

SOCIETY MUST BE DEFENDED

SOCIETY MUST BE DEFENDED IS A CONCEPT THAT HAS RESONATED THROUGHOUT HISTORY, EMPHASIZING THE IMPERATIVE TO PROTECT SOCIAL STRUCTURES, CULTURAL VALUES, AND COMMUNAL WELL-BEING. THIS PRINCIPLE HIGHLIGHTS THE NEED FOR VIGILANCE AGAINST THREATS THAT COULD UNDERMINE SOCIETAL STABILITY, WHETHER THEY BE POLITICAL, ECONOMIC, OR IDEOLOGICAL. THE PHRASE ALSO REFLECTS THE BROADER DISCOURSE ON SOVEREIGNTY, SECURITY, AND JUSTICE, UNDERSCORING THE BALANCE BETWEEN INDIVIDUAL FREEDOMS AND COLLECTIVE ORDER. UNDERSTANDING WHY SOCIETY MUST BE DEFENDED INVOLVES EXAMINING HISTORICAL CONTEXTS, PHILOSOPHICAL FOUNDATIONS, AND CONTEMPORARY CHALLENGES. THIS ARTICLE EXPLORES THE MULTIFACETED DIMENSIONS OF THIS IDEA, ADDRESSING ITS ORIGINS, IMPLICATIONS, AND PRACTICAL APPLICATIONS IN MODERN GOVERNANCE AND SOCIAL POLICY. THE FOLLOWING SECTIONS WILL PROVIDE AN IN-DEPTH ANALYSIS OF THE TOPIC AND ITS RELEVANCE IN TODAY'S WORLD.

- THE HISTORICAL CONTEXT OF "SOCIETY MUST BE DEFENDED"
- PHILOSOPHICAL FOUNDATIONS OF DEFENDING SOCIETY
- MODERN THREATS TO SOCIETAL STABILITY
- MECHANISMS AND INSTITUTIONS FOR PROTECTING SOCIETY
- BALANCING SECURITY AND INDIVIDUAL RIGHTS

THE HISTORICAL CONTEXT OF "SOCIETY MUST BE DEFENDED"

THE PHRASE "SOCIETY MUST BE DEFENDED" GAINED SIGNIFICANT PROMINENCE IN THE POLITICAL AND SOCIAL DISCOURSE DURING THE 20TH CENTURY. IT WAS NOTABLY POPULARIZED BY FRENCH PHILOSOPHER MICHEL FOUCAULT IN HIS LECTURES, WHERE HE EXPLORED THE INTERSECTIONS OF POWER, WAR, AND SOCIAL ORDER. HISTORICALLY, THE CONCEPT HAS ROOTS IN THE IDEA THAT SOCIETIES REQUIRE PROTECTION FROM EXTERNAL INVASIONS, INTERNAL REVOLUTIONS, AND IDEOLOGICAL SUBVERSIONS. THROUGHOUT HISTORY, RULERS AND GOVERNMENTS HAVE JUSTIFIED VARIOUS MEASURES—RANGING FROM MILITARY CAMPAIGNS TO LEGAL RESTRICTIONS—ON THE PREMISE THAT THESE ACTIONS WERE NECESSARY TO PRESERVE THE SOCIAL FABRIC.

ORIGINS IN POLITICAL THOUGHT

EARLY POLITICAL THEORISTS SUCH AS THOMAS HOBBS AND NICCOLÒ MACHIAVELLI ADDRESSED THE NECESSITY OF DEFENSE MECHANISMS TO MAINTAIN CIVIL ORDER. HOBBS, IN PARTICULAR, ARGUED THAT WITHOUT A STRONG SOVEREIGN AUTHORITY, SOCIETY WOULD DESCEND INTO CHAOS, FAMOUSLY DESCRIBING LIFE IN A STATE OF NATURE AS "SOLITARY, POOR, NASTY, BRUTISH, AND SHORT." THIS BLEAK PERSPECTIVE PROVIDED A FOUNDATION FOR THE ASSERTION THAT SOCIETY MUST BE DEFENDED THROUGH CENTRALIZED POWER AND LAW ENFORCEMENT.

20TH CENTURY INTERPRETATIONS

IN THE 20TH CENTURY, THE CONCEPT WAS EXPANDED TO INCLUDE NOT ONLY PHYSICAL SECURITY BUT ALSO IDEOLOGICAL CONTROL, AS SOCIETIES GRAPPLED WITH THE THREATS OF TOTALITARIANISM, COLONIALISM, AND COLD WAR TENSIONS. GOVERNMENTS INCREASINGLY ADOPTED POLICIES AIMED AT COUNTERING SUBVERSIVE ELEMENTS, OFTEN INVOKING THE DEFENSE OF SOCIETY TO JUSTIFY SURVEILLANCE AND SUPPRESSION OF DISSENT. THIS HISTORICAL CONTEXT DEMONSTRATES HOW THE PHRASE HAS INFLUENCED POLITICAL STRATEGIES AND GOVERNANCE MODELS.

