

Acces PDF The Courage Of Truth Lectures At
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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?

"We cannot change the cards we are dealt, just how

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we play the hand."---Randy Pausch A lot of professors give talks titled "The Last Lecture." Professors are asked to consider their demise and to ruminate on what matters most to them. And while they speak, audiences can't help but mull the same question: What wisdom would we impart to the world if we knew it was our last chance? If we had to vanish tomorrow, what would we want as our legacy? When Randy Pausch, a computer science professor at Carnegie Mellon, was asked to give such a lecture, he didn't have to imagine it as his last, since he had recently been diagnosed with

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terminal cancer. But the lecture he gave--"Really Achieving Your Childhood Dreams"--wasn't about dying. It was about the importance of overcoming obstacles, of enabling the dreams of others, of seizing every moment (because "time is all you have...and you may find one day that you have less than you think"). It was a summation of everything Randy had come to believe. It was about living. In this book, Randy Pausch has combined the humor, inspiration and intelligence that made his lecture such a phenomenon and given it an indelible form. It is a book that will be shared for generations to come.

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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 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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The Function of Avowal in Justice

On the Government of the Living

Lectures at the Collège de France, 1975-1976

The Politics of Truth, New Edition

Philosophy and Development of Religion: Philosophy
of religion

Fearless Speech

Psychiatric Power

Hannah Arendt's last philosophical work
was an intended three-part project
entitled The Life of the Mind.

Unfortunately, Arendt lived to complete

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only the first two parts, Thinking and Willing. Of the third, Judging, only the title page, with epigraphs from Cato and Goethe, was found after her death. As the titles suggest, Arendt conceived of her work as roughly parallel to the three Critiques of Immanuel Kant. In fact, while she began work on *The Life of the Mind*, Arendt lectured on "Kant's Political Philosophy," using the Critique of Judgment as her main text. The present volume brings Arendt's notes for these lectures together with other of her texts

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on the topic of judging and provides important clues to the likely direction of Arendt's thinking in this area.

“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

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other hand, the point of historical mobility, what no doubt change most often, what are most fragile, are modalities of experience.” – Michel Foucault In 1981 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

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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 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

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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 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

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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.

In *Cynical Suspicions and Platonist Pretensions*, John McGuire conducts a critical analysis of contemporary political theory with a view to facilitating a less reductive understanding of political disaffection. This volume collects a series of lectures

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given by the renowned French thinker Michel Foucault late in his career. The book is composed of two parts: a talk, *Parr?sia*, delivered at the University of Grenoble in 1982, and a series of lectures entitled "Discourse and Truth," given at the University of California, Berkeley in 1983, which appears here for the first time in its full and correct form.

Together, they provide an unprecedented account of Foucault's reading of the Greek concept of *parr?sia*, often translated as "truth-telling" or "frank speech." The

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lectures trace the transformation of this concept across Greek, Roman, and early Christian thought, from its origins in pre-Socratic Greece to its role as a central element of the relationship between teacher and student. In mapping the concept's history, Foucault's concern is not to advocate for free speech; rather, his aim is to explore the moral and political position one must occupy in order to take the risk to speak truthfully. These lectures—carefully edited and including notes and

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introductory material to fully illuminate
Foucault's insights—are a major addition
to Foucault's English language corpus.

Lectures on Negative Dialectics

From Hegemony to Truth

Lectures at the Collège de France,
1979–1980

Truth to Tell

Lectures at the Collège de France,
1980–1981

"Society Must Be Defended"

The Government of Self and Others II

One contemporary scholar and authority on Spurgeon says of

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this work: "Next to Mr. Spurgeon's great literary work, The Treasury of David, we consider (these) Lectures to My Students his greatest single contribution to the Christian world. There is more practical wisdom, common sense and sage advice packed within these pages than with any other book of similar size, or content." This complete and unabridged edition of Spurgeon's great work will make it possible for today's generation to appreciate Spurgeon's combination of discerning wit and refreshingly practical advice. Included in the twenty-eight chapters of this classic volume are lectures such as: - The Call to Ministry - The Preacher's Private Prayer - On the Choice of a Text - On the Voice - The Holy Spirit in Connection with Our Ministry - The Blind Eye and the Deaf Ear - On Conversion as Our Aim -

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Illustrations in Preaching As were all of Spurgeon's messages to his people, each of these lectures is Scripture-saturated and Christ-honoring. They move swiftly and are fascinating in their content and sage counsel.

