

The Passion Of Michel Foucault James Miller

Michel Foucault offers an 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 questions of what we are to what our sexuality is.

Michel Foucault examines the archeology of madness in the West from 1500 to 1800 - from the late Middle Ages, when insanity was still considered part of everyday life and fools and lunatics walked the streets freely, to the time when such people began to be considered a threat, asylums were first built, and walls were erected between the "insane" and the rest of humanity.

'A fabulous journey through thirty years of political and intellectual ferment ... will reorient our reading of Foucault's major works' Didier Eribon
The Essential Works of Michel Foucault offers the definitive collection of his articles, interviews and seminars from across thirty years of his extraordinary career. This first volume, *Ethics*, contains the summaries of Foucault's renowned courses at the Collège de France, as well as key writings and candid interviews on ethical matters: from the role of the intellectual and philosopher in society to friendship, sexuality and the care of the self and others. Edited by Paul Rabinow Translated by Robert Hurley and Others

Politics, Philosophy, Culture contains a rich selection of interviews and other writings by the late Michel Foucault. Drawing upon his revolutionary concept of power as well as his critique of the institutions that organize social life, Foucault discusses literature, music, and the power of art while also examining concrete issues such as the Left in contemporary France, the social security system, the penal system, homosexuality, madness, and the Iranian Revolution.

Michel Foucault's work on film, although not extensive, compellingly illustrates the power of bringing his unique vision to bear on the subject and offers valuable insights into other aspects of his thought. *Foucault at the Movies* brings together all of Foucault's commentary on film, some of it available for the first time in English, along with important contemporary analysis and further extensions of this work. Patrice Maniglier and Dork Zabunyan situate Foucault's writings on film in the context of the rest of his work as well as within a broad historical and philosophical framework. They detail how Foucault's work directly or indirectly inspired both film critics and directors in surprising ways and discuss his ideas in relation to significant movements within film theory and practice. The book includes film reviews and discussions by Foucault as well as his interviews with the prestigious film magazine *Cahiers du cinéma* and other journals. Also included are his dialogues with the noted French feminist writer Hélène Cixous and film directors Werner Schroeter and René Féret. Throughout, Foucault and those he is in conversation with reflect on the relationship of film to history, the body, power and politics, knowledge, sexuality, aesthetics, and institutions of internment. *Foucault at the Movies* makes all of Foucault's writings on film available to an English-speaking audience in one volume and offers detailed, up-to-date commentary, inviting us to go to the movies with Foucault.

In this sequel to *The History of Sexuality, Volume I: An Introduction*, the brilliantly original French thinker who died in 1984 gives an analysis of how the ancient Greeks perceived sexuality. Throughout *The Use of Pleasure* Foucault analyzes an irresistible array of ancient Greek texts on eroticism as he tries to answer basic questions: How in the West did sexual experience become a moral issue? And why were other appetites of the body, such as hunger, and collective concerns, such as civic duty, not subjected to the numberless rules and regulations and judgments that have defined, if not confined, sexual behavior?

What is freedom? In this study, Thomas Dumm challenges the conventions that have governed discussions and debates concerning modern freedom by bringing the work of Michel Foucault into dialogue with contemporary liberal thought. While Foucault has been widely understood to have characterized the modern era as being opposed to the realization of freedom, Dumm shows how this characterization conflates Foucault's genealogy of discipline with his overall view of the practices of being free. Dumm demonstrates how Foucault's critical genealogy does not shrink from understanding the ways in which modern subjects are constrained and shaped by forces greater than themselves, but how it instead works through these constraints to provide, not simply a vision of liberation, but a joyous wisdom concerned with showing us, in his words, that we are much freer than we feel. Both as an introduction to Foucault and as an intervention in liberal theory, *Michel Foucault and the Politics of Freedom* is bound to change how we think about the limits and possibilities of freedom in late modernity.