PHILOSOPHICAL FOUNDATIONS OF DEFENDING SOCIETY

THE PRINCIPLE THAT SOCIETY MUST BE DEFENDED IS UNDERPINNED BY VARIOUS PHILOSOPHICAL ARGUMENTS CONCERNING JUSTICE, AUTHORITY, AND THE SOCIAL CONTRACT. THESE FOUNDATIONS EXPLORE WHY PROTECTION OF THE COLLECTIVE IS ESSENTIAL AND HOW IT ALIGNS WITH MORAL AND ETHICAL CONSIDERATIONS.

THE SOCIAL CONTRACT THEORY

SOCIAL CONTRACT THEORISTS ARGUE THAT INDIVIDUALS CONSENT, EITHER EXPLICITLY OR IMPLICITLY, TO SURRENDER SOME FREEDOMS IN EXCHANGE FOR SECURITY AND ORDER PROVIDED BY THE STATE. THIS THEORETICAL FRAMEWORK SUPPORTS THE IDEA THAT DEFENDING SOCIETY IS A COLLECTIVE RESPONSIBILITY AND LEGITIMIZES GOVERNMENTAL AUTHORITY TO ENFORCE LAWS AND MAINTAIN PEACE.

JUSTICE AND THE COMMON GOOD

PHILOSOPHERS SUCH AS JOHN RAWLS HAVE EMPHASIZED JUSTICE AS FAIRNESS AND THE IMPORTANCE OF INSTITUTIONS THAT PROTECT THE RIGHTS AND WELFARE OF ALL MEMBERS OF SOCIETY. FROM THIS PERSPECTIVE, DEFENDING SOCIETY INVOLVES SAFEGUARDING THE COMMON GOOD, ENSURING EQUITABLE TREATMENT, AND PREVENTING HARM THAT COULD DESTABILIZE SOCIAL COHESION.

MODERN THREATS TO SOCIETAL STABILITY

IN CONTEMPORARY TIMES, THE CONCEPT THAT SOCIETY MUST BE DEFENDED FACES NEW CHALLENGES ARISING FROM GLOBALIZATION, TECHNOLOGICAL ADVANCEMENTS, AND SHIFTING GEOPOLITICAL LANDSCAPES. THESE THREATS NECESSITATE EVOLVED STRATEGIES FOR PROTECTION AND RESILIENCE.

CYBERSECURITY AND INFORMATION WARFARE

THE DIGITAL AGE HAS INTRODUCED VULNERABILITIES THAT AFFECT NATIONAL SECURITY AND SOCIAL ORDER. CYBERATTACKS, MISINFORMATION CAMPAIGNS, AND DATA BREACHES CAN DISRUPT CRITICAL INFRASTRUCTURE AND UNDERMINE PUBLIC TRUST. DEFENDING SOCIETY NOW INCLUDES PROTECTING CYBERSPACE AND ENSURING THE INTEGRITY OF INFORMATION.

POLITICAL POLARIZATION AND SOCIAL FRAGMENTATION

INCREASING IDEOLOGICAL DIVIDES AND SOCIAL FRAGMENTATION POSE RISKS TO DEMOCRATIC INSTITUTIONS AND SOCIAL HARMONY. EFFORTS TO DEFEND SOCIETY MUST ADDRESS THESE INTERNAL FISSURES BY PROMOTING DIALOGUE, TOLERANCE, AND INCLUSIVE POLICIES THAT MITIGATE CONFLICT AND FOSTER UNITY.

GLOBAL HEALTH AND ENVIRONMENTAL CRISES

EVENTS SUCH AS PANDEMICS AND CLIMATE CHANGE IMPACT SOCIETAL STABILITY ON A GLOBAL SCALE. EFFECTIVE DEFENSE MECHANISMS INVOLVE COORDINATED RESPONSES THAT PROTECT PUBLIC HEALTH, PRESERVE RESOURCES, AND ADAPT TO EMERGING RISKS.

MECHANISMS AND INSTITUTIONS FOR PROTECTING SOCIETY

VARIOUS INSTITUTIONS AND MECHANISMS HAVE BEEN ESTABLISHED TO UPHOLD THE PRINCIPLE THAT SOCIETY MUST BE DEFENDED.

THESE STRUCTURES OPERATE AT LOCAL, NATIONAL, AND INTERNATIONAL LEVELS TO MAINTAIN ORDER AND SAFEGUARD CITIZENS.

