews I have conducted with both disabled and non-disabled participants, I link Theatre Studies and Employment Relations, to ask whether (and how) our bodies as (disabled) performers are considered productive in a labour market which is itself frequently denied as a labour market at all.

Memento Mori: Disability and Necrocapitalist Practices under Welfare Capitalism – An Autonomist Disability Perspective
Arianna Introna (University of Stirling)

My paper will concern the ways in which under welfare capitalism the production of disability as a socioeconomic phenomenon is shaped by the demands of waged work, within a framework in which capitalism and disability function as a memento mori for each other. Subhabrata Bobby Banerjee introduced the term ‘necrocapitalism’ to examine the power of commerce under capitalism to ‘create life worlds and death worlds in the contemporary political economy’ (Banerjee, 2008: 1541). The first part of my paper will argue that active labour market policies too can be approached as necrocapitalist: the double freedom of the worker that under capitalism is free from bondage as well as means of production of their own is what allows, and necessitates if the capitalist mode of
production is to continue, welfare practices which re-establish a form of bondage so as to sustain the reproduction of waged work as the only alternative to death.

The second part of my paper will draw on an autonomist disability perspective that brings together the insights yielded by disability studies and autonomist Marxism to theorise the power disabled bodies possess to disrupt the logic of productivity as defined by the capitalist mode of production and social reproduction. If the necrocapitalist practices of the benefit system are testament to the ways in which capitalism fulfils the function of a memento mori in relation to disability through the imposition of the compulsion to work which cannot be satisfied by many disabled people, from an autonomist disability perspective it is disability that can function as a memento mori for capitalism: it does so on the basis of the intractable non-productivity that defines those non-normative bodies and minds that cannot be activated into work.

**Willie Johnson** is a New York-based writer and teacher. Recent theatrical productions include SCENES FROM HEPHAESTUS (Drawing Center, New York), AGE OF EXTINCTION (Verso Loft, Brooklyn) and BLUE BALLS (St. Louis Actors’ Studio). His essays have appeared in a variety of publications, from The New York Times to Jacobin to the Review of Radical Political Economics. He is a founding member of the Socialist Artists Alliance and a member of Red Bloom: A Communist Collective.

**Jessi Parrott** is a final year PhD student at the University of Warwick, between Theatre Studies and Business Studies, working on disability casting as an employment issue. She is also an actor and poet, so spends her free time writing creatively, singing, and zooming across Hampstead Heath with her dogs.

**Arianna Introna** has completed her PhD in Scottish literature at the University of Stirling. Her main research brings together modern and contemporary Scottish literature, disability studies and the different strands of Marxist autonomist theory. She is passionate about and involved with welfare action and disability politics.
09.30-10.50

THE BODY DE/CONSTRUCTED (Room B35)
Chair: Seb Franklin (King’s College London)

Bodies in Numbers
Hannah Barton (Birkbeck, University of London)

I was diagnosed with Type 1 diabetes aged 27. In this presentation I will draw on my experiences with diabetes to identify how perceptions of selfhood are altered upon quantification. A type 1 diabetic cannot produce insulin – a hormone which regulates blood glucose. Having too much or too little glucose in the blood can be fatal. To manage the condition, we inject ourselves with insulin multiple times daily, and self-administer blood tests to check that our glucose levels fall within the desired ranged. This presentation will first outline the typical management techniques relied on by diabetics, taking not of the historic reliance a diabetic has on bodily fluids as diagnostic media; with both urine and blood mediators of essential somatic data. Contrasting the form of fluidity with the discrete rendering of a captured data point I will suggest that testing procedures constitutes a blunt act of translation. From here I will expound diabetes as a site where political, technological, and epistemological tensions can be explored. Being mindful of the position of privilege this presentation comes from - since diabetes affects poor or unsupported communities the hardest - I will explore the implications of seeing the body as a problem to be solved, via optimisation; a range of practices wherein the self becomes co-constituted across and between proprietary devices. In relation to this, I will address the diabetic body-as-cyborg: routinely – necessarily - reconfigured, acquiring prosthetics or appendages, and subjected to biometric surveillance. This will include reference to:

- the ‘non-compliant’ diabetic: a contentious term for a patient who cannot or will not maintain a regimen
- ‘diabetic burnout’: a risky mental state wherein diabetics neglect their regimen, typically induced by fatigue and a desire for freedom from the condition

I will consider the deviancy implied in the former terminology, and question what a burnt-out ‘rogue’ diabetic can tell us about the consequence of continual, mandatory - and profit generating - surveillance. To conclude I will reflect my own altered sense of self, as a subject enmeshed in infrastructure, and refer to the first time I recognised myself a diabetic in a dream.

The enhanced body: a legal outlook on new technologies and how we interact with them
Jean-Aymeric Marot

In capitalist ethos, the concepts of performance and success are closely linked. People strive to achieve excellence, and manage to reach that goal through a variety of means; whether it is the result of hard work and dedication, using medication aimed at improving a specific ability or even simply thanks to an advantageous genetic heritage, there are multiple ways that can lead down the path to distinction. Out of all the ways conceivable, “human enhancement technologies” (HETs) have been gaining a lot of attention lately. HETs can be broadly understood as any intervention on the human body or mind that aims to develop its capabilities within or beyond their normal breadth. They come in all shapes and sizes, from prosthetics to genetic engineering, and have the potential to radically change our relationship to our body.

In this presentation, we intend to address first the growing importance of personal autonomy in modern society and how it relates to the transhumanist doctrine. We will then demonstrate how HETs challenge the very notion of health as we know it – the line between enhancement and medical treatment can be blurry, even more so today with the emergence of predictive medicine. Finally, we propose to examine some of the issues raised by those technologies through the lens of capitalism, namely the ownership of body parts as well as the risks of a novel form of discrimination by potential employers or insurers.
‘No-one knows what a body can do’. Spinoza’s ‘war-cry’, according to Gilles Deleuze, takes a central place in the latter’s *Spinoza: Philosophie pratique* (1970), a work that introduced a new reading of a materialist and politically radical Spinoza into France – a philosopher of immanence, the body and joy, in contrast to the ponderous voluntarism of Althusser or Gueroult. The line is also foundational to Guéry and Deleule’s *Le corps productif* (1972) which, like Deleuze, a plausible influence on the work, challenges a phenomenological tradition of Heidegger, Husserl and Sartre that presupposed a universal, direct access to the body without mediation (‘the metaphysics of presence’, Derrida would say). Instead, our very experience of the body is mediated and constituted through its use by (or uselessness to) capital, enveloping the biological body within Capital’s productive imperative. This process has only intensified in recent years, with an abundance of apps and self-help techniques for precarious and self-employed workers, helping overcome procrastination, increase physical exercise, conflating an elusive happiness and ‘wellbeing’ with productivity.

While embodiment and the affects have become concerns in recent critical theory, and the vitalist heritage of ‘living work’ against ‘dead capital’ echoes in Bifo Berardi’s ‘thanato-politics’, Spinoza’s war-cry, *re-constituting subjectivity through the body*, has been left hanging. Using Guéry and Deleule as interlocutors, this paper will explore this through the problem of bodies breaking down, wearing out or self-destructing – instances of the productive body in crisis. It explores the extent to which off-work sickness, stress, and anxiety disorders might be considered political (and not just medical, individualised) phenomena. But it also challenges their privileging of a Western, middle class ‘psychology’ and productive capitalism as inattentive to the disciplining of economically marginalised bodies, what Agamben calls ‘bare life’, i.e. the disabled, unemployed, subsistence farmers, black market labourers, and the stateless.

**Hannah Barton** is a doctoral student based at Birkbeck, University of London with the department of Film Media and Cultural Studies. She currently researching the cultural history of internet memes, and draws on a range of disciplines - including history, media and cultural studies, sociology, folkloristics, and literary theory - in order to situate her subject. Hannah’s interest in communications and media theory also informs her reflections on self-quantification, particularly in regards to her experiences with Type 1 diabetes.

**Jean-Aymeric Marot** is a recent law graduate with first-hand professional experience in bilateral and multilateral diplomacy. His academic background includes courses in International Law, Human Rights & European Law. He is highly interested in international affairs as well as in issues pertaining to the introduction and use of emerging technologies. His Master’s thesis consisted in a legal analysis of the concept of personal autonomy, in the context of human enhancement techniques.

