

Security Territory Population Lectures At The Colli 1 2 Ge De France 1977 1978

This year's report presents evidence that the absolute number of people who suffer from hunger continues to slowly increase. The report also highlights that food insecurity is more than just hunger. For the first time, the report provides evidence that many people in the world, even if not hungry, experience moderate food insecurity as they face uncertainties about their ability to obtain food and are forced to compromise on the quality and/or quantity of the food they consume. This phenomenon is observed globally, not only in low- and middle-income countries but also in high income countries. The report also shows that the world is not on track to meet global nutrition targets, including those on low birthweight and on reducing stunting among children under five years. Moreover, overweight and obesity continue to increase in all regions, particularly among school-age children and adults. The report stresses that no region is exempt from the epidemic of overweight and obesity, underscoring the necessity of multifaceted, multisectoral approaches to halt and reverse these worrying trends. In light of the fragile state of the world economy, the report presents new evidence

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confirming that hunger has been on the rise for many countries where the economy has slowed down or contracted. Unpacking the links between economic slowdowns and downturns and food insecurity and malnutrition, the report contends that the effects of the former on the latter can only be offset by addressing the root causes of hunger and malnutrition: poverty, inequality and marginalization. This book examines theories and ethnographies related to the anthropology of power in conservation. Conservation thought and practice is power laden—conservation thought is powerfully shaped by the history of ideas of nature and its relation to people, and conservation interventions govern and affect peoples and ecologies. This book argues that being able to think deeply, particularly about power, improves conservation policy-making and practice. Political ecology is by far the most well-known and well-published approach to thinking about power in conservation. This book analyzes the relatively neglected but robust anthropology of conservation literature on politics and power outside political ecology, especially literature rooted in Foucault. It is intended to make four of Foucault's concepts of power accessible, concepts that are most used in the anthropology of conservation: the power of discourses, discipline and governmentality, subject formation, and neoliberal governmentality. The important ethnographic literature that these concepts

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have stimulated is also examined. Together, theory and ethnography underpin our emerging understanding of a new, Anthropocene-shaped world. This book will be of great interest to students and scholars of conservation, environmental anthropology, and political ecology, as well as conservation practitioners and policy-makers.

An exciting and highly original examination of the practices of truth-telling and speaking out freely (parr?sia) 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.

Foucault on Politics, Security and War interrogates Foucault's controversial genealogy of modern biopolitics. These essays situate Foucault's arguments, clarify the correlation of sovereign and bio-power and examine the relation of bios, nomos and race in relation to modern war.

The Courage of the Truth is the last course that Michel Foucault delivered at the College de France before his death in 1984. In this course, he continues the theme of the previous year's lectures in exploring the notion of "truth-telling" in politics to establish a number of ethically irreducible conditions based on courage and conviction.

This book derives from Foucault's lectures at the College de France between January and April 1978,

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which can be seen as a radical turning point in his thought. Focusing on 'bio-power', he studies the foundations of this new technology of power over population and explores the technologies of security and the history of 'governmentality'.

This volume, the first sustained critical work on the French political philosopher Étienne Balibar, collects essays by sixteen prominent philosophers, psychoanalysts, anthropologists, sociologists, and literary critics who each identify, define, and explore a central concept in Balibar's thought. The result is a hybrid lexicon-engagement that makes clear the depth and importance of Balibar's contribution to the most urgent topics in contemporary thought. The book shows the continuing vitality of materialist thought across the humanities and social sciences and will be fundamental for understanding the philosophical bases of the contemporary left critique of globalization, neoliberalism, and the articulation of race, racism, and economic exploitation.

Contributors: Emily Apter, Étienne Balibar, J. M. Bernstein, Judith Butler, Monique David-Ménard, Hanan Elsayed, Didier Fassin, Stathis Gourgouris, Bernard E. Harcourt, Jacques Lezra, Patrice Maniglier, Warren Montag, Adi Ophir, Bruce Robbins, Ann Laura Stoler, Gary Wilder

In this new addition to the Collège de France Lecture Series Michel Foucault explores the birth of psychiatry, examining Western society's division of

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'mad' and 'sane' and how medicine and law influenced these attitudes. This seminal new work by a leading thinker of the modern age opens new vistas within historical and philosophical study.

