

Psychopolitics Neoliberalism And New Technologies Of Power

psychopolitics neoliberalism and new technologies of power: Psychopolitics Byung-Chul Han, 2017-11-07 Byung-Chul Han, a star of German philosophy, continues his passionate critique of neoliberalism, trenchantly describing a regime of technological domination that, in contrast to Foucault's biopower, has discovered the productive force of the psyche. In the course of discussing all the facets of neoliberal psychopolitics fueling our contemporary crisis of freedom, Han elaborates an analytical framework that provides an original theory of Big Data and a lucid phenomenology of emotion. But this provocative essay proposes counter models too, presenting a wealth of ideas and surprising alternatives at every turn.

psychopolitics neoliberalism and new technologies of power: The Scent of Time Byung-Chul Han, 2017-09-25 In his philosophical reflections on the art of lingering, acclaimed cultural theorist Byung-Chul Han argues that the value we attach today to the *vita activa* is producing a crisis in our sense of time. Our attachment to the *vita activa* creates an imperative to work which degrades the human being into a labouring animal, an animal laborans. At the same time, the hyperactivity which characterizes our daily routines robs human beings of the capacity to linger and the faculty of contemplation. It therefore becomes impossible to experience time as fulfilling. Drawing on a range of thinkers including Heidegger, Nietzsche and Arendt, Han argues that we can overcome this temporal crisis only by revitalizing the *vita contemplativa* and relearning the art of lingering. For what distinguishes humans from other animals is the capacity for reflection and contemplation, and when life regains this capacity, this art of lingering, it gains in time and space, in duration and vastness.

psychopolitics neoliberalism and new technologies of power: Class Notes Adolph Reed Jr., 2021-07-20 The classic and deeply prescient collection that explores the multifaceted nature of race, class, and identity in America, from one of our most insightful and iconoclastic intellectuals Hailed by Publishers Weekly for its "forceful" and "bracing opinions on race and politics," Class Notes is a collection of critic Adolph Reed Jr.'s clearest thinking on matters of race, class, and other American dilemmas. With barbed wit, Reed takes aim against the solipsistic, individualistic approaches of identity politics, and in favor of class-based political interpretation and action. Reed leaves no topic untouched, from the myth that there exists a particular kind of "Black Anti-Semitism," to the grift perpetuated by commentators who claim to speak for groups solely based on their identity categories. Adolph Reed Jr. remains one of our most controversial and necessary interpreters of American politics. These essays illustrate why Reed is "the smartest person of any race, class, or gender writing on race, class, and gender" (Katha Pollitt). Class Notes is a classic text that signposts a path for the Left—out of essentialist gridlock and into meaningful, goal-oriented mass politics.

psychopolitics neoliberalism and new technologies of power: Capitalism and the Death Drive Byung-Chul Han, 2021-05-18 What we call growth today is in fact a tumorous growth, a cancerous proliferation which is disrupting the social organism. These tumours endlessly metastasize and grow with an inexplicable, deadly vitality. At a certain point this growth is no longer productive, but rather destructive. Capitalism passed this point long ago. Its destructive forces cause not only ecological and social catastrophes but also mental collapse. The destructive compulsion to perform combines self-affirmation and self-destruction in one. We optimize ourselves to death. Brutal competition ends in destruction. It produces an emotional coldness and indifference towards others as well as towards one's own self. The devastating consequences of capitalism suggest that a death drive is at work. Freud initially introduced the death drive hesitantly, but later admitted that he 'couldn't think beyond it' as the idea of the death drive became increasingly central

to his thought. Today, it is impossible to think about capitalism without considering the death drive.

psychopolitics neoliberalism and new technologies of power: Psychology and Capitalism

Ron Roberts, 2015-02-27 Psychology and Capitalism is a critical and accessible account of the ideological and material role of psychology in supporting capitalist enterprise and holding individuals entirely responsible for their fate through the promotion of individualism.

