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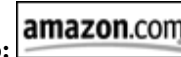
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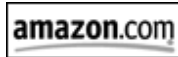
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"No philosophical thinker possessed the late Michel Foucault's (1926-1984) acute ability to discover and describe the confinements that imprison contemporary life and thought. His critics often accused Foucault not only of identifying prisons but of celebrating them, of creating such a sense of entrapment within systems of ideas and practices that little scope was left for personal freedom and cultural change. *Michel Foucault's Force of Flight* argues against this common view of Foucault. This study offers a comprehensive chronological reading of Foucault's published, and many unpublished, writings and claims that Foucault's achievement was to have fashioned a series of inquiries that makes it possible to question the activity of thought itself as an ethical practice. Foucault appreciated that the options for our current thought and action had become hostages to our modern knowledges. Bernauer shows that, for Foucault, a successful political challenge to those knowledges demanded a new moral relationship to them, a relationship that is founded upon his ethics of thought."
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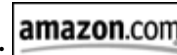
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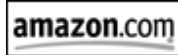
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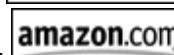


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"At the time of his death in 1984, at the age of fifty-eight, Michel Foucault was widely regarded as one of the most powerful minds of this century. Hailed by distinguished historians and lionized on his frequent visits to America, he continues to provoke lively

debate. The nature and merits of his accomplishments remain tangled in controversy. Rejecting traditional liberal and Marxist 'dreams of solidarity,' Foucault became the very model of the modern intellectual, replacing Sartre as the figure of the eminent Parisian and cosmopolitan master thinker.

"Foucault himself discouraged biographical questions, claiming that he was 'not at all interesting.' Didier Eribon's captivating account overthrows that assertion. As a journalist well acquainted with Foucault for years before his death Foucault for years before his death, Eribon was particularly well placed to conduct the dozens of interviews which are the cornerstone of this book. He has drawn upon eyewitness accounts by Foucault's closest associates from all phases of his life -- his mother, his schoolteachers, his classmates, his friends and enemies in academic life, and his celebrated companions in political activism, including Simone Signoret and Yves Montand, Eribon has methodically retraced the footsteps of his peripatetic subject, from France to Sweden to Poland to Germany to Tunisia to Brazil to Japan to the United States. The result is a concise, crisply readable, meticulously documented narrative that debunks the many myths and rumors surrounding the brilliant philosopher -- and forces us to consider seriously the idea that all his books are indeed, just as Foucault said near the end of his life, 'fragments of an autobiography.'

"Who was this man, Michel Foucault? In the late 1950s Foucault emerged as a budding young cultural attache, friendly with Gaullist diplomats. By the mid-1960s he appeared as one of the avatars of structuralism, positioning himself as a new star in the fashionable world of French thought. A few months after the May 1968 student revolt, with Gaullism apparently shaken, he emerged as an ultra-leftist and a fellow traveler of Maoists. Yet during this same period, Eribon shows, he was quietly and adroitly campaigning for a chair in the College de France -- the very pinnacle of the French academic system.

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Eskes, Tina B., Margaret Carlisle, and Eleanor M. Miller, "The Discourse of Empowerment: Foucault, Marcuse, and Women's Fitness." *Journal of Sport and Social Issues* , 2:3 (1998), 317-

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Falzon, Christopher. *Foucault and Social Dialogue: Beyond Fragmentation*. New York: Routledge, 1998.

"In the wake of the 'death of the subject', contemporary ethical and political debate has been polarised by seemingly intractable disputes over absolutism versus relativism, or foundationalism versus fragmentation. The legacy of Michel Foucault has played a crucial role in these debates and his work is itself often associated with a fragmentary, postmodern politics.

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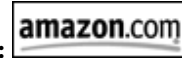
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"Michel Foucault's work has profoundly affected the teaching of such diverse disciplines as literary criticism, criminology, and gender studies. Arguing that definitions of abnormal behavior are culturally constructed, Foucault explored the unfair divisions between those who meet and those who deviate from social norms.