"Marking a major development in Foucault's thinking, this book derives from the lecture course which he gave at the College de France between January and April, 1978. Taking as his starting point the notion of "bio-power," introduced both in his 1976 course *Society Must be Defended* and in the first volume of his *History of Sexuality*, Foucault sets out to study the emergence of this new technology of power over population."--BOOK JACKET.

Disability raises profound and fundamental issues: questions about human embodiment and well-being; dignity, respect, justice and equality; personal and social identity. It raises pressing questions for educational, health, reproductive, and technology policy, and confronts the scope and direction of the human and civil rights movements. Yet it is only recently that disability has become the subject of the sustained and rigorous philosophical inquiry that it deserves. The *Oxford Handbook of Philosophy and Disability* is the first comprehensive volume on the subject. The volume's contents range from debates over the definition of disability to the challenges posed by disability for justice and dignity; from the relevance of disability for respect, other interpersonal attitudes, and intimate relationships to its significance for health policy, biotechnology, and human enhancement; from the ways that disability scholarship can enrich moral and political philosophy, to

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the importance of physical and intellectual disabilities for the philosophy of mind and action. The contributions reflect the variety of areas of expertise, intellectual orientations, and personal backgrounds of their authors. Some are founding philosophers of disability; others are promising new scholars; still others are leading philosophers from other areas writing on disability for the first time. Many have disabilities themselves. This volume boldly explores neglected issues, offers fresh perspectives on familiar ones, and ultimately expands philosophy's boundaries. More than merely presenting an overview of existing work, this Handbook will chart the growth and direction of a vital and burgeoning field for years to come.

Sergei Prozorov challenges the assumption that the biopolitical governance means the end of democracy, arguing for a positive synthesis of biopolitics and democracy. By critically re-engaging with canonical theories of biopolitics from Foucault, Agamben and Esposito, and introducing Nancy, Badiou and Lefort to the discussion, he develops a vision of democratic biopolitics where diverse forms of life can coexist on the basis of their reciprocal recognition as free, equal and in common. He demonstrates how this vision can be realised and sustained by using examples of our lived experience.

Security, Territory, Population Lectures at the Collège de France : 1977-78 Palgrave MacMillan

Originally published in 1999 this exceptionally clear and lucid book quickly became the standard overview of what are now called 'governmentality studies'. In this timely

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Second Edition, Mitchell Dean engages with the full textual basis of Foucault's lectures and once again provides invaluable insights into the traditions, methods, and theories of political power identifying the authoritarian as well as liberal sides of governmentality. Michel Foucault's work is rich with implications and insights concerning spatiality, and has inspired many geographers and social scientists to develop these ideas in their own research. This book, the first to engage Foucault's geographies in detail from a wide range of perspectives, is framed around his discussions with the French geography journal *Hérodote* in the mid 1970s. The opening third of the book comprises some of Foucault's previously untranslated work on questions of space, a range of responses from French and English language commentators, and a newly translated essay by Claude Raffestin, a leading Swiss geographer. The rest of the book presents specially commissioned essays which examine the remarkable reception of Foucault's work in English and French language geography; situate Foucault's project historically; and provide a series of developments of his work in the contemporary contexts of power, biopolitics, governmentality and war. Contributors include a number of key figures in social/spatial theory such as David Harvey, Chris Philo, Sara Mills, Nigel Thrift, John Agnew, Thomas Flynn and Matthew Hannah. Written in an open and engaging tone, the contributors discuss just what they find valuable - and frustrating - about Foucault's geographies. This is a book which will both surprise and challenge.

Two hundred years later, Michel Foucault wrote a

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response to Kant's initial essay, positioning Kant as the initiator of the discourse and critique of modernity. Exploring the interrelationship between war and politics, a series of lectures by the late French philosopher traces the evolution of a new understanding of society and its relation to war, revealing war as the permanent basis of all institutions of power. Reprint. 15,000 first printing.

'A brilliant display of fireworks, attacking the widespread and banal notion that "in the beginning" sexual activity was guilt-free and delicious, being repressed and blighted only by the gloom of Victorianism' *Spectator* We talk about sex more and more, but are we more liberated? The first part of Michel Foucault's landmark account of our evolving attitudes in the west shows how the nineteenth century, far from suppressing sexuality, led to an explosion of discussion about sex as a separate sphere of life for study and examination. As a result, he argues, we are making a science of sex which is devoted to the analysis of desire rather than the increase of pleasure. 'A wealth of insights, original conceptualizations and provocative ideas' *The Times Literary Supplement*

Foucault continues on the theme of his 1978 course by focusing on the study of liberal and neo-liberal forms of government and concentrating in particular on two forms of neo-liberalism: German post-war liberalism and the liberalism of the Chicago School. First Published in 1999. Routledge is an imprint of

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Taylor & Francis, an informa company.

