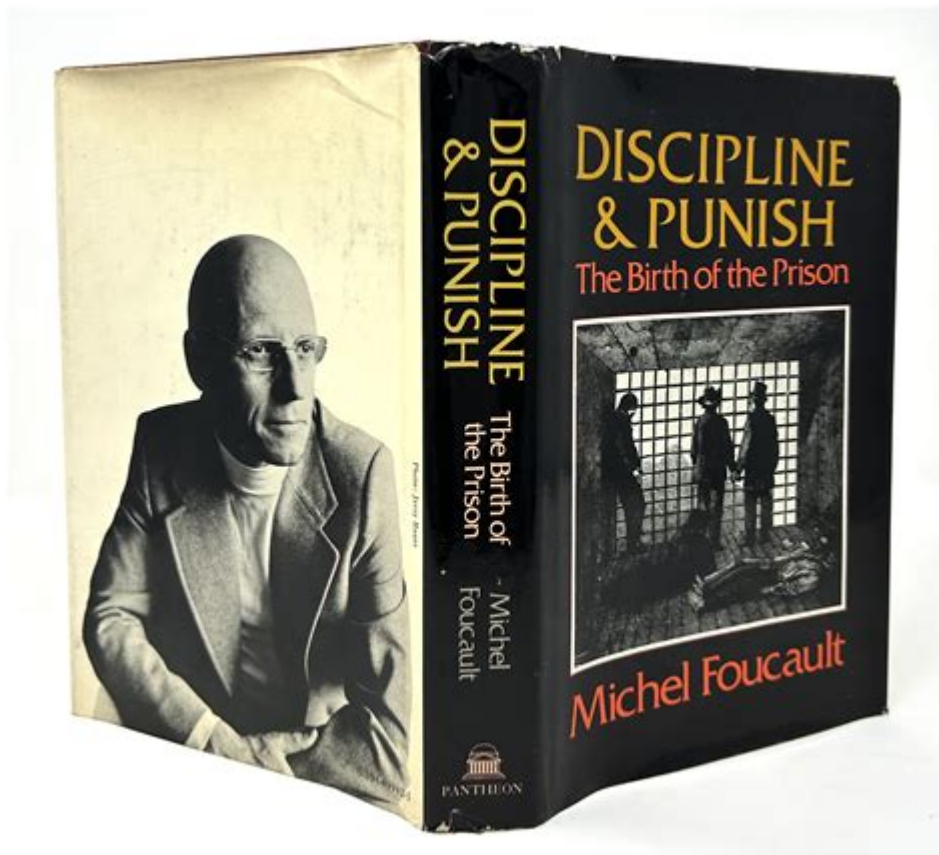


Foucault Discipline And Punish



Foucault's Discipline and Punish: A Deep Dive into Power, Surveillance, and Social Control

Have you ever felt the unseen weight of societal expectations, the subtle pressure to conform? Michel Foucault's seminal work, *Discipline and Punish*, explores these very feelings, unraveling the intricate relationship between power, surveillance, and the creation of docile bodies. This comprehensive guide delves into the core arguments of Foucault's masterpiece, providing a clear and insightful analysis for both seasoned scholars and curious newcomers. We'll unpack his key concepts, examine their relevance in contemporary society, and explore their lasting impact on critical theory.

The Shift from Spectacle to Surveillance: A Paradigm Shift in Punishment

Foucault's *Discipline and Punish* begins by contrasting the brutal public spectacle of punishment in

pre-modern societies with the more subtle, pervasive disciplinary mechanisms of the modern era. He famously analyzes the execution of Damians, the regicide, highlighting the agonizingly public nature of the punishment designed to instill terror and reinforce the power of the sovereign. This contrasts sharply with the later development of disciplinary institutions – prisons, schools, hospitals, factories – where punishment becomes less about the public spectacle of inflicting pain and more about the internalization of rules and the normalization of behavior.