Foreword - Introduction - 11 January 1978 - 18 January 1978 - 25 January 1978 - 1 February 1978 - 8 February 1978 - 15 February 1978 - 22 February 1978 - 1 March 1978 - 8 March 1978 - 15 March 1978 - 22 March 1978 - 29 March 1978 - 5 April 1978 - Course Summary - Course Context - Index of Notions - Index of Names.

In this instant New York Times bestseller, Angela Duckworth shows anyone striving to succeed that the secret to outstanding achievement is not talent, but a special blend of passion and persistence she calls "grit." "Inspiration for non-

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geniuses everywhere” (People). The daughter of a scientist who frequently noted her lack of “genius,” Angela Duckworth is now a celebrated researcher and professor. It was her early eye-opening stints in teaching, business consulting, and neuroscience that led to her hypothesis about what really drives success: not genius, but a unique combination of passion and long-term perseverance. In *Grit*, she takes us into the field to visit cadets struggling through their first days at West Point, teachers working in some of the toughest schools, and young finalists in the National Spelling Bee. She also mines fascinating insights from history and shows what can be gleaned from modern experiments in peak performance. Finally, she shares what she’s learned from interviewing dozens of high achievers—from JP Morgan CEO

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Jamie Dimon to New Yorker cartoon editor Bob Mankoff to Seattle Seahawks Coach Pete Carroll. "Duckworth's ideas about the cultivation of tenacity have clearly changed some lives for the better" (The New York Times Book Review). Among Grit's most valuable insights: any effort you make ultimately counts twice toward your goal; grit can be learned, regardless of IQ or circumstances; when it comes to child-rearing, neither a warm embrace nor high standards will work by themselves; how to trigger lifelong interest; the magic of the Hard Thing Rule; and so much more. Winningly personal, insightful, and even life-changing, Grit is a book about what goes through your head when you fall down, and how that—not talent or luck—makes all the difference. This is "a fascinating tour of the psychological research on success"

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(The Wall Street Journal).

The Hermeneutics of the Subject is the third volume in the collection of Michel Foucault's lectures at the Collège de France, one of the world's most prestigious institutions. Faculty at the Collège give public lectures, in which they present works-in-progress on any subject of their choosing. Foucault's wide-ranging lectures influenced his groundbreaking works like The History of Sexuality and Discipline and Punish. In the lectures comprising this volume, Foucault focuses on how the "self" and the "care of the self" were conceived during the period of antiquity, beginning with Socrates. The problems of the ethical formation of the self, Foucault argues, form the background for our own questions about subjectivity and remain at the center of contemporary

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moral thought. This series of lectures throws new light on Foucault's final works and shows the full depth of his engagement with ancient thought. Lucid and provocative, *The Hermeneutics of the Subject* reveals Foucault at the height of his powers.

Fragments of a Lecture Course 1965/1966

Subjectivity and Truth

Lectures at the College de France 1981-1982

Penal Theories and Institutions

Aesthetics, Method, and Epistemology

Security, Territory, Population

Lectures at the Collège de France, 1973--1974

"The gift of Eva Pierrakos's Pathwork has been with me for twenty years. It is the deepest and most effective

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spiritual work I have found, and it has helped me realize my dreams. Each time I read it, I am amazed at the depth and breadth of wisdom and love it teaches. It is a practical way of truth that will change your life.”—Barbara Ann Brennan, author of *Hands of Light* For more than twenty years, Eva Pierrakos was the channel for a spirit entity known only as the Guide. Combining rare psychological insight with an inspiring vision of human possibility, the Guide's teachings, known as the Pathwork, have influenced many key New Age thinkers who have studied at Pathwork centers in the United States and abroad. Now the core teachings of the guide have been collected in one volume synthesizing the essential wisdom of the Pathwork.