Surveillance is a central organizing practice.

Gathering personal data and processing them in searchable databases drives administrative efficiency but also raises questions about security, governance, civil liberties and privacy. Surveillance is both globalized in cooperative schemes, such as sharing biometric data, and localized in the daily minutiae of social life. This innovative Handbook explores the empirical, theoretical and ethical issues around surveillance and its use in daily life. With a collection of over forty essays from the leading names in surveillance studies, the Handbook takes a truly multi-disciplinary approach to critically question issues of: surveillance and population control policing, intelligence and war production and consumption new media security identification regulation and resistance. The Routledge Handbook of Surveillance Studies is an international, accessible, definitive and comprehensive overview of the rapidly growing multi-disciplinary field of surveillance studies. The Handbook's direct, authoritative style will appeal to a wide range of scholars and students in the social sciences, arts and humanities.

In her book, Oksala shows that the arguments for the ineliminability of violence from the political are often based on excessively broad, ontological conceptions of violence distinct from its concrete and

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physical meaning and, on the other hand, on a restrictively narrow and empirical understanding of politics as the realm of conventional political institutions.

Because of their range, brilliance, and singularity, the ideas of the philosopher-critic-historian Michel Foucault have gained extraordinary currency throughout the Western intellectual community. This book offers a selection of seven of Foucault's most important published essays, translated from the French, with an introductory essay and notes by Donald F. Bouchard. Also included are a summary of a course given by Foucault at College de France; the transcript of a conversation between Foucault and Gilles Deleuze; and an interview with Foucault that appeared in the journal *Actuel*. Professor Bouchard has divided the book into three closely related sections. The four essays in Part One examine language as a "perilous limit" of what we know and what we are. The essays in the second part suggest the methodological guidelines to which Foucault subscribes, and they record, in the editor's words, "the penetration of the language of literature into the domain of discursive thought." The material in the last section is more obviously political than the essays. It treats language in use, language attempting to impart knowledge and power. Translated by the editor and Sherry Simon into fluent and lucid English, these essays will appeal primarily

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to students of literature, especially those interested in contemporary continental structuralist criticism. But because of the breadth of Foucault's interests, they should also prove valuable to anthropologists, linguists, sociologists, and psychologists.

Michel Foucault remains one of the towering intellectual figures of the last half century. Michel Foucault's works on sexuality, madness, the prison and medicine are classics and his example continues to challenge and inspire. The philosopher gave public lectures at the College de France from 1971 until his death in 1984 - these lectures were seminal events and created benchmarks for contemporary critical inquiry. The lectures comprising "Abnormal" begin by examining the role of psychiatry in modern criminal justice and its method of categorizing individuals who "resemble their crime before they commit it." Michel Foucault shows how and why defining "abnormality" and "normality" were prerogatives of power in the 19th century and shaped the institutions. The College de France lectures add to our appreciation of the philosopher's thought and offer a unique window into his way of thinking

This book introduces and applies Foucault's key concepts and procedures, specifically for a psychology readership. Drawing on recently published Collège de France lectures, it is useful to those concerned with Foucault's engagement with

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the 'psy-disciplines' and those interested in the practical application of Foucault's critical research methods.

Michel Foucault's notion of "biopower" has been a highly fertile concept in recent theory, influencing thinkers worldwide across a variety of disciplines and concerns. In *The History of Sexuality: An Introduction*, Foucault famously employed the term to describe "a power bent on generating forces, making them grow, and ordering them, rather than one dedicated to impeding them, making them submit, or destroying them." With this volume, Vernon W. Cisney and Nicolae Morar bring together leading contemporary scholars to explore the many theoretical possibilities that the concept of biopower has enabled while at the same time pinpointing their most important shared resonances. Situating biopower as a radical alternative to traditional conceptions of power—what Foucault called "sovereign power"—the contributors examine a host of matters centered on life, the body, and the subject as a living citizen. Altogether, they pay testament to the lasting relevance of biopower in some of our most important contemporary debates on issues ranging from health care rights to immigration laws, HIV prevention discourse, genomics medicine, and many other topics.

