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Series Michel Foucault
explores the birth of
psychiatry, examining
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of 'mad' and 'sane' and how
medicine and law influenced
these attitudes.

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Editors. A. Davidson;
Translated by Burchell, G.
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And of course Foucault sets
the stage, first, for his
next lecture series, the
1974-1975 lectures on
Abnormal. Psychiatric power,
Foucault tells us, spreads
through abnormal children

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(p. 190), and gets diffused through the very notion of normality (p. 202 and 221)—drawing on Canguilhem, whom he quotes: “'Normal' is the term used by the nineteenth century to designate the scholastic prototype and the state of organic health.”

**Bernard E. Harcourt |
Introducing Psychiatric
Power ...**

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remarkable update of
Foucault's thinking on

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transformations. There is a substantial revision of the early work in 'History of Madness,' which Foucault now feels was a history of representations.

Amazon.com: Customer reviews: Psychiatric Power: Lectures ...

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

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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.

Psychiatric Power | Michel Foucault | Macmillan

Psychiatric Power: Lectures at the Collège de France, 1973--1974 Volume 1 of

Lectures at the Collège de France Series Volume 3 of Michel Foucault Lectures at the Collège de France:

Author: Michel Foucault:

Editors: Jacques Lagrange,

Arnold I. Davidson:

Translated by: Graham

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Burchell: Publisher: France

Macmillan, 2008: ISBN:

0312203314, 9780312203313:

Length: 382 pages: Subjects

**Psychiatric Power: Lectures
at the Collège de France,
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Psychiatric power : lectures
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1973-1974. [Michel Foucault;
Jacques Lagrange; Graham
Burchell; Arnold I Davidson]
-- In "Psychiatric Power,"
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and expands upon the ideas
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A historical investigation into the practice of psychiatric medicine in the western world chronicles its evolution, offering insight into how diagnoses and treatments changed throughout time and how modern social and political attitudes toward mental illness have developed, in a collection of philosophical lectures. Reprint. 15,000 first printing.

In this new addition to the Collège de France Lecture Series Michel Foucault explores the birth of

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psychiatry, examining Western society's division of '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.

Michel Foucault remains the essential philosopher of the modern world 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

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until his death in 1984, Foucault gave public lectures at the famous Collège 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,

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shaping the institutions—from the prisons to the family—meant to deal with “monstrosity,” whether sexual, physical, or spiritual. The Collège de France lectures add immeasurably to our appreciation and understanding of Foucault’s thought.

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.

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1973-74 Michel Foucault
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.

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

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were forged, and question what links them to the emergence of a new punitive regime that still dominates contemporary society. Praise for Foucault's Lectures at the Collège de France Series “Ideas spark off nearly every page...The words may have been spoken in [the 1970s], but they seem as alive and relevant as if they had been written yesterday.”—Bookforum “Foucault is quite central to our sense of where we are...[He] is carrying out, in the noblest way, the promiscuous aim of true culture.”—The Nation “[Foucault] has an alert and sensitive mind that can

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ignore the familiar surfaces of established intellectual coded and ask new questions...[He] gives dramatic quality to the movement of culture.”—The New York Review of Books

The Courage of the Truth is the last course that Michel Foucault delivered at the Collège de France. Here, 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. His death, on June 25th, 1984, tempts us to detect the

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philosophical testament in these lectures, especially in view of the prominence they give to the themes of life and death.

“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.

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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

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analysis starts with a

detailed account of
1973/74 Michel Foucault
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

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At The Collège de France
1973-74 Michel Foucault

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).

On 26 August 1974, Michel Foucault completed work on Discipline and Punish, and on that very same day began writing the first volume of The History of Sexuality. A

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At the under ten years later, on 25 June 1984, shortly after the second and third volumes were published, he was dead. This decade is one of the most fascinating of his career. It begins with the initiation of the sexuality project, and ends with its enforced and premature closure. Yet in 1974 he had something very different in mind for The History of Sexuality than the way things were left in 1984. Foucault originally planned a thematically organised series of six volumes, but wrote little of what he promised and published none of them. Instead over the

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At the College de France he took his work in very different directions, studying, lecturing and writing about historical periods stretching back to antiquity. This book offers a detailed intellectual history of both the abandoned thematic project and the more properly historical version left incomplete at his death. It draws on all Foucault's writings in this period, his courses at the Collège de France and lectures elsewhere, as well as material archived in France and California to provide a comprehensive overview and synthetic account of

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Foucault's last decade.

1973 74 Michel Foucault

"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

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modalities of experience.” -

Michel Foucault In 1981

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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

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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

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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.

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