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Under such headings as "The Idealized Self-Image," "The Forces of Love, Eros, and Sex," "Emotional Growth and Its Function," "Real and False Needs," and "The Spiritual Meaning of Crisis," the Pathwork outlines the entire process of personal spiritual development. Unlike many over-idealized philosophies, the Pathwork confronts our devils as well as our anges, our all-too-human failings and petty ego concerns as well as our divine strengths. It shows us how to accept ourselves fully as we are now, and then move beyond the negativity, or "lower self," that blocks our personal and spiritual evolution. It offers a practical, rational, and honest way to reach our deepest creative identity. "I would advise that this book be read with a

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willingness to take time to digest what the Guide says. This is not 'light' reading, though it is Light reading, I assure you. I find an enormous compatibility between these lectures and Emmanuel's teachings. What a wonderful gift to a wonderful world."—Pat Rodegast, author of Emmanuel's Book

"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

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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

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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

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was published in 1997).

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.

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

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way, the promiscuous aim of true culture.”—The Nation
“[Foucault] has an alert and sensitive mind that can 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
Two hundred years later, Michel Foucault wrote a
response to Kant's initial essay, positioning Kant as the
initiator of the discourse and critique of modernity.
Foucault's Political Challenge

Leo Strauss on Nietzsche's Thus Spoke Zarathustra
Lectures on the Will to Know
Lectures at the College de France, 1982-1983

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Grit

Speaking the Truth about Oneself

In this classic work, Leo Strauss examines the problem of natural right and argues that there is a firm foundation in reality for the distinction between right and wrong in ethics and politics. On the centenary of Strauss's birth, and the fiftieth anniversary of the Walgreen Lectures which spawned the work, *Natural Right and History* remains as controversial and essential as ever. "Strauss . . . makes a significant contribution towards an understanding of the intellectual crisis in which we find ourselves . . . [and] brings to his task an admirable scholarship and a brilliant, incisive mind."—John H. Hallowell, *American Political Science Review* Leo Strauss (1899-1973) was the Robert

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Maynard Hutchins Distinguished Service Professor
Emeritus in Political Science at the University of Chicago.
An important book for all who are concerned with the
impact of Christianity on today's world, Truth To Tell
affirms the gospel as the truth - not only for personal life
but also for life at the public, societal level.

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 philosophical testament in these
lectures, especially in view of the prominence they give to

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the themes of life and death.

William James' celebrated lecture on "The Will to Believe" has kindled spirited controversy since the day it was delivered. In this lively reappraisal of that controversy, Father O'Connell contributes some fresh contentions: that James' argument should be viewed against his indebtedness to Pascal and Renouvier; that it works primarily to validate our "over-beliefs" ; and most surprising perhaps, that James envisages our "passional nature" as intervening, not after, but before and throughout, our intellectual weighing of the evidence for belief.

Lectures at the Collège de France 1977--1978

The Power of Passion and Perseverance

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The Courage of Truth

Lectures on Kant's Political Philosophy

One Hundred Years of Solitude

The Gospel as Public Truth

Just Tell the Truth

Three years before his death Michel Foucault gave a series of lectures at the Catholic University of Louvain that have remained relatively unknown until only recently. Entitled Wrong-Doing, Truth-Telling, these lectures provides the missing link between Foucault's early

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work on sexuality and punishment and his later work on Greek and Roman antiquity. Ranging broadly from Homer to the 20th century, Foucault traces how the early ethical acts of truth-telling in ancient Greece gradually metamorphosed into acts of self-incrimination in monastic times and ultimately into the birth and rise of psychiatry as the foundation of modern penology, criminology, and criminal justice. For Foucault, self-incrimination

no longer did the work necessary to quell justice because, by the 19th century, we wanted to know more than just the fact of wrongdoing, we wanted to know who the criminal was: not just whether the accused committed the crime, but what it was about him that made him commit the crime. An avowal of wrong-doing was no longer sufficient?psychiatric expertise was now necessary?and that development marks the birth of discipline and modern

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**criminal justice made so famous by
Foucault**