In this sequel to *The History of Sexuality, Volume I: An Introduction*, the brilliantly original French thinker who died in 1984 gives an analysis of how the ancient Greeks perceived sexuality. Throughout *The Uses of Pleasure* Foucault analyzes an irresistible array of ancient Greek texts on eroticism as he tries to answer basic questions: How in the West did sexual experience become a moral issue? And why were other appetites of the body, such as hunger, and collective concerns, such as civic duty, not subjected to the numberless rules and regulations and judgments that have defined, if not confined, sexual behavior?

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The fourth and final volume in Michel Foucault's acclaimed *History of Sexuality*, completed just before his death in 1984 and finally available to the public One of the most influential thinkers of the twentieth century, Michel Foucault made an indelible impact on Western thought. The first three volumes in his *History of Sexuality*--which trace cultural and intellectual notions of sexuality, arguing that it has been profoundly shaped by the power structures applied to it--constitute some of Foucault's most important work. This fourth volume posits that the origins of totalitarian self-surveillance began with the Christian practice of confession. The manuscript had long been secreted away, in accordance with Foucault's stated wish that there be no posthumous publication of his unpublished work. With the sale of the Foucault archives in 2013, Foucault's nephew felt that the time had come to publish this final volume in Foucault's seminal history. Philosophically, it is a chapter in his hermeneutics of the desiring subject. Historically, it focuses on the remodeling of subjectivity carried out by the early Christian Fathers, who set out to transform the classical Logos of truthful human discourse into a theologos--the divine Word of a pure sovereign. What did God will in the matter of righteous sexual practice? Foucault parses out the logic of the various responses proffered by theologians over the centuries, culminating with Saint Augustine's fascinating discussion of the libido. Sweeping and deeply personal, *Confessions of the Flesh* is a tour de force from a philosophical master

When he died in 1984, Michel Foucault was widely regarded as one of the most powerful minds of this century. Hailed by historians and lionized in America, he continues to provoke lively debate. This meticulously documented narrative debunks the many myths and rumors surrounding the brilliant philosopher to consider that all Foucault's books are "fragments of an autobiography".

European history of the past century is full of examples of philosophers, writers, and scholars who supported or excused the worst tyrannies of the age. How was this possible? How could intellectuals whose work depends on freedom defend those who would deny it? In profiles of six leading twentieth-century thinkers—Martin Heidegger, Carl Schmitt, Walter Benjamin, Alexandre Kojève, Michel Foucault, and Jacques Derrida—Mark Lilla explores the psychology of political

commitment. As continental Europe gave birth to two great ideological systems in the twentieth century, communism and fascism, it also gave birth to a new social type, the philotyrannical intellectual. Lilla shows how these thinkers were not only grappling with enduring philosophical questions, they were also writing out of their own experiences and passions. These profiles demonstrate how intellectuals can be driven into a political sphere they scarcely understand, with momentous results. In a new afterword, Lilla traces how the intellectual world has changed since the end of the cold war. The ideological passions of the past have been replaced in the West, he argues, by a dogma of individual autonomy and freedom that both obscures the historical forces at work in the present and sanctions ignorance about them, leaving us ill-equipped to understand those who are inflamed by the new global ideologies of our time.

The Passion of Michel Foucault Harvard University Press

A new history of the world's most embattled idea Today, democracy is the world's only broadly accepted political system, and yet it has become synonymous with disappointment and crisis. How did it come to this? In *Can Democracy Work?* James Miller, the author of the classic history of 1960s protest *Democracy Is in the Streets*, offers a lively, surprising, and urgent history of the democratic idea from its first stirrings to the present. As he shows, democracy has always been rife with inner tensions. The ancient Greeks preferred to choose leaders by lottery and regarded elections as inherently corrupt and undemocratic. The French revolutionaries sought to incarnate the popular will, but many of them came to see the people as the enemy. And in the United States, the franchise would be extended to some even as it was taken from others. Amid the wars and revolutions of the twentieth century, communists, liberals, and nationalists all sought to claim the ideals of democracy for themselves—even as they manifestly failed to realize them. Ranging from the theaters of Athens to the tents of Occupy Wall Street, *Can Democracy Work?* is an entertaining and insightful guide to our most cherished—and vexed—ideal.