The Panopticon: An Architectural Metaphor for Societal Control

Foucault uses Jeremy Bentham's design for the Panopticon, a circular prison with a central watchtower, as a powerful metaphor for disciplinary power. The crucial element isn't necessarily the constant surveillance, but the potential for surveillance. The inmate, never knowing if they are being watched, internalizes the gaze and self-regulates their behavior. This model, Foucault argues, transcends the prison walls and permeates various societal institutions. Schools, workplaces, and even our homes operate under a similar logic of potential observation, fostering self-discipline and conformity.

Docile Bodies: The Creation of Obedient Citizens

Through detailed analysis of disciplinary institutions, Foucault outlines the process of creating "docile bodies" – individuals who are easily managed and controlled. This isn't achieved through brute force alone, but through a complex interplay of techniques including hierarchical observation, normalizing judgment, and examination. These methods subtly shape behavior, creating individuals who conform to societal norms and expectations without the need for overt coercion. The system of examinations, for instance, creates a framework for assessment and ranking, reinforcing the power structures and promoting competition and self-improvement within those structures.

Power as Productive, Not Repressive

A significant departure from traditional views of power, Foucault argues that power isn't simply repressive; it's productive. It doesn't just suppress dissent; it actively shapes individuals, their behaviors, and their very identities. Disciplinary power creates subjects who are both productive and controllable, seamlessly integrating into the structures of power. This perspective reframes our understanding of social control, shifting the focus from simply resisting oppression to understanding how power actively shapes and produces us.

Relevance of Discipline and Punish in the 21st Century

Foucault's analysis remains strikingly relevant in the 21st century. The rise of digital surveillance, data collection, and algorithmic control mirrors the Panopticon's pervasive gaze, albeit in a technologically advanced form. Social media platforms, for instance, collect vast amounts of personal data, shaping our online experiences and influencing our behavior in ways we may not fully comprehend. Understanding Foucault's concepts helps us critically analyze these power dynamics and navigate the complexities of contemporary social control.

Conclusion

Discipline and Punish is not merely a historical analysis of punishment; it's a powerful critique of power relations and their impact on individuals and society. By understanding Foucault's arguments about surveillance, discipline, and the creation of docile bodies, we can gain a deeper awareness of the subtle mechanisms that shape our lives and challenge the assumptions underpinning social control in the modern world. His work encourages critical engagement with power structures and fosters a more nuanced understanding of how we are governed, both overtly and subtly.

FAQs

1. What is the main argument of Foucault's *Discipline and Punish*? Foucault argues that modern power operates through subtle disciplinary mechanisms, creating docile bodies that internalize societal norms and self-regulate their behavior, replacing the more overt, brutal forms of punishment in pre-modern societies.
2. How does the Panopticon relate to modern society? The Panopticon serves as a metaphor for the pervasive surveillance and self-regulation inherent in modern institutions, from schools and workplaces to digital platforms, where the potential for observation shapes behavior even without constant monitoring.
3. What are docile bodies? Docile bodies are individuals who have internalized disciplinary norms and self-regulate their behavior according to the expectations of the power structures they inhabit. They are compliant and easily managed.
4. How is Foucault's concept of power different from traditional views? Unlike traditional views that see power as purely repressive, Foucault views power as productive, shaping individuals and their identities rather than simply suppressing dissent. It actively creates subjects rather than merely controlling them.
5. Why is *Discipline and Punish* still relevant today? The book's relevance stems from its analysis of surveillance and control mechanisms, which resonate strongly in the contemporary context of digital technologies, social media, and data-driven governance. Its insights remain crucial for understanding the subtle ways power operates in our lives.

foucault discipline and punish: *Discipline and Punish* Michel Foucault, 2012-04-18 A brilliant