**Dan Taylor** is a lecturer at Goldsmiths, University of London, and author of Negative Capitalism: Cynicism in the Neoliberal Era (*Zero*, 2013) and Island Story: Journeys Through Unfamiliar Britain (*Repeater*, 2016). His current work explores Spinoza’s politics of freedom and desire, with a monograph in the works.
When The Productive Body was published in 1972, the anti-psychiatry movement was at its peak. Histories of anti-psychiatry have focused on the writings of its well-known cast (R.D.Laing, Erving Goffman, Thomas Szasz) and their critiques of the carceral and coercive nature of mid-century psychiatric practice, critiques which contributed to the deinstitutionalisation of the sector. A related, but so-far neglected, dimension of this history revolves around the productivity of the insane and the insanity of the productive sphere. As the liberalisation of the psychiatric hospital progressed across Europe and the US, questions connecting the problem of chronic patienthood to the labour market began to emerge. These questions ranged from the local and pragmatic to the global and philosophical. What were the therapeutic benefits of work therapy to patients, and was readaptation its goal? Should patients be paid for their work, and if so, how much? Was catatonic illness an unconscious means of refusing society's productive demands? Could psychiatric expertise – as embodied in the roles of doctor and nurse – be deterrioralised? And most radically, how might deinstitutionalisation bring about a reorganisation of classes along affective, rather than productive lines?

This paper discusses these debates, with a focus on the Italian anti-psychiatry movement and its political context. I argue that Franco Basaglia's 'revolution', which succeeded in outlawing long-term psychiatric hospitalisation, was informed at both a conceptual and practical level, by the demands of the Italian autonomist and workerist movement of the 1970s. These groups not only sought bodily autonomy from the Taylorist production line but also questioned the value of paid work itself. In turn, Basaglia and his circle understood the obscenity – both the occlusion and the physical abjection of 'mad bodies' – as a product of social destitution and the ruthlessness of capitalist labour processes. Drawing upon archival sources, published writings and both avant-garde and popular media, I describe an Italian psychiatric imaginary dominated by problems of productivism, the unproductive body, and social waste.

Exploring the positives of unemployment in and against the master narrative of work
Philip Finn (Maynooth University)

This paper pursues a critical exploration of the social master narrative of work, defined as paid employment, and its relation to the social construction of unemployment through the experiences of job-seekers in Ireland. Within the global North work assumes the position of a lodestar around which income, respect, substantive citizenship and social recognition are distributed. The potential abundance of leisure time in unemployment is thus perceived and experienced as undeserved; an imposed and interminable burden, while activities outside of paid employment are devalued in relation to it. Whilst acknowledging the substantial losses in relation to unemployment articulated by existing research, it is argued that they emerge out of our prior constitution as workers. Exploring positive aspects of unemployment is important in order to recognise the agency and humanity of individuals, but also politically significant in opening up future possibilities in relation to unemployment and work. The paper utilises Foucault's 'governmentality' to explicate how job-seekers are governed according to a ‘job-seeking’ rationality which is derived from and reinforces the socially embedded master narrative of work. It draws on 42 interviews with three cohorts of participants: active jobseekers, discouraged jobseekers and lone-parents. A focus on the experiences and agency of participants highlights the limits of governmental power as qualifications, disjunctions and reversals unfold in response to the governance of unemployment and the centrality of work underpinning it. While fidelity to the work ethic is often reiterated, it sits uneasily beside participants' desire for autonomy, developing and maintaining relationships, autonomous interests, community volunteering, and care work. The paper interprets these experiences within a utopian framework to argue against the centrality of work and the negative construction of unemployment.
“Is that why we don’t have a kitchen or staffroom?”: reproductive labour at work
Sophie Hope & Jenny Richards (Manual Labours)

Manual Labours is a practice-based research project into physical and emotional relationships to work, developing research through workshops with workers including commuters, complaints teams and call centre employees. Our recent collaboration with employees in an arts organisation, explored working conditions through the metaphor of the building as a body. An emerging issue was concern over the building’s reproductive system. Areas of social reproduction for staff such as spaces for resting, caring, pooping, eating, chatting and storing are limited if not overlooked. These spaces are necessary for the survival of the biological body, and thus, the productive body and yet, in our case study, are not adequately resourced, resulting in neglected bodies and a suffering workforce.

Reproductive labour is the process of maintaining and reproducing bodies. It is the foundation upon which all productive labour is possible. This work and the spaces necessary to carry it out are often invisible, unpaid and overlooked. Feminist theory often focuses on the domestic, private spheres of care needed to reproduce an effective workforce. The workplace, we argue, is an expanded site of feminist struggle equally crucial to the reproduction, maintenance and care of the worker. Much like the invention of psychology outlined by Guéry and Deleule, the well-being agenda, which incorporates social reproduction into work-time, maintains the survival of ‘living and dead machines’ to keep the productive body going. Supporting social reproduction at work has been capitalised and instrumentalised throughout history from Bournville to the offices of Google and Facebook, where reproductive needs including the freezing of workers’ eggs is catered for. Our paper reflects on our methodology and considers the ethical implications of drawing attention to and improving these spaces of social reproduction in the workplace. Underpinned by Guéry and Deleule (1976/2014), Murphy (1998) and Bhattacharya (2017), we will map our approach to addressing social reproduction at work and the effects both materially and theoretically this has on the body as a site of exploitation, resistance and intimacy.

Katie Joice is a doctoral student in the Department of History, Classics and Archaeology, Birkbeck College, London. She is a member of the Wellcome-funded Hidden Persuaders project, which is exploring histories of brainwashing and critiques of the ‘psy’ professions during the Cold War. Her thesis is entitled ‘The Wordless World: Child Psychiatry, Visual Culture and the Discovery of the Pre-Verbal Mind, 1935-75’. She has a longstanding interest in the anti-psychiatry movement and has reviewed R. D. Laing’s film Asylum for the Hidden Persuaders blog.

Philip Finn has recently submitted his PhD thesis titled Playing with the Absurdity of Welfare: Experiences of Irish Welfare Conditionality. He is a recipient of both a Research Council of Ireland Scholarship and Maynooth University’s John and Pat Hume Scholarship. He is also involved with various community activism groups.

Manual Labours (Sophie Hope and Jenny Richards) is a practice-based research project exploring physical and emotional relationships to work. Since 2013 Manual Labours have carried out research with workers in different fields of work, including call-centre workers, people working with complaint procedures, commuters and cultural workers. The research process has included workshops, performances, reading groups, film screenings, collaging, writing and artists’ commissions. Each phase of the research culminates in a published Manual. Manual Labours have exhibited their research in London (Peltz Gallery, Birkbeck University and The Showroom), Worcester (Movement), Warsaw (Museum of Modern Art) and published in the European Journal for Cultural Studies, Red Pepper and Third Text. For more information about Manual Labours, visit www.manuallabours.co.uk.
The Marxist analysis of the body presented by François Guéry and Didier Deleule’s *The Productive Body* marks out a path for understanding the construction of the human body under capitalism. Navigating a path that takes refuge in neither Althusserian anti-humanism or the humanism of Marxist phenomenology, Guéry and Deleule take their readers to the point of vertigo. In our analysis we find ourselves spinning and casting about from the dialectical construction of the body in capitalism and the capitalistic construction of the body through various vertiginous relations of nature and society, life an death, amongst others. In this spinning we no longer can orient ourselves towards some unalienated mode of existence. Given the Maoist context that animates much of the analysis, it is unsurprising then to find Guéry valorizing the “cohort of the dispossessed” and advocating a revolutionary theory and politics that works from non-history’s perspective on history. This paper seeks to assess the power and limit of Guéry and Deleule’s analysis of the body and prescriptive path forward by considering the dual themes of nature and slavery. These themes are pervasive but underdeveloped in *The Productive Body*. In order to consider them I begin with the analysis of slavery and labor found in Orlando Patterson and extended by Frank B. Wilderson III in his critique of Marxism. While Guéry and Deleule clearly collapse labor and slavery in their text, as Wilderson thinks Marxism generally does, Deleule’s analysis of survival as the real theme of psychology opens up a potentially fruitful way of thinking the underdetermined thematics of nature and slavery. I trace this by thinking together Merleau-Ponty’s psychoanalysis of nature with Jared Sexton’s analysis of the anti-Black and racialized conception of land as distinct from earth and flesh. The unthought racialized nature of earth and the flesh of the slave is an important element of the construction of the productive body and its survival.

