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## The Punitive Society Lectures At The College De F

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### PERKINS HERMAN

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**Reason, Faith, and Revolution** Harvard University Press

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'.

**Race, Incarceration, and American Values** Macmillan

"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.

### Penal Theories and Institutions Vintage

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? -- Publisher's website.

### **Security, Territory, Population** Bloomsbury Publishing

Foreword - Introduction - 11 January 1978 - 18 January 1978 - 25 January 1978 - 1 February 1978 - 8 February 1978 - 15 February 1978 - 22 February 1978 - 1 March 1978 - 8 March 1978 - 15 March 1978 - 22 March 1978 - 29 March 1978 - 5 April 1978 - Course Summary - Course Context - Index of Notions - Index of Names.

### *Lectures on the Will to Know* Picador

In the first of his annual series of lectures at the Collège de France, Foucault develops a vigorous Nietzschean history of the will to know through an analysis of changing procedures of truth, legal forms, and class struggles in ancient Greece.

### **Lectures on the Will to Know** Palgrave Macmillan

On the one hand, Eagleton demolishes what he calls the "superstitious" view of God held by most atheists and agnostics and offers in its place a revolutionary account of the Christian Gospel. On the other hand, he launches a stinging assault on the betrayal of this revolution by institutional Christianity. There is little joy here, then, either for the anti-God brigade -- Richard Dawkins and Christopher Hitchens in particular -- nor for many conventional believers. --Résumé de l'éditeur.

### **Foucault** Picador

The Courage of the Truth is the last course that Michel Foucault delivered in a series of lectures from 1970 to 1984 at the Collège de France. Here, Foucault 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. His death, on June 25th, 1984, tempts us to detect the philosophical testament in these lectures, especially in view of the prominence they give to the themes of life and death.

### **The Government of Self and Others** Columbia 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 Collge 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 Collge de France lectures add immeasurably to our appreciation and understanding of Foucault's thought.

### The Punitive Society University of Chicago Press

"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).

### *Discipline and Punish* Macmillan

A groundbreaking collection of writings by Michel Foucault and the Prisons Information Group documenting their efforts to expose France's inhumane treatment of prisoners Founded by Michel Foucault and others in 1970-71, the Prisons Information Group (GIP) circulated information about the inhumane conditions within the French prison system. *Intolerable* makes available for the first time in English a fully annotated compilation of materials produced by the GIP during its brief but influential existence, including an exclusive new interview with GIP member Hélène Cixous and writings by Gilles Deleuze and Jean Genet. These archival documents--public announcements, manifestos, reports, pamphlets, interventions, press conference statements, interviews, and round table discussions--trace the GIP's establishment in post-1968 political turmoil, the new models of social activism it pioneered, the prison revolts it supported across France, and the retrospective assessments that followed its denouement. At the same time, *Intolerable* offers a rich, concrete exploration of Foucault's concept of resistance, providing a new understanding of the arc of his intellectual development and the genesis of his most influential book, *Discipline and Punish*. Presenting the account of France's most vibrant prison resistance movement in its own words and on its own terms, this significant and relevant collection also connects the approach and activities of the GIP to radical prison resistance movements today.

### *Punishment and Modern Society* Verso Books

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.

### **The Courage of Truth** Edinburgh University Press

Critical philosophy has always challenged the division between theory and practice. At its best, it aims to turn contemplation into emancipation, seeking to transform society in pursuit of equality, autonomy, and human flourishing. Yet today's critical theory often seems to engage only in critique. These times of crisis demand more. Bernard E. Harcourt challenges us to move beyond decades of philosophical detours and to harness critical thought to the need for action. In a time of increasing awareness of economic and social inequality, Harcourt calls on us to make society more equal and just. Only critical theory can guide us toward a more self-reflexive pursuit of justice. Charting a vision for political action and social transformation, Harcourt argues that instead of posing the question, "What is to be done?" we must now turn it back onto ourselves and ask, and answer, "What more am I to do?" Critique and Praxis advocates for a new path forward that constantly challenges each and every one of us to ask what more we can do to realize a society based on equality and justice. Joining his decades of activism, social-justice litigation, and political engagement with his years of critical theory and philosophical work, Harcourt has written a magnum opus.

### *Psychiatric Power* Macmillan

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

### **The Government of Self and Others** Springer

Now in its Sixth Edition, this book remains the most comprehensive and authoritative on the penal system, providing students with an incisive, critical account of the punitive, managerial and humanitarian approaches to criminal justice. Fully updated to cover the most recent changes in the Criminal Justice System, the new edition: Outlines contemporary policy debates on sentencing, staffing, youth custody and overcrowding. Explores growing inequalities in the criminal justice system including issues of race, religion, gender and sexuality, with new content on faith, and transgender prisoners. Considers the impact of privatisation on the probation service. Discusses the most recent debates around the parole process, including high-profile cases and attempts at reform. The book is supported by online resources for lecturers and students, including chapter PowerPoints, sample syllabus, summaries of key legislative acts, bills and official reports, a list of recommended further reading for each chapter, and links to important Penal Agencies and Organisations, Law Reform Organisations, and other useful academic sites. Essential reading for students of criminal justice and criminology, studying penology, punishments and the penal system.