LAW ENFORCEMENT AND JUDICIAL SYSTEMS

POLICE FORCES AND JUDICIAL BODIES PLAY VITAL ROLES IN ENFORCING LAWS, DETERRING CRIME, AND RESOLVING DISPUTES. THEIR EFFECTIVENESS DIRECTLY IMPACTS THE SECURITY AND TRUST WITHIN SOCIETY, ENSURING THAT RULES ARE RESPECTED AND JUSTICE IS ADMINISTERED FAIRLY.

MILITARY AND NATIONAL DEFENSE

ARMED FORCES ARE RESPONSIBLE FOR PROTECTING A NATION FROM EXTERNAL THREATS AND PRESERVING SOVEREIGNTY. DEFENSE STRATEGIES AND MILITARY READINESS ARE INTEGRAL TO THE BROADER CONCEPT OF SOCIETAL DEFENSE, PROVIDING A DETERRENT AGAINST AGGRESSION.

SOCIAL WELFARE AND COMMUNITY PROGRAMS

SOCIAL PROGRAMS THAT ADDRESS POVERTY, EDUCATION, AND HEALTHCARE CONTRIBUTE TO SOCIETAL STABILITY BY REDUCING INEQUALITIES AND PROMOTING WELL-BEING. THESE INITIATIVES HELP PREVENT SOCIAL UNREST AND BUILD RESILIENCE AGAINST VARIOUS CHALLENGES.

KEY MECHANISMS FOR DEFENDING SOCIETY

- LEGISLATIVE FRAMEWORKS ENSURING RULE OF LAW
- INTELLIGENCE AND SECURITY AGENCIES MONITORING THREATS
- PUBLIC EDUCATION FOSTERING CIVIC RESPONSIBILITY
- EMERGENCY RESPONSE SYSTEMS FOR CRISES
- INTERNATIONAL COOPERATION FOR GLOBAL SECURITY

BALANCING SECURITY AND INDIVIDUAL RIGHTS

WHILE DEFENDING SOCIETY IS CRUCIAL, IT MUST BE BALANCED AGAINST THE PROTECTION OF INDIVIDUAL FREEDOMS AND HUMAN RIGHTS. THIS BALANCE IS A FUNDAMENTAL CHALLENGE IN DEMOCRATIC GOVERNANCE AND ETHICAL POLICYMAKING.

POTENTIAL RISKS OF OVERREACH

EXCESSIVE MEASURES TO DEFEND SOCIETY CAN LEAD TO AUTHORITARIANISM, SUPPRESSION OF DISSENT, AND EROSION OF CIVIL LIBERTIES. HISTORY PROVIDES EXAMPLES WHERE THE JUSTIFICATION OF DEFENSE WAS USED TO CURTAIL FREEDOMS UNJUSTLY.

LEGAL SAFEGUARDS AND ACCOUNTABILITY

ENSURING TRANSPARENCY, JUDICIAL OVERSIGHT, AND ADHERENCE TO CONSTITUTIONAL PRINCIPLES ARE ESSENTIAL TO PREVENT

ABUSES WHILE MAINTAINING EFFECTIVE DEFENSE MECHANISMS. RESPECT FOR DUE PROCESS AND HUMAN RIGHTS SUPPORTS THE LEGITIMACY OF PROTECTIVE ACTIONS.

PROMOTING INCLUSIVE SECURITY

SECURITY POLICIES THAT INCORPORATE DIVERSE PERSPECTIVES AND ADDRESS ROOT CAUSES OF INSECURITY CONTRIBUTE TO SUSTAINABLE SOCIETAL DEFENSE. INCLUSIVE APPROACHES FOSTER TRUST BETWEEN AUTHORITIES AND COMMUNITIES, ENHANCING COOPERATION AND RESILIENCE.

FREQUENTLY ASKED QUESTIONS

WHAT IS THE MAIN THEME OF MICHEL FOUCAULT'S 'SOCIETY MUST BE DEFENDED'?

THE MAIN THEME OF MICHEL FOUCAULT'S 'SOCIETY MUST BE DEFENDED' IS THE RELATIONSHIP BETWEEN POWER, KNOWLEDGE, AND WAR, EXPLORING HOW POWER OPERATES THROUGH SOCIETAL INSTITUTIONS AND THE CONCEPT OF BIOPOLITICS.

WHO IS THE AUTHOR OF 'SOCIETY MUST BE DEFENDED'?

THE AUTHOR OF 'SOCIETY MUST BE DEFENDED' IS THE FRENCH PHILOSOPHER MICHEL FOUCAULT.

IN 'SOCIETY MUST BE DEFENDED', HOW DOES FOUCAULT DEFINE POWER?

FOUCAULT DEFINES POWER AS A COMPLEX STRATEGIC SITUATION IN A GIVEN SOCIETY, NOT JUST SOMETHING HELD BY A FEW BUT EXERCISED THROUGHOUT SOCIAL RELATIONS AND INSTITUTIONS.