psychopolitics neoliberalism and new technologies of power: Good Entertainment

Byung-Chul Han, 2019-10-08 A philosopher considers entertainment, in all its totalizing variety—infotainment, edutainment, servotainment—and traces the notion through Kant, Zen Buddhism, Heidegger, Kafka, and Rauschenberg. In Good Entertainment, Byung-Chul Han examines the notion of entertainment—its contemporary ubiquity, and its philosophical genealogy. Entertainment today, in all its totalizing variety, has an apparently infinite capacity for incorporation: infotainment, edutainment, servotainment, confrontainment. Entertainment is held up as a new paradigm, even a new credo for being—and yet, in the West, it has had inescapably negative connotations. Han traces Western ideas of entertainment, considering, among other things, the scandal that arose from the first performance of Bach's Saint Matthew's Passion (deemed too beautiful, not serious enough); Kant's idea of morality as duty and the entertainment value of moralistic literature; Heidegger's idea of the thinker as a man of pain; Kafka's hunger artist and the art of negativity, which takes pleasure in annihilation; and Robert Rauschenberg's refusal of the transcendent. The history of the West, Han tells us, is a passion narrative, and passion appears as a killjoy. Achievement is the new formula for passion, and play is subordinated to production, gamified. And yet, he argues, at their core, passion and entertainment are not entirely different. The pure meaninglessness of entertainment is adjacent to the pure meaning of passion. The fool's smile resembles the pain-racked visage of Homo doloris. In Good Entertainment, Han explores this paradox.

psychopolitics neoliberalism and new technologies of power: The Future of

Anthropological Knowledge Henrietta Moore, 2003-12-16 The Future of Anthropological Knowledge the chapters explore the question of the nature of social knowledge from a variety of perspectives and locations such as China, Africa, the USA and elsewhere. By examining the changing nature of anthropological knowledge and of the production of that knowledge, this book challenges the notion that only western societies have produced social theories of modernity and of global scope. Knowledge of society can no longer be restricted to a knowledge of face-to-face social relations but must encompass the effect of technology, global consumption patterns and changing geo-political configurations. The Future of Anthropological Knowledge will be of interest to anthropologists and students of culture and society.

psychopolitics neoliberalism and new technologies of power: The Expulsion of the Other

Byung-Chul Han, 2018-01-08 The days of the Other are over in this age of excessive communication, information and consumption. What used to be the Other, be it as friend, as Eros or as hell, is now indistinguishable from the self in our narcissistic desire to assimilate everything and everyone until there are no boundaries left. The result is a 'terror of the Same', lives in which we no longer pursue knowledge, insight and experience but are instead reduced to the echo chambers and illusory encounters offered by social media. In extreme cases, this feeling of disorientation and senselessness is compensated through self-harm, or even harming others through acts of terrorism. Byung-Chul Han argues that our times are characterized not by external repression but by an internal depression, whereby the destructive pressure comes not from the Other but from the self. It is only by returning to a society of listeners and lovers, by acknowledging and desiring the Other, that we can seek to overcome the isolation and suffering caused by this crushing process of total assimilation.

psychopolitics neoliberalism and new technologies of power: Utopianism: A Very Short

Introduction Lyman Tower Sargent, 2010-09-23 There are many debates about utopia - What constitutes a utopia? Are utopias benign or dangerous? Is the idea of utopianism essential to Christianity or heretical? What is the relationship between utopia and ideology? This Very Short