From the Introduction: The present essay provides an introduction to the treatment of human existence and individuality in Marxist thought. The work will be primarily concerned with two related topics: the evaluation by Marxists of individual emancipation and their assessment of subjective factors in social theory. By taking up these taking up these topics within a systematic and historical framework, I hope to generate some fresh light on several familiar issues. First, I pursue a reading of Marx focused on his treatment of subjectivity, individuation, and related methodological and practical matters; second, I apply this interpretation to analyzing the dispute between Marxist orthodoxy and heterodoxy over such matters as class consciousness and the philosophy of materialism; finally, I employ this historical context to clarify the significance of "existential Marxism," Maurice Merleau-Ponty's and Jean-Paul Sartre's contribution to Marxist thought. A New York Times Notable Book for 2011 We all want to know how to live. But before the good life was reduced to ten easy steps or a prescription from the doctor, philosophers offered arresting answers to the most fundamental questions about who we are and what makes for a life worth living. In *Examined Lives*, James Miller returns to this vibrant tradition with short, lively biographies of twelve famous philosophers. Socrates spent his life examining himself and the assumptions of others. His most famous student, Plato, risked his reputation to tutor a tyrant. Diogenes carried a bright lamp in broad daylight and announced he was "looking for a man." Aristotle's alliance with Alexander the Great presaged Seneca's complex role in the court of the Roman Emperor Nero. Augustine discovered God within himself. Montaigne and Descartes struggled to explore their deepest convictions in eras of murderous religious warfare. Rousseau aspired to a life of perfect virtue. Kant elaborated a new ideal of autonomy. Emerson successfully preached a gospel of self-reliance for the new American nation. And Nietzsche tried "to compose into one and bring together what is fragment and riddle and dreadful chance in man," before he lapsed into catatonic madness. With a flair for paradox and rich anecdote, *Examined Lives* is a book that confirms the continuing relevance of philosophy today—and explores the most urgent questions about what it means to live a good life.

Foucault's intellectual indebtedness to Nietzsche is apparent in his writing, yet the precise nature, extent, and nuances of that debt are seldom explored. Foucault himself seems sometimes to claim that his approach is essentially Nietzschean, and sometimes to insist that he amounts to a radical break with Nietzsche. This volume is the first of its kind, presenting the relationship between these two thinkers on elements of contemporary culture that they shared interests in, including the nature of life in the modern world, philosophy as a way of life, and the ways in which we ought to read and write about other philosophers. The contributing authors are leading figures in Foucault and Nietzsche studies, and their contributions reflect the diversity of approaches possible in coming to terms with the Foucault-Nietzsche relationship. Specific points of comparison include Foucault and Nietzsche's differing understandings of the Death of God; art and aesthetics; power; writing and authorship; politics and society; the history of ideas; genealogy and archaeology; and the evolution of knowledge. *Aesthetics* offers a focused study on the philosophy, literature 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.

Deleuze and Foucault had a long, complicated and productive relationship, in which each was at various times a significant influence on the other. This collection combines 3 original essays by Deleuze and Foucault, in which they respond to each other's work, with 16 critical essays by key contemporary scholars working in the field. The result is a sustained discussion and analysis of the various dimensions of this fascinating relationship, which clarifies the implications of their philosophical encounter.

philosophers. It chronicles every stage of Foucault's personal and professional odyssey, from his early interest in dreams to his final preoccupation with sexuality and the nature of personal identity.

In 1971, at a time of enormous political and social change, two of the world's leading intellectuals, Noam Chomsky and Michel Foucault, were invited by the Dutch philosopher Fons Elders to debate the question: is there an 'innate' human nature independent of our experiences and external influences? Their debate was one of the most provocative and original debates to have occurred between contemporary philosophers and serves as a concise introduction to their respective philosophical theories. While the debate began rooted in linguistics and theory of knowledge (the core interests of the two philosophers who are arguably the defining academic minds of the late twentieth-century) it became a much wider discussion, encompassing topics from history and behaviourism to creativity, freedom and the struggle for political justice. This is an intellectually exciting record of a meeting between two important philosophers and it also serves as the best possible introduction to the essential concerns and ideas of contemporary philosophy.