**Tired bodies, tired worlds: on the social reproduction of disposable bodies in two (post)colonial cities**

Chrystel Oloukoï (Harvard University)

Social reproduction theory centered the role of unwaged reproductive labor, mostly performed by women, in capitalist exploitation of the labor force (Vogel, 1983; Federici, 2012). Building on these insights, marxist anthropologists explored how in colonial context, the gendered nature of reproductive labor was combined with a “spatial fix” (Harvey, 1981): the ideology of Africans as merely “temporary sojourners” into town, created a heavily gendered urbanization making the countryside bear part of the burden of social reproduction, enabling the maintenance of low wages, and criminalizing women’s presence in cities (Meillassoux, 1972). Threatened with repatriation and unable to seek formal employment, women in cities were pushed into the informal sectors of the economy, and more particularly the sale of alcohol, recreation and sexual services.

Nightlife in both Johannesburg (South Africa) and Lagos (Nigeria) today still bears the traces of this specifically gendered infrastructure of leisure. Indeed, the subject of “release” - the evocative and polysemic word by which leisure is often referred in both cities - is framed as a masculine one. In this presentation, I want to explore how in inner city low-income nocturnal establishments in two (post)colonial cities, the masculine is made both the exclusive site of leisure, and the sign of its impossibility. Indeed, far from exhibiting signs of release, the masculine bodies that populate the nocturnal establishment I study perform what I argue to be “the unending labor of release” under neoliberal conditions. In contrast with the language of play and entertainment that characterizes much of the scholarship, it is on the therapeutic functions of nightlife rather than its pleasurable ones that my interlocutors insist, exposing the underbelly of night spaces and their complicated relation to forms of reproduction of the labor force. Release remains an unfulfilled promise in these depleted nocturnal worlds, which complicates Adorno’s qualification of leisure as the “shadowy continuation of labor” (1991), but also interrogates what form of labor force is being reproduced in these environments. Thus, I analyze the links between (neo)colonial legacies, forms of casualisation of labor, neoliberal restruc turings and forms of nightlife. More particularly, I study how a significant number of nighthawks have to find “the comforts of home” (White, 2009) in clubs and bars that increasingly take the shape of proxy-homes, a situation that eerily resembles that
of rural migrants in early colonial Lagos and Johannesburg and invite to question the chronology of neoliberalism in a colonial context (Ferguson, 2010).

**The (re)production of refugee bodies in the process of entering the EU**

Christina Gerantoni (University of Warwick)

In this paper I examine the effects of the EU border regime in forming, transforming, distributing and allocating of migrant and refugee bodies through three pillars: firstly the internal distribution of refugees – focusing on family separation/reunification process, secondly the liminal management of migrants and refugees at the borders by the introduction of ‘hotspots’ and smart technologies, and thirdly the externalisation of borders outside the EU. I will show how the EU borders form the bodies of migrant and refugees in increasingly limiting who (and how) to accept, whilst at the same time upholding and fortifying the binary distinctions between citizens/non-citizens. On the internal distribution I will examine how the tightening of internal mobility to allowing only family members has shaped not only the asylum seeking subjects but also the discourse around it, which in its turn reproduced itself on the bodies of migrants and refugees. On the second, the liminal management of migrant and refugee bodies on the threshold, I argue that asylum seekers are becoming increasingly ‘right-less’ (Pappoutsi, 2018) bodies under the constant surveillance of EU filtering bodies. The introduction of biometric technologies as well as hotspots at the borders has both changed the perception of who is to count as an applicant for asylum and what conditions apply to them. Finally on the externalisation of EU’s borders, with the examples of the EU-Turkey deal and Libya, I will look into the attempts to stop potential asylum applicants before reaching the EU, expanding the border regime to include ever more countries in the effort of fortressing Europe. Lastly drawing upon concrete experiences of struggles of resistance in self-organised migrant and refugee groups as well as refugee accommodation squats such as City Plaza, I will evaluate the merits and the limitations of collective struggle in redrawing or completely erasing the (re)productive boundaries between refugees and citizens.

**Anthony Paul Smith** is an Associate Professor in the Department of Religion & Theology at La Salle University in Philadelphia, USA. He publishes broadly in contemporary European philosophy, most intensely on the work of François Laruelle, and thinks from problems that emerge in the study of religion and the study of ecology.

**Chrystel Oloukoï** is a PhD student in African Studies and Anthropology at Harvard University. She holds a MA in Geography from the university Paris 1 Panthéon-Sorbonne. Her research revolves around nightlife and the politics of leisure in (post)colonial Lagos and Johannesburg.

**Christina Gerantoni** is a Continental Philosophy MA student at the University of Warwick. Her research this year lies in post-structuralism, materialism and Bergson. Outside her academic studies she is an activist having participated in anti-capitalist and feminist organisations in Coventry, Jena/Berlin and Madrid as well as migrant-led initiatives based in Athens such as the refugee accommodation City Plaza. Her interest in philosophy comes from the motivation to situate contemporary anti-capitalist, feminist and post-colonial resistance cultures and grass-root movements towards the creation of viable emancipatory communities.
This paper explores the conjunction of the psyche, the body and the contemporary capitalist system via an analysis of the current status of anxiety, its diagnosis and treatment within the hegemonic discourses of the field of psy. A ‘dividualising’ form of governmentality can be traced by mapping the trajectory of diagnosing anxiety through the operations of the Diagnostic and Statistical Manual of Mental Disorders (DSM), published by the American Psychiatric Association (APA) since the mid-20th century, and its relation to the rise in the diagnosis of depression as well as the rise of psychopharmaceutic drugs during this same period. Anxiety travels, as this paper will demonstrate, from being initially mass-pathologised in the first decades of the 20th century, to being dissolved in isolated symptomatic categories such as PTSD, SAD or phobias, coming to express different things until the early decades of the 21st century - accompanying the debatable demise of psychoanalysis within the dominant psy discourses.

Anxiety thus moves from ubiquitous yet pathological to a ‘mere’ aspect of general depression, remaining, nonetheless ‘unwanted’, especially when eliminated or managed via medication. Such diagnostic culture is framed by a logic of categorisation and control of the body, which becomes a particularly complex locus of ‘dividualisation’ and loss of potential of singularity. Via this journey of anxiety and depression diagnosis, it is possible to grasp aspects of contemporary capitalism which are implicated in the relationship to one’s body and wellbeing, making way for an identification with the diagnosis marked by consumption under the label of wellness. The logic of quantification, precarization, abstraction and financialisation, or, in other words, of the productive body, in this sense, are formative of an ‘estrangement’ from anxiety.

Personality, psychology and labour-power: on Althusser, post-operaismo and The Productive Body
Daniel Hartley (University of Durham)

Marx defined labour-power as ‘the aggregate of those mental and physical capabilities existing in the physical form, the living personality, of a human being, capabilities which he sets in motion whenever he produces a use-value of any kind’ (Capital, vol. 1; emphasis added). The ‘living personality’ thus constitutes a fault-line of class struggle: located at the crux of production and reproduction, it is central to the ‘historical and moral element’ that sets the determination of labour-power’s value apart from that of other commodities. This paper explores three complementary ways of conceptualising this ‘living personality’: Deleuze and Guéry’s The Productive Body (1972), Louis Althusser’s writings on psychology and ideology, and post-operaismo theories of real subsumption and immaterial labour. The aim of the first half of the paper is briefly to reconstruct Deleuze and Althusser’s respective accounts of psychology and its social function, and to identify points of convergence and fundamental differences. The second half of the paper will then propose that the argument of The Productive Body shares certain affinities with recent work in the post-operaismo tradition (especially that of Maurizio Lazzarato). I shall focus in particular on the ways in which Deleuze and Guéry’s claims regarding psychology and ‘personality’ might be enriched via an engagement with theories of ‘immaterial labour’, which suggest that under real subsumption the worker’s ‘personality’ becomes directly productive of value. Ultimately, I shall argue that some combination of production-based and interpellation-based approaches are necessary for a Marxist theorization of contemporary subjectivity.
The agrarian origins of the “productive body”: dividing mental and manual labour on the C18th capitalist farm
James Fisher (King’s College London)

He has good hands, but a bad head... a good implement of husbandry... but a bad Husbandman.
- William Marshall, Minutes of Agriculture (1778)

This paper will offer a concrete historical analysis to explore the relevance of Guéry and Deleule’s theories. It shifts the usual temporal and spatial focus away from twentieth-century industry to eighteenth-century agriculture. It examines the separation between intellectual and manual labour in the development of agrarian capitalism in Britain, with respect to the shift from a ‘formal’ to a ‘real’ subsumption of labour. I will argue that this separation had made significant progress in British agriculture before the introduction of machinery. This was partly through the increasing size of farms and the specialisation of labour, but crucially based upon the long-term appropriation and codification of the practical art of husbandry by educated gentlemen. Up to the sixteenth century, the knowledge of cultivation had been mostly acquired through labour, stored in customary practices, and transferred orally. From the sixteenth to the eighteenth centuries there was a systematic effort to record the art of husbandry in treatises and manuals for landowners, stewards and farm managers. Agricultural books placed knowledge into the hands of capitalist farmers to better manage teams of wage labourers. These themes will be explored in detail using the case study of William Marshall, who published a detailed account of managing a large farm in Surrey from 1774-1778. The key question is: how were the bodies of farm labourers re-conceived and re-organised under pre-mechanistic capitalist relations? More broadly, this paper will assess the contribution of Guéry to understanding the history of the capitalist division of labour by bringing his work into dialogue with sociological studies of Labour Process Theory (LPT), originating from Harry Braverman’s Labor and Monopoly Capital (1974), published only two years after The Productive Body (1972).