Introduction explores these issues and examines utopianism and its history. Lyman Sargent discusses the role of utopianism in literature, and in the development of colonies and in immigration. The idea of utopia has become commonplace in social and political thought, both negatively and positively. Some thinkers see a trajectory from utopia to totalitarianism with violence an inevitable part of the mix. Others see utopia directly connected to freedom and as a necessary element in the fight against totalitarianism. In Christianity utopia is labelled as both heretical and as a fundamental part of Christian belief, and such debates are also central to such fields as architecture, town and city planning, and sociology among many others Sargent introduces and summarizes the debates over the utopia in literature, communal studies, social and political theory, and theology. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

psychopolitics neoliberalism and new technologies of power: Topology of Violence

Byung-Chul Han, 2018-04-20 One of today's most widely read philosophers considers the shift in violence from visible to invisible, from negativity to excess of positivity. Some things never disappear—violence, for example. Violence is ubiquitous and incessant but protean, varying its outward form according to the social constellation at hand. In *Topology of Violence*, the philosopher Byung-Chul Han considers the shift in violence from the visible to the invisible, from the frontal to the viral to the self-inflicted, from brute force to mediated force, from the real to the virtual. Violence, Han tells us, has gone from the negative—explosive, massive, and martial—to the positive, wielded without enmity or domination. This, he says, creates the false impression that violence has disappeared. Anonymized, desubjectified, systemic, violence conceals itself because it has become one with society. Han first investigates the macro-physical manifestations of violence, which take the form of negativity—developing from the tension between self and other, interior and exterior, friend and enemy. These manifestations include the archaic violence of sacrifice and blood, the mythical violence of jealous and vengeful gods, the deadly violence of the sovereign, the merciless violence of torture, the bloodless violence of the gas chamber, the viral violence of terrorism, and the verbal violence of hurtful language. He then examines the violence of positivity—the expression of an excess of positivity—which manifests itself as over-achievement, over-production, over-communication, hyper-attention, and hyperactivity. The violence of positivity, Han warns, could be even more disastrous than that of negativity. Infection, invasion, and infiltration have given way to infarction.

psychopolitics neoliberalism and new technologies of power: What is Power? Byung-Chul

Han, 2018-12-28 Power is a pervasive phenomenon yet there is little consensus on what it is and how it should be understood. In this book the cultural theorist Byung-Chul Han develops a fresh and original perspective on the nature of power, shedding new light on this key feature of social and political life. Power is commonly defined as a causal relation: an individual's power is the cause that produces a change of behaviour in someone else against the latter's will. Han rejects this view, arguing that power is better understood as a mediation between ego and alter which creates a complex array of reciprocal interdependencies. Power can also be exercised not only against the other but also within and through the other, and this involves a much higher degree of mediation. This perspective enables us to see that power and freedom are not opposed to one another but are manifestations of the same power, differing only in the degree of mediation. This highly original account of power will be of great interest to students and scholars of philosophy and of social, political and cultural theory, as well as to anyone seeking to understand the many ways in which power shapes our lives today.

psychopolitics neoliberalism and new technologies of power: Sloterdijk Now Stuart Elden,

2012 This book represents the first major engagement with Sloterdijk's thought in the English language, and will provoke new debates across the humanities. The collection ranges across the full breadth of Sloterdijk's work, covering such key topics as cynicism, resentment, posthumanism and

the role of the public intellectual.

psychopolitics neoliberalism and new technologies of power: The Disappearance of Rituals Byung-Chul Han, 2020-10-26 Untrammelled neoliberalism and the inexorable force of production have produced a 21st century crisis of community: a narcissistic cult of authenticity and mass turning-inward are among the pathologies engendered by it. We are individuals afloat in an atomised society, where the loss of the symbolic structures inherent in ritual behaviour has led to overdependence on the contingent to steer identity. Avoiding saccharine nostalgia for the rituals of the past, Han provides a genealogy of their disappearance as a means of diagnosing the pathologies of the present. He juxtaposes a community without communication – where the intensity of togetherness in silent recognition provides structure and meaning – to today's communication without community, which does away with collective feelings and leaves individuals exposed to exploitation and manipulation by neoliberal psycho-politics. The community that is invoked everywhere today is an atrophied and commoditized community that lacks the symbolic power to bind people together. For Han, it is only the mutual praxis of recognition borne by the ritualistic sharing of the symbolic between members of a community which creates the footholds of objectivity allowing us to make sense of time. This new book by one of the most creative cultural theorists writing today will be of interest to a wide readership.

