

Power & Freedom

Michel Foucault

Panopticism
(Political Science 506)

Foucault On Freedom Foucault On Freedom

Thomas L. Dumm



Foucault On Freedom Foucault On Freedom:

Foucault on Freedom Johanna Oksala,2005-06-16 Oksala identifies the different interpretations of freedom in Foucault's philosophy and examines its three major divisions Foucault, Freedom and Sovereignty Sergei Prozorov,2016-04-15 Against the prevailing interpretations which disqualify a Foucauldian approach from the discourse of freedom this study offers a novel concept of political freedom and posits freedom as the primary axiological motif of Foucault's writing Based on a new interpretation of the relation of Foucault's approach to the problematic of sovereignty Sergei Prozorov both reconstructs ontology of freedom in Foucault's textual corpus and outlines the modalities of its practice in the contemporary terrain of global governance The book critically engages with the acclaimed post Foucauldian theories of Giorgio Agamben and Antonio Negri thereby restoring the controversial notion of the sovereign subject to the critical discourse on global politics As a study in political thought this book will be suitable for students and scholars interested in the problematic of political freedom philosophy and global governance **Michel Foucault** John Rajchman,1985 *Michel Foucault and the Politics of Freedom* Thomas L. Dumm,2002-04-03 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 **Freedom in the Philosophy of Michel Foucault** Johanna Oksala,2002

Freedom, Foucault, and the Subject of America Lee Quinby,1991 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 Foucault and Freedom Gary Gingrich,2005 Foucault and the Indefinite Work of Freedom Réal Fillion,2012-09-29 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 and the Politics of Freedom Thomas L. Dumm, 2002-04-03 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.

Michel Foucault and the Freedom of Thought Keith Alan Robinson, 2001 *Powers of Freedom* Nikolas Rose, 1999-05-13 *Powers of Freedom*, first published in 1999, offers a compelling approach to the analysis of political power which extends Foucault's hypotheses on governmentality in challenging ways. Nikolas Rose sets out the key characteristics of this approach to political power and analyses the government of conduct. He analyses the role of expertise, the politics of numbers, technologies of economic management and the political uses of space. He illuminates the relation of this approach to contemporary theories of risk, society and the sociology of governance. He argues that freedom is not the opposite of government but one of its key inventions and most significant resources. He also seeks some rapprochement between analyses of government and the concerns of critical sociology, cultural studies and Marxism to establish a basis for the critique of power and its exercise. The book will be of interest to students and scholars in political theory, sociology, social policy and cultural studies.

Ethics and Aesthetics of Freedom in American and Chinese Realism Wenying Xu, 2003 The goal of this monograph is to complicate the postmodernist argument that art is always already political and does so by studying literary realism as practiced by American and Chinese writers utilizing the perspective of Michel Foucault. It performs a careful reading of Henry James's *The Portrait of a Lady* and *The Princess Casamassima*, William Dean Howells's *A Hazard of New Fortunes* and *The World of Chance*.

Liu Binyan's *People or Monster* and *Sound is Better Than Silence* and Zhang Xianliang's *Half Man is Woman* and *Getting Used to Dying* It demonstrates that both sets of realist writers provide interpretive presentations of social realities in order to dismantle cultural appearances the gospel of wealth social Darwinism political liberalism party purity and historical progress