Ana Carolina Minozzo is a PhD candidate at the Department of Psychosocial Studies, Birkbeck, University of London and a graduate of the MA Psychosocial Studies and the CE Psychoanalytic Psychology at the same university. She is also a lecturer in cultural and theoretical studies as the University of the Arts London and has contributed to several international magazines in the fields of arts and culture. Her research investigates anxiety, late capitalism and the field of psy from a Lacanian psychoanalytic perspective.

Daniel Hartley is Assistant Professor in World Literatures in English at Durham University. He is the author of The Politics of Style: Towards a Marxist Poetics (Brill, 2017), and co-editor of Emergent Forms of Life in Anglophone Literature (WVT Trier, 2015) and Beyond Gender: An Advanced Introduction to Futures of Feminist and Sexuality Studies (Routledge, 2018). He is on the Comité scientifique of the French online journal of Marxist theory, Revue Période. He has published widely on Marxist theory and contemporary literature. He is currently working on a comparative study of literary impersonality in world literature across the long twentieth century.

James Fisher recently completed his PhD thesis at King’s College London, which reinterpreted the relationship between books, knowledge and labour in the development of agrarian capitalism in eighteenth-century Britain. He currently teaches history at King’s College London and the University of East London.

This session is followed at 13.15 by the keynote lecture from François Guéry in Room B35 (see page 25).
14.25-15.45

THE BODY POLITICAL (Room B29)
Chair: Savannah Whaley (King’s College London)

Ethics, hygiene and the body in the first workers’ periodical *La Rendicion del obrero* in 1903
Christian Lemuel M. Magaling (University of the Philippines-Diliman)

The first known periodical that circulated among the workers in the Philippines was the *La Redencion del Obrero* (LRDO) in 1903 by the Union Obrera Democratica founded in 1902 by Isabelo De los Reyes. The newspaper served as a vehicle not just for knowledge of the *movimiento obrero en las naciones extranjeras* (labor movements in foreign nations) but also contains discourses on culture, workers’ life style, worker’s ethics, entertainment, advice on reforming vices, and international political events. This paper aims to reconstruct the various forms of consciousness in the historical trade unions in the Philippines through workers’ periodicals. In reconstructing the concept of the worker, the body and the productive society, this paper will use the approach of topic-modelling; a method in digital humanities that will assist in reconstructing through digital means, the notion of capital, labor, individual, collective, ethics, socialismo, hygiene, security/insurances and the body using the texts in LRDO. This paper is part of an ongoing project of retracing the proletarianization and indigenization of socialism in Asia.

The invention of prostitution: sex work and unproductive labour in early socialist thought
Amelia Horgan (University of Essex)

In the first half of the nineteenth century, a decidedly modern vision of prostitution and of the prostitute emerges. It casts the prostitute as a uniquely degraded woman outside the bounds of normal working class sociability, an object of scorn and of pity. Within this vision, prostitution is overwhelmingly oppressive, constituting a sexual attack on (poor) women by (wealthy) men. Elements of this representation persist in contemporary mainstream depictions and understandings of sex work. Early socialist thinkers played a significant role in the creation of this vision of ‘the prostitute’. In both their thought and action they used the idea of prostitution and of the prostitute to intervene in political debates about the status of women and the status of workers, explicitly imagining the prostitute as classed, and sexed, located in the new, growing cities, representing capitalist society but necessarily living at its margins.

In this paper, I consider how early socialist thinkers (Owenites, Flora Tristan, and the young Marx and Engels), drew on existing moral and medical literature on prostitution, specifically to advance a view of ‘the prostitute’ as pathological and parasitical, unproductive and uncontrollable. To them, prostitution represented the total loss of self, the fullest alienation in the market. This representation was used as a powerful metaphor to critique competition and advocate for women’s rights. However, in their account the prostitute is neither worker nor woman, but a tragically fallen version of both in combination. I then assess the legacy of this strand of socialist thought, particularly how the creation of such a figure and the exclusion of certain remunerative activity from the category ‘work’, and certain people from the category ‘worker’ worryingly restricts the scope and impact of resistance to capitalism.

The performing body and the narcissism of advanced capitalism
Simon Bell (Anglia Ruskin University)

This paper proposes that rather than positing a site of resistance to advanced-capitalism, the dominance of the body as a discursive field in contemporary art and performance practice is collusive in affirming the structure of third-stage (or ‘late’) capitalism. In articulating identical vocabularies of individualism, contemporary performance and art replicates the narcissism of advanced capitalism within the wider context of a perceived ‘participation-culture’. Debates around who owns the body, the body as signifier of the individual, and the body as the last remaining guarantor of identity following (in the words of Joseph Backstein) the death of God, the exhaustion of ideology, and finally the disappearance of the subject, reveal anxieties as regards an effective space of opposition.
The collapse of the Grand Utopian Narrative made redundant the body as heroic cipher, and freed it to become the unit by which individualism, free expression and identity is measured. Lehmann and Primavesi identify the body as a battleground in neo-liberal Western societies, whereby the body has become ‘praised as a value in itself’. In this sense, the body becomes the ‘Materia prima’ of aesthetic discourse, however this paper intends to demonstrate that this praxis has limited agency in what Guillermo Gómez-Peña refers to as the ‘Culture of the Mainstream Bizarre’. Third-stage capitalism has proved itself adept at assimilating the rebel or the outcast within its formula of commodifiable narratives, and thus in merely resembling oppositional practice, the discourse of the body in current art and performance praxis paradoxically serves to support the very system it seeks to critique. This shift from utopian to pragmatic political resistance (the rise of utility performance and localised identity politics) is indicative of a concomitant loss of the utopian drive in the left.

**Christian Lemuel M. Magaling** is taking his MA degree in Asian Studies at the Asian Center, University of the Philippines-Diliman where he also obtained his BA in creative writing in Filipino. His scope of research revolves around ideologies and social movements, Philippine post-war poetry and comparative legal history. He also works for the National Privacy Commission.

**Amelia Horgan** is a PhD candidate at the University of Essex. She completed a BA in History at the University of Cambridge and an MA in the History of Political Thought at the University of London. Her doctoral research is on work, post-work, and gender. She has interests in political philosophy, critical theory, ideology, and feminist philosophy.

**Simon Bell** was educated at Reading University and trained at Guildford School of Acting, with a PhD in Laibach and the NSK from Anglia Ruskin University. A freelance theatre practitioner and director of over 150 theatre productions, and Associate Director of the Cambridge Shakespeare Festival. Currently a Lecturer in Performance at Anglia Ruskin University.
Conceptualising reproductive surveillance: monitoring reproductive bodies in the age of info-capitalism
Grace Tillyard (Goldsmiths, University of London)

In 2016, an advertising company based in Boston, USA pioneered a new way of monitoring and monetizing women’s reproductive decisions. Copley Advertising began to use sophisticated mobile surveillance technology to follow women’s activities and find out who might consider having an abortion. This technology known as mobile ‘geofencing’ - normally used to track consumer behaviour like interest in buying a car or shoes - was employed to compile profiles of ‘abortion minded women’ for sale to anti-choice groups. Women across the United States waiting in women’s health clinics began receiving unsolicited advertisements on their smartphones from anti-choice organisations persuading them to visit a religious information center instead. This paper analyses digital surveillance and counter-surveillance practices directed at reproductive bodies in the United States. Drawing on recent insights and contributions made in the field of Feminist Surveillance Studies, I aim to highlight the connections between monitoring reproductive bodies and wider strategies of population control in the digital age. Through these examples, I explore how surveillance practices evolve alongside available digital information and communication infrastructures and are increasingly merging with capitalist marketing and advertising strategies. I also offer examples of how individuals and organisations are resisting or countering conservative agendas to monitor reproductive bodies in the digital age.