In the first of his annual series of lectures at the Collège de France, Foucault develops a vigorous

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Nietzschean history of the will to know through an analysis of changing procedures of truth, legal forms, and class struggles in ancient Greece.

“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

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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).

Marking a major development in Foucault's thinking, this book takes as its starting point the notion of "biopower," studying the foundations of this new technology of power over populations. Distinct from punitive disciplinary systems, the mechanisms of power are here finely entwined with the technologies of security. In this volume, though, Foucault begins to turn his attention to the history of "governmentality," from the first centuries of the Christian era to the emergence of the modern nation state--shifting the center of gravity of the lectures from the question of biopower to that of government. In light of Foucault's later work, these lectures illustrate a radical turning point at which the transition to the problematic of the "government of self and others" would begin.

The biological features of human beings are now

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measured, observed, and understood in ways never before thought possible, defining norms, establishing standards, and determining average values of human life. While the notion of “biopolitics” has been linked to everything from rational decision-making and the democratic organization of social life to eugenics and racism, Thomas Lemke offers the very first systematic overview of the history of the notion of biopolitics, exploring its relevance in contemporary theoretical debates and providing a much needed primer on the topic. Lemke explains that life has become an independent, objective and measurable factor as well as a collective reality that can be separated from concrete living beings and the singularity of individual experience. He shows how our understanding of the processes of life, the organizing of populations and the need to “govern” individuals and collectives lead to practices of correction, exclusion, normalization, and disciplining. In this lucidly written book, Lemke outlines the stakes and the debates surrounding biopolitics, providing a systematic overview of the history of the notion and making clear its relevance for sociological and contemporary theoretical debates.

“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

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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

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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.

Michel Foucault was one of the twentieth century's most influential and provocative thinkers. His work on freedom, subjectivity, and power is now central to thinking across an extraordinarily wide range of disciplines, including philosophy, history, education, psychology, politics, anthropology, sociology, and criminology. "Michel Foucault: Key Concepts" explores Foucault's central ideas, such as disciplinary power, biopower, bodies, spirituality, and practices of the self. Each essay focuses on a specific concept, analyzing its meaning and uses across Foucault's work, highlighting its connection to other concepts, and emphasizing its potential applications. Together, the chapters provide the main co-ordinates to map Foucault's work. But more than a guide to the work, "Michel Foucault: Key Concepts" introduces readers to Foucault's thinking, equipping them with a set of tools that can facilitate and enhance further study.

'Imaginative, illuminating and innovative' *The New*

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York Times Book Review The grisly spectacle of public executions and torture of centuries ago has been replaced by the penal system in western society - but has anything really changed? In his revolutionary work on control and power relations in our public institutions, Michel Foucault argues that the development of prisons, police organizations and legal hierarchies has merely changed the focus of domination from our bodies to our souls. Even schools, factories, barracks and hospitals, in which an individual's time is controlled hour by hour, are part of a disciplinary society. 'Foucault's genius is called forth into the eloquent clarity of his passions ... his best book' Washington Post

With these lectures Foucault inaugurates his investigations of truth-telling in the ethical domain of practices of techniques of the self. How and why, he asks, does the government of men require those subject to power to be subjects who must tell the truth about themselves?

Based on Foucault's 1978 and 1979 lectures on rationalities of government, this work examines the art or activity of government and the different ways in which it has been made thinkable and practicable. There are also contributions of other scholars exploring modern manifestations of government.

State Phobia and Civil Society draws extensively upon the work of Michel Foucault to argue for the necessity of the concept of the state in political and social analysis. In so doing, it takes on not only the dominant view in the human sciences that the concept of the state is outmoded, but also the large interpretative literature on Foucault, which claims

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that he displaces the state for a de-centered analytics of power. Understanding Foucault means understanding all his interlocutors—whether Marxists, Maoists, neoliberals, or social democrats. It requires turning to Foucault's colleagues, including Deleuze and Guattari, François Ewald, and Blandine Kreigel, in relation to whom he carved out a position. And it entails an examination of his legacy in Hardt and Negri, the theorists of Empire, or in Nikolas Rose, the influential English sociologist. Foucault's own view is highly ambiguous: he claims to be concerned with the exercise of political sovereignty, yet his work cannot make visible the concept of the state. Moving beyond Foucault, the authors outline new ways of conceiving the state's role in establishing social order and in mediating between an inequality-producing capitalist economy and the juridical equality and political rights of individuals. Arguing that states and their cooperation remain of vital importance to resolving contemporary crises, they demonstrate the interdependence of state and civil society and the necessity of social forms of governance.