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

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foucault discipline and punish: Discipline and Punish Michel Foucault, 2019-11-14 'Imaginative, illuminating and innovative' The New 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

foucault discipline and punish: Discipline and Punish Michel Foucault, 1977 Before the early 19th century, European ideas of crime and punishment tended to involve very public displays of the power of the monarch and the power of the state against the offending individual. Nowhere was this tendency more evident than in the spectacle of public executions. Those convicted of murder, piracy, counterfeiting, or other notable capital crimes would be taken to a public place for hanging or decapitation, and certain kinds of crimes warranted particularly gruesome punishments. In *Discipline and Punish*, social theorist Michel Foucault directly confronts and challenges a number of existing ideas surrounding the prison reforms of the late 1700s and early 1800s, and even into the twentieth century. By looking at the evolution of justice systems (focusing primarily on France), he suggests that the shift away from public executions and towards the idea of incarceration and reform within prison walls was a means of reframing the image of the power of society over the individual. Public executions often had the effect of making a criminal into a public martyr, and the ballads and broadsides printed for the common people did less to condemn the crime and more to glorify the criminal. By shifting the focus of justice into the prison and out of the public eye, authorities would have more direct control over the lives of those who had violated the norms of society.

foucault discipline and punish: An Analysis of Michel Foucault's Discipline and Punish Meghan Kallman, Rachele Dini, 2017-07-05 Michel Foucault is famous as one of the 20th-century's most innovative thinkers - and his work on *Discipline and Punish* was so original and offered models so useful to other scholars that the book now ranks among the most influential academic works ever published. Foucault's aim is to trace the way in which incarceration was transformed between the seventeenth and twentieth centuries. What started as a spectacle, in which ritual punishments were focused on the prisoner's body, eventually became a matter of the private disciplining of a delinquent soul. Foucault's work is renowned for its original insights, and *Discipline and Punish* contains several of his most compelling observations. Much of the focus of the book is on making new connections between knowledge and power, leading Foucault to sketch out a new interpretation of the relationship between *voir*, *savoir* and *pouvoir* - or, 'to see is to know is to have power.' Foucault also dwells in fascinating detail on the true implications of a uniquely creative solution to

the problems generated by incarcerating large numbers of criminals in a confined space – Jeremy Bentham’s ‘panopticon,’ a prison constructed around a central tower from which hidden guards might – or might not – be monitoring any given prisoner at any given time. As Foucault points out, the panopticon creates a prison in which inmates will discipline themselves, for fear of punishment, even when there are no guards present. He goes on to apply this insight to the manner in which all of us behave in the outside world – a world in which CCTV and speed cameras are explicitly designed to modify our behavior. Foucault’s highly original vision of prisons also ties them to broader structures of power, allowing him to argue that all previous conceptions of prison are misleading, even wrong. For Foucault, the ultimate purpose of incarceration is neither to punish inmates, nor to reduce crime. It is to produce delinquency as a way of enabling the state to control and of structure crime.

foucault discipline and punish: How to Read Foucault's Discipline and Punish Anne Schwan, Stephen Shapiro, 2011-08-15 Michel Foucault’s *Discipline and Punish* is one of the best-selling works of critical theory and a key text on many undergraduate courses. However, it is a long, difficult text which makes Anne Schwan and Stephen Shapiro's excellent step-by-step reading guide a welcome addition to the *How to Read Theory* series. Undergraduates across a wide range of disciplines are expected to have a solid understanding of Foucault's key terms, which have become commonplace in critical thinking today. While there are many texts that survey Foucault's thought, these are often more general overviews or biographical précis that give little in the way of robust explanation and discussion. In contrast, *How to Read Foucault's Discipline and Punish* takes a plain-speaking, yet detailed, approach, specifically designed to give students a thorough understanding of one of the most influential texts in contemporary cultural theory.

foucault discipline and punish: Foucault's Discipline John S. Ransom, 1997 In Foucault’s *Discipline*, John S. Ransom extracts a distinctive vision of the political world—and oppositional possibilities within it—from the welter of disparate topics and projects Michel Foucault pursued over his lifetime. Uniquely, Ransom presents Foucault as a political theorist in the tradition of Weber and Nietzsche, and specifically examines Foucault’s work in relation to the political tradition of liberalism and the Frankfurt School. By concentrating primarily on *Discipline and Punish* and the later Foucauldian texts, Ransom provides a fresh interpretation of this controversial philosopher’s perspectives on concepts such as freedom, right, truth, and power. Foucault’s *Discipline* demonstrates how Foucault’s valorization of descriptive critique over prescriptive plans of action can be applied to the decisively altered political landscape of the end of this millennium. By reconstructing the philosopher’s arguments concerning the significance of disciplinary institutions, biopower, subjectivity, and forms of resistance in modern society, Ransom shows how Foucault has provided a different way of looking at and responding to contemporary models of government—in short, a new depiction of the political world.