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"There is a tendency to place Foucault squarely in the post-structuralist camp of his fellow French theoreticians Derrida, Lyotard, Deleuze, etc. While Foucault certainly shares the major concerns about language, meaning and the 'subject' with these other thinkers, there is still a profoundly 'political' message in Foucault's life and work that challenges the idea of him as simply another apolitical (or even neo-conservatism) post-structural, post-modern thinker.

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Flynn, Thomas R. *Sartre, Foucault and Historical Reason, Vol. 1: Toward an Existentialist Theory of History*. Chicago: University of Chicago, 1997.

"Sartre and Foucault were two of the most prominent and at times mutually antagonistic philosophical figures of the twentieth century. And nowhere are the antithetical natures of their existentialist and poststructuralist philosophies more apparent than in their disparate approaches to historical understanding."

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theory. That theory turns on the threefold primacy (ontological, epistemic, and moral) of individual praxis in human history. As existentialist, the historian must capture the risk of choice and the pinch of the real in his or her account in order to 'comprehend the comprehension' of the historical agent in its existential situation. So Sartre's increasingly detailed existential 'psychoanalyses' of Baudelaire, Genet, himself, and others, culminating in his three-volume study of the life and times of Gustave Flaubert, *The Family Idiot*, should be seen as objective lessons in an existentialist theory of history

"If Sartre's project is imaginative (*The Family Idiot* being a sequel to his early *The Psychology of Imagination*), however, it is also moral. He is ever in search of the means to ascribe responsibility to historical agents for even the most 'impersonal' necessities an social systems. Sartre offers a social ontology that both fosters this transmission of responsibility and accounts for the unintended consequences of our intentional acts. In the latter case, he undertakes a close analysis of a boxing match as the key to the intelligibility of our history that is both violent and rife with dialectical necessities (the feints and jabs of counterfactuality). This is exemplified in a study of the 'venture' of Stalinism in the 1930s that sketches yet another existential psychoanalysis, this time of the dictator, whose idiosyncrasy cannot be separated from his dictatorship if a 'living history' is to be reconstituted. A properly existentialist theory of history, then, turns on the relationship between history and biography, though it is not simply another form of psychohistory.

"The author examines concomitant issues of 'committed history.' history as fact and as value, recorded history as poiesis, and the historian as dramaturge. In the concluding chapter he notes explicit criticisms leveled by each philosopher against the other and initiates his contrast with a brief survey of Foucauldian alternatives to Sartrean concepts and methods. The aesthetic and ethical interests of each author, however, provide an initial basis on which to pursue the comparison." *author's note in History and Theory*, 37:2 (May 1998), 283-284.

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Flyvbjerg, Bent, "Habermas and Foucault: Thinkers for Civil Society?" *British Journal of Sociology* 49:2 (June 1998), 210-

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"In 1930, just three years after the publication of Heidegger's monumental philosophical work, *Being and Time*, the Swiss psychiatrist Ludwig Binswanger published the first essay in a new discipline he called 'existential analysis'. This essay, 'Dream and Existence,' offered a radical alternative to Freud's own *Interpretation of Dreams*. In 1954, Michel Foucault, the famous author of *Madness and Civilization* (1961), published his first work, 'Dream, Imagination, and Existence,' a lengthy introduction to Binswanger's pioneering essay in existential psychiatry.

"Foucault's early essay on dreams, which has long been out of print and difficult to obtain, even in France, appears here in English for the very first time. *Dream and Existence* also includes the definitive translation of Binswanger's groundbreaking article. Together, these two essays by Foucault and Binswanger present a strong case for the relevance of the existential approach to dreams and for viewing the world of the dreamer in a new, existential light." *from the back cover*

Contents: Keith Hoeller, "Editor's Foreword"; Forrest Williams, "Translator's Preface"; Michel Foucault, "Dream, Imagination, and Existence" (translated by Forrest Williams); Ludwig Binswanger, "Dream and Existence" (translated by Jacob Needleman).

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"This book, by the author of *Madness and Civilization*, has been hailed as the most important French contribution to philosophy since Sartre. Its thesis is that 'man' has only quite recently emerged as an object of our knowledge: our present concept of man is the result of a mutation within our culture. Michel Foucault studies this mutation, from the seventeenth century onward, cutting across numerous disciplines, first with a study of the classical 'human sciences,' and then with an analysis of their nineteenth-century successors -- philology, biology, and political economy.