Trading in hope: transactional productivity in the literature of miscarriage
Helen Charman (University of Cambridge)

This paper will look at the relationship between the literature of miscarriage—still relatively rare—and capitalist production. Beginning with a brief overview of the difficulty inherent in expressing the loss of a child who was yet to born, it will draw on recurring examples of the reliance on the language of productivity and transaction in these texts. Next, the paper will use the literary historian Professor Lisa Jardine’s work as chair of the Human Fertilisation and Embryology Commission—the independent regulator for IVF treatment and embryo research—as a starting point for a consideration of the particular tension between this economic expression of loss and the broader ethical implications of the marketisation of reproductive technology. IVF, of course, is tangled up in profit and loss; the notion of the ‘right’ to reproduce in the context of a shrinking National Health Service is complicated by the inaccessibility of the procedure to those without the financial means. Drawing on Merve Emre’s criticism of the ‘exclusionary and consumerist logic’ of the ‘discourse of the natural’ in childbirth in the Global North, alongside queer and trans critiques of reproduction under capitalism—particularly the work of Nat Raha and Andrea Long Chu—the paper will then turn to an analysis of three texts that sit uncomfortably in their wider sociopolitical context. Firstly, Rachel Zucker’s 2009 poem ‘Welcome To The Blighted Ovum Support Group’, which is an account of miscarriage that includes several ‘abortion jokes’ and disparaging references to ‘the nurse with bad English’; secondly, Julia Leigh’s recent transnational IVF memoir Avalanche; and finally Simon Stone’s pointedly bourgeois update of Federico García Lorca’s Yerma that premiered at the Old Vic in London in July 2016.

The eugenic body: reproduction and capital in Margaret Sanger’s hygiene pamphlets
Jake Nabasny (SUNY Buffalo)

In the The History of Sexuality, Vol. 1, Michel Foucault famously argues that biopower is the combination of techniques of power that discipline individuals and discursive practices that attempt to control populations. Biopower is expressed in concrete assemblages which function with both of these aims simultaneously. The rise of biopower coincides with the birth of eugenics. Foucault has claimed that eugenics was the very first biopolitical discourse, but never analyzed it in depth. The purpose of this paper is to examine the sexual and economic motivations of the interwoven techniques, discourses, and institutions of the early twentieth century American Eugenics Movement. Since the 1960s, historians have argued that eugenics was solely concerned with population control and racial hygiene. An archaeological analysis of the eugenic texts of the period, however,
reveals that eugenicists were much more concerned with individual bodies and their reproduction. It was only through the management of the body that eugenicists believed they could attain their goal of racial purity. Perhaps the most lauded technique for this end was birth control, which was passionately campaigned for by Margaret Sanger. In her feminine hygiene pamphlets, Sanger intimately tied the fight for birth control to eugenics. As a fierce opponent of capitalism, Sanger argued that bettering living conditions for working-class women and women of color could only be attained through the ubiquity of birth control. Sanger’s unique brand of anti-capitalist, eugenic feminism was rare, but relied on and helped establish the eugenic view of the body. This view, in which the body is the gateway to the race, resurfaces in contemporary discourses on identity, immigration, and even soccer. In this paper, I discuss the eugenic body through the lens of Sanger’s anti-capitalist birth control campaign. I argue that historians must undertake a discursive analysis of the eugenic body in order to better understand its contemporary manifestations.

Jake Nabasny is a translator and PhD candidate in Comparative Literature at the University at Buffalo. His dissertation is a critical history of the American Eugenics Movement with a specific focus on issues of reproduction and embodiment.

Grace Tillyard is a doctoral researcher in the Media, Communications and Cultural Studies department at Goldsmiths College, London. Her research interests are in feminist approaches to science and technology, women’s health and reproduction and internet and media cultures of use. She previously worked in women’s health and development in Europe and the Caribbean.

Helen Charman is a PhD student at Trinity Hall, University of Cambridge. Her doctoral research focuses on maternity, sacrifice and political economy in mid to late nineteenth-century fiction. Alongside her research, she teaches undergraduates Practical Criticism and supervises dissertations on contemporary poetry. Her critical writing can be found in The White Review, The Baffler, the LRB blog and Another Gaze. Her poetry can be found in Carcanet’s New Poetries VII.
14.25-15.45

THE BODY-MACHINE (Room B35)
Chair: Steffan Blayney (University of Sheffield)

Between Guéry/Deleule and Deleuze/Guattari: (anti-)marxism, (anti-)psy, (anti-)production
Thomas Jellis (University of Oxford)

Taking as its point of departure the coincidence that both Guéry and Deleule’s The Productive Body and Deleuze and Guattari’s Anti-Œdipus were published in 1972, this paper examines the resonances between the two projects and speculates on what a dialogue between the two might consist of. Despite the translators (Barnard and Shapiro, 2014) of the former text gently dismissing any such similarities, this paper charts how they are both engaged in a careful reworking of Marxist ideas while at the same time targeting those ‘psy’ fields which aspire to scientificity. Guéry and Deleule invoke notions of becoming and individuation, perhaps more readily associated with Deleuze and Guattari, and similarly seek to tease out the differences between the mechanical and the machinic. Working between the two texts, the paper asks why it is that one of these couplets became more widely taken up, especially given that Michel Foucault acclaimed both for their analyses. Relatedly, the paper also gestures towards the notion of anti-production in the contemporary juncture, one where the bureaucratization of innovation has become a routine means of raising productivity (Thrift, 2005).

Forms of disposal: production and mediation
Seb Franklin (King’s College London)

In The Productive Body, Guéry writes “The mediator is the middle term, and it’s also the term that designates a means: the means by which the productive force or agency produces.” In the footnote to this passage, he critiques Marshall McLuhan’s periodization of oral, literate, and electronic ages for the manner in which they universalize the concept of mediation. This universalizing gesture, Guéry suggests, “justifies the valorization of a new age of technology in which production itself would vanish before the ‘message.’” This paper builds on Guéry’s critique of McLuhan to advance two linked claims: that conceptual abstractions which emerge through the value-mediated, productive body inform and are reformulated by the cybernetic concepts (communication, information, digitality, self-regulation) which subtend contemporary principles of post-Fordist production (such as immaterial labor and logistics); and that systems of productivity and/as communication require a substrate of bodies—racialized, gendered, disabled, debilitated—that are paradoxically configured as inert, non-productive, and non-communicative and as excessive and aberrant. By emphasizing the historical continuities between value, information, and productivity, the paper shows how the norms and promises that cluster around the universalized figure of the worker as transparent node or mediator are reproduced in the fantasies of digital culture—fantasies that are thus shown to reproduce and disseminate the structural abjection of racial and gendered capitalism.

Deus in machina: angels, cyborgs, and the end of productivity
Marika Rose (University of Winchester)

While the configuration of biological, productive and social bodies which Guéry and Deleule discuss is in some ways new with the advent of modernity, it is not entirely without analogue in the classical medieval world which precedes it. On Marx’s account, a machine is made up of three components: a motor mechanism, a self-moving power which drives the machine as a whole; a transmitting mechanism, which divides and distributes this power; and the tool or working machine. For medieval theologians, this machinic logic applied not to the guilds but to the church - understood as the body of Christ, and tasked with generating not surplus value but glory. The divine power which generated the cosmos of medieval Christendom originates with God, is passed on by the angelic messengers, who transmit the divine power to the ecclesiastical hierarchy, whose members labour to become fellow workers with God. The technocratic mediators of the medieval universe are the angels, intellects without bodies, understood to oversee and manage the production of glory, transmitting the power of God to the clerical machinery which works to generate praise. This paper will explore medieval theological understandings of the created, worshipping and Christian bodies – analogous, I will argue, with Guéry and Deleule’s account of the biological, productive and social bodies. This paper will explore the medieval figure of
the angel alongside the modern figure of the cyborg, both playing analogous roles as figures of management and productivity and also, crucially, as speculative figures for imagining the end of work. Both figures undergo over time a process of feminisation and infantilisation, suggesting crucial shifts in medieval and subsequently modern economies, and in the limits of both medieval and modern imaginings of a future beyond work and productivity.