Foucault, Douglass, Fanon, and Scotus in Dialogue C. Nielsen, 2013-03-20 Nielsen offers a dialogue with Foucault Frederick Douglass Frantz Fanon and the Augustinian Franciscan tradition investigating the relation between social construction and freedom and proposing an historically friendly ethically sensitive and religious philosophical model for human being and existence in a shared pluralistic world *Freedom's Moment* Paul M. Cohen, 1997-05-15 This work also seeks to explain how France even as it has oscillated between political stagnation and crisis has held onto its belief that liberty equality and fraternity remain within the grasp of its citizens **Philosophy and Freedom** John McCumber, 2000 This book explores the liberating promises contained in the thought of the 20th century's most influential philosophers Derrida Foucault Habermas and Rorty belong to a transitional generation of thinkers Michel Foucault, Freedom and Knowledge, 2013 1970 Paris My first encounter with Michel Foucault 1926 1984 was a confrontation rather than a meeting We discussed his participation in a TV debate with Noam Chomsky In 1971 I travel to Paris again to meet Foucault for a video interview in preparation for moderating the debate between him and Noam Chomsky This time the conversation is openminded The ice has melted Foucault is keen to demonstrate the inherent opposition if not contradiction between the notions of freedom and knowledge And yet when I ask him about the possibility of a kind of knowledge that would be universal and non repressive he answers that this is the fundamental problem and that I am quite right to ask the question His archaeology of knowledge deals in essence with this question Power as the guiding idea in Foucault's philosophy is the logical outcome of the tension between freedom and knowledge The idea erupts in the debate with Chomsky as destroyer of the notion of universal justice It brings to light the existing clash in the heart of Western culture and politics itself Michel Foucault manifests himself as a parrhesiast i.e. a bold and free storyteller who loves problematization as an act of creation Power is the supreme political question who has power over someone else but also there is no power without potential refusal or revolt The Introduction by Lynne Huffer and the Index of names and subjects are a guide to Foucault's way of thinking which was fundamentally alien even to militant young lycée students versed in French philosophy and even more unfathomable to a great many political activists and intellectuals both inside and outside France James Miller *The Passion of Michel Foucault* 1993 Page 4 of cover **Arendt's and Foucault's shared interest in reframing the self's relation to freedom and power** George Berezkin, 2016-02-15 Essay from the year 2015 in the subject Philosophy Philosophy of the 20th century grade 76 Queen Mary University of London School of Politics and International Relations course International Relations language English abstract The statement argues that the both mentioned authors only share the intent of reconceptualising freedom and power in respect to the self thereby insinuating that their actual understandings of these

concept varies quite significantly. It also assumes the political and philosophical projects of either author represent a separate duality thereby delinking the philosophical and political from each other and representing them as singular categories independent from each other. Arendt argues that this view represents one of the oldest western traditions of political thought. The gulf between philosophy and politics opened historically with the trial and condemnation of Socrates which in the history of political thought plays the same role of a turning point that the trial of Jesus played in the history of religion. Arendt 1990 P 73. After the trial Plato became disillusioned with the merits of politics for philosophers and heralded the age of *apolitia* arguing for the disengagement of philosophy from politics which resulted in the separation of thought from action. Arendt 1990 P 92. Arendt forcefully rejected such division of philosophy and politics which Minnich 1989 P 133 explains by Arendt's personal experience of the rise of Hitler and the inner emigration. Arendt 1968 P 19 of professional thinkers who according to her by withholding judgement became implicit collaborators. Arendt 2000a 2003 2006. This idea represents her key thesis of the banality of evil. Similarly Foucault digresses from the viewpoint that philosophy and politics are independent entities and argues for a political philosophy that can answer how the discourse of truth or quite simply philosophy as that discourse which par excellence is concerned with truth is able to fix limits to the rights of power. *italics in original* Foucault 1980 P 93. Thereby actively attempting to constrain political power through philosophical reflection similarly to Arendt. This essay will thereby first and foremost look at the philosophical projects of both authors and their political effects because they form a political philosophy and seeing them as separate is not helpful. The two categories need to be instead seen as related where the analysis of the former philosophy has direct effects on our process and understanding of the latter politics. *Foucault and Augustine* J. Joyce Schuld, 2003. Using Augustine as a conversation partner this text explores the value of Michel Foucault's controversial writings for theologians, ethicists, philosophers and cultural theorists. It demonstrates the possibilities and difficulties of applying Foucault's social criticisms within Christian contexts. Michel Foucault Rudi Visker, 1995. The reception of Michel Foucault's work has often been divided between two unsatisfactory alternatives. On the one hand there are those who admire the detail of his concrete analyses but wonder how the political and ethical commitments they seem to rely on can be justified. On the other there are those who deny the need for normative foundations but also find it difficult to explain what makes Foucault's archaeologies and genealogies critical. Rudi Visker's book is not only a lucid and elegant survey of Foucault's corpus from his early work on madness to the *History of Sexuality* but also a major intervention in this debate. Reading Foucault against the Heideggerian backdrop to his work Visker shows that Foucault's target is not order as such but rather the production of ordering systems which cannot acknowledge their own conditions of possibility. Exploring along the way such intriguing issues as the ambivalence of Foucault's concepts of truth and power and his philosophically provocative use of quotation marks Visker portrays Foucault as neither relativist nor positivist neither activist nor detached observer. Instead Foucault emerges as the inventor of a new analysis of our modern mechanisms of control and exclusion.

