

The Punitive Society Lectures At The College De F

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MCCARTY SWANSON

The Punitive Society Picador

In this classic work, Leo Strauss examines the problem of natural right and argues that there is a firm foundation in reality for the distinction between right and wrong in ethics and politics. On the centenary of Strauss's birth, and the fiftieth anniversary of the Walgreen Lectures which spawned the work, *Natural Right and History* remains as controversial and essential as ever. "Strauss . . . makes a significant contribution towards an understanding of the intellectual crisis in which we find ourselves . . . [and] brings to his task an admirable scholarship and a brilliant, incisive mind."—John H. Hallowell, *American Political Science Review* Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor Emeritus in Political Science at the University of Chicago.

Michel Foucault Macmillan

"What characterizes the act of justice is not resort to a court and to judges; it is not the intervention of magistrates (even if they had to be simple mediators or arbitrators). What characterizes the juridical act, the process or the procedure in the broad sense, is the regulated development of a dispute. And the intervention of judges, their opinion or decision, is only ever an episode in this development. What defines the juridical order is the way in which one confronts one another, the way in which one struggles. The rule and the struggle, the rule in the struggle, this is the juridical." - Michel Foucault *Penal Theories and Institutions* is the title Michel Foucault gave to the lectures he delivered at the Collège de France from November 1971 to March 1972. In these lectures Michel Foucault presents for the first time his approach to the question of power that will be the focus of his research up to the writing of *Discipline and Punish* (1975) and beyond. His analysis starts with a detailed account of Richelieu's repression of the Nu-pieds revolt (1639-1640) and then goes on to show how the apparatus of power developed by the monarchy on this occasion breaks with the system of juridical and judicial institutions of the Middle Ages and opens out onto a "judicial State apparatus", a "repressive system", whose function is focused on the confinement of those who challenge its order. Michel Foucault systemizes the approach of a history of truth on the basis of the study of "juridico-political matrices" that he had begun in the previous year's lectures (*Lectures on the Will to Know*) and which is at the heart of the notion of "knowledge-power". In these lectures Foucault develops his theory of justice and penal law. The appearance of this volume marks the end of the publication of the series Foucault's courses at the Collège de France (the first volume of which was published in 1997).

"Society Must Be Defended" John Wiley & Sons

With this timely commitment, Jacques Bidet unites the theories of arguably the world's two greatest emancipatory political thinkers. In this far-reaching and decisive text, Bidet examines Marxian and Foucauldian criticisms of capitalist modernity. For Marx, the intersection between capital and the market is crucial, while for Foucault, the organizational aspects of capital are what really matter. According to Marx, the ruling class is identified with property; with Foucault, it is the managers who hold power and knowledge that rule. Bidet identifies these two sides of capitalist modernity as 'market' and 'organization', showing that each leads to specific forms of social conflict; against exploitation and austerity, over wages and pensions on the one hand, and against forms of 'medical' and work-based discipline, control of bodies and prisons on the other. Bidet's impetus and clarity however serve a greater purpose: uniting two souls of critical social theory, in order to overcome what has become an age-long separation between the 'old left' and the 'new social movements'. *Reason, Faith, and Revolution* Macmillan

The politicization of ontology -- Foundational violence -- Dangerous animals -- The politics of gendered violence -- Political life -- The management of state violence -- The political ontology of

neoliberalism -- Violence and neoliberal governmentality -- Terror and political spirituality.

Security, Territory, Population Springer

The thirteenth and final English volume of Michel Foucault's Lectures at the Collège de France "What characterizes the act of justice is not resort to a court and to judges; it is not the intervention of magistrates (even if they had to be simple mediators or arbitrators). What characterizes the juridical act, the process or the procedure in the broad sense, is the regulated development of a dispute. And the intervention of judges, their opinion or decision, is only an episode in this development. What defines the juridical order is the way in which one confronts one another, the way in which one struggles. The rule and the struggle, the rule in the struggle, this is the juridical." —Michel Foucault The great French philosopher Michel Foucault delivered a series of lectures at the Collège de France from November 1971 to March 1972, entitled *Penal Theories and Institutions*. Within them, he presented for the first time his approach to the question of power, one that would become the focus of his research up to the writing of *Discipline and Punish* and beyond. His analysis begins with a detailed account of Richelieu's repression of the Nu-pieds Revolt (1639-1640) and moves on to show how the apparatus of power developed by the monarchy on this occasion broke with the system of juridical and judicial institutions of the Middle Ages, widening into a "judicial State apparatus"—a "repressive system," whose function was focused on the confinement of those who challenged its order. Here, Foucault systematizes his approach to a history of truth which is at the heart of his notion of "knowledge-power," based on the study of "juridico-political matrices" that he had begun in the previous year's *Lectures on the Will to Know*. Available for the first time in English, these lectures are an essential milestone in the development of Foucault's influential theory of justice and penal law.