WHAT HISTORICAL PERIOD DOES FOUCAULT FOCUS ON IN 'SOCIETY MUST BE DEFENDED'?

FOUCAULT FOCUSES ON THE MODERN HISTORICAL PERIOD, PARTICULARLY FROM THE 17TH CENTURY ONWARDS, EXAMINING THE DEVELOPMENT OF BIOPOLITICS AND STATE RACISM.

HOW DOES 'SOCIETY MUST BE DEFENDED' RELATE TO THE CONCEPT OF BIOPOLITICS?

IN 'SOCIETY MUST BE DEFENDED', FOUCAULT DISCUSSES BIOPOLITICS AS A FORM OF POWER THAT MANAGES POPULATIONS THROUGH INSTITUTIONS, POLICIES, AND NORMS TO CONTROL LIFE AND HEALTH.

WHAT IS THE SIGNIFICANCE OF WAR IN FOUCAULT'S 'SOCIETY MUST BE DEFENDED'?

WAR IS SEEN AS A METAPHOR AND MECHANISM THROUGH WHICH POWER RELATIONS ARE ESTABLISHED AND MAINTAINED WITHIN SOCIETY, SHAPING POLITICAL AND SOCIAL STRUCTURES.

HOW DOES FOUCAULT CONNECT RACISM TO STATE POWER IN 'SOCIETY MUST BE DEFENDED'?

FOUCAULT ARGUES THAT RACISM IS A TOOL USED BY THE STATE TO JUSTIFY THE EXCLUSION AND CONTROL OF CERTAIN POPULATIONS, THEREBY DEFENDING THE 'SOCIETY' FROM PERCEIVED THREATS.

IS 'SOCIETY MUST BE DEFENDED' A BOOK OR A SERIES OF LECTURES?

'SOCIETY MUST BE DEFENDED' IS A SERIES OF LECTURES GIVEN BY MICHEL FOUCAULT AT THE COLLÈGE DE FRANCE IN

1975-1976.

WHY IS 'SOCIETY MUST BE DEFENDED' CONSIDERED IMPORTANT IN POLITICAL PHILOSOPHY?

IT IS IMPORTANT BECAUSE IT OFFERS A CRITICAL ANALYSIS OF POWER RELATIONS, STATE SOVEREIGNTY, AND THE MECHANISMS THROUGH WHICH SOCIETIES JUSTIFY CONTROL AND EXCLUSION.

HOW DOES FOUCAULT'S 'SOCIETY MUST BE DEFENDED' INFLUENCE CONTEMPORARY DISCUSSIONS ON POWER AND SOCIETY?

'SOCIETY MUST BE DEFENDED' INFLUENCES CONTEMPORARY THOUGHT BY PROVIDING A FRAMEWORK TO UNDERSTAND HOW POWER OPERATES BEYOND TRADITIONAL POLITICAL STRUCTURES, HIGHLIGHTING THE ROLE OF DISCOURSE, INSTITUTIONS, AND SOCIAL PRACTICES IN MAINTAINING SOCIETAL ORDER.

ADDITIONAL RESOURCES

1. *SOCIETY MUST BE DEFENDED* BY MICHEL FOUCAULT

THIS BOOK IS A COLLECTION OF LECTURES BY MICHEL FOUCAULT IN WHICH HE EXPLORES THE RELATIONSHIP BETWEEN POWER, WAR, AND SOCIETY. FOUCAULT ARGUES THAT SOCIETY IS CONSTANTLY INVOLVED IN STRUGGLES FOR DOMINANCE AND CONTROL, AND THAT THESE CONFLICTS SHAPE SOCIAL INSTITUTIONS AND NORMS. HE INTRODUCES THE CONCEPT OF BIOPOLITICS AND EXAMINES HOW POWER OPERATES THROUGH DISCOURSE AND KNOWLEDGE.

2. *DISCIPLINE AND PUNISH: THE BIRTH OF THE PRISON* BY MICHEL FOUCAULT

IN THIS SEMINAL WORK, FOUCAULT TRACES THE EVOLUTION OF SOCIAL CONTROL FROM PUBLIC EXECUTIONS TO MODERN DISCIPLINARY INSTITUTIONS. HE ANALYZES HOW POWER AND DISCIPLINE FUNCTION IN SOCIETY TO MAINTAIN ORDER AND CONTROL INDIVIDUALS. THE BOOK PROVIDES A CRITICAL PERSPECTIVE ON HOW SOCIETAL DEFENSE MECHANISMS OPERATE THROUGH SURVEILLANCE AND NORMALIZATION.