psychopolitics neoliberalism and new technologies of power: The Agony of Eros Byung-Chul Han, 2017-03-31 An argument that love requires the courage to accept self-negation for the sake of discovering the Other. Byung-Chul Han is one of the most widely read philosophers in Europe today, a member of the new generation of German thinkers that includes Markus Gabriel and Armen Avanessian. In *The Agony of Eros*, a bestseller in Germany, Han considers the threat to love and desire in today's society. For Han, love requires the courage to accept self-negation for the sake of discovering the Other. In a world of fetishized individualism and technologically mediated social interaction, it is the Other that is eradicated, not the self. In today's increasingly narcissistic society, we have come to look for love and desire within the “inferno of the same.” Han offers a survey of the threats to Eros, drawing on a wide range of sources—Lars von Trier's film *Melancholia*, Wagner's *Tristan und Isolde*, *Fifty Shades of Grey*, Michel Foucault (providing a scathing critique of Foucault's valorization of power), Martin Buber, Hegel, Baudrillard, Flaubert, Barthes, Plato, and others. Han considers the “pornographication” of society, and shows how pornography profanes eros; addresses capitalism's leveling of essential differences; and discusses the politics of eros in today's “burnout society.” To be dead to love, Han argues, is to be dead to thought itself. Concise in its expression but unsparing in its insight, *The Agony of Eros* is an important and provocative entry in Han's ongoing analysis of contemporary society. This remarkable essay, an intellectual experience of the first order, affords one of the best ways to gain full awareness of and join in one of the most pressing struggles of the day: the defense, that is to say—as Rimbaud desired it—the “reinvention” of love. —from the foreword by Alain Badiou

psychopolitics neoliberalism and new technologies of power: Shanzhai Byung-Chul Han, 2017-10-06 Tracing the thread of “decreation” in Chinese thought, from constantly changing classical masterpieces to fake cell phones that are better than the original. Shanzhai is a Chinese neologism that means “fake,” originally coined to describe knock-off cell phones marketed under such names as Nokir and Samsing. These cell phones were not crude forgeries but multifunctional, stylish, and as good as or better than the originals. Shanzhai has since spread into other parts of Chinese life, with shanzhai books, shanzhai politicians, shanzhai stars. There is a shanzhai Harry Potter: *Harry Potter and the Porcelain Doll*, in which Harry takes on his nemesis Yandomort. In the West, this would be seen as piracy, or even desecration, but in Chinese culture, originals are continually transformed—deconstructed. In this volume in the *Untimely Meditations* series, Byung-Chul Han traces the thread of deconstruction, or “decreation,” in Chinese thought, from ancient masterpieces that invite inscription and transcription to Maoism—“a kind a shanzhai Marxism,” Han writes. Han discusses the Chinese concepts of quan, or law, which literally means the weight that slides back and forth on a scale, radically different from Western notions of

absoluteness; zhen ji, or original, determined not by an act of creation but by unending process; xian zhan, or seals of leisure, affixed by collectors and part of the picture's composition; fuzhi, or copy, a replica of equal value to the original; and shanzhai. The Far East, Han writes, is not familiar with such "pre-deconstructive" factors as original or identity. Far Eastern thought begins with deconstruction.

psychopolitics neoliberalism and new technologies of power: *The Burnout Society*

Byung-Chul Han, 2015-08-12 Our competitive, service-oriented societies are taking a toll on the late-modern individual. Rather than improving life, multitasking, user-friendly technology, and the culture of convenience are producing disorders that range from depression to attention deficit disorder to borderline personality disorder. Byung-Chul Han interprets the spreading malaise as an inability to manage negative experiences in an age characterized by excessive positivity and the universal availability of people and goods. Stress and exhaustion are not just personal experiences, but social and historical phenomena as well. Denouncing a world in which every against-the-grain response can lead to further disempowerment, he draws on literature, philosophy, and the social and natural sciences to explore the stakes of sacrificing intermittent intellectual reflection for constant neural connection.