"The result is, indeed, an archaeology of the human sciences, an analysis of their foundations, their substrata, a reflection on what makes them possible now: an archaeology of contemporary modes of thought. It is also a critical reflection, for the day may not be far off when conditions will change once again, 'man' will disappear, and a new mode of thought will come into being." *from the back cover of the American paperback edition* (1973)

"In the work that established him as the most important French thinker since Sartre, Michel Foucault offers startling evidence that 'man' -- man as a subject of scientific knowledge -- is at best a recent invention, the result of a fundamental mutation in our culture.

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"In the eighteenth century, medicine underwent a mutation. For the first time, medical knowledge took on a precision that had formerly belonged only to mathematics. The body became something that could be mapped. Disease became subject to new rules of classification. And doctors began to describe phenomena that for centuries had remained below the threshold of the visible and expressible.

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Foucault, Michel, Ed. *I, Pierre Riviere, having slaughtered my mother, my sister, and my brother ...: A Case of Paracide in the 19th Century*. Translated by Frank Jelinek. New York: Pantheon, 1975.

Originally published in France as *Moi, Pierre Riviere ayant egorge ma mere, ma soeur et mon frere ...* (Paris: Editions Gallimard, 1973). "This work is the outcome of a joint research project by a team engaged in a seminar at the College de France."

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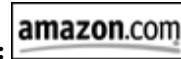
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To order the paperback edition of *This Is Not a Pipe*, go to:



Foucault, Michel, "Power and Norms: Notes." Translated by W. Suchting. In *Michel Foucault: Power Truth Strategy* Meaghan Morris and Paul Patton, Eds. Sydney, Australia: Feral Publications, 1979. "Working Papers" Collection 2. pp.

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"The text here translated consists of extracts, published in *Politique Hebdo* No. 247, 29 November 1976, from a preface to the Italian translation of a collection of articles and interviews by Michel Foucault, entitled 'Microphysics of Power', to be published shortly by Einaudi, Turin. The preface is in the form of an interview with Alexandra Fontana and Pasquale Pasquine."

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Original interview with Alessandro Fontano and Pasquale Pasquino. The French version appeared in *L'Arc* 70 as "Verite et pouvoir." "The translators are also deeply indebted to Colin Gordon, who gave us the benefit of his own version of this text, and his permission to incorporate certain sections of his translation into our own."

"Footnote: This text has a complicated history and has been published in various versions in several languages. The original interview, conducted in Italian, is a preface to the Italian translation of a collection of texts by Foucault. A German translation of the interview was published in W. Seitter, *Michel Foucault, Von der Subversion des Wissens*, Munich, 1974.

"Extracts were published in French in *Politique Hebdo*, 247 (29 Nov. 1976). An English translation of these was published by Colin Gordon in *Radical Philosophy*, 17 (Summer 1977). A more extensive French translation appeared in *L'Arc* 70: *La crise dans la tete* (1977). Our text is based on that of *L'Arc*, with additional material incorporated by permission of Colin Gordon."

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"In this brilliant study, one of the most influential philosophers alive sweeps aside centuries of sterile debate about prison reform and gives a highly provocative account of how penal institutions and the power to punish became a part of our lives. Foucault explains the alleged failures of the modern prison by showing how the very concern with rehabilitation encourages and refines criminal activity." *from the back cover of the Vintage Books paperback edition (1979).*

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Foucault, Michel, "Prison Talk: An Interview with Michel Foucault." Translated by Colin Gordon. *Radical Philosophy* 16 (Spring 1977), 10-15.

"This interview dates from June 1975 ... [It] first appeared in *Le magazine litteraire*; the interviewer was J.-J. Brochier." Reprinted in *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*, Colin Gordon, Ed. Harvester Press, London, and New York: Pantheon Books, 1980. pp. 36-54.

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Originally published as *La Volente de savoir* (Paris, Editions Gallimard, 1976).