3. *ON WAR* BY CARL VON CLAUSEWITZ

A FOUNDATIONAL TEXT IN MILITARY THEORY, CLAUSEWITZ'S WORK DISCUSSES THE NATURE OF WAR AND ITS RELATION TO POLITICS AND SOCIETY. HE FAMOUSLY ASSERTS THAT WAR IS A CONTINUATION OF POLITICS BY OTHER MEANS, HIGHLIGHTING THE INTRINSIC LINK BETWEEN SOCIETAL DEFENSE AND POLITICAL OBJECTIVES. THE BOOK OFFERS DEEP INSIGHTS INTO THE DYNAMICS OF CONFLICT AND DEFENSE AT A SOCIETAL LEVEL.

4. *LEVIATHAN* BY THOMAS HOBBES

HOBBES' CLASSIC POLITICAL PHILOSOPHY BOOK ARGUES FOR THE NECESSITY OF A STRONG SOVEREIGN AUTHORITY TO PREVENT SOCIETAL COLLAPSE INTO CHAOS AND VIOLENCE. HE EMPHASIZES THE SOCIAL CONTRACT AS A MEANS TO DEFEND SOCIETY FROM THE NATURAL STATE OF WAR "OF EVERY MAN AGAINST EVERY MAN." THE WORK PROFOUNDLY INFLUENCES IDEAS ABOUT GOVERNANCE, ORDER, AND SOCIETAL PROTECTION.

5. *THE ORIGINS OF TOTALITARIANISM* BY HANNAH ARENDT

ARENDT EXPLORES THE RISE OF TOTALITARIAN REGIMES IN THE 20TH CENTURY AND EXAMINES HOW SOCIETIES CAN BE MANIPULATED AND CONTROLLED THROUGH IDEOLOGY AND TERROR. SHE DISCUSSES THE BREAKDOWN OF SOCIAL STRUCTURES THAT ALLOWS FOR THE DEFENSE OF SOCIETY TO BE SUBVERTED BY OPPRESSIVE FORCES. THE BOOK SERVES AS A WARNING ABOUT THE FRAGILITY OF DEMOCRATIC SOCIETIES.

6. *SECURITY: A NEW FRAMEWORK FOR ANALYSIS* BY BARRY BUZAN, OLE WÆVER, AND JAAP DE WILDE

THIS BOOK INTRODUCES THE CONCEPT OF SECURITIZATION, EXPLAINING HOW CERTAIN ISSUES ARE FRAMED AS EXISTENTIAL THREATS THAT JUSTIFY EXTRAORDINARY MEASURES TO DEFEND SOCIETY. IT BROADENS THE UNDERSTANDING OF SECURITY BEYOND MILITARY DEFENSE TO INCLUDE POLITICAL, ECONOMIC, SOCIETAL, AND ENVIRONMENTAL DIMENSIONS. THE AUTHORS PROVIDE A COMPREHENSIVE FRAMEWORK FOR ANALYZING HOW SOCIETIES PERCEIVE AND RESPOND TO THREATS.

7. *IMAGINED COMMUNITIES: REFLECTIONS ON THE ORIGIN AND SPREAD OF NATIONALISM* BY BENEDICT ANDERSON

ANDERSON INVESTIGATES HOW NATIONS ARE SOCIALLY CONSTRUCTED COMMUNITIES THAT MUST BE DEFENDED THROUGH SHARED IDENTITY AND COLLECTIVE MEMORY. THE BOOK EXPLORES THE ROLE OF LANGUAGE, MEDIA, AND CULTURE IN FORGING BONDS

THAT ENABLE SOCIETIES TO MOBILIZE IN DEFENSE OF THEIR PERCEIVED INTERESTS. IT HIGHLIGHTS THE IMPORTANCE OF NARRATIVE IN MAINTAINING SOCIAL COHESION.

8. *THE SOCIAL CONTRACT* BY JEAN-JACQUES ROUSSEAU

ROUSSEAU'S INFLUENTIAL TREATISE ARGUES THAT LEGITIMATE POLITICAL AUTHORITY ARISES FROM A CONTRACT AMONG FREE INDIVIDUALS TO FORM A COLLECTIVE BODY POLITIC. HE STRESSES THE IMPORTANCE OF THE GENERAL WILL IN DEFENDING SOCIETY'S COMMON GOOD AND ENSURING FREEDOM AND EQUALITY. THE WORK LAYS THE PHILOSOPHICAL GROUNDWORK FOR UNDERSTANDING SOCIETAL DEFENSE THROUGH MUTUAL AGREEMENT AND CIVIC RESPONSIBILITY.