foucault discipline and punish: Quicklet on Michel Foucault's Discipline & Punish: The Birth of the Prison (CliffNotes-like Summary) Brett Davidson, 2012-02-29 ABOUT THE BOOK To read and understand Foucault is to know that you are not a free man, but in fact a prisoner/guard in a penitentiary named Western Society. *Discipline and Punish* changed the way the humanities and social sciences understood power and the way that I understood my place in the world. It answers questions like why non-conformists dress like all the other non-conformists and why we all try to hide the fact that we are singing to ourselves in our cars while simultaneously watching other people to see if they are singing to themselves. We all participate in maintaining the norms and rules of our society. In the Rebellious sixties, young people were attacking the establishment but they did not realize how deeply entrenched the power was and how it flowed, not from the top down, but out of all levels of society as a ubiquitous force. MEET THE AUTHOR Davidson received his BA from the University of Windsor and his MA from Carleton University. He teaches history at Eldercollege in Windsor, Ontario and has published a biography of Charles G.D. Roberts. You can follow his blog at www.hubpages.com/bkeithdavidson. EXCERPT FROM THE BOOK Part one “Torture” begins with the gruesome execution of convicted regicide Robert-Francois Damiens who had attempted to

murder Louis XIV and had his sins cleansed by making Amene Honorable. The rest of the book then has to explain how we have moved in only two hundred years from burning hot pincers removing the flesh from your bones to sitting in prison with three meals a day. The societal pressure for the move towards lenience began only decades after the grizzly death of Damiens and came from all levels of society. This period saw the focus of judicial punishment shift from the body to the soul. To use Foucault's phrase, "The soul is the prison of the body." The theatrical displays that accompanied of the earlier forms of punishment are now reserved for the court room. The second part "Punishment" starts with a discussion of the reform movement of the late eighteenth century that forced sovereigns and governments in general distance themselves from the violent act of killing. Judgement was put on display and punishment was hidden away. While capital punishment still exists, it is now done clinically and behind closed doors. Society itself was changing. There was a shift away from violent crimes into property related crimes. It is important to note that while many of the middle class philosophers were writing about this problem the demand for change came from all levels of the society. The lower classes were becoming more sympathetic to the plight of the condemned and even tried to help them at times. "Discipline" is the third part of the book and it deals with the training of the soul so that the society can exert power over it. This section deals with taking the human in any form and moulding it into the desired form. Foucault uses the example of the soldier and how this used to be a position that a man had to fit before he could join an army. Foucault saw a shift in the eighteenth century whereby armies started to believe that they could make soldiers out of any man no matter his condition. This philosophy extends into the society as school, hospital, and prison all have their methods, tests, and drills designed to create the model citizen. This section also explores how these institutions use the "political technology of the body" to control the space and time of the individual to create proper behaviour. Schedules and time tables are used to control the mind and organize the body. Buy a copy to keep reading!

foucault discipline and punish: Summary of Michel Foucault's Discipline and Punish Everest Media,, 2022-04-03T22:59:00Z Please note: This is a companion version & not the original book. Sample Book Insights: #1 The execution of Damiens the regicide was recorded by Bouton, an officer of the watch. He was quartered, which meant his flesh was torn apart by red-hot pincers, his right hand holding the knife with which he had committed the parricide. #2 The executioner, Samson, told the court that there was no hope of succeeding. He asked their lordships if they wanted him to have the prisoner cut into pieces. The clerk of the court, Monsieur Le Breton, asked them again, and again the patient said no. The four limbs were then pulled away, and the trunk and the rest were covered with logs and faggots and fire was put to them. #3 The French prison system was based on the Léon Faucher rules, which were written in 1833. The prisoners' day began at six in the morning in winter and five in summer. They worked for nine hours a day, two hours a day was devoted to instruction, and work ended at nine o'clock in winter and eight in summer. #4 The prison time-table of 1786 defines a certain penal style. It was a time when Europe and the United States re-organized their economy of punishment. They eliminated torture as a public spectacle, and replaced it with less physical forms of punishment.