psychopolitics neoliberalism and new technologies of power: *Heroes* Franco Berardi,

2015-02-03 What is the relationship between capitalism and mental health? Through an exhilarating mix of philosophical and psychoanalytical theory and reportage - from the suicide epidemic in Korea to the wave of American mass murders - the prominent Italian thinker Franco Berardi Bifo traces the social roots of the mental malaise of our age. His darkest and most unsettling book to date, Berardi proposes dystopian irony as a strategy to disentangle ourselves from the deadly embrace of the neoliberalism.

psychopolitics neoliberalism and new technologies of power: *Deja Vu and the End of History* Paolo Virno, 2015-02-03

Déjà vu, which doubles and confuses our experience of time, is a psychological phenomenon with peculiar relevance to our contemporary historical circumstances. From this starting point, the acclaimed Italian philosopher Paolo Virno examines the construct of memory, the passage of time, and the "end of history." Through thinkers such as Bergson, Kojève and Nietzsche, Virno shows how our perception of history can become suspended or paralysed, making the distinction between "before" and "after," cause and effect, seem derisory. In examining the way the experience of time becomes historical, Virno forms a radical new theory of historical temporality.

psychopolitics neoliberalism and new technologies of power: *The Question Concerning Technology in China* Yuk Hui, 2016-09-02

A systematic historical survey of Chinese thought is followed by an investigation of the historical-metaphysical questions of modern technology, asking how Chinese thought might contribute to a renewed questioning of globalized technics. Heidegger's critique of modern technology and its relation to metaphysics has been widely accepted in the East. Yet the conception that there is only one—originally Greek—type of technics has been an obstacle to any original critical thinking of technology in modern Chinese thought. Yuk Hui argues for the urgency of imagining a specifically Chinese philosophy of technology capable of responding to Heidegger's challenge, while problematizing the affirmation of technics and technologies as anthropologically universal. This investigation of the historical-metaphysical question of technology, drawing on Lyotard, Simondon, and Stiegler, and introducing a history of modern Eastern philosophical thinking largely unknown to Western readers, including philosophers such as Feng Youlan, Mou Zongsan, and Keiji Nishitani, sheds new light on the obscurity of the question of technology in China. Why was technics never thematized in Chinese thought? Why has time never been a real question for Chinese philosophy? How was the traditional concept of Qi transformed in its relation to Dao as China welcomed technological modernity and westernization? In *The Question Concerning Technology in China*, a systematic historical survey of the major concepts of traditional Chinese thinking is followed by a startlingly original investigation of these questions, in order to ask how Chinese thought might today contribute to a renewed, cosmotechnical questioning of globalized

technics.

psychopolitics neoliberalism and new technologies of power: Weariness of the Self Alain Ehrenberg, 2009-12-20 A history of depression that describes the illness across social history and within psychiatry.

psychopolitics neoliberalism and new technologies of power: Keystroke Capitalism Aaron Sahr, 2022-03-01 Why society needs to reclaim the power to create money At the heart of capitalism lies the ability of private banks to create money at the stroke of a key. Why have we ignored this unique privilege for so long – and at what cost? Aaron Sahr attributes the lack of attention paid to money creation to the core of popular theories of capitalism, which equate economic power with capital ownership. This conceptual framework obscures the real drivers of capitalist dynamics as well as the causes of increasing inequality. By exploring the transformation of banking over the last half century, Sahr shows how the creation of money has driven the rise of finance as well as splitting incomes from wealth. As a result, the real economy of ordinary people has become a debt supplier to a monetary system whose returns accumulate at the top. It is not simply the markets but money itself that transfers wealth from the masses to a minority. Increasing financial inequality can therefore only be remedied by addressing predistribution – the modalities of money creation – as well as the distributive effects of the markets. By mapping this hidden regime of 'keystroke capitalism', Sahr makes an essential contribution to our understanding of economic inequality and capitalist dynamics.