9. *WAR AND PEACE IN THE GLOBAL VILLAGE* BY MARSHALL MCLUHAN

MCLUHAN EXAMINES HOW TECHNOLOGICAL ADVANCEMENTS TRANSFORM THE NATURE OF SOCIETY AND CONFLICT. HE ARGUES THAT MODERN COMMUNICATION TECHNOLOGIES CREATE A "GLOBAL VILLAGE" WHERE TRADITIONAL BOUNDARIES ARE CHALLENGED, NECESSITATING NEW FORMS OF SOCIETAL DEFENSE. THE BOOK OFFERS A UNIQUE PERSPECTIVE ON HOW SOCIETY MUST ADAPT ITS DEFENSIVE STRATEGIES IN A RAPIDLY CHANGING WORLD.

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society must be defended: "Society Must Be Defended" Michel Foucault, 2003-12 Foreword: François Ewald and Alessandro Fontana Introduction: Arnold I. Davidson One: 7 January 1976 What is a lecture? -- Subjugated knowledges. -- Historical knowledge of struggles, genealogies, and scientific discourse. -- Power, or what is at stake in genealogies. -- Juridical and economic conceptions of power. -- Power as repression and power as war. -- Clausewitz's aphorism inverted. Two: 14 January 1976 War and power. -- Philosophy and the limits of power. -- Law and royal power. -- Law, domination, and subjugation. -- Analytics of power: questions of method. -- Theory of sovereignty. -- Disciplinary power. -- Rule and norm. Three: 21 January 1976 Theory of sovereignty and operators of domination. -- War as analyzer of power relations. -- The binary structure of society. -- Historico-political discourse, the discourse of perpetual war. -- The dialectic and its codifications. -- The discourse of race struggle and its transcriptions. Four: 28 January 1976 Historical discourse and its supporters. -- The counterhistory of race struggle. -- Roman history and biblical history. -- Revolutionary discourse. -- Birth and transformation of racism. -- Race purity and State racism: the Nazi transformation and the Soviet transformation. Five: 4 February 1976 Answer to a question on anti-Semitism. -- Hobbes on war and sovereignty. -- The discourse on the Conquest in England: royalists, parliamentarians, and Levellers. -- The binary schema and political historicism. -- What Hobbes wanted to eliminate. Six: 11 February 1976 Stories about origins. -- The Trojan myth. -- France's heredity. -- Franco-Gallia.--Invasion, history, and public right. -- National dualism. -- The knowledge of the prince. -- Boulainvillier's Etat de la France.--The clerk, the intendant, and the knowledge of the aristocracy. -- A new subject of history. -- History and constitution. Seven: 18 February 1976 Nation and nations. -- The Roman conquest. -- Grandeur and decadence of the Romans. -- Boulainvilliers on the freedom of the Germans. -- The Soissons vase. -- Origins of feudalism. -- Church, right, and the language of State. -- Boulainvilliers: three generalizations about war: law of history and law of nature, the institutions of war, the calculation of forces. -- Remarks on war. Eight: 25 February 1976: Boulainvilliers and the constitution of a historico-political continuum. -- Historicism. -- Tragedy and public right. -- The central administration of history. -- The problematic of the Enlightenment and the genealogy of knowledges. -- The four operations of disciplinary

knowledge and their effects. -- Philosophy and science. -- Disciplining knowledges. Nine: 3 March 1976 Tactical generalization of historical knowledge. -- Constitution, Revolution, and cyclical history. -- The savage and the barbarian. -- Three ways of filtering barbarism: tactics of historical discourse. -- Questions of method: the epistemological field and the antihistoricism of the bourgeoisie. -- Reactivation of historical discourse during the Revolution. -- Feudalism and the gothic novel. Ten: 10 March 1976 The political reworking of the idea of the nation during the Revolution: Sieyes. -- Theoretical implications and effects on historical discourse. -- The new history's grids of intelligibility: domination and totalization. -- Montlosier and Augustin Thierry. -- Birth of the dialectic. Eleven: 17 March 1976 From the power of sovereignty to power over life. -- Make live and let die. -- From man as body to man as species: the birth of biopower. -- Biopower's fields of application. -- Population. -- Of death, and of the death of Franco in particular. -- Articulations of discipline and regulation: workers' housing, sexuality, and the norm. -- Biopower and racism. -- Racism: functions and domains. -- Nazism. -- Socialism. Course Summary Situating the Lectures: Alessandro Fontana and Mauro Bertani Index.

society must be defended: "Society Must Be Defended" Michel Foucault, 2003-01-02 Foucault deals with the emergence in the early 17th century of a new understanding of society and its relation to war.

society must be defended: *Society Must be Defended* Michel Foucault, 2004 Foucault deals with the emergence in the early 17th century of a new understanding of society and its relation to war.