foucault discipline and punish: How to Read Foucault's Discipline and Punish Brenda Nobles, Anne Schwan, Stephen Shapiro, 2014-05-14 An accessible, step-by-step guide to reading Foucault's hugely influential text.

foucault discipline and punish: *The Spectacle of the Scaffold* Michel Foucault, 2008 Foucault's writings on power and control in social institutions have made him one of the modern era's most influential thinkers. Here he argues that punishment has gone from being mere spectacle to becoming an instrument of systematic domination over individuals in society - not just of our bodies, but our souls. Throughout history, some books have changed the world. They have transformed the way we see ourselves - and each other. They have inspired debate, dissent, war and revolution. They have enlightened, outraged, provoked and comforted. They have enriched lives - and destroyed them. Now Penguin brings you the works of the great thinkers, pioneers, radicals and visionaries whose ideas shook civilization and helped make us who we are.

foucault discipline and punish: *Understanding Foucault, Understanding Modernism* David Scott, 2017-02-23 Michel Foucault remains to this day a thinker who stands unchallenged as one of the most important of the 20th century. Among the characteristics that have made him influential is his insistent blurring of the border separating philosophy and literature and art, carried out on the basis of his confronting the problem of modernism, which he characterizes as a permanent task. To that end, even his most explicitly historical or strictly epistemological and methodological enquiries, which on their surface would seem not to have anything to do with literature, are full of allusions to modernist writers and artists like Mallarmé, Baudelaire, Artaud, Klee, Borges, Broch—sometimes fleetingly, sometimes more extensively, as is the case with Foucault's life-long devotion to Bataille, Klossowski, Blanchot, and de Sade. *Understanding Foucault, Understanding Modernism* shows, on the one hand, that literature and the arts play a fundamental structural role in Foucault's works, while, on the other hand, it shifts to the foreground what it presumes to be motivating Foucault: the interrogation of the problem of modernism.

foucault discipline and punish: *Rules for Radicals* Saul Alinsky, 2010-06-30 “This country's leading hell-raiser (The Nation) shares his impassioned counsel to young radicals on how to effect constructive social change and know “the difference between being a realistic radical and being a rhetorical one.” First published in 1971 and written in the midst of radical political developments whose direction Alinsky was one of the first to question, this volume exhibits his style at its best. Like Thomas Paine before him, Alinsky was able to combine, both in his person and his writing, the intensity of political engagement with an absolute insistence on rational political discourse and adherence to the American democratic tradition.

foucault discipline and punish: *On Violence* Bruce B. Lawrence, Aisha Karim, 2007-12-06 This anthology brings together classic perspectives on violence, putting into productive conversation the thought of well-known theorists and activists, including Hannah Arendt, Karl Marx, G. W. F. Hegel, Osama bin Laden, Sigmund Freud, Frantz Fanon, Thomas Hobbes, and Pierre Bourdieu. The volume proceeds from the editors' contention that violence is always historically contingent; it must be contextualized to be understood. They argue that violence is a process rather than a discrete product. It is intrinsic to the human condition, an inescapable fact of life that can be channeled and reckoned with but never completely suppressed. Above all, they seek to illuminate the relationship between action and knowledge about violence, and to examine how one might speak about violence without replicating or perpetuating it. *On Violence* is divided into five sections. Underscoring the connection between violence and economic world orders, the first section explores the dialectical relationship between domination and subordination. The second section brings together pieces by political actors who spoke about the tension between violence and nonviolence—Gandhi, Hitler, and Malcolm X—and by critics who have commented on that tension. The third grouping examines institutional faces of violence—familial, legal, and religious—while the fourth reflects on state violence. With a focus on issues of representation, the final section includes pieces on the relationship between violence and art, stories, and the media. The editors' introduction to each section highlights the significant theoretical points raised and the interconnections between the essays. Brief introductions to individual selections provide information about the authors and their particular contributions to theories of violence. With selections by: Hannah Arendt, Walter Benjamin, Osama bin Laden, Pierre Bourdieu, André Breton, James Cone, Robert M. Cover, Gilles Deleuze, Friedrich Engels, Frantz Fanon, Michel Foucault, Sigmund Freud, Mohandas Gandhi, René Girard, Linda Gordon, Antonio Gramsci, Félix Guattari, G. W. F. Hegel, Adolf Hitler, Thomas Hobbes, Bruce B. Lawrence, Elliott Leyton, Catharine MacKinnon, Malcolm X, Dorothy Martin, Karl Marx, Chandra Muzaffar, James C. Scott, Kristine Stiles, Michael Taussig, Leon Trotsky, Simone Weil, Sharon Welch, Raymond Williams

