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Feminism and the Final Foucault is the first systematic offering of contemporary, international feminist perspectives on the later work of philosopher Michel Foucault. Rather than simply debating the merits or limitations of Foucault's later work, the essays in this collection examine women's historical self-practices, conceive of feminism as a shared ethos, and consider the political significance of this conceptualization in order to elucidate, experiment with, and put into practice the conceptual "tools" that Foucault offers for feminist ethics and politics. The volume illustrates the ways in which Foucault's later thinking on ethics as "care of the self" can reintroduce a number of issues and themes that feminists jettisoned in the wake of postmodernism, including consciousness raising, feminist therapy, the subject woman, identity politics, and feminist agency. Taken as a whole, the diversity of feminist viewpoints presented provide important new insights into "the final Foucault," and thus serve as a productive intervention in current Foucault scholarship. Michel Foucault's involvement with politics, both as an individual and a writer, has been much

commented upon but until now has not been systematically reviewed. This is the first major introductory study of Michel Foucault as a political thinker. Jonathon Simons explores the importance of the political in all areas of Foucault's work and life, including important material only recently made available and the implications of various revelations about his private life. Simons relates Foucault's work both to contemporary political thinkers such as Michael Walzer, Charles Taylor and Jurgen Habermas, and to those challenging conventional political categories, especially people who write on feminist and gay theory, such as Judith Butler. Students of Foucault and of political and social theory, as well as those working in lesbian and gay theory, and feminist studies, will find this book essential. This books explore the relevance and application of the conceptual and theoretical works of Michel Foucault to an understanding of modern society. The book begins by providing a biographical excursion of Foucault's life and works that gives the reader hints of how this thinking of social theory was shaped. The book moves its attention to how conceptual tools he developed are relevant to modern social theory and the interpretation of people, professions and populations in western culture in particular. The book explores the impact of his work on power and the example of social work and how it reshaped such a helping profession. In doing so, Foucault raised both a challenge and impact for social theorists to take up on

subjectivity in how individuals make their own histories. Despite this, the book concludes with a re-appraisal of Foucault's work on surveillance and aging prisoners that highlights the sheer analytical diversity of his social philosophy. Michel Foucault's account of the subject has a double meaning: it relates to both being a "subject of" and being "subject to" political forces. This book interrogates the philosophical and political consequences of such a dual definition of the subject, by exploring the processes of subjectivation and objectivation through which subjects are produced. Drawing together well-known scholars of Foucaultian thought and critical theory, alongside a newly translated interview with Foucault himself, the book will engage in a serious reconsideration of the notion of "autonomy" beyond the liberal tradition, connecting it to processes of subjectivation. In the face of the ongoing proliferation of analyses using the notion of subjectivation, this book will retrace Foucault's reflections on it and interrogate the current theoretical and political implications of a series of approaches that mobilize the Foucaultian understanding of the subject in relation to truth and power. This volume is the first to address Foucault's influence and the potential of his work in the understanding and the writing of history. It does so critically and accessibly. Scholars from the United States, France and Italy, including historians, sociologists, an anthropologist and a philosopher, range over Foucault's writing - on love and the family in classical antiquity, the

constitution of the self, the history of science and sexuality, to the origins of the liberal state. But, true to its subject, this book does not conceive of history divorced from philosophy: it explores how Foucault's understanding of the past relates to his ideas of truth, ethics, knowledge and action. All-in-all, the book offers a series of mind-opening perspectives on Foucault's work, on the past, and on the present. In a late interview, Foucault, suggested that Heidegger was for him the "essential philosopher." Taking this claim seriously, *Mapping the Present* assesses the relationship between these two thinkers, particularly on the issue of space and history. It suggests that space and history need to be rethought, and combined as a spatial history, rather than as a history of space. In other words, space should become not merely an object of analysis, but a tool of analysis. The first half of the book concentrates on Heidegger: from the early occlusion of space, through the politically charged readings of Nietzsche and Holderlin, to the later work on art, technology and the polis which accord equal status to issues of spatiality. Foucault's work is then rethought in the light of the analysis of Heidegger, and the project of a spatial history established through re-readings of his works on madness and discipline.. This comprehensive assessment of Michel Foucault's later work responds to the contemporary crisis in ethics, focusing on the way Foucault attempts to bring together the two seemingly-incompatible spheres of ethics and



