Ideology after the End of Ideologies

9:00 – 10:30
Étienne Balibar (University of California, Irvine, USA - Université Paris Ouest Nanterre La Défense)
Ideology after the End of Ideologies

10:30 – 11:00
Coffee break

11:00 – 12:30
1st Panel: Ideology, Fetishism and the Logic of Capital
Anselm Jappe (Accademia di Belle Arti di Sessa, Italy)
Contemporary Ideology between Commodity Fetishism and Narcissism: the Dark Reverse of Capital Logic
Dan Swain (Czech University of Life Sciences)
Justice as Fetish
Joe Grim Feinberg (Institute of Philosophy of the Academy of Sciences of the Czech Republic, Institute for Sociology, Slovak Academy of Sciences)
The Ideology of Philosophy

12:30 – 14:00
Lunch

14:00 – 15:30
2nd Panel: Ideology, Subject and Subversion
Petr Kužel (Institute of Philosophy of the Academy of Sciences of the Czech Republic)
Structure of Ideology, Ideology and Symptomatic Reading
Michael Hauser (Institute of Philosophy of the Academy of Sciences of the Czech Republic)
Zero Ideology of Contemporary Capitalism
Jana Beránková (Columbia University, USA)
Exorcising Specters: Subject’s Resistance to Forgetting

15th June 2016
Vila Lanna
V Sadech 1
Pague 6 - Bubeneč
160 00

15:30 – 16:00
Coffee break

16:00 – 17:30
3rd Panel: Ideology, Labor and (Post)colonialism
Jean-Godefroy Bidima (Tulane University, USA)
African Ideologies Since the Fall of the Berlin Wall
Gavin Arnall (University of Michigan, USA)
Rethinking Reproduction: Ideology, Universality, Labor
Nick Nesbitt (Princeton University, USA)
Spectres of Lenin: The Productionist Ideology of Decolonization

What is ideology? Can there be a world without ideology? This conference will analyze the role of ideology in the wake of Francis Fukuyama’s infamous prognosis of the “end of history.” If neoliberalism celebrated the fall of the Eastern Bloc as the definitive victory of the market economy and liberal democracy, this was thought to herald in turn the end of competing ideologies. Is the very idea of the end of ideologies and of the victory of the free market and liberal democracy not itself, however, exceedingly ideological? If so, what might be the content of this post-1989 ideology, and the modes of critique adequate to its exposure and dismantling?