foucault discipline and punish: *Michel Foucault* Dianna Taylor, 2014-12-05 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.

foucault discipline and punish: Beyond Foucault Anne Brunon-Ernst, 2016-04-15 In his hugely influential book *Discipline and Punish*, Foucault used the example of Jeremy Bentham's Panopticon prison as a means of representing the transition from the early modern monarchy to the late modern capitalist state. In the former, power is visibly exerted, for instance by the destruction of the body of the criminal, while in the latter power becomes invisible and focuses on the mind of the subject, in order to identify, marginalize, and 'treat' those who are regarded as incapable of participating in, or unwilling to submit to, the disciplines of production. The Panopticon links the worlds of Bentham and Foucault scholars yet they are often at cross-purposes; with Bentham scholars lamenting the ways in which Foucault is perceived to have misunderstood panopticon, and Foucauldians apparently unaware of the complexities of Bentham's thought. This book combines an appreciation of Bentham's broader project with an engagement of Foucault's insights on economic government to go beyond the received reading of panopticism as a dark disciplinary technology of power. Scholars here offer new ways of understanding the Panopticon projects through a wide variety of topics including Bentham's plural Panopticons and their elaboration of schemes of 'panoptic Utopia', the 'inverted Panopticon', 'panoptic governance', 'political panopticism' and 'legal panopticism'. French studies on the Panopticon are groundbreaking and this book brings this research to an English-speaking audience for the first time. It is essential reading, not only for those studying Bentham and Foucault, but also those with an interest in intellectual history of the eighteenth and nineteenth centuries, and those studying contemporary surveillance and society.

foucault discipline and punish: The Punitive Society Michel Foucault, 2016-04-29 These thirteen lectures on the 'punitive society,' delivered at the Collège de France in the first three months of 1973, examine the way in which the relations between justice and truth that govern modern penal law were forged, and question what links them to the emergence of a new punitive regime that still dominates contemporary society.

foucault discipline and punish: The History of Sexuality: 1 Michel Foucault, 2019-11-14 '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 discipline and punish: Penal Theories and Institutions Michel Foucault, 2019-11-22 "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).

foucault discipline and punish: Bodies and Pleasures Ladelle McWhorter, 1999-07-22 Sexual identities are dangerous, Michel Foucault tells us. Categories of desire harden into stereotypes by which the forces of normalization hold us and judge us. In *Bodies and Pleasures*, Ladelle McWhorter reads Foucault from an original and personal angle, motivated by the differences this experience has made in her life. At the same time, her analysis advances discussion of key issues in Foucault scholarship: the genealogical critique, the status of the subject and humanism, essentialism versus social construction, and the relationships between identity, community, and political action. Weaving her own experience of coming to grips with her lesbian sexual identity into her readings of Foucault's most recent writings on sexuality and power, McWhorter argues compellingly that Foucault's texts should be read less for the arguments they advance and more for their transformative effect. By exploring bodies and pleasures—gardening, line dancing, or doing philosophy, for example—McWhorter shows that it isn't necessary to conform with socially recognized sexual identities. *Bodies and Pleasures* takes the reader beyond unexplored norms and imposed identities as it points the way toward a personal politics, ethics, and style that challenges our sexual selves.