Foucault with Marx Springer

Foucault deals with the emergence in the early 17th century of a new understanding of society and its relation to war.

Discipline and Punish University of Chicago Press

The *Oxford Handbook of Law and Anthropology* is a ground-breaking collection of essays that provides an original and internationally framed conception of the historical, theoretical, and ethnographic interconnections of law and anthropology. Each of the chapters in the Handbook provides a survey of the current state of scholarly debate and an argument about the future direction of research in this dynamic and interdisciplinary field. The structure of the Handbook is animated by an overarching collective narrative about how law and anthropology have and should relate to each other as intersecting domains of inquiry that address such fundamental questions as dispute resolution, normative ordering, social organization, and legal, political, and social identity. The need for such a comprehensive project has become even more pressing as lawyers and anthropologists work together in an ever-increasing number of areas, including immigration and asylum processes, international justice forums, cultural heritage certification and monitoring, and the writing of new national constitutions, among many others. The Handbook takes critical stock of these various points of intersection in order to identify and conceptualize the most promising areas of innovation and sociolegal relevance, as well as to acknowledge the points of tension, open questions, and areas for future development.

Penal Theories and Institutions Vintage

An exciting and highly original examination of the practices of truth-telling and speaking out freely (parrhesia) in ancient Greek tragedy and philosophy. Foucault discusses the difficult and changing practices of truth-telling in ancient democracies and tyrannies and offers a new perspective on the specific relationship of philosophy to politics.

The Hermeneutics of the Subject Edinburgh University Press

Foreword: François Ewald and Alessandro Fontana Introduction: Arnold I. Davidson One: 7 January

1976 What is a lecture? -- Subjugated knowledges. -- Historical knowledge of struggles, genealogies, and scientific discourse. -- Power, or what is at stake in genealogies. -- Juridical and economic conceptions of power. -- Power as repression and power as war. -- Clausewitz's aphorism inverted. Two: 14 January 1976 War and power. -- Philosophy and the limits of power. -- Law and royal power. -- Law, domination, and subjugation. -- Analytics of power: questions of method. -- Theory of sovereignty. -- Disciplinary power. -- Rule and norm. Three: 21 January 1976 Theory of sovereignty and operators of domination. -- War as analyzer of power relations. -- The binary structure of society. -- Historico-political discourse, the discourse of perpetual war. -- The dialectic and its codifications. -- The discourse of race struggle and its transcriptions. Four: 28 January 1976 Historical discourse and its supporters. -- The counterhistory of race struggle. -- Roman history and biblical history. -- Revolutionary discourse. -- Birth and transformation of racism. -- Race purity and State racism: the Nazi transformation and the Soviet transformation. Five: 4 February 1976 Answer to a question on anti-Semitism. -- Hobbes on war and sovereignty. -- The discourse on the Conquest in England: royalists, parliamentarians, and Levellers. -- The binary schema and political historicism. -- What Hobbes wanted to eliminate. Six: 11 February 1976 Stories about origins. -- The Trojan myth. -- France's heredity. -- "Franco-Gallia."--Invasion, history, and public right. -- National dualism. -- The knowledge of the prince. -- Boulainvillier's "Etat de la France."--The clerk, the intendant, and the knowledge of the aristocracy. -- A new subject of history. -- History and constitution. Seven: 18 February 1976 Nation and nations. -- The Roman conquest. -- Grandeur and decadence of the Romans. -- Boulainvilliers on the freedom of the Germans. -- The Soissons vase. -- Origins of feudalism. -- Church, right, and the language of State. -- Boulainvilliers: three generalizations about war: law of history and law of nature, the institutions of war, the calculation of forces. -- Remarks on war. Eight: 25 February 1976: Boulainvilliers and the constitution of a historico-political continuum. -- Historicism. -- Tragedy and public right. -- The central administration of history. -- The problematic of the Enlightenment and the genealogy of knowledges. -- The four operations of disciplinary knowledge and their effects. -- Philosophy and science. -- Disciplining knowledges. Nine: 3 March 1976 Tactical generalization of historical knowledge. -- Constitution, Revolution, and cyclical history. -- The savage and the barbarian. -- Three ways of filtering barbarism: tactics of historical discourse. -- Questions of method: the epistemological field and the antihistoricism of the bourgeoisie. -- Reactivation of historical discourse during the Revolution. -- Feudalism and the gothic novel. Ten: 10 March 1976 The political reworking of the idea of the nation during the Revolution: Sieyès. -- Theoretical implications and effects on historical discourse. -- The new history's grids of intelligibility: domination and totalization. -- Montlosier and Augustin Thierry. -- Birth of the dialectic. Eleven: 17 March 1976 From the power of sovereignty to power over life. -- Make live and let die. -- From man as body to man as species: the birth of biopower. -- Biopower's fields of application. -- Population. -- Of death, and of the death of Franco in particular. -- Articulations of discipline and regulation: workers' housing, sexuality, and the norm. -- Biopower and racism. -- Racism: functions and domains. -- Nazism. -- Socialism. Course Summary Situating the Lectures: Alessandro Fontana and Mauro Bertani Index.