This book focuses on the relationship between literary culture, power, society and war. It assesses the critical importance of Michel Foucault's

lecture series *Society Must Be Defended* for contemporary debates about war and terror in literary and cultural studies, as well as social and political thought.

The *Final Foucault* is devoted to his last published (and some as yet unpublished) work and includes a translation of one of his last interviews, a comprehensive bibliography of his publications, and a biographical chronology. Michel Foucault left a rich legacy of ideas and approaches, many of which still await exposition and analysis. The *Final Foucault* is devoted to his last published (and some as yet unpublished) work and includes a translation of one of his last interviews, a comprehensive bibliography of his publications, and a biographical chronology. Foucault was still working on his history of sexuality when he died in 1984, but his main concern remained, as throughout his career, a deeper understanding of the nature of truth. His final set of lectures at the Collège de France, described here by Thomas Flynn, focused on the concept of truth-telling as a moral virtue in the ancient world. In the other essays, Karlis Racevskis examines the questions of identity at the core of Foucault's work; Garth Gillan takes up the problems inherent in any attempt to characterize Foucault's philosophy; James Bernauer explores the ethical basis of Foucault's work and offers a context for understanding his late interest in the Christian experience; and Diane Rubenstein offers a Lacanian interpretation of the last work. The *Final Foucault* is based on a special issue of the *Journal of Philosophy and Social Criticism*, edited by David Rasmussen and published at Boston College.

The classic biography of the radical French philosopher with a new afterword by acclaimed Foucault scholar Stuart Eiden. When he died of an AIDS-related condition in 1984, Michel Foucault had become the most influential French philosopher since the end of World War II. His powerful studies of the creation of modern medicine, prisons, psychiatry, and other methods of classification have had a lasting impact on philosophers, historians, critics, and novelists the world over. But as public as he was in his militant campaigns on behalf of prisoners, dissidents, and homosexuals, he shrouded his personal life in mystery. In *The Lives of Michel Foucault* -- written with the full cooperation of Daniel Defert, Foucault's former lover -- David Macey gives the richest account to date of Foucault's life and work, informed as it is by the complex issues arising from his writings. In this new edition, Foucault scholar Stuart Eiden has contributed a new afterword assessing the contribution of the biography in the light of more recent literature.

Essays by two prominent French writers analyze each other's writings and intellectual works

Bored with their work, three Milanese editors cook up "the Plan," a hoax that connects the medieval Knights Templar with other occult groups from ancient to modern times. This produces a map indicating the geographical point from which all the powers of the earth can be controlled—a point located in Paris, France, at Foucault's Pendulum. But in a fateful turn the joke becomes all too real, and when occult groups, including Satanists, get wind of the Plan, they go so far as to kill one of the editors in their quest to gain control of the earth. Orchestrating these and other diverse characters into his multilayered semiotic adventure, Eco has created a superb cerebral entertainment.

Based on extensive new research and a bold interpretation of the man and his texts, *The Passion of Michel Foucault* is a startling look at one of this century's most influential philosophers. It chronicles every stage of Foucault's personal and professional odyssey, from his early interest in dreams to his final preoccupation with sexuality and the nature of personal identity.

This is the first full-length study of the impact of Friedrich Nietzsche's writings on the thought of French philosopher Michel Foucault. Focusing on the notion of genealogy in the thought of both Nietzsche and Foucault, the author explores the three genealogical axes--truth, power, and the subject--as they gradually emerge in Foucault's writings. This complex of axes into which Foucault was drawn, especially as a result of his early history of madness, called forth his explicit adoption of a Nietzschean approach to his future work. By interpreting Foucault's *Histoire de la folie* in the light of Nietzsche's genealogy of tragedy, Mahon shows how the moral problematization of madness in history provides the historical conditions from which the three axes emerge. After tracing the gradual emergence of the three axes through Foucault's writings of the remainder of the 1960s, especially *Les Mots et les choses*, Mahon turns to Foucault's explicit methodological statements and his notion of genealogy and offers a reading of Foucault's *L'archéologie du savoir*, arguing that there is no chasm between Foucault's archaeological writings and his genealogies. The work concludes with an analysis of Foucault's final writings on the genealogy of modern subjectivity and an examination of how truth, power, and the subject operate for the modern psychoanalytic subject of desire.