foucault discipline and punish: Durkheim and Foucault Mark Sydney Cladis, 1999 Education and punishment are two crucial sites of the disciplinary society, approached by Durkheim and Foucault from different perspectives, but also in a shared concern with what kind of society might constitute an emancipatory alternative. This collection of essays explores the issues that are involved and that are illuminated through a comparison and contrast of two social theorists who at first sight might seem an unlikely couple - Durkheim and Foucault.

foucault discipline and punish: Power Michel Foucault, 2019-11-14 'Who since Weber, or perhaps even Hobbes, has done as much to show why power is such a profound, elusive and treacherous presence throughout our experience?' The Times Higher Education The third and final volume of the Essential Works of Foucault series, *Power* brings together his writings on the issues that he helped make the core agenda of Western political culture: medicine, prisons, psychiatry, government and sexuality, in particular showing his concerns with human rights, discrimination and exclusion. It also includes articles and open letters published directly in response to the issues of the time, calling for reform in abortion, asylum and the death penalty. All the pieces here bring a new sense of Foucault's huge influence on the politics of personal freedom. Edited by James D. Faubion Translated by Robert Hurley and Others

foucault discipline and punish: A Foucauldian Approach to International Law Leonard M. Hammer, 2016-03-23 Foucault's challenging view of power and knowledge as the basis for interpreting the international system forms the central themes of this book. As the application of international law expands and develops this book considers how Foucault's approach may create a viable framework that is not beset by ontological issues. With International law essentially stuck within an older framework of outmoded statist approaches, and overly broad understanding of the significance of external actors such as international organizations; current interpretations are either rooted in a narrow attempt to demonstrate a functioning normative structure or interpret developments as reflective of some emerging and somewhat unwieldy ethical order. This book therefore aims to ameliorate the approaches of a number of different 'schools' within the disciplines

of international law and international relations, without being wedded to a single concept. Current scholarship in international law tends to favour an unresolved critique, a utopian vision, or to refer to other disciplines like international relations without fully explaining the significance or importance of taking such a step. This book analyses a variety of problems and issues that have surfaced within the international system and provides a framework for consideration of these issues, with a view towards accounting for ongoing developments in the international arena.

foucault discipline and punish: Michel Foucault Mariana Valverde, 2017-02-03 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 College 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.

foucault discipline and punish: Foucault, Feminism, and Sex Crimes Chloë Taylor, 2020-09-30 This book brings together Foucault's writings on crime and delinquency, on the one hand, and sexuality, on the other, to argue for an anti-carceral feminist Foucauldian approach to sex crimes. The author expands on Foucault's writings through intersectional explorations of the critical race, decolonial, critical disability, queer and critical trans studies literatures on the prison that have emerged since the publication of *Discipline and Punish* and *The History of Sexuality*. Drawing on Foucault's insights from his genealogical period, the book argues that those labeled as sex offenders will today be constructed to re-offend twice over, once in virtue of the delinquency with which they are inculcated through criminological discourses and in the criminal punishment system, and second in virtue of the manners in which their sexual offense is taken up as an identity through psychological and sexological discourses. The book includes a discussion of non-retributive responses to crime, including preventative, redistributive, restorative, and transformative justice. It concludes with two appendixes: the original 19th-century medico-legal report on Charles Jouy and its English translation by the author. *Foucault, Feminism, and Sex Crimes* will be of interest to feminist philosophers, Continental philosophers, Women's and Gender Studies scholars, social and political theorists, as well as social scientists and social justice activists.

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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.

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Foucault shows, what he was always describing was the nature of power in society; not the conventional treatment of power that concentrates on powerful individuals and repressive institutions, but the much more pervasive and insidious mechanisms by which power reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives. Foucault's investigations of prisons, schools, barracks, hospitals, factories, cities, lodgings, families, and other organized forms of social life are each a segment of one of the most astonishing intellectual enterprises of all time -- and, as this book proves, one which possesses profound implications for understanding the social control of our bodies and our minds.

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