**Thomas Jellis** is a British Academy Postdoctoral Fellow at the School of Geography and the Environment at the University of Oxford, and a Research Fellow at Keble College. He has written on geography’s relations to experimentation, art, and minor theory. His current research seeks to trace a geo-history of burnout.

**Seb Franklin** is Senior Lecturer in Contemporary Literature in the Department of English at King's College London. He is the author of Control: Digitality as Cultural Logic (MIT Press, 2015).

**Marika Rose** is Lecturer in Philosophical Theology at the University of Winchester. Her first book, A Theology of Failure: Žižek Against Christian Innocence (Fordham University Press, Spring 2019). She is currently working on a project about angels and cyborgs.
Towards a critical history of neuroplasticity
Kevin Thompson (DePaul University)

The aim of this paper is to further Guéry and Deleule’s analyses of the productive body and the pivotal role that it plays in the configuration of contemporary forms of capitalism by examining what is increasingly becoming a central element in this process: neuroplasticity. Plasticity, in neuroscience, is the ability of the brain’s synaptic connections ‘to remap or rewire’ themselves in response to development, experience, or injury. I propose, however, to use the term here in a broader fashion: as a designation for the new regime of truth (Foucault), emerging at the intersection of developments in neuroscience and neoliberalism, that has begun to integrate the body into capitalism in what I argue are fundamentally new ways.

In contemporary biocapitalism, knowledge of the human brain and the central nervous system is becoming deeply intertwined with neoliberal schemes of management and control precisely at the point of the remapping capacities of neural synapses. We are becoming beings, as Rose and Abi-Rached (2013) have argued, increasingly governed through our brains. But what does this mean? What might be dangerous or even intolerable about this regime? And what potentialities for new forms of individual and collective self-constitution might it offer? I address these questions by examining a ‘case study’ where the biopolitical stakes of neural plasticity are, I believe, most acutely posed: pharmaceutical cognitive enhancement.

The paper is divided into three parts. Part I sets out the basic concept of plasticity as a regime of truth and proposes a methodological framework for developing a genuinely critical history of neuroplasticity. Part II then employs this method to examine a specific neurotechnology—pharmaceutical cognitive enhancement—to see concretely how this new regime is beginning to organize contemporary modes of administering living beings. Part III then uses this study to identify key elements of plasticity that present genuine dangers and those that offer real possibilities for resistance and creation.

“Around the body”: Jan Fabre’s subversive corpus of theatre works and performing bodies producing time
Sylvia Solakidi (Guildford School of Acting)

When Belgian director Jan Fabre began preparations for the 24-hour theatre performance Mount Olympus (2015), he introduced performers into his oeuvre by restaging his 1984 piece Power of Theatrical Madness, based on Foucault’s Discipline and Punish, with theatre as prison and performers as prisoners and disciplined bodies who become warriors (Fabre’s diary). By restaging, Fabre reworked the body’s subversive potential in another historical context.

Starting from the scene ‘Around the body’ in Mount Olympus, which summarizes the fundamentals of Fabre’s Corpus (van den Dries), this paper explores his innovative research on the body, in order to discuss the corporeal temporalities achieving the reversal of power relations at different stages of capitalism: the capital’s temporal culture of the 1980s and the disjunctive temporalities of globalization after 1989 (Osborne).

In 1984 Fabre used Emperor’s New Clothes, the archetype myth of illusion, in order to move beyond theatrical illusion through repetitive acts. This mad repetition’s power over reason is discussed alongside Foucault’s Madness and Civilization, with theatre being the only prison/asylum whose potential of liberation is realized by the exposure of its mad prisoners. Madness was achieved through Fabre’s method of visceral acting and spectatorship based on the vulnerability of the exposed, exhausted body. This method is discussed through Merleau-Ponty’s pre-reflective being-in-the-world and the body as an agent with conditioned freedom. During the 24-hour piece of 2015 this pre-reflective madness that changed the theatrical rules in 1984, transforms the physical vulnerability of exhaustion into vulnerable, pre-reflective communal relations shaped through Greek myths and dream scenes. It is concluded that by accepting their conditioned freedom within the globalized 24/7 regime of continuous production and consumption (Crary), its prisoners achieve the production of the 24-hour
time span as creative time of relating thanks to the reversal of power relations between the theatre’s mad repetition of myths and the temporality of the non-stop global economy.

The hyperrestrained order
Wayne Wang-Jie Lim

The Hyperrestrained Order is a thesis and an audiovisual installation that examines the symbolism and mechanisms of discipline, and control (in Singapore). Building upon Michel Foucault’s disciplinary society, and Gilles Deleuze’s societies of control, a hyperrestrained society is an amalgamation of the former two types of societies, and the condition of docile and obedient-mobility, that culminates as the image of a photogenic, productive, neoliberalist state.

From the perpetuality of a statist education system, to the culturally and militaristically coded semiotics, and finally the everyday corporate language, The Hyperrestrained Order reveals the systematic organization of time-space through the traffic and placement of citizen bodies in the enclosed space-time of schools (obedience-time), the military camps (discipline-time), then the office (productive-time), and sometimes the malls — that reinforces one another. A hyperrestrained society also highlights the unambiguous state apparatuses, backed backed up by a well-rounded, and meticulous government that constantly justifies its right to exercise power, legitimacy and authority, where individuals move under absolute control, and yet seamlessly between the different space-time.

This condition results in a desultory population, and the deprivation of (aesthetic/alternative) imaginations against hegemonic state/economic/ideological regimes — a crisis of imagination. Putting into question the traffic and the productivity of the obedient citizen bodies that are justified through economic values, that in turn creates the spectacle of the societies. Hence, The Hyperrestrained Order puts into perspective the global economic systems and regimes, and the violence of capitalist oppression by questioning the current rhetorics of semio-capitalist citizenship behind neoliberal-nationstates-turning-technocratic sovereignties.

Kevin Thompson is an Associate Professor of Philosophy at DePaul University (Chicago). His areas of specialization are German Idealism, Contemporary French Philosophy, and the history of political theory. He has published numerous articles on Kant, Hegel, Foucault, and Deleuze and he is the co-editor of Intolerable: Writings from Michel Foucault and the Prisons Information Group (University of Minnesota, forthcoming).

Sylvia Solakidi has a background in visual and performing arts and is in the third year of a TECHNE-funded PhD (University of Surrey) in the field of Performance Philosophy. It focuses on temporal experiences in durational theatre and performance explored through the concepts of contemporaneity and presence and the writings of Maurice Merleau-Ponty. Jan Fabre’s visual art and theatre pieces are at the centre of her research.

Wayne Wang-Jie Lim is a visual artist and an independent researcher who graduated with an MA in Art Praxis (Fine Arts) at the Dutch Art Institute in 2017. His works deal with topics of aesthetics, ideology, between the economy-military complex. Wayne works and lives in Singapore.
THE BODY IN CIRCULATION (Room B30)
Chair: Joey Hornsby (King’s College London)

Financialisation and the promise of a labouring body
Phil Jones (University of Sussex)

In Marx’s general formula for capital, $M-C-M'$, the labouring body occupies the ‘C’, the valorisation stage when labour produces surplus value (257). But with the rise of finance in the post-1970s period, $M-C-M'$ has been superseded by $M-M'$, the circulation of ‘promissory notes’ – loans, futures and exotic derivatives which in reality trace the value of past labour, but fetishistically act as though they themselves contain value. This ‘fictitious capital’, Marx argues, falsely promises ‘self-valorising value’ (516). Thus, as the representation ‘M’ replaces the represented ‘C’, so the promise comes to replace both producer and product.

In this paper, I will argue that in our financialized moment the worker mirrors the promissory logic of fictitious capital. If the wage labourer was the model worker of a capitalist formation driven by production, then the financialized worker is principally, in Foucault’s famous term, an ‘entrepreneur of himself’ – a human capital that no longer produces surplus value, but instead seeks to appreciate their own value to trade for streams of income (226). As a ‘self-valorising’ subject, then, the entrepreneurial worker emulates Marx’s formula for fictitious capital. Precariously poised between ‘M’ and ‘M’$, the labouring body of the entrepreneurial worker may thus be read as eminently promissory. I read this theoretical speculation through the work of Vloggers and online influencers whereby fiction, image and promise coalesce as the worker’s ‘self-brand’. A number of critics have argued that in our financialized moment the corporate brand, a promise of commodity use as ‘lifestyle’, comes to replace the actual product (La Berge) (Godden). Similarly determined by a financial logic, I contend, the Vlogger or influencer primarily produces their self-brand, the embodied image of a promissory lifestyle.