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 little 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 organized series of six volumes, but wrote little of what he promised and published none of them. Instead over the course of the next decade 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 Foucault's last decade.

In 1978, as the protests against the Shah of Iran reached their zenith, philosopher Michel Foucault was working as a special correspondent for *Corriere della Sera* and *le Nouvel Observateur*. During his little-known stint as a journalist, Foucault traveled to Iran, met with leaders like Ayatollah Khomeini, and wrote a series of articles on the revolution. *Foucault and the Iranian Revolution* is the first book-length analysis of these essays on Iran, the majority of which have never before appeared in English.

Accompanying the analysis are annotated translations of the Iran writings in their entirety and the at times blistering responses from such contemporaneous critics as Middle East scholar Maxime Rodinson as well as comments on the revolution by feminist philosopher Simone de Beauvoir. In this important and controversial account, Janet Afary and Kevin B. Anderson illuminate Foucault's support of the Islamist movement. They also show how Foucault's experiences in Iran contributed to a turning point in his thought, influencing his ideas on the Enlightenment, homosexuality, and his search for political spirituality. *Foucault and the Iranian Revolution* informs current discussion on the divisions that have reemerged among Western intellectuals over the response to radical Islamism after September 11. Foucault's provocative writings are thus essential for understanding the history and the future of the West's relationship with Iran and, more generally, to political Islam. In their examination of these journalistic pieces, Afary and Anderson offer a surprising glimpse into the mind of a celebrated thinker.

Stories that map the writer's artistic development, written with candor, detachment, and passion. Hervé Guibert published twenty-five books before dying of AIDS in 1991 at age 36. An originator of French "autofiction" of the 1990s, Guibert wrote with aggressive candor, detachment, and passion, mixing diary writing, memoir, and fiction. Best known for the series of books he wrote during the last years of his life, chronicling his coexistence with illness, he has been a powerful influence on many

contemporary writers. Written in *Invisible Ink* maps the writer's artistic development, from his earliest texts—fragmented stories of queer desire—to the unnervingly photorealistic descriptions in *Vice* and the autobiographical sojourns of *Singular Adventures*. *Propaganda Death*, his harsh, visceral debut, is included in its entirety. The volume concludes with a series of short, jewel-like stories composed at the end of his life. These anarchic and lyrical pieces are translated into English for the first time by Jeffrey Zuckerman. From midnight encounters with strangers to tormented relationships with friends, from a blistering sequence written for Roland Barthes to a tender summoning of Michel Foucault upon his death, these texts lay bare Guibert's relentless obsessions in miniature.

A captivating first novel of love and madness, *Hallucinating Foucault* tells of a devoted reader's quest to find and liberate Paul Michel, enfant terrible of *French Letters*, who is schizophrenic and incarcerated in an asylum. As it builds towards a startling conclusion, the novel unravels and probes the intriguing connections between writer Paul Michel and philosopher Michel Foucault, and the elusive bond that exists between writer and reader.

In this brilliant work, the most influential philosopher since Sartre suggests that such vaunted reforms as the abolition of torture and the emergence of the modern penitentiary have merely shifted the focus of punishment from the prisoner's body to his soul.

In *The Lives of Michel Foucault*, David Macey quotes the iconic French philosopher as speaking "nostalgically...of 'an unforgettable evening on LSD, in carefully prepared doses, in the desert night, with delicious music, [and] nice people'". This came to pass in 1975, when Foucault spent Memorial Day weekend in Southern California at the invitation of Simeon Wade—ostensibly to guest-lecture at the Claremont Graduate School where Wade was an assistant professor, but in truth to explore what he called the Valley of Death. Led by Wade and Wade's partner Michael Stoneman, Foucault experimented with psychotropic drugs for the first time; by morning he was crying and proclaiming that he knew Truth. *Foucault in California* is Wade's firsthand account of that long weekend. Felicitous and often humorous prose vaults readers headlong into the erudite and subversive circles of the Claremont intelligentsia: parties in Wade's bungalow, intensive dialogues between Foucault and his disciples at a Taoist utopia in the Angeles Forest (whose denizens call Foucault "Country Joe"); and, of course, the fabled synesthetic acid trip in Death Valley, set to the strains of Bach and Stockhausen. Part search for higher consciousness, part bacchanal, this book chronicles a young man's burgeoning friendship with one of the twentieth century's greatest thinkers.