aesthetics through his reassessment of the Greek tradition. The work of Michel Foucault has become a major resource for educational researchers seeking to understand how education makes us what we are. In this book, a group of contributors explore how Foucault's work is used in a variety of ways to explore the 'hows' and 'whos' of education policy – its technologies and its subjectivities, its oppressions and its freedoms. The book takes full advantage of the opportunities for creativity that Foucault's ideas and methods offer to researchers in deploying genealogy, discourse, and subjectivation as analytic devices. The collection as a whole works to make us aware that we are freer than we think! This book was originally published as a special issue of the Journal of Education Policy. This work underscores the need to examine history philosophically, not only to better appreciate how it unfolds and relates to our own unfolding lives, but to better appreciate our free engagement in this changing world. Linking a conception of ourselves as free beings to the historical process was of central importance to the classical speculative philosophies of history of the nineteenth century, most notably Hegel's. Michel Foucault's work is often taken to be the antithesis of this kind of speculative approach. This book argues that Foucault, on the contrary, like Hegel, sees freedom as tied to the self-movement of thought as it realizes and shapes the world. Unlike Hegel, however, he does not see in that self-movement the process of Spirit reconciling itself with

the world and thereby realizing itself as freedom. Rather, he sees in the freedom at the core of the self-movement of thought a possible threat around which that movement consolidates itself and gives shape to the world.

Foucault's work is therefore not a simple rejection of Hegel's speculative philosophy of history, but rather an inversion of the manner in which history and freedom are related: for Hegel history realizes or actualizes the "idea" of freedom, whereas for Foucault freedom realizes or actualizes the "materiality" of history. Michel Foucault's death in 1984 coincided with the fading away of the hopes for social transformation that characterized the postwar period. In the decades following his death, neoliberalism has triumphed and attacks on social rights have become increasingly bold. If Foucault was not a direct witness of these years, his work on neoliberalism is nonetheless prescient: the question of liberalism occupies an important place in his last works. Since his death, Foucault's conceptual apparatus has acquired a central, even dominant position for a substantial segment of the world's intellectual left. However, as the contributions to this volume demonstrate, Foucault's attitude towards neoliberalism was at least equivocal. Far from leading an intellectual struggle against free market orthodoxy, Foucault seems in many ways to endorse it. How is one to understand his radical critique of the welfare state, understood as an instrument of biopower? Or his support for the pandering anti-Marxism of the so-called 'new

philosophers'? Is it possible that Foucault was seduced by neoliberalism? This question is not merely of biographical interest: it forces us to confront more generally the mutations of the left since May 1968, the disillusionment of the years that followed and the profound transformations in the French intellectual field over the past thirty years. To understand the 1980s and the neoliberal triumph is to explore the most ambiguous corners of the intellectual left through one of its most important figures. In 1978, as the protests against the Shah of Iran reached their zenith, philosopher Michel Foucault was working as a special correspondent for *Corriere della Sera* and *le Nouvel Observateur*. During his little-known stint as a journalist, Foucault traveled to Iran, met with leaders like Ayatollah Khomeini, and wrote a series of articles on the revolution. *Foucault and the Iranian Revolution* is the first book-length analysis of these essays on Iran, the majority of which have never before appeared in English. Accompanying the analysis are annotated translations of the Iran writings in their entirety and the at times blistering responses from such contemporaneous critics as Middle East scholar Maxime Rodinson as well as comments on the revolution by feminist philosopher Simone de Beauvoir. In this important and controversial account, Janet Afary and Kevin B. Anderson illuminate Foucault's support of the Islamist movement. They also show how Foucault's experiences in Iran contributed to a turning point in his

thought, influencing his ideas on the Enlightenment, homosexuality, and his search for political spirituality. Foucault and the Iranian Revolution informs current discussion on the divisions that have reemerged among Western intellectuals over the response to radical Islamism after September 11. Foucault's provocative writings are thus essential for understanding the history and the future of the West's relationship with Iran and, more generally, to political Islam. In their examination of these journalistic pieces, Afary and Anderson offer a surprising glimpse into the mind of a celebrated thinker. This book offers a clear analysis of Foucault's work on scientific knowledge and its relationship to individuals and society. It suggests a way of using Foucault's tools for science criticism and resistance, while avoiding the pitfalls of vulgar relativism or irrational anti-science views. Two cases of scientific conflict are considered. The first considers left-handers as subjects of science, in particular studies which purport to show that left-handers die on average younger than right-handers. The second case considers Icelanders as subjects of science in the context of a partly failed attempt to construct a genetic database encompassing the entire nation. The book will be of interest to bioethicists and philosophers who are concerned with the interaction between science and its human subjects, as well as scholars concerned with Foucault's work on science. The writings of Michel Foucault and Jacques Derrida pose a serious challenge to