This book examines global governance through Foucaultian notions of governmentality and security, as well as the complex intersections between the two. The volume explores how Foucault's understanding of the general economy of power in modern society allows us to consider the connection of two broad possible dynamics: the global governmentalization of security and the securitization of global governance. If Foucault's work on governmentality and security has found resonance in IR scholarship in recent years it is in large part due to his understanding of how these forms of power must necessarily take into account the management of circulation that, in seeking to maximize 'good' versus 'bad' circulatory flows, brings into play and problematizes the 'inside'/'outside' upon which domestic and

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international spaces have been traditionally understood. Indeed, Foucault introduces a set of conceptual tools that can inform our analyses of globalization, global governance and security in ways that have been left largely unexplored in the discipline of IR. Miguel de Larrinaga is Assistant Professor at the University of Ottawa where he has been teaching since 2002. Marc G. Doucet is an Associate Professor in the Department of Political Science at Saint Mary's University. Taking its inspiration from Michel Foucault, this volume of essays integrates the analysis of security into the study of modern political and cultural theory. Explaining how both politics and security are differently problematised by changing accounts of time, the work shows how, during the course of the 17th century, the problematisation of government and rule became newly enframed by a novel account of time and human finitude, which it calls 'factual finitude'. The correlate of factual finitude is the infinite, and the book explains how the problematisation of politics and security became that of securing the infinite government of finite things. It then explains how concrete political form was given to factual finitude by a combination of geopolitics and biopolitics. Modern sovereignty required the services of biopolitics from the very beginning. The essays explain how these politics of security arose at the same time, changed together, and have remained closely allied ever since. In particular, the book explains how biopolitics of security changed in response to the molecularisation and digitalisation of Life, and demonstrates how this has given rise to the dangers and contradictions of 21st century security politics. This book will be of much interest to students of political and cultural theory, critical security studies and International Relations. Tracking the development of Foucault's key concepts Lemke offers the most comprehensive and systematic account of Michel Foucault's work on power and government from 1970

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until his death in 1984. He convincingly argues, using material that has only partly been translated into English, that Foucault's concern with ethics and forms of subjectivation is always already integrated into his political concerns and his analytics of power. The book also shows how the concept of government was taken up in different lines of research in France before it gave rise to "governmentality studies" in the Anglophone world. Foucault's *Analysis of Modern Governmentality* provides a clear and well-structured exposition that is theoretically challenging but also accessible for a wider audience. Thus, the book can be read both as an original examination of Foucault's concept of government and as a general introduction to his "genealogy of power."

Is Christianity exclusively a religious phenomenon, which must separate itself from all things political, or do its concepts actually underpin secular politics? To this question, which animated the twentieth-century debate on political theology, *Liturgical Power* advances a third alternative. Christian anti-politics, Heron contends, entails its own distinct conception of politics. Yet this politics, he argues, assumes the form of what today we call "administration," but which the ancients termed "economics." The book's principal aim is thus genealogical: it seeks to understand our current conception of government in light of an important but rarely acknowledged transformation in the idea of politics brought about by Christianity. This transformation in the idea of politics precipitates in turn a concurrent shift in the organization of power; an organization whose determining principle, Heron contends, is liturgy—understood in the broad sense as "public service." Whereas until now only liturgy's acclamatory dimension has made the concept available for political theory, Heron positions it more broadly as a technique of governance. What Christianity has bequeathed to political thought and forms, he argues, is thus a paradoxical

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technology of power that is grounded uniquely in service. Foucault's late work on biopolitics and governmentality has established him as the fundamental thinker of contemporary continental political thought and as a privileged source for our current understanding of neoliberalism and its technologies of power. In this volume, an international and interdisciplinary group of Foucault scholars examines his ideas of biopower and biopolitics and their relation to his project of a history of governmentality and to a theory of the subject found in his last courses at the College de France. Many of the chapters engage critically with the Italian theoretical reception of Foucault. At the same time, the originality of this collection consists in the variety of perspectives and traditions of reception brought to bear upon the problematic connections between biopolitics and governmentality established by Foucault's last works.

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