"My work has had nothing to do with gay liberation," Michel Foucault reportedly told an admirer in 1975. And indeed there is scarcely more than a passing mention of homosexuality in Foucault's scholarly writings. So why has Foucault, who died of AIDS in 1984, become a powerful source of both personal and political inspiration to an entire generation of gay activists? And why have his political philosophy and his personal life recently come under such withering, normalizing scrutiny by commentators as diverse as Camille Paglia, Richard Mohr, Bruce Bawer, Roger Kimball, and biographer James Miller? David M. Halperin's *Saint Foucault* is an uncompromising and impassioned defense of the late French philosopher and historian as a galvanizing thinker whose career as a theorist and activist will continue to serve as a model for other gay intellectuals, activists, and scholars. A close reading of both Foucault and the increasing attacks on his life and work, it explains why straight liberals so often find in Foucault only counsels of despair on the subject of politics, whereas gay activists look to him not only for intellectual inspiration but also for a compelling example of political resistance. Halperin rescues Foucault from the endless nature-versus-nurture debate over the origins of homosexuality ("On this question I have absolutely nothing to say," Foucault himself once remarked) and argues that Foucault's decision to treat sexuality not as a biological or psychological drive but as an effect of discourse, as the product of modern systems of knowledge and power represents a crucial political breakthrough for lesbians and gay men. Halperin explains how Foucault's radical vision of homosexuality as a strategic opportunity for self-transformation anticipated the new anti-assimilationist, anti-essentialist brand of sexual identity politics practiced by contemporary direct-action groups such as ACT UP. Halperin also offers the first synthetic account of Foucault's thinking about gay sex and the future of the lesbian and gay movement, as well as an up-to-the-minute summary of the most recent work in queer theory. "Where there is power, there is resistance," Michel Foucault wrote in *The History of Sexuality*, Volume I. Erudite, biting, and surprisingly moving, *Saint Foucault* represents Halperin's own resistance to what he views as the blatant and systematic misrepresentation of a crucial intellectual figure, a misrepresentation he sees as dramatic evidence of the continuing personal, professional, and scholarly vulnerability of all gay activists and intellectuals in the age of AIDS.

An insightful history of rock and roll focuses on the twenty-five-year evolution of a new music form, from its tempestuous birth in the 1950s, through its maturation in the 1960s, to its movement towards a cruder form in the 1970s with the advent of punk. 35,000 first printing. Madness, sexuality, power, knowledge—are these facts of life or simply parts of speech? In a series of works of astonishing brilliance, historian Michel Foucault excavated the hidden assumptions that govern the way we live and the way we think. *The Archaeology of Knowledge* begins at the level of "things said" and moves quickly to illuminate the connections between knowledge, language, and action in a style at once profound and personal. A summing up of Foucault's own methodological assumptions, this book is also a first step toward a genealogy of the way we live now. Challenging, at times infuriating, it is an absolutely indispensable guide to one of the most innovative thinkers of our time.

When one defines "order" as a sorting of priorities, it becomes beautifully clear as to what Foucault is doing here. With virtuoso showmanship, he weaves an intensely complex history of thought. He dips into literature, art, economics and even biology in *The Order of Things*, possibly one of the most significant, yet most overlooked, works of the twentieth century. Eclipsed by his later work on power and discourse, nonetheless it was *The Order of Things* that established Foucault's reputation as an intellectual giant. Pirouetting around the outer edge of language, Foucault unsettles the surface of literary writing. In describing the limitations of our usual taxonomies, he opens the door onto a whole new system of thought, one ripe with what he calls "exotic charm". Intellectual pyrotechnics from the master of critical thinking, this book is crucial reading for those who wish to gain insight into that odd beast called Postmodernism, and a must for any fan of Foucault.

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