psychopolitics neoliberalism and new technologies of power: Your Post Has Been Removed Frederik Stjernfelt, Anne Mette Lauritzen, 2019-01-01 This open access monograph argues established democratic norms for freedom of expression should be implemented on the internet. Moderating policies of tech companies as Facebook, Twitter and Google have resulted in posts being removed on an industrial scale. While this moderation is often encouraged by governments - on the pretext that terrorism, bullying, pornography, hate speech and fake news will slowly disappear from the internet - it enables tech companies to censor our society. It is the social media companies who define what is blacklisted in their community standards. And given the dominance of social media in our information society, we run the risk of outsourcing the definition of our principles for discussion in the public domain to private companies. Instead of leaving it to social media companies only to take action, the authors argue democratic institutions should take an active role in moderating criminal content on the internet. To make this possible, tech companies should be analyzed whether they are approaching a monopoly. Antitrust legislation should be applied to bring those monopolies within democratic governmental oversight. Despite being in different stages in their lives, Anne Mette is in the startup phase of her research career, while Frederik is one of the most prolific philosophers in Denmark, the authors found each other in their concern about Free Speech on the internet. The book was originally published in Danish as *Dit opslag er blevet fjernet - techgiganter & ytringsfrihed*. Praise for 'Your Post has been Removed' From my perspective both as a politician and as private book collector, this is the most important non-fiction book of the 21st Century. It should be disseminated to all European citizens. The learnings of this book and the use we make of them today are crucial for every man, woman and child on earth. Now and in the future. Jens Rohde, member of the European Parliament for the Alliance of Liberals and Democrats for Europe This timely book compellingly presents an impressive array of information and analysis about the urgent threats the tech giants pose to the robust freedom of speech and access to information that are essential for individual liberty and democratic self-government. It constructively explores potential strategies for restoring individual control over information flows to and about us. Policymakers worldwide should take heed! Nadine Strossen, Professor, New York Law School. Author, *HATE: Why We Should Resist It with Free Speech, Not Censorship*.

psychopolitics neoliberalism and new technologies of power: The Worst Is Yet to Come Peter Fleming, 2019-01-15 Capitalism is about to commit suicide and is threatening to take us down with it. But will it give way to a grand social utopia or the beginning of a new dark age... albeit WiFi enabled? *The Worst is Yet to Come* explores the disturbing possibility that the current crisis of

neoliberal capitalism isn't going to spawn an emancipatory renaissance, but a world that is much, much worse. Wealthy CEOs see it. They've been purchasing isolated bunker-retreats in New Zealand for when the shit goes down. Our politicians know it too, and are frantically transforming the liberal state into a militarized machine. Scientists are either uselessly decrying the looming eco-catastrophe or jumping on the opportunity to conduct ever-reckless experiments with the human genome. The animal kingdom is retreating from the scene in terrible silence, preferring the swift demise of the abattoir's bolt-gun than witnessing what is about to happen. Yet some of us are still ignoring the warning signs, choosing instead to remain cheerfully optimistic, believing that society has probably hit rock bottom and the only way is up. This book argues the opposite. What if we haven't hit rock bottom and are on the precipice of something much worse? And what if we're too late? But this grim prospect isn't submitted in the name of millennial fatalism or hopeless resignation. On the contrary, if our grandchildren are to survive the implosion of capitalism – for the chances we will are fairly slim – then a realistic picture of the nightmare to come is crucial. Only an unwavering attitude of “revolutionary pessimism” will help us to prepare accordingly. For the apocalypse will almost certainly be disappointing.