the old established, but now seriously compromised forms of thought. In this compelling book, Roy Boyne explains the very significant advances for which they have been responsible, their general importance for the human sciences, and the forms of hope that they offer for an age often characterized by scepticism, cynicism and reaction. The focus of the book is the dispute between Foucault and Derrida on the nature of reason, madness and 'otherness'. The range of issues covered includes the birth of the prison, problems of textual interpretation, the nature of the self and contemporary movements such as socialism, feminism and anti-racialism. Roy Boyne argues that whilst the two thinkers chose very different paths, they were in fact rather surprisingly to converge upon the common ground of power and ethics. Despite the evident honesty, importance and adventurousness of the work of Foucault and Derrida, many also find it difficult and opaque. Roy Boyne has performed a major service for students of their writings in this compelling and accessible book.

In 1851, struggling, self-taught physicist Léon Foucault performed a dramatic demonstration inside the Panthéon in Paris. By tracking a pendulum's path as it swung repeatedly across the interior of the large ceremonial hall, Foucault offered the first definitive proof -- before an audience that comprised the cream of Parisian society, including the future emperor, Napoleon III -- that the earth revolves on its axis. Through careful, primary research, world-renowned author Amir Aczel has revealed

the life of a gifted physicist who had almost no formal education in science, and yet managed to succeed despite the adversity he suffered at the hands of his peers. The range and breadth of Foucault's discoveries is astonishing: He gave us the modern electric compass, devised an electric microscope, invented photographic technology, and made remarkable deductions about color theory, heat waves, and the speed of light. Yet until now so little has been known about his life. Richly detailed and evocative, *Pendulum* tells of the illustrious period in France during the Second Empire; of Foucault's relationship with Napoleon III, a colorful character in his own right; and -- most notably -- of the crucial triumph of science over religion. Dr. Aczel has crafted a fascinating narrative based on the life of this most astonishing and largely unrecognized scientist, whose findings answered many age-old scientific questions and posed new ones that are still relevant today. The issue of the senses and sensual perception in Michel Foucault's thought has been a source of prolific discussion already for quite some time. Often, Foucault has been accused of overemphasizing the centrality of sight, and has been portrayed as yet another thinker representative of Western ocularcentricism. This innovative new work seeks to challenge this portrait by presenting an alternative view of Foucault as a thinker for whom the sound, voice, hearing, and listening, the auditory-sonorous, actually did matter. Illustrating how the auditory-sonorous relates most integrally to the most

pertinent issues of Foucault - the intertwining and confrontations of power, knowledge, and resistance - the book both presents novel readings of some of Foucault's most widely read and commented-on works (such as *Discipline and Punish*, the first volume of *History of Sexuality*), and discusses the variety of his lectures, essays, and interviews, some of which have not been noted before. Moving beyond a commentary on Foucault, Siisiainen goes on to examine other philosophers and political thinkers (including Roland Barthes, Jean-Luc Nancy and Jacques Rancière) in this context in order to bring to the fore the potentials in Foucault's work for the generation of a new perspective for the political genealogy of the sound, hearing, and listening, approaching the former as a key locus of contemporary political struggles. This work will be of great interest to students and scholars in a range of areas including political theory, philosophy, and cultural studies. The alliance of critical theory between Frankfurt and Paris Adorno, Foucault and the *Critique of the West* argues that critical theory continues to offer valuable resources for critique and contestation during this turbulent period. To assess these resources, it examines the work of two of the twentieth century's more prominent social theorists: Theodor W. Adorno and Michel Foucault. Although Adorno was situated squarely in the Marxist tradition that Foucault would occasionally challenge, Deborah Cook demonstrates that their critiques of our current

predicament are complementary in important respects. Among other things, these critiques converge in their focus on the historical conditions-economic in Adorno and political in Foucault-that gave rise to the racist and authoritarian tendencies that continue to blight the West. Cook also shows that, when Adorno and Foucault plumb the economic and political forces that have shaped our identities, they offer remarkably similar answers to the perennial question: What is to be done? This book offers a systematic attempt to explore the point of convergence between feminist theory and the work of Michel Foucault. What is freedom? In this study, Thomas Dumm challenges the conventions that have governed discussions and debates concerning modern freedom by bringing the work of Michel Foucault into dialogue with contemporary liberal thought. While Foucault has been widely understood to have characterized the modern era as being opposed to the realization of freedom, Dumm shows how this characterization conflates Foucault's genealogy of discipline with his overall view of the practices of being free. Dumm demonstrates how Foucault's critical genealogy does not shrink from understanding the ways in which modern subjects are constrained and shaped by forces greater than themselves, but how it instead works through these constraints to provide, not simply a vision of liberation, but a joyous wisdom concerned with showing us, in his words, that we are much freer than we feel. Both as an introduction to



