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Lecture

« Economy and the Future: A Crisis of Faith »

Tuesday 8th April 2014
At 6pm

Amphithéâtre SIMONE WEIL
5 allée Jacques Berque, Nantes

By

Jean-Pierre Dupuy,
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Jean-Pierre Dupuy is emeritus Professor of social and political philosophy at the Ecole Polytechnique, Paris, where he founded in 1982, the Centre for Research in Applied Epistemology (CREA). His work focuses on ethics and sciences and techniques. He is currently Professor at the Division of Literatures, Cultures, and Languages at Stanford University.

His latest books are *The Mechanization of the Mind* (Princeton University Press, 2000); *Pour un catastrophisme éclairé* (Seuil, 2002); *Avions-nous oublié le mal? Penser la politique après le 11 septembre* (Bayard, 2002); *La Panique* (Les empêcheurs de penser en rond, 2003) ; *Petite métaphysique des tsunamis* (Seuil, 2005); *Retour de Tchernobyl: Journal d'un homme en colère* (Seuil, 2006) ; *On the Origins of Cognitive Science* (The MIT Press, 2009) ; *Libéralisme et justice sociale*, Hachette, coll. Pluriel, 2009; *Dans l'œil du cyclone* (Carnets Nord, 2009); *La Marque du sacré* (Flammarion, coll. Champs, 2010; prix Roger Caillois de l'essai) ; *L'Avenir de l'économie* (Flammarion, 2012); *La jalousie* (Seuil, à paraître).

Theme

Economy didn't reinvent a new relationship to the future but it gave a new extend to it. Under certain conditions where economy becomes political economy, the economy "opens" a future in which individuals commit themselves with confidence and determination. However this relation is in crisis today and economy senses its potential end.

We must first understand the type of rationality that economy embodies and why that now it is deregulated, it verges on insanity. Capitalism works by projecting into a boundless future - hence the importance of growth - and drives him through. This is called a "bootstrap ", in reference to the feat of Baron Münchhausen who knew how to extricate himself from a swamp by pulling on the straps of his boots, or an *autotranscendence*.

But the question posed by critics of capitalism begins to make its way into the minds of the major players in the economy: what is the point of always wanting to grow? First of all, it is even feasible? A Capitalism that begins to imagine that it might die is, in a sense, already dead. The growth, which was first desired because it would bring happiness and secure employment, has become necessary to absorb our debt with regards to future generations. The current crisis is primarily a crisis of the relationship to the future.