precisely of genealogy as critique Resistance and the Possibility of Freedom Joshua Ziady, 1993 Charles Taylor chose to begin his 1984 critique of Michel Foucault with the phrase Foucault disconcerts This seems to be a most appropriate choice of words Reading Foucault changes the way one looks at things His work both in style and content subtly erodes assurances and certainties leaving one with the feeling of standing at the edge of a cliff in complete darkness with the knowledge that there is something out there without being able to grasp that something yet without fear of falling off the cliff The reader is left with an unexplainable gap in understanding where before there was explanation meaning even truth a feeling that there is something missing or something left unsaid Yet his writing is powerful sometimes literary or even beautiful It is at points coldly empirical and descriptive then speculative unsettling conclusions drawn from the weight of fact Foucault's pen pokes at the nerve endings of his readers while explaining to them in no uncertain terms why it is that they hurt For these reasons for the combination of brightly illuminating explanation and gray areas of confusion Foucault seemed like a good place to start my inquiry into freedom

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Table of Contents Foucault On Freedom Foucault On Freedom

1. Understanding the eBook Foucault On Freedom Foucault On Freedom
 - The Rise of Digital Reading Foucault On Freedom Foucault On Freedom
 - Advantages of eBooks Over Traditional Books
2. Identifying Foucault On Freedom Foucault On Freedom
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Foucault On Freedom Foucault On Freedom
 - User-Friendly Interface
4. Exploring eBook Recommendations from Foucault On Freedom Foucault On Freedom
 - Personalized Recommendations
 - Foucault On Freedom Foucault On Freedom User Reviews and Ratings
 - Foucault On Freedom Foucault On Freedom and Bestseller Lists
5. Accessing Foucault On Freedom Foucault On Freedom Free and Paid eBooks
 - Foucault On Freedom Foucault On Freedom Public Domain eBooks
 - Foucault On Freedom Foucault On Freedom eBook Subscription Services

- Foucault On Freedom Foucault On Freedom Budget-Friendly Options
- 6. Navigating Foucault On Freedom Foucault On Freedom eBook Formats
 - ePub, PDF, MOBI, and More
 - Foucault On Freedom Foucault On Freedom Compatibility with Devices
 - Foucault On Freedom Foucault On Freedom Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Foucault On Freedom Foucault On Freedom
 - Highlighting and Note-Taking Foucault On Freedom Foucault On Freedom
 - Interactive Elements Foucault On Freedom Foucault On Freedom
- 8. Staying Engaged with Foucault On Freedom Foucault On Freedom
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Foucault On Freedom Foucault On Freedom
- 9. Balancing eBooks and Physical Books Foucault On Freedom Foucault On Freedom
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Foucault On Freedom Foucault On Freedom
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Foucault On Freedom Foucault On Freedom
 - Setting Reading Goals Foucault On Freedom Foucault On Freedom
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Foucault On Freedom Foucault On Freedom
 - Fact-Checking eBook Content of Foucault On Freedom Foucault On Freedom
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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