Foucault and as an intervention in liberal theory, Michel Foucault and the Politics of Freedom is bound to change how we think about the limits and possibilities of freedom in late modernity. An up-to-date edition of a foundational collection Foucault's personal and political experimentation, its ambiguous legacy, and the rise of neoliberal politics Part intellectual history, part critical theory, *The Last Man Takes LSD* challenges the way we think about both Michel Foucault and modern progressive politics. One fateful day in May 1975, Foucault dropped acid in the southern California desert. In letters reproduced here, he described it as among the most important events of his life, one which would lead him to completely rework his *History of Sexuality*. That trip helped redirect Foucault's thought and contributed to a tectonic shift in the intellectual life of the era. He came to reinterpret the social movements of May '68 and reposition himself politically in France, embracing anti-totalitarian currents and becoming a critic of the welfare state. Mitchell Dean and Daniel Zamora examine the full historical context of the turn in Foucault's thought, which included studies of the Iranian revolution and French socialist politics, through which he would come to appreciate the possibilities of autonomy offered by a new force on the French political scene that was neither of the left nor the right: neoliberalism. This book addresses the possibilities of analyzing the modern international through the thought of Michel Foucault. The broad range

of authors brought together in this volume question four of the most self-evident characteristics of our contemporary world-'international', 'neoliberal', 'biopolitical' and 'global'- and thus fill significant gaps in both international and Foucault studies. The chapters discuss what a Foucauldian perspective does or does not offer for understanding international phenomena while also questioning many appropriations of Foucault's work. This transdisciplinary volume will serve as a reference for both scholars and students of international relations, international political sociology, international political economy, political theory/philosophy and critical theory more generally. The book emphasises the affinity between Foucault's and Nietzsche's thought. Both philosophers tried to give clarity to modernity's arbitrary nature. Following on from Foucault's diagnostic enquiries into a 'History of Sexuality' and Nietzsche's appreciation of ancient culture, Nilson's study shows a practical consequence: the self-stylization of the individual. This aesthetical attitude replaces belief in metaphysical and even scientific meaning, thus leading to a philosophy-of-life. Nilson's book targets all those who wish to give their life a unique form. Michel Foucault's work on film, although not extensive, compellingly illustrates the power of bringing his unique vision to bear on the subject and offers valuable insights into other aspects of his thought. Foucault at the Movies brings together all of Foucault's commentary on film, some of it available for the first time

in English, along with important contemporary analysis and further extensions of this work. Patrice Maniglier and Dork Zabunyan situate Foucault's writings on film in the context of the rest of his work as well as within a broad historical and philosophical framework. They detail how Foucault's work directly or indirectly inspired both film critics and directors in surprising ways and discuss his ideas in relation to significant movements within film theory and practice. The book includes film reviews and discussions by Foucault as well as his interviews with the prestigious film magazine *Cahiers du cinéma* and other journals. Also included are his dialogues with the noted French feminist writer H  l  ne Cixous and film directors Werner Schroeter and Ren   F  ret. Throughout, Foucault and those he is in conversation with reflect on the relationship of film to history, the body, power and politics, knowledge, sexuality, aesthetics, and institutions of internment. *Foucault at the Movies* makes all of Foucault's writings on film available to an English-speaking audience in one volume and offers detailed, up-to-date commentary, inviting us to go to the movies with Foucault. This book focuses on Michel Foucault's late work on rights in order to address broader questions about the politics of rights in the contemporary era. As several commentators have observed, something quite remarkable happens in this late work. In his early career, Foucault had been a great critic of the liberal discourse of rights. Suddenly, from about 1976 onward, he makes increasing

appeals to rights in his philosophical writings, political statements, interviews, and journalism. He not only defends their importance; he argues for rights new and as-yet-unrecognized. Does Foucault simply revise his former positions and endorse a liberal politics of rights? Ben Golder proposes an answer to this puzzle, which is that Foucault approaches rights in a spirit of creative and critical appropriation. He uses rights strategically for a range of political purposes that cannot be reduced to a simple endorsement of political liberalism. Golder develops this interpretation of Foucault's work while analyzing its shortcomings and relating it to the approaches taken by a series of current thinkers also engaged in considering the place of rights in contemporary politics, including Wendy Brown, Judith Butler, and Jacques Rancière. According to Michel Foucault, the 'history of the present' should constitute the starting point for any enquiry into the past. This collection considers the continued relevance of Foucault's work for thinking the history of our present and includes essays and interviews by Judith Butler, Judith Revel, Mark Neocleous, and Tiziana Terranova. Drawing on Michel Foucault's theories of power, this study examines issues of American individuality, ethics and freedom. Through detailed critical readings of a wide range of important American texts, the author identifies an aesthetics of liberty, an ethical tradition that presents the creation of self as an exercise of personal freedom and civic