Georges Bataille and the unproductive body
Zoe Angelis (University of Cambridge)

What if we looked into the excess bound with post-modern capitalism as such? In other words, what if we understood the excessive undertakings of capitalism not as tied up within the logic of limitless accumulated surplus but as extravagant expenditure? What if the huge losses suffered (by some) were not exchanged and regained as gross profits (for others) but ensued from an antieconomy of boundless wastage? This paper argues that Georges Bataille introduces such an economy of expenditure and paroxysm against the prevailing principle of utility and exchange. In doing so, it foregrounds Bataille as a thinker whose reconfiguration of excess in terms of expenditure is still relevant in as much as it challenges not only the workings of early capitalism (and its principle of effectiveness and utility) but also those of late capitalism (and its inclination towards excessive accumulation). More crucially, this paper unveils how Bataille’s critique of capitalism ensues from his conception of the body (and the bodily self) as explored in *La Part Maudite* and *L’Erotisme*. Drawing on the Bataillean tropes of pleasure (as opposed to work), fascination (as opposed to understanding), the present (as opposed to the future), non (s)avoir (as opposed to the appropriative grasp of the subject), this paper makes a case for the body as well as of capitalism as unproductive sites.

The indebted body: what can gift giving tell us about African novels on sex work?
Anenechukwu Kevin Amoke (Lancaster University)

Critical receptions of African novels on sex work have largely followed two paths: a pro-Marxist dimension based on capitalism and a gendered/feminist one that contests patriarchy. What unites them is a certain perception of victimhood and exploitation that reflects a combination of patriarchal domination/power with forces embedded in and propagated through market structures. This paper explores a different paradigm. It aims to examine the role gift giving plays in such narratives and argues that though the economic logic of capitalism as well as patriarchy undergirds the narrative structure of prostitution novels involving migrant populations in search of survival, a population that transforms its body to capital and to a resource, the gift economy is never removed from the market economy. Both economies intertwine. My aim is to explore this relationship with a
view to connecting it to the gift chain—giving, receiving, and reciprocating—particularly in respect to the maternal gift of birth and to familial obligations. Through this I hope to show how obligations are rooted within culture and connect to the market to perpetuate the use of the body for production and how ethical issues are invoked and complicated in the process. Abidemi Sanusi’s *Eyo* and Amma Darko’s *Beyond the Horizon* are the texts for this study.

**Phil Jones** is a PhD researcher at the University of Sussex focusing on cultural representations of the digital economy with a specific interest in contemporary American fiction. He is also a research affiliate at the Autonomy institute. His current work looks at self-branding and employability.

**Zoe Angelis** is a PhD candidate in the French Department at Cambridge supervised by Dr Ian James. Her project entitled ‘The intersection of literature and reality in the works of Bataille and Blanchot’ examines both the question of what kind of real is addressed in writing as well as the question of writing’s own ‘being’ (its peculiar reality/irreality). She is the co-editor of the collective volume of essays entitled *Stains/Les Taches* which will be published by Peter Lang in 2019.

**Anenechukwu Kevin Amoke** is a second-year PhD student at Lancaster University where he is currently researching the intersection between gift economy and sex work narratives in contemporary African novels.
Yours, capitalism: contaminated intimacy and critical queer love
Mena Tajrishi

Capitalism contaminates our concept of love. If it is here (at home in our most intimate spaces), it is undoubtedly everywhere for everybody. This paper argues that queer bodies risk more, more often, in finding love and therefore become more susceptible to choosing avenues that reinforce capitalism (heteronormativity) based on real and interpreted narratives of violence which further erode concepts of queerness. Indeed, the very process of imagining a partner follows capitalist logic: negotiating benefit and burden, weighing risk, and value exchange. And when bodies utilize these economic tools in choosing a partner, the concept of love becomes constructed through these conditions which help sustain the usage of the system itself rather than fulfilling love’s intended aim. And if the contemporary lover is already primed and oriented towards capitalism before the possibility of falling in love, then queer bodies must be further “behind.”

This paper will follow the queer body searching for romance in a world operating under contaminated conceptions, showcasing its exceptional implication as capitalism first defines queer identity and then redefined through desires for love. I will showcase how the queer body interacts much more intimately with capitalism, perhaps even more so in a hyper-technological world which redirects bodies back towards conditions of productivity. This paper begins where Laura Berlant’s work in Cruel Optimism ends, asserting that love or being in love is a political act that “is not being worn out by politics.” That is, how critical and queer approaches to love can evade capitalistic capture and is ultimately anti-capitalist. This is not just an examination of the body—not merely an analysis of technology, nor just a critique of capitalism. This is a love letter.

Queer-disabled cyborgs? Against progressive narratives of (re)production
Irene Alcubilla Troughton (University of Utrecht)

Does the figure of the cyborg, when considered through the lens of disability studies, re-enforce normalising practices and binaries? Can a queer-disabled reading of the cyborg come back to Haraway’s utopian enterprise without falling into a capitalistic use of it? Without attempting to resolve or give any definite solution, this paper will deepen in problematic assumptions of the cyborg, along with the premises that traditionally have guided a relationship of human bodies towards technology. It is my attempt to show the interconnected potential of queer and critical disability studies and to aim for a strategic usage of both terms as to conduct a counter-hegemonic reading of the cyborg. Furthermore, the two key concepts of “vulnerability” (Butler) and “failure” (Jack Halberstam) will be explored in order to account for queer-disabled strategies of opposing, as the title suggest, the narratives of (re)production embedded in the prosthetic cyborg.

After an explanation of how the fields of queer and disability studies intersect through the network of norms and normalising practices, I shall select the terms “sex”, “work” and “compulsion” and relate them to three possible meanings of (re)production, in the hope that this will aid us in comprehending the contradictory figure of the cyborg. The three parameters that I have chosen to further inquire in this topic are reproduction, productivity and re-production. The first one, understood as reproductive labour, connects with the teleological narratives of the heteronormative subject and its relation to sex; the second one, to the system of work and its connection to able-bodied subjects and, finally, the third one points at the compulsion that both heteronormativity and able-bodiedness engage in, as a constant production of a set of performative practices to sustain the fantasy of the normative subject.
The productive autopoeitic body: towards an acid communist framework
Graham Jones

Guéry and Deleule's focus on 'the body' in the interrelation of biological, social and capitalist productive systems presents an opportunity to articulate Marxist analysis with contemporary scientific discourse, particularly in relation to biological autopoeisis (self-reproduction) and embodied cognition. Autopoiesis in the biological and social realms is highly relevant to ongoing discussions around feminist social reproduction theory, and studies of embodied cognition can help to inform our understanding of the process of 'consciousness raising'. Bringing these perspectives together could both help to support more critical analyses within the cognitive sciences, as well ensuring that Marxist materialist analysis remains up-to-date and able to respond to developments in other disciplines. Beyond the mere academic exercise of discovering points of contact between disparate disciplines however, I will argue that this can inform the organising of real world consciousness raising activities, in a form argued for by the late Mark Fisher and Jeremy Gilbert in their work on 'acid communism'.

This paper will primarily explore the resonances between Guéry & Deleule's 'body' and the notion of an autopoeitic system. It will also discuss the relation between biological, social and productive body in terms of emergence and constraint, as well as the capitalist mind-body relation and how this relates to (in both appropriating and disrupting) extended and embedded cognition. Finally the paper will apply this 'Marxist embodied cognition' framework to engage with and critique contemporary cognitive science's recent approach to meditation and other 'embodied contemplative practices'. However, rather than dismissing these approaches as merely promoting a liberal and individualising secular spirituality, I will seek to identify how these and similar practices can be adapted to enable them to play a part in rigorous revolutionary consciousness raising.

Mena Tajrishi (MT) is a writer and a theorist currently examining how capitalism defines and affects the queer imaginary and how contemporary queerness materializes as a result. They've been featured in Yale's Graduate Art & Literary Magazine exploring the aesthetic of hacking and gender subversion. They also teach American Government & Women's Studies at a community college in California.