psychopolitics neoliberalism and new technologies of power: States of Shock Bernard Stiegler, 2015-02-18 In 1944 Horkheimer and Adorno warned that industrial society turns reason into rationalization, and Polanyi warned of the dangers of the self-regulating market, but today, argues Stiegler, this regression of reason has led to societies dominated by unreason, stupidity and madness. However, philosophy in the second half of the twentieth century abandoned the critique of political economy, and poststructuralism left its heirs helpless and disarmed in face of the reign of stupidity and an economic crisis of global proportions. New theories and concepts are required today to think through these issues. The thinkers of poststructuralism Lyotard, Deleuze, Derrida must be re-read, as must the sources of their thought, Hegel and Marx. But we must also take account of Naomi Klein's critique of Milton Friedman and the Chicago School and her account of the 'shock doctrine'. In fact, argues Stiegler, a permanent 'state of shock' has prevailed since the beginning of the industrial revolution, intensified by the creative destruction brought about by the consumerist model. The result has been a capitalism that destroys desire and reason and in which every institution is undermined, above all those institutions that are the products par excellence of the Enlightenment the education system and universities. Through a powerful critique of thinkers from Marx to Derrida, Stiegler develops new conceptual weapons to fight this destruction. He argues that schools and universities must themselves be transformed: new educational institutions must be developed both to take account of the dangers of digitization and the internet and to enable us to take advantage of the new opportunities they make available.

psychopolitics neoliberalism and new technologies of power: Silicon Values Jillian C. York, 2021-03-23 The battle for online rights and for the future of democracy Who decides what is permissible on the internet: Politicians? Mark Zuckerberg? Users? Who determines when political debate becomes hate speech? How does this impact our identity or our ability to create communities and to protest? Silicon Values reports on the war for digital rights and how major corporations—Facebook, Twitter, Google and Tiktok—threaten democracy as they harvest our personal data in the pursuit of profit.

psychopolitics neoliberalism and new technologies of power: Psychology and Politics Anna Borgos, Júlia Gyimesi, Ferenc Erős, 2019-10-01 Psy-sciences (psychology, psychiatry, psychoanalysis, pedagogy, criminology, special education, etc.) have been connected to politics in different ways since the early twentieth century. Here in twenty-two essays scholars address a variety of these intersections from a historical perspective. The chapters include such diverse topics as the cultural history of psychoanalysis, the complicated relationship between psychoanalysis and the occult, and the struggles for dominance between the various schools of psychology. They show the ambivalent positions of the psy sciences in the dictatorships and authoritarian regimes of Nazi Germany, East European communism, Latin-American military dictatorships, and South African apartheid, revealing the crucial role of psychology in legitimating and normalizing these regimes.

The authors also discuss the ideological and political aspects of mental health and illness in Hungary, Germany, post-WW1 Transylvania, and Russia. Other chapters describe the attempt by critical psychology to understand the production of academic, therapeutic, and everyday psychological knowledge in the context of the power relations of modern capitalist societies.

psychopolitics neoliberalism and new technologies of power: Adam Smith and Rousseau Maria Pia Paganelli, Dennis Carl Rasmussen, Craig Smith, 2018-02-18 This collection brings together an international and interdisciplinary group of Adam Smith and Jean-Jacques Rousseau scholars to explore the key shared concerns of these two great thinkers in politics, philosophy, economics, history, and literature. Looks at all aspects of the pivotal intellectual relationship between two key figures of the Enlightenment Jean-Jacques Rousseau (1712-78) and Adam Smith (1723-90) are two of the foremost thinkers of the European Enlightenment. They who made seminal contributions to moral and political philosophy and shaped some of the key concepts of modern political economy. Though we have no solid evidence that they met in person, we do know that they shared many friends and interlocutors. In particular, David Hume was Smith's closest intellectual associate and was also the one who arranged for Rousseau's stay in England in 1766. This collection brings together an international and interdisciplinary group of Adam Smith and Rousseau scholars to explore the key shared concerns of these two great thinkers in politics, philosophy, economics, history and literature