### The Punitive Society Picador

It is widely believed today that the free market is the best mechanism ever invented to efficiently allocate resources in society. Just as fundamental as faith in the free market is the belief that government has a legitimate and competent role in policing and the punishment arena. This curious incendiary combination of free market efficiency and the Big Brother state has become seemingly obvious, but it hinges on the illusion of a supposedly natural order in the economic realm. *The Illusion of Free Markets* argues that our faith in "free markets" has severely distorted American politics and punishment practices. Bernard Harcourt traces the birth of the idea of natural order to eighteenth-century economic thought and reveals its gradual evolution through the Chicago School of economics and ultimately into today's myth of the free market. The modern category of "liberty" emerged in reaction to an earlier, integrated vision of punishment and public economy, known in the eighteenth century as "police." This development shaped the dominant belief today that competitive markets are inherently efficient and should be sharply demarcated from a government-run penal sphere. This modern vision rests on a simple but devastating illusion. Superimposing the political categories of "freedom" or "discipline" on forms of market organization has the unfortunate effect of obscuring rather than enlightening. It obscures by making both the free market and the prison system seem natural and necessary. In the process, it facilitated the birth of the penitentiary system in the nineteenth century and its ultimate culmination into mass incarceration today.

### *Wrong-Doing, Truth-Telling* University of Chicago Press

In *Psychiatric Power*, the fourth volume in the collection of his groundbreaking lectures at the Collège de France, Michel Foucault addresses and expands upon the ideas in his seminal *Madness and Civilization*, sketching the genealogy of psychiatry and of its characteristic form of power/knowledge. *Madness and Civilization* undertook the archeology of the division according to which, in Western Society, the madman found himself separated from the sane. That book ends with the medicalization of madness at the beginning of the nineteenth century. *Psychiatric Power* continues this discourse up to the end of the nineteenth century, and the double "depsychiatrization" of madness, now dispersed between the neurologist and the psychoanalyst. Presented in a conversational tone, *Psychiatric Power* brings fresh access and light to the work of one of the past century's preeminent thinkers.

### **Discourse and Truth and Parrhesia** Springer

Michel Foucault remains one of the towering intellectual figures of the last 50 years. His works on sexuality, madness, prison and medicine are classics. This book focuses on how the 'self' and the 'care of the self' were conceived during the period of antiquity.

### *Democratic Biopolitics* MIT Press

Three years before his death, Michel Foucault delivered a series of lectures at the Catholic University of Louvain that until recently remained almost unknown. These lectures—which focus on the role of avowal, or confession, in the determination of truth and justice—provide the missing link between Foucault's early work on madness, delinquency, and sexuality and his later explorations of subjectivity in Greek and Roman antiquity. Ranging broadly from Homer to the twentieth century, Foucault traces the early use of truth-telling in ancient Greece and follows it through to practices of self-examination in monastic times. By the nineteenth century, the avowal of wrongdoing was no longer sufficient to satisfy the call for

justice; there remained the question of who the “criminal” was and what formative factors contributed to his wrong-doing. The call for psychiatric expertise marked the birth of the discipline of psychiatry in the nineteenth and twentieth centuries as well as its widespread recognition as the foundation of criminology and modern criminal justice. Published here for the first time, the 1981 lectures have been superbly translated by Stephen W. Sawyer and expertly edited and extensively annotated by Fabienne Brion and Bernard E. Harcourt. They are accompanied by two contemporaneous interviews with Foucault in which he elaborates on a number of the key themes. An essential companion to *Discipline and Punish*, *Wrong-Doing*, *Truth-Telling* will take its place as one of the most significant works of Foucault to appear in decades, and will be necessary reading for all those interested in his thought.

*Power and Resistance* Macmillan

Why stigmatizing and confining a large segment of our population should be unacceptable to all Americans. The United States, home to five percent of the world's population, now houses twenty-five percent of the world's prison inmates. Our incarceration rate—at 714 per 100,000 residents and rising—is almost forty percent greater than our nearest competitors (the Bahamas, Belarus, and Russia). More pointedly, it is 6.2 times the Canadian

rate and 12.3 times the rate in Japan. Economist Glenn Loury argues that this extraordinary mass incarceration is not a response to rising crime rates or a proud success of social policy. Instead, it is the product of a generation-old collective decision to become a more punitive society. He connects this policy to our history of racial oppression, showing that the punitive turn in American politics and culture emerged in the post-civil rights years and has today become the main vehicle for the reproduction of racial hierarchies. Whatever the explanation, Loury argues, the uncontroversial fact is that changes in our criminal justice system since the 1970s have created a nether class of Americans—vastly disproportionately black and brown—with severely restricted rights and life chances. Moreover, conservatives and liberals agree that the growth in our prison population has long passed the point of diminishing returns. Stigmatizing and confining of a large segment of our population should be unacceptable to Americans. Loury's call to action makes all of us now responsible for ensuring that the policy changes.

**Penal Theories and Institutions** Picador

America's criminal justice system reflects irrational fears stoked by politicians seeking to win election. Pointing to specific policies that are morally problematic and have failed to end the cycle of recidivism, Rachel Barkow argues that reform guided by evidence, not politics and emotions, will reduce crime and reverse mass incarceration.