Foucault on Leadership Routledge

"The working hypothesis is this: it is true that sexuality as experience is obviously not independent of codes and systems of prohibitions, but it needs to be recalled straightaway that these codes are astonishingly stable, continuous, and slow to change. It needs to be recalled also that the way in which they are observed or transgressed also seems to be very stable and very repetitive. On the other hand, the point of historical mobility, what no doubt change most often, what are most fragile, are modalities of experience." - Michel Foucault In 1981 Foucault delivered a course of lectures which marked a decisive reorientation in his thought and of the project of a History of Sexuality outlined in 1976. It was in these lectures that arts of living became the focal point around which he developed a new way of thinking about subjectivity. It was also the moment when Foucault problematized a conception of ethics understood as the patient elaboration of a relationship of self to self. It was the study of the sexual experience of the Ancients that made these new conceptual developments possible. Within this framework, Foucault examined medical writings, tracts on marriage, the philosophy of love, or the prognostic value of erotic dreams, for evidence of a structuration of the subject in his relationship to pleasures (aphrodisia) which is prior to the modern construction of a science of sexuality as well as to the Christian fearful obsession with the flesh. What was actually at stake was establishing that the imposition of a scrupulous and interminable hermeneutics of desire was the invention of Christianity. But to do this it was necessary to establish the irreducible specificity of ancient techniques of self. In these lectures, which clearly foreshadow *The Use of Pleasures* and *The Care of Self*, Foucault examines the Greek subordination of gender differences to the primacy of an opposition between active and passive, as well as the development by Imperial stoicism of a model of the conjugal bond which advocates unwavering fidelity and shared feelings and which leads to the disqualification of homosexuality.

To Err Is Human Cambridge University Press

Three decades after his death, Michel Foucault remains one of the towering intellectual figures of the last half-century. His works on sexuality, madness, the prison, and medicine are enduring classics. From 1971 until his death in 1984, Foucault gave public lectures at the famous Collège de France. These seminal events, attended by thousands, created the benchmarks for contemporary social enquiry. The lectures comprising *Abnormal* begin by examining the role of psychiatry in modern criminal justice, and its method of categorising individuals who "resemble their crime before they commit it." Building on the themes of societal self-defence developed in earlier works, Foucault shows how defining "normality" became a prerogative of power in the nineteenth century, shaping the institutions-from the prisons to the family-meant to deal with "monstrosity," whether sexual, physical, or spiritual. The Collège de France lectures add immeasurably to our appreciation and understanding of Foucault's thought.

Critique and Praxis Macmillan

This book explores the theoretical contribution of Michel Foucault to the fields of criminology, law, justice and penology. It surveys both the ways in which the work of Foucault has been applied in criminology, but also how his work can be used to understand and explain contemporary issues and policies. Moreover, this book seeks to dispel some of the common misconceptions about the relevance of Foucault's work to criminology and law. Mariana Valverde clearly explains the insights that Foucault's rich body of work provides about different practices found in the fields of law,

security, justice, and punishment; and how these insights have been used or could be used to understand and explain issues and policies that Foucault himself did not write about, including those that had not yet emerged during his lifetime. Drawing on key texts by Foucault such as *Discipline and Punish*, and also lectures he gave at the Collège de France and Louvain Criminology Institute which offer a more nuanced account of the development of criminal justice, Mariana Valverde offers the essential text on Foucault and his contribution and continued relevance to criminology. This book will be important reading for students and scholars of criminology, law, sociolegal studies, security studies, political theory and sociological theory.