Irene Alcubilla Troughton is currently a second-year student of the RMA Media, Art and Performance at the University of Utrecht, where she conducts interdisciplinary research at the intersection of theatre, performance, critical disability studies, gender and queer studies and new media. She has participated in several International Symposia and Conferences and has published in the proceedings of both of them: the 3rd International Conference on Gender and Communication (Sevilla, 2016) and the 21st Conference on The Place of the Hispanic Culture in a Globalised World (Munich, 2017).

Graham Jones is a social movement activist who has been involved in a range of grassroots campaigns and educational initiatives, such as London Radical Mindfulness and Radical Housing Network. He is a hairdresser by profession and the author of The Shock Doctrine of the Left (Polity, 2018).
13.15-14.15

KEYNOTE (Room B35)

MARX’S VISION FOR OUR FUTURE
François Guéry (Université Jean Moulin, Lyon)

Introduced by Philip Barnard (University of Kansas)

François Guéry is Dean of the Faculty of Philosophy at Université Jean Moulin, Lyon. A former student of the Ecole Normale Supérieure, Guéry went on to teach at the Université de Franche-Comté in Besançon, eastern France, before moving to Lyon. In 1972, he was the author, with Didier Deleule, of Le corps productif, published by Editions Mâme in 1972. The first complete English edition, translated and edited by Philip Barnard and Stephen Shapiro was published as The Productive Body by Zero Books in 2014. In addition to his work with Deleule, Guéry has published on a range of subjects, including works on Nietzsche, Heidegger, and Lou Andreas-Salomé. Most recently, he is the author of Arhaéologie du nihilisme: de Dostoievski aux djihadistes (Bernard Grasset, 2015) and an editor of L’esprit aux matériaux, a journal of architecture and philosophy. He currently lives in Paris.
17.30-19.00

ROUND TABLE (Room B35)

THE PRODUCTIVE BODY IN THE 21st CENTURY
Chair: Stephen Shapiro (University of Warwick)

François Guéry is Dean of the Faculty of Philosophy at Université Jean Moulin, Lyon. A former student of the Ecole Normale Supérieure, Guéry went on to teach at the Université de Franche-Comté in Besançon, eastern France, before moving to Lyon. In 1972, he was the author, with Didier Deleule, of Le corps productif, published by Editions Mâme in 1972. The first complete English edition, translated and edited by Philip Barnard and Stephen Shapiro was published as The Productive Body by Zero Books in 2014. In addition to his work with Deleule, Guéry has published on a range of subjects, including works on Nietzsche, Heidegger, and Lou Andreas-Salomé. Most recently, he is the author of Arhaéologie du nihilme: de Dostoïevski aux djihadistes (Bernard Grasset, 2015) and an editor of L’esprit aux materiaux, a journal of architecture and philosophy. He currently lives in Paris.

Marina Vishmidt is a writer, editor, and lecturer at Goldsmiths, University of London. She is the author of Speculation as a Mode of Production: Forms of Value Subjectivity in Art and Capital (Brill, 2018) and co-author of Reproducing Autonomy (with Kerstin Stakemeier) (Mute, 2016).

Carol Wolkowitz is a Reader in the Department of Sociology at the University of Warwick. Her research has involved a number of different areas of gender, employment and body studies. She is the author of Bodies at Work (Sage, 2006) and co-editor, with Julia Twigg, Rachel Lara Cohen and Sarah Nettleton, of Body Work in Health and Social Care (Wiley-Blackwell, 2011). More recently, Body/Sex/Work: Intimate, Embodied and Sexualized Labour (Palgrave 2013), co-edited with Rachel Cohen, Kate Hardy and Teela Sanders, shows that focusing on body work and sex work can contribute to the revival of labour process analysis, highlighting its relevance to understanding the organization of service sector work, including care work, salon work and sex work.

Daniel Hartley is Assistant Professor in World Literatures in English at Durham University. He is the author of The Politics of Style: Towards a Marxist Poetics (Brill, 2017), and co-editor of Emergent Forms of Life in Anglophone Literature (WVT Trier, 2015) and Beyond Gender: An Advanced Introduction to Futures of Feminist and Sexuality Studies (Routledge, 2018). He is on the Comité scientifique of the French online journal of Marxist theory, Revue Période. He has published widely on Marxist theory and contemporary literature. He is currently working on a comparative study of literary impersonality in world literature across the long twentieth century.

François Guéry and Didier Deleule’s The Productive Body (1972), translated and introduced by Philip Barnard and Stephen Shapiro (2014), is available from Zero Books for £5 + postage & packaging, a 20% discount, in association with The Body Productive.

To make use of the discount order directly from Orca Book Services Ltd by emailing direct.orders@marston.co.uk or calling 01235 465577 quoting the discount code 17PRODBODY.

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| 08.30-09.30| **THE BODY COMMODIFIED**   | Joey Hornsby| B29    | “Vases in the making”: the commodified body in Wyndham Lewis and Djuna Barnes  
| 09.30-10.50| **THE BODY DIS/ABLED**      | Savannah Whaley| B30   | Wille Johnson – Hephaestus and the myth of able bodies                    
|           |                            |             |        | Jessi Parrott (University of Warwick) – “I want to get a bad review”: disabled performers’ bodies as productive or problematic  
|           |                            |             |        | Arianna Introna (University of Stirling) – Memento mori: disability and necrocapitalist practices under welfare capitalism  
| 11.00-12.20| **THE BODY DISRUPTIVE**    | Sophie A. Jones| B29   | Katie Joice (Birkbeck, University of London) – Italian anti-psychiatry, deinstitutionalisation and the unproductive body  
|           |                            |             |        | Philip Finn (Maynooth University) – Exploring the positives of unemployment in and against the master narrative of work  
|           |                            |             |        | Sophie Hope & Jenny Richards (Manual Labours) – “Is that why we don’t have a kitchen or staffroom?”: reproductive labour at work  
|           |                            |             |        | Anthony Paul Smith (La Salle University) – The productive body and the subjected flesh: on nature and slavery  
|           |                            |             |        | Chrystel Oloukoï (Harvard University) – Tired bodies, tired worlds: on the social reproduction of disposable bodies in two (post)colonial cities  
|           |                            |             |        | Christina Gerantoni (University of Warwick) – The (re)production of refugee bodies in the process of entering the EU  
|           |                            |             |        | James Fisher (King’s College London) – The agrarian origins of the “productive body”: dividing mental and manual labour on the C18th capitalist farm  

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| **16.05-17.25** | **THE BODY DISCIPLINED** (Rm B29)  
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Kevin Thompson (DePaul University) – Towards a critical history of neuroplasticity  
Sylvia Solakidi (Guildford School of Acting) – “Around the body”: Jan Fabre’s subversive corpus of theatre works and performing bodies producing time  
Wayne Wang-Jie Lim – The hyperrestrained order |
| **THE BODY IN CIRCULATION** (Rm B30)  
Chair: Joey Hornsby (King’s College London)  
Phil Jones (University of Sussex) – Financialisation and the promise of a labouring body  
Zoe Angelis (University of Cambridge) – Georges Bataille and the unproductive body  
Anenechukwu Kevin Amoke (Lancaster University) – The indebted body: what can gift giving tell us about African novels on sex work? |
| **THE BODY TRANSCENDENT** (Rm B35)  
Chair: Annette-Carina van der Zaag (Birkbeck, University of London)  
Mena Tajrishi – Yours, capitalism: contaminated intimacy and critical queer love  
Irene Alcubilla Troughton (University of Utrecht) – Queer-disabled cyborgs? Against progressive narratives of (re)production  
Graham Jones – The productive autopoeitic body: towards an acid communist framework |
| **17.30-19.00** | **ROUNDTABLE**  
Room B35  
**THE PRODUCTIVE BODY IN THE 21st CENTURY**  
Chair: Stephen Shapiro (University of Warwick)  
with François Guéry (Université Jean Moulin, Lyon), Marina Vishmidt (Goldsmiths, University of London), Carol Wolkowitz (University of Warwick) & Daniel Hartley (University of Durham) |
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ORGANISERS

Steffan Blayney (University of Sheffield)
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ACKNOWLEDGEMENTS

The Body Productive is kindly supported by Birkbeck, University of London, the Wellcome Trust, the Institut Français du Royaume-Uni, and the Higher Education, Research and Innovation Department of the French Embassy in the United Kingdom. We would also like to thank Zero Books, Pluto Press, Lingua World UK, Dominique Lambert, Siân Green, Joanna Bourke, Philip Barnard, Stephen Shapiro, François Guéry & Didier Deleule.