

Between genealogy and epistemology - psychology, politics, and knowledge in the thought of Michel Foucault

Pennsylvania State University Press - Todd May, *Between Genealogy and Epistemology: Psychology, Politics and Knowledge in the Thought of Michel Foucault*



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Michel Foucault

Jean Baudrillard 1929-2007 was a controversial social and cultural theorist known for his trenchant analyses of media and technological communication. There are the sane; and then there are the mad. Praise for the first edition The selection is judicious and valuably supplemented by thorough commentaries that contextualise and clarify the debates and issues and the importance of each excerpt.

The Foucault Reader an Introduction to Foucault's Thought Michel Foucault

The conflict over Baudrillard's legacy stems largely from the fact that a comprehensive selection of his writings has yet to be translated and collected into one volume. Prado argues in this updated introduction that the time is overdue for Anglo-American philosophers to avail themselves of what Foucault offers. Though today there may be many readers in and around cultural and media studies, Easthope and McGowan's remains vital.

Todd May, *Between Genealogy and Epistemology: Psychology, Politics and Knowledge in the Thought of Michel Foucault*

They argue that violence is a process rather than a discrete product.

The Foucault Reader an Introduction to Foucault's Thought Michel Foucault

These introductions contextualise the readings and offer succinct summaries of them. Every mode of thinking, every way of looking at the world, has implicit rules or a framework in which to think and look at the world.

Todd May, *Between Genealogy and Epistemology: Psychology, Politics and Knowledge in the Thought of Michel Foucault*

Classical social thought is well represented: Marx and Weber, Simmel, Mead and the Frankfurt School are among those included in this volume. Editorial Reviews Recent political theory celebrates situatedness and contingency, but often fails to appreciate fully the contingency of its own affirmative positions. Any recognition of life as a phenomenon comprises a recognition of the violent and arbitrary character of life and the partial, violent character of all knowledge.

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