Aesthetics, Method, and Epistemology Oxford University Press

On 26 August 1974, Michel Foucault completed work on *Discipline and Punish*, and on that very same day began writing the first volume of *The History of Sexuality*. A little under ten years later, on 25 June 1984, shortly after the second and third volumes were published, he was dead. This decade is one of the most fascinating of his career. It begins with the initiation of the sexuality project, and ends with its enforced and premature closure. Yet in 1974 he had something very different in mind for *The History of Sexuality* than the way things were left in 1984. Foucault originally planned a thematically organised series of six volumes, but wrote little of what he promised and published none of them. Instead over the course of the next decade he took his work in very different directions, studying, lecturing and writing about historical periods stretching back to antiquity. This book offers a detailed intellectual history of both the abandoned thematic project and the more properly historical version left incomplete at his death. It draws on all Foucault's writings in this period, his courses at the Collège de France and lectures elsewhere, as well as material archived in France and California to provide a comprehensive overview and synthetic account of Foucault's last decade.

Foucault, Politics, and Violence John Wiley & Sons

The sixth volume in Foucault's prestigious, groundbreaking series of lectures at the Collège de France from 1970 to 1984.

Foucault Routledge

A brilliant work from the most influential philosopher since Sartre. In this indispensable work, a brilliant thinker suggests that such vaunted reforms as the abolition of torture and the emergence of the modern penitentiary have merely shifted the focus of punishment from the prisoner's body to his soul.

Democratic Biopolitics National Academies Press

Aesthetics offers a focused study on the philosophy, literature and art which informed Foucault's engagement with ethics and power, including brilliant commentaries on the work of de Sade, Rousseau, Marx, Nietzsche, Freud and Wagner.

Natural Right and History Picador

These thirteen lectures on the 'punitive society,' delivered at the Collège de France in the first three months of 1973, examine the way in which the relations between justice and truth that govern modern penal law were forged, and question what links them to the emergence of a new punitive regime that still dominates contemporary society.

The Oxford Handbook of Law and Anthropology Springer

These thirteen lectures on the 'punitive society,' delivered at the Collège de France in the first three months of 1973, examine the way in which the relations between justice and truth that govern modern penal law were forged, and question what links them to the emergence of a new punitive regime that still dominates contemporary society. Praise for Foucault's Lectures at the Collège de France Series "Ideas spark off nearly every page...The words may have been spoken in [the 1970s], but they seem as alive and relevant as if they had been written yesterday."—Bookforum "Foucault is quite central to our sense of where we are...[He] is carrying out, in the noblest way, the promiscuous aim of true culture."—The Nation "[Foucault] has an alert and sensitive mind that can ignore the familiar surfaces of established intellectual coded and ask new questions...[He] gives dramatic quality to the movement of culture."—The New York Review of Books

Intolerable University of Chicago Press

Michel Foucault's *The Archaeology of Knowledge* was published in March 1969; *Discipline and Punish* in February 1975. Although only six years apart, the difference in tone is stark: the former is a methodological treatise, the latter a call to arms. What accounts for the radical shift in Foucault's approach? Foucault's time in Tunisia had been a political awakening for him, and he returned to a France much changed by the turmoil of 1968. He taught at the experimental University of Vincennes and then moved to a prestigious position at the Collège de France. He quickly became involved in activist work concerning prisons and health issues such as abortion rights, and in his seminars he built research teams to conduct collaborative work, often around issues related to his lectures and activism. Foucault: *The Birth of Power* makes use of a range of archival material, including newly available documents at the Bibliothèque nationale de France, to provide a detailed intellectual history of Foucault as writer, researcher, lecturer and activist. Through a careful reconstruction of Foucault's work and preoccupations, Elden shows that, while *Discipline and Punish* may be the major published output of this period, it rests on a much wider range of concerns and projects.

The Cambridge Foucault Lexicon Bloomsbury Publishing

Michel Foucault, one of the most cited scholars in the social sciences, devoted his last three lectures to a study of leader development. Going back to pagan sources, Foucault found a persistent theme in Hellenistic antiquity that, in order to qualify for leadership, a person must undergo processes of subjectivation, which is simply the way that a person becomes a Subject. From this perspective, an aspiring leader first becomes a Subject who happens to lead. These processes depend on a condition of *parresia*, which is truth-telling at great risk that is for the edification of the other person. A leader requires a mentor and advisors in order to lead successfully, while also developing the capacity in one's own mind to heed the truth. In other words, a leader must learn how to guide oneself. A valuable contribution to the field of leadership studies, this book summarizes these last lectures as they pertain to the study and practice of leadership, emphasizing the role of ethics and truth-telling as a check on power. It then presents several other contexts where these same lessons can be seen in practice, including in the life of Alexander Solzhenitsyn, whose career as a writer epitomized speaking truth to power, and somewhat surprisingly in the United States military, in response to its twenty-first century mission of counterinsurgency.