society must be defended: "Society Must Be Defended" Michel Foucault, 2004-03-27 This text is a full transcript of the lectures given by Michel Foucault at the College de France in 1975-76. The main theme of the lectures is the contention that war can be used to analyze power relations. Foucault contends that politics is a continuation of war by other means. Thus, any constitutional theory of sovereignty and right is an attempt to refute the fact that power relations are based upon a relationship of conflict, violence and domination.

society must be defended: *The Critical Theory of Axel Honneth* Danielle Petherbridge, 2013-09-05 The Critical Theory of Axel Honneth provides a comprehensive study of the work of Axel Honneth, tracing the theoretical trajectory from his earliest writings on philosophical anthropology to the development of a theory of recognition. The book argues that Honneth's early work provides important insights for the reconstruction of the normative project of critical theory and the articulation of a conceptual framework for analyzing social relations of power and domination. Danielle Petherbridge contends, however, that these aims are not fully realized in Honneth's more mature project and that central insights recede as his project develops. Petherbridge seeks to demonstrate that the basis for an alternative theory of intersubjectivity that can account for both an adequate theory of power and normative forms of subject-formation can be immanently reconstructed from within Honneth's own work. By contextualizing Honneth's project in relation to its theoretical influences, *The Critical Theory of Axel Honneth* provides a critical study and excellent entry point that will be essential reading for both students and scholars who work in the areas of European philosophy, critical theory, social and political philosophy, or social and political theory.

society must be defended: *Insiders and Outsiders in Seventeenth-Century Philosophy* G.A.J. Rogers, Tom Sorell, Jill Kraye, 2009-10-28 Seventeenth-century philosophy scholars come together in this volume to address the Insiders--Descartes, Spinoza, Leibniz, Locke, and Hobbes--and Outsiders--Gassendi, Digby, Gale, Cudworth and Malebranche--of the philosophal canon. Contrasting the Insiders' receptions with those of the Outsiders, this collection gives new insight into the history of philosophy.

society must be defended: *Hannah Arendt and Martin Heidegger* Paulina Sosnowska, 2019-07-15 The tragedy of totalitarianism, one of the most important turns in the modern philosophy and history of the West undergirds the intellectual relationship between Martin Heidegger and Hannah Arendt. The rise of totalitarianism caused the disruption of traditional metaphysical and political categories and the necessity of a painstaking forging of new languages for the description

of reality. This book argues that Arendt's answer to Heidegger's philosophy, intelligible only within the wider context of both thinkers' struggles with the philosophical tradition of the West, also opens up a new horizon of conceptualizing the relationship between philosophy and education. Paulina Sosnowska develops Arendt's thesis of the broken thread of tradition and situates it in the wider context of Heideggerian philosophy and his entanglement with Nazism, and consequently, questions the traditional relationship between philosophy and education. The final parts of this book return to the problem of dialogue between philosophy, thinking, and university education in times when the political and ethical framework is no longer determined by the continuity of tradition, but the caesura of twentieth-century totalitarianism.

society must be defended: Race J. Kameron Carter, 2008-09-02 In *Race: A Theological Account*, J. Kameron Carter meditates on the multiple legacies implicated in the production of a racialized world and that still mark how we function in it and think about ourselves. These are the legacies of colonialism and empire, political theories of the state, anthropological theories of the human, and philosophy itself, from the eighteenth-century Enlightenment to the present. Carter's claim is that Christian theology, and the signal transformation it (along with Christianity) underwent, is at the heart of these legacies. In that transformation, Christian anti-Judaism biologized itself so as to racialize itself. As a result, and with the legitimation of Christian theology, Christianity became the cultural property of the West, the religious ground of white supremacy and global hegemony. In short, Christianity became white. The racial imagination is thus a particular kind of theological problem. Not content only to describe this problem, Carter constructs a way forward for Christian theology. Through engagement with figures as disparate in outlook and as varied across the historical landscape as Immanuel Kant, Frederick Douglass, Jarena Lee, Michel Foucault, Cornel West, Albert Raboteau, Charles Long, James Cone, Irenaeus of Lyons, Gregory of Nyssa, and Maximus the Confessor, Carter reorients the whole of Christian theology, bringing it into the twenty-first century.

society must be defended: Starve and Immolate Banu Bargu, 2014-09-23 *Starve and Immolate* tells the story of leftist political prisoners in Turkey who waged a deadly struggle against the introduction of high security prisons by forging their lives into weapons. Weaving together contemporary and critical political theory with political ethnography, Banu Bargu analyzes the death fast struggle as an exemplary though not exceptional instance of self-destructive practices that are a consequence of, retort to, and refusal of the increasingly biopolitical forms of sovereign power deployed around the globe. Bargu chronicles the experiences, rituals, values, beliefs, ideological self-representations, and contentions of the protestors who fought cellular confinement against the background of the history of Turkish democracy and the treatment of dissent in a country where prisons have become sites of political confrontation. A critical response to Michel Foucault's *Discipline and Punish*, *Starve and Immolate* centers on new forms of struggle that arise from the asymmetric antagonism between the state and its contestants in the contemporary prison. Bargu ultimately positions the weaponization of life as a bleak, violent, and ambivalent form of insurgent politics that seeks to wrench the power of life and death away from the modern state on corporeal grounds and in increasingly theologized forms. Drawing attention to the existential commitment, sacrificial morality, and militant martyrdom that transforms these struggles into a complex amalgam of resistance, Bargu explores the global ramifications of human weapons' practices of resistance, their possibilities and limitations.