responsibility. She argues that this tradition of ethics has been and continues to be the chief means by which Americans challenge dominant modes of disciplinary power. Critically explains Michel Foucault's thought: the political implications of each phase of his work, how his thought has been used in the political sphere and the importance of his work for politics today. Introductory study of Michel Foucault as a political thinker. In this reissued work, first published in 1991, John Rajchman isolates the question of ethics in the work of Foucault and Lacan and explores its ramifications and implications for the present day. He demonstrates that the question of ethics was at once the most difficult and the most intimate question for these two authors, offering a complex point of intersection between them. As such, he argues that it belongs to the great tradition that is concerned with the passion or eros of philosophy and of its "will to truth". Truth and Eros suggests a way of reading Foucault and Lacan as philosophers who re-eroticised the activity of thought in our time, opening new and different spaces for thought and action - new types of subjectivity. The first work to introduce Foucault's ideas on law to both graduates and undergraduates. The book ascribes the late state of paralysis affecting dissent in America to the adoption of a peculiar gospel of divisiveness, which was promoted in the Eighties by importing from France the "theories" of philosopher Michel Foucault. Foucault is often thought to have a great deal to say about the history

of madness and sexuality, but little in terms of a general analysis of government and the state.; This volume draws on Foucault's own research to challenge this view, demonstrating the central importance of his work for the study of contemporary politics.; It focuses on liberalism and neo- liberalism, questioning the conceptual opposition of freedom/constraint, state/market and public/private that inform liberal thought. First published in 1990, this book was the first to explore Foucault's work in relation to education, arguing that schools, like prisons and asylums, are institutions of moral and social regulation, complex technologies of disciplinary control where power and knowledge are crucial. Original and challenging, the essays assess the relevance of Foucault's work to educational practice, and show how the application of Foucauldian analysis to education enables us to see the politics of educational reform in a new light. "Critically engaging with some limitations of new materialist scholarship, Lemke draws on Foucault's concept of a "government of things" to propose a relational understanding of political ontologies"-- Foucault and Fiction develops a unique approach to thinking about the power of literature by drawing upon the often neglected concept of experience in Foucault's work. For Foucault, an 'experience book' is a book which transforms our experience by acting on us in a direct and unsettling way. Timothy O'Leary develops and applies this concept to literary texts. Starting from the premise that works of

literature are capable of having a profound effect on their audiences, he suggests a way of understanding how these effects are produced. Offering extended analyses of Irish writers such as Swift, Joyce, Beckett, Friel and Heaney, O'Leary draws on Foucault's concept of experience as well as the work of Dewey, Gadamer, and Deleuze and Guattari. Combining these resources, he proposes a new approach to the ethics of literature. Of interest to readers in both philosophy and literary studies, this book offers new insights into Foucault's mature philosophy and an improved understanding of what it is to read and be affected by a work of fiction. An essential consideration of these two closely related and influential figures. Michel Foucault and Martin Heidegger are two of the most important intellectual figures of the twentieth century, and yet there are significant, largely unexplored questions about the relationship between their projects. Foucault and Heidegger stages a crucial critical encounter between these two thinkers; in doing so, it clarifies not only the complexities of the Heidegger-Foucault relationship, but also their relevance to questions about truth and nihilism, acquiescence and resistance, and technology and agency that are central to debates in contemporary thought. These essays examine topics ranging from Heidegger's and Foucault's intellectual forebears to their respective understanding of the Enlightenment, modernity, and technology, to their conceptions of power and the political. Sexual identities are dangerous, Michel Foucault

tells us. Here, Ladelle McWhorter reads Foucault from an original and personal angle and takes the reader beyond unexplored norms and imposed identities as she points the way toward a personal politics, ethics, and style that challenge our sexual selves. Copyright © Libri GmbH. All rights reserved. This comprehensive assessment of Michel Foucault's later work responds to the contemporary crisis in ethics, focusing on the way Foucault attempts to bring together the two seemingly-incompatible spheres of ethics and aesthetics through his reassessment of the Greek tradition. The book argues that Foucault's exploration of the history of sexuality and his re-interpretation of the critical philosophical tradition combine to frame a new approach both to the way we understand the tasks of philosophy and to the way we live our lives. It is aimed at those working at the intersection of contemporary debates in philosophy, ethics, politics and cultural studies.

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