**Exploring the interrelationship between
war and politics, a series of lectures by
the late French philosopher traces the
evolution of a new understanding of
society and its relation to war, revealing
war as the permanent basis of all
institutions of power. Reprint. 15,000
first printing.**

**This volume comprises one of the key
lecture courses leading up to the**

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publication in 1966 of Adorno's major work, Negative Dialectics. These lectures focus on developing the concepts critical to the introductory section of that book. They show Adorno as an embattled philosopher defining his own methodology among the prevailing trends of the time. As a critical theorist, he repudiated the worn-out Marxist stereotypes still dominant in the Soviet bloc - he specifically addresses his remarks to students who had escaped

from the East in the period leading up to the building of the Berlin Wall in 1961. Influenced as he was by the empirical schools of thought he had encountered in the United States, he nevertheless continued to resist what he saw as their surrender to scientific and mathematical abstraction. However, their influence was potent enough to prevent him from reverting to the traditional idealisms still prevalent in Germany, or to their latest manifestations in the shape of the new

ontology of Heidegger and his disciples. Instead, he attempts to define, perhaps more simply and fully than in the final published version, a 'negative', i.e. critical, approach to philosophy. Permeating the whole book is Adorno's sense of the overwhelming power of totalizing, dominating systems in the post-Auschwitz world. Intellectual negativity, therefore, commits him to the stubborn defence of individuals - both facts and people - who stubbornly refuse

to become integrated into ‘the administered world’. These lectures reveal Adorno to be a lively and engaging lecturer. He makes serious demands on his listeners but always manages to enliven his arguments with observations on philosophers and writers such as Proust and Brecht and comments on current events. Heavy intellectual artillery is combined with a concern for his students’ progress. Discusses the nature of thought and

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volition, examines past philosophical theories, and clarifies the relation between will and freedom

A Call to Faith, Hope, and Courage

The Pathwork of Self-Transformation

"Discourse and Truth" and "Parresia"

The Last Lecture

A Critique of Contemporary Political Theory

Lectures to My Students

The Hermeneutics of the Subject

Aesthetics offers a focused study on the philosophy, literature

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and art which have informed Foucault's particular engagement with ethics and power, including brilliant commentaries on the work of de Sade, Rousseau, Marx, Nietzsche, Roussel and Boulez.

"Speaking the Truth about Oneself is composed of lectures that acclaimed French philosopher Michel Foucault delivered in 1982 at the University of Toronto. As is characteristic of his later work, he is concerned here with the care and cultivation of the self, which becomes the central theme of the second and third volumes of his famous History of Sexuality, published in French in 1984, the month of his death, and which are explored here in a striking and typically illuminating fashion. Throughout his career, Foucault had always been interested in the question of how constellations of knowledge

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and power produce and constitute subjects. But in the last phase of his life, he became especially interested not only in how subjects are constituted by outside forces but in how they constitute themselves. In this lecture series and accompanying seminar, we find Foucault focused on antiquity, starting with classical Greece, the early Roman dynasties, and concluding with fourth- and fifth-century Christian monasticism. Foucault's claim is that, in these periods, we see the development of a new kind of act-"speaking the truth" (about oneself)-as the locus of a new form of subjectivity, which he deemed important not just for historical reasons but also as something modernity could harness anew or adapt to its own purposes"--
Although Leo Strauss published little on Nietzsche, his

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lectures and correspondence demonstrate a deep critical engagement with Nietzsche's thought. One of the richest contributions is a seminar on Nietzsche's Thus Spoke Zarathustra, taught in 1959 during Strauss's tenure at the University of Chicago. In the lectures, Strauss draws important parallels between Nietzsche's most important project and his own ongoing efforts to restore classical political philosophy. With Leo Strauss on Nietzsche's "Thus Spoke Zarathustra," eminent Strauss scholar Richard L. Velkley presents Strauss's lectures on Zarathustra with superb annotations that bring context and clarity to the critical role played by Nietzsche in shaping Strauss's thought. In addition to the broad relationship between Nietzsche and political philosophy, Strauss adeptly guides readers through