psychopolitics neoliberalism and new technologies of power: Saving Beauty Byung-Chul Han, 2017-10-27 Beauty today is a paradox. The cult of beauty is ubiquitous but it has lost its transcendence and become little more than an aspect of consumerism, the aesthetic dimension of capitalism. The sublime and unsettling aspects of beauty have given way to corporeal pleasures and 'likes', resulting in a kind of 'pornography' of beauty. In this book, cultural theorist Byung-Chul Han reinvigorates aesthetic theory for our digital age. He interrogates our preoccupation with all things slick and smooth, from Jeff Koon's sculptures and the iPhone to Brazilian waxing. Reaching far deeper than our superficial reactions to viral videos and memes, Han reclaims beauty, showing how it manifests itself as truth, temptation and even disaster. This wide-ranging and profound exploration of beauty, encompassing ethical and political considerations as well as aesthetic, will appeal to all those interested in cultural and aesthetic theory, philosophy and digital media.

psychopolitics neoliberalism and new technologies of power: McMindfulness Ronald Purser, 2019-07-09 A lively and razor-sharp critique of mindfulness as it has been enthusiastically co-opted by corporations, public schools, and the US military. Mindfulness is now all the rage. From celebrity endorsements to monks, neuroscientists and meditation coaches rubbing shoulders with CEOs at the World Economic Forum in Davos, it is clear that mindfulness has gone mainstream. Some have even called it a revolution. But what if, instead of changing the world, mindfulness has become a banal form of capitalist spirituality that mindlessly avoids social and political transformation, reinforcing the neoliberal status quo? In McMindfulness, Ronald Purser debunks the so-called mindfulness revolution, exposing how corporations, schools, governments and the military have co-opted it as technique for social control and self-pacification. A lively and razor-sharp critique, Purser busts the myths its salesmen rely on, challenging the narrative that stress is self-imposed and mindfulness is the cure-all. If we are to harness the truly revolutionary potential of mindfulness, we have to cast off its neoliberal shackles, liberating mindfulness for a collective awakening.

psychopolitics neoliberalism and new technologies of power: Fearful Symmetry Northrop Frye, 2013-04-04 This brilliant outline of Blake's thought and commentary on his poetry comes on the crest of the current interest in Blake, and carries us further towards an understanding of his work than any previous study. Here is a dear and complete solution to the riddles of the longer poems, the so-called Prophecies, and a demonstration of Blake's insight that will amaze the modern reader. The first section of the book shows how Blake arrived at a theory of knowledge that was also, for him, a theory of religion, of human life and of art, and how this rigorously defined system of ideas found expression in the complicated but consistent symbolism of his poetry. The second and third

parts, after indicating the relation of Blake to English literature and the intellectual atmosphere of his own time, explain the meaning of Blake's poems and the significance of their characters.

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is an essential guide to the marketization of modern life. Davies shows that the science of happiness is less a science than an extension of hyper-capitalism.

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C.A. Davids, 2022-02-08 Winner of the 2023 UJ Prize Winner of the 2023 Sunday Times Literary Award An extraordinary, ambitious, globe-spanning novel about what we owe our consciences Fleeing her moribund marriage in Cape Town, Beth accepts a diplomatic posting to Shanghai. In this anonymous city she hopes to lose herself in books, wine, and solitude, and to dodge whatever pangs of conscience she feels for her fealty to a South African regime that, by the 21st century, has betrayed its early promises. At night, she hears the sound of typing, and then late one evening Zhao arrives at her door. They explore hidden Shanghai and discover a shared love of Langston Hughes--who had his own Chinese and African sojourns. But then Zhao vanishes, and a typewritten manuscript--chunk by chunk--appears at her doorstep instead. The truths unearthed in this manuscript cause her to reckon with her own past, and the long-buried story of what happened to Kay, her fearless, revolutionary friend... Connecting contemporary Shanghai, late Apartheid-era South Africa, and China during the Great Leap Forward and the Tiananmen uprising--and refracting this globe-trotting and time-traveling through Hughes' confessional letters to a South African protege about the poet's time in Shanghai--*How to Be a Revolutionary* is an amazingly ambitious novel. It's also a heartbreaking exploration of what we owe our countries, our consciences, and ourselves.

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