society must be defended: Foucault and Power Marcelo Hoffman, 2013-11-21 Michel Foucault is one of the most preeminent theorists of power, yet the relationship between his militant activities and his analysis of power remains unclear. The book explores this relationship to explain the development of Foucault's thinking about power. Using newly translated and unpublished materials, it examines what led Foucault to take on the question of power in the early 1970s and subsequently refine his thinking, working through different models (war and government) and modalities (disciplinary, biopolitical and governmental). Looking at Foucault's political trajectory, from his immersion in the prisoner support movement to his engagements with the Iranian

revolution and Solidarity in Poland, the book shows the militant underpinning of his interest in the question of power and its various shifts and mutations. This thorough account, which includes the first translation of a report edited by Foucault on prison conditions, will provide students in contemporary political theory with a better understanding of Foucault's thinking about power and of the interplay between political activities and theoretical productions.

society must be defended: Encountering Althusser Katja Diefenbach, Sara R. Farris, Gal Kirn, Peter Thomas, 2013-01-10 French philosopher Louis Pierre Althusser (1918 -1990) helped define the politico-theoretical conjuncture of pre- and post-1968. Today, there is a recrudescence of interest in his thought, especially in light of his later work, published in English as *Philosophy of the Encounter* (Verso, 2006). This has led to renewed debates on the reformulation of conflicting notions of materialism, on the event as both philosophical concept and political construction, and on the nature of politics and the political. These original essays by leading scholars aim to provide a new assessment of Althusser's thought, especially in relation to contemporary debates. Organized in four sections that represent the main currents in Althusser's scholarship, the book discusses materialism and the different formulations of the relationship between politics and philosophy, Althusser's interpretations of political thinkers (including Machiavelli, Deleuze and Gramsci), the resources he provides to critique political economy and politics in post-Marxist thought, and the theorization of ideology and politics. *Encountering Althusser* is a groundbreaking resource that highlights Althusser's continuing relevance to contemporary radical thought.

society must be defended: Necrogeopolitics Caroline Alphin, François Debrix, 2019-10-08 *Necrogeopolitics: On Death and Death-Making in International Relations* brings together a diverse array of critical IR scholars, political theorists, critical security studies researchers, and critical geographers to provide a series of interventions on the topic of death and death-making in global politics. Contrary to most existing scholarship, this volume does not place the emphasis on traditional sources or large-scale configurations of power/force leading to death in IR. Instead, it details, theorizes, and challenges more mundane, perhaps banal, and often ordinary modalities of violence perpetrated against human lives and bodies, and often contributing to horrific instances of death and destruction. Concepts such as slow death, soft killing, superfluous bodies, or extra/ordinary destruction/disappearance are brought to the fore by prominent voices in these fields alongside more junior creative thinkers to rethink the politics of life and death in the global polity away from dominant IR or political theory paradigms about power, force, and violence. The volume features chapters that offer thought-provoking reconsiderations of key concepts, theories, and practices about death and death-making along with other chapters that seek to challenge some of these concepts, theories, or practices in settings that include the Palestinian territories, Brazilian cities, displaced population flows from the Middle East, sites of immigration policing in North America, and spaces of welfare politics in Scandinavian states.

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resonance shape notions of the social world, personhood, and materiality in ways that support white supremacist capitalist patriarchy. Drawing on fields ranging from philosophy and sound studies to black feminist studies and musicology, James shows how what she calls the sonic episteme—a set of sound-based rules that qualitatively structure social practices in much the same way that neoliberalism uses statistics—employs a politics of exception to maintain hegemonic neoliberal and biopolitical projects. Where James sees the normcore averageness of Taylor Swift and Spandau Ballet as contributing to the sonic episteme's marginalization of nonnormative conceptions of gender, race, and personhood, the black feminist political ontologies she identifies in Beyoncé's and Rihanna's music challenge such marginalization. In using sound to theorize political ontology, subjectivity, and power, James argues for the further articulation of sonic practices that avoid contributing to the systemic relations of domination that biopolitical neoliberalism creates and polices.

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impact of these programs on both the Lakota and white residents, he reveals that their underlying logic was too often arbitrary and devastating.

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