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Heidegger's confrontations with Nietzsche, laying out Heidegger's critique of Nietzsche's "will to power" while also showing how Heidegger can be read as a foil for his own reading of Nietzsche. The lectures also shed light on the relationship between Heidegger and Strauss, as both philosophers saw Nietzsche as a central figure for understanding the crisis of philosophy and Western civilization. Strauss's reading of Nietzsche is one of the important—yet little appreciated—philosophical inquiries of the past century, both an original interpretation of Nietzsche's thought and a deep engagement with the core problems that modernity posed for political philosophy. It will be welcomed by anyone interested in the work of either philosopher. I would like to distinguish between the 'history of ideas' and

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the 'history of thought.' The history of ideas involves the analysis of a notion from its birth, through its development, and in the setting of other ideas, which constitute its context. The history of thought is the analysis of the way an unproblematic field of experience becomes a problem, raises discussions and debate, incites new reactions, and induces crisis in the previously silent behaviors, practices, and institutions. It is the history of the way people become anxious, for example, about madness, about crime, about themselves, or about truth. Comprised of six lectures delivered, in English, by Michel Foucault while teaching at Berkeley in the Fall of 1983, Fearless Speech was edited by Joseph Pearson and published in 2001. Reviewed by the author, it is the last book Foucault wrote before his death in

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1984 and can be read as his last testament. Here, he positions the philosopher as the only person able to confront power with the truth, a stance that boldly sums up Foucault's project as a philosopher. Still unpublished in France, Fearless Speech concludes the genealogy of truth that Foucault pursued throughout his life, starting with his investigations in Madness and Civilization, into the question of power and its technology. The expression "fearless speech" is a rough translation of the Greek parrhesia, which designates those who take a risk to tell the truth; the citizen who has the moral qualities required to speak the truth, even if it differs from what the majority of people believe and faces danger for speaking it. Parrhesia is a verbal activity in which a speaker expresses his personal relationship to truth through frankness

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*instead of persuasion, truth instead of flattery, and moral duty
instead of self-interest and moral apathy.*

Lectures at the Collège de France, 1972-1973

The Punitive Society

The Birth of Biopolitics

Lectures at the Collège de France, 1971-1972

Lectures at the Collège de France, 1974-1975

Lectures at the Collège de France, 1978--1979

*The Government of Self and Others II; Lectures at the
Collège de France, 1983--1984*

*A second collection of lectures by the influential
philosopher addresses the role of psychiatry in the modern
criminal justice system, the theme of societal defense
against criminals, how to define "abnormality" and*

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"normality," and how to identify and categorize criminal behavior and perpetrators. Reprint. 15,000 first printing. 'The Courage of the Truth' is the last course that Michel Foucault delivered at the College de France before his death in 1984. In this course, he explores the notion of 'truth-telling' in politics to establish a number of ethically irreducible conditions based on courage and conviction." An exciting and highly original examination of the practices of truth-telling and speaking out freely (parr?sia) in ancient Greek tragedy and philosophy. Foucault discusses the difficult and changing practices of truth-telling in ancient democracies and tyrannies and offers a new perspective on the specific relationship of philosophy to politics. What does it mean to live the Christian life with conviction?

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Richard Lischer insists that Christians have a stake in the political and social conflicts that are dividing our culture. In whatever circumstance, Christians are obligated to tell the truth about what it means to be a follower of Jesus. In Just Tell the Truth, Lischer explores seasons of suffering, hope, and triumph in the light of the gospel. Drawing upon Scripture and the lives of both well-known and anonymous Christians, he helps his readers imagine what truthful living looks like. While remaining biblically and theologically rooted, the sermons eloquently engage the present moment, showing how Christian conviction has a place in the controversial realms of politics, racial justice, and the COVID-19 crisis. The nourishing meditations in Just Tell the Truth align the rhythm of the gospel with the

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*curvature of human experience, empowering Christians to
find the heart of God in what is too often a heartless world.*

The Life of the Mind

The Government of Self and Others

Lectures at the Collège de France 1982-1983

William James on the Courage to Believe

Lectures at Victoria University, Toronto 1982

On The Government of the Living

Wrong-Doing, Truth-Telling

**With these lectures Foucault
inaugurates his investigations of truth-
telling in the ethical domain of
practices of techniques of the self.**

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