"Why has there been such a veritable explosion of discussion about sex in the West since the seventeenth century? How did we ever come to believe that our increasing talk about it would make us less repressed? In this first of a proposed six-volume work, Michel Foucault offers a dazzling, iconoclastic exploration of why we feel compelled to continually analyze and discuss sex, and of the social and mental mechanisms of power that cause us to direct the question of what we are to what our sexuality is." *from the back cover of the Vintage Books paperback edition (1980)*

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Foucault, Michel, "Questions on Geography." Translated by Colin Gordon. In *Power/Knowledge: Selected Interviews and Other Writings 1972-1977* Colin Gordon, Ed. Harvester Press, London, and New York: Pantheon Books, 1980. pp. 63-77.

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Includes: "A Preface to Transgression"; "Language to Infinity"; "The Father's 'No'"; "Fantasia of the Library"; "What is an Author?"; "Nietzsche, Genealogy, History"; "Theatrum Philosophicum"; "History of Systems of Thought"; "Intellectuals and Power"; "Revolutionary Action: 'Until Now'."

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Foucault, Michel, "Governmentality." Translated by Rosi Braidotti. I & C 6 (Autumn 1979),

Revised translation by Colin Gordon published in Burchell, Gordon and Miller, Eds., *The Foucault Effect*.

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To order the paperback edition of *Power/Knowledge*, go to:



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Includes: "How an 'Experience-Book' is Born"; "The Subject, Knowledge, and the 'History of Truth'"; "'But Structuralism was not a French Invention'"; "Adorno, Horkheimer, and Marcuse: Who is a 'Negator' of History?"; "Between 'Words' and 'Things' during May '68"; "The Discourse of Power."

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Foucault, Michel, "Is it Really Important to Think?" *Philosophy and Social Criticism* 9 (Spring 1982),

Foucault, Michel, Response to Susan Sontag. *Soho News* (2 March 1982), 13.

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Foucault, Michel. *The Foucault Reader*. Paul Rabinow, Ed. New York: Pantheon, 1984.

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Originally published in French as *L'Usage des plaisirs* (Paris: Editions Gallimard, 1984).

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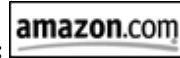
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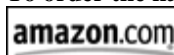
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Fox, Nick J., "Foucault, Foucauldians and Sociology." *British Journal of Sociology*, 49:3 (1998), 415-

Fracchia, Joseph G., "Foucault, Marx, and the Historical-Materialist Horizon." *Intellectual History Newsletter* 20 (1998)

Part of a roundtable on "Foucault and Historical Materialism." See also contributions by Joan Cocks, Martin Jay, and the subsequent reply by Fracchia.

Fracchia, Joseph G., "Reply to Cocks and Jay." *Intellectual History Newsletter* 20 (1998)

Part of a roundtable on "Foucault and Historical Materialism." See also the initial contribution by Fracchia, as well as those by Joan Cocks and Martin Jay.

Frank, A., "The Politics of the New Positivity." *Human Studies* 5:1 (1982), 61-67.

Discusses *Discipline and Punishment*.

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Fraser, Nancy, Michel Foucault: A 'Young Conservative'?" *Ethics* 96:1 (October 1985), 165-184.

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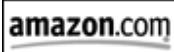
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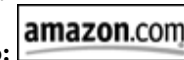
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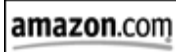
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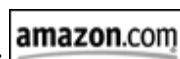
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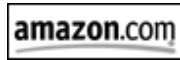


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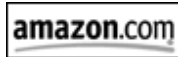
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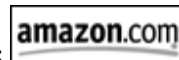
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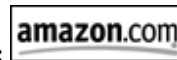
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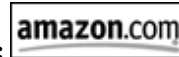
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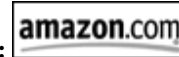
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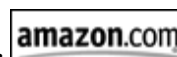
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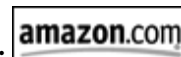
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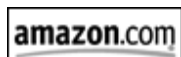
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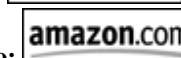
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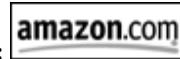
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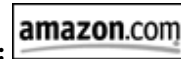
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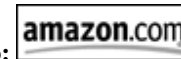
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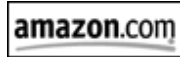
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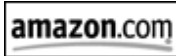
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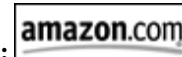
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