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Exploring how neoliberalism has discovered the productive force of the psyche 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.

Psychopolitics: Neoliberalism and New Technologies of ...

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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.

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Psychopolitics: Neoliberalism and New Technologies of ...

Psychopolitics: Neoliberalism and New Technologies of Power. Psychopolitics. : Byung-Chul Han. Verso Books, Dec 5, 2017 - Political Science - 96 pages. 0 Reviews. Exploring how neoliberalism has...

Psychopolitics: Neoliberalism and New Technologies of ...

Psychopolitics: Neoliberalism and New Technologies of Power is perfect for us. It explores how we have left the disciplinarian society of biopolitics for a time of psychopolitics, where entrepreneurs of the self practise self-exploitation and self-surveillance.

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Product Information Exploring how neoliberalism has discovered the productive force of the psyche 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.

Psychopolitics : Neoliberalism and New Technologies of ...

Buy Psychopolitics: Neoliberalism and New Technologies of Power (Verso Futures) by Byung-Chul Han, Erik Butler (ISBN: 9781784785772) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

Psychopolitics: Neoliberalism and New Technologies of ...

In Psychopolitics: Neoliberalism and New Technologies of Power, the English translation by Erik Butler released by Verso in 2017, Korean-born German philosopher Byung-Chul Han would likely agree with the parallel I'm drawing between the drug-using gamblers' addictions and my own more subtle, technological one, interrupting, as it did, my ability to truly contemplate. Han, however, does not use the language of addiction, but of religious fervor.

Review: 'Psychopolitics: Neoliberalism and New ...

Psychopolitics: Neoliberalism and New Technologies of Power by Byung-Chul Han, translated by Erik Butler. Chained to the Digital Camp. Capital thrives on chaos and the 'libidization' of value. Its ceaseless self-reinvention... Exiled, Burnt Out, Torn Apart. In his best-known book to date, The ...

Review: Natasha Lushetch on Psychopolitics: Neoliberalism ...

Psychopolitics: Neoliberalism and New Technologies of Power by Byung-Chul Han is a slim volume at just 87 pages. The writing, a translation from German by Erik Butler, is a mix of philosophical-sociological essay and creative prose that engages the reader in an experience (Erfahrung).

Psychopolitics: neoliberalism and new technologies of ...

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Psychopolitics - Verso

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Psychopolitics by Han, Byung-Chul (ebook)

PSYCHOPOLITICS – NEOLIBERALISM AND NEW TECHNOLOGIES OF POWER, originalmente publicado em alem\u00e3o, e traduzido para o ingl\u00eas por Erik Butler, cumpre o que o subt\u00edtulo promete. A inten\u00e7\u00e3o de Han \u00e9 investigar o papel da tecnologia manuten\u00e7\u00e3o do liberalismo como regime hegem\u00f4nico no mundo do presente.

Psychopolitics: Neoliberalism and New Technologies of ...

Psychopolitics: Neoliberalism and New Technologies of Power Byung-Chul Han. Format: Paperback / softback Publisher: Verso Books Published: 07-11-2017 \u00a3 9.99

Psychopolitics: Neoliberalism and New Technologies of ...

bigdata. PSYCHOPOLITICS (Neoliberalism and new technologies of power) - BYUNG-CHUL HAN. < TEXT >. Big Data. Columbus and His Egg. Bentham likened his panopticon to 'Columbus and his egg'. (1) By his account, the invention should be applied to all disciplinary milieus of incarceration because it promotes the exceptionally efficient surveillance of inmates.

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Exploring how neoliberalism has discovered the productive force of the psyche 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.

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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.

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.

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.

The world we make reflects the way reality is perceived, and today the world is perceived primarily in technological terms. So argues Gil Germain in Thinking About Technology: How the Technological Mind Misreads Reality. Given the connection between perception and action, or thinking and doing, Germain first highlights the central features of technological worldview to better understand the contemporary drive to master the conditions of human existence. He then boldly proposes that the technological worldview seriously misreads the nature of the world it seeks mastery over, and shows how this misinterpretation invariably leads to the technologically-related challenges currently vexing the contemporary social order, from the drift toward a posthuman future to the anti-globalization backlash. Germain closes Thinking About Technology by articulating an alternative worldview to the technological perspective and illustrating how this re-reading of reality might help us inhabit the technological landscape in ways better attuned to the human condition.

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.

Explores the post-Enlightenment obsession with apocalyptic endings.

The Psychopolitics of Food probes into the contemporary 'foodscape', examining culinary practices and food habits and in particular the ways in which they conflate with neoliberal political economy. It suggests that generic alimentary and culinary practices constitute technologies of the self and the body and argues that the contemporary preoccupation with food takes the form of 'rites of passage' that express and mark the transition from a specific stage of neoliberal development to another vis-\u00e0-vis a re-configuration of the alimentary and sexual regimes. Even though these rites of passage are taking place on the borders of cultural bi-polarities, their function, nevertheless, is precisely to define these borders as sites of a neoliberal transitional demand; that is, to produce a cultural bifurcation between 'eating orders' and 'eating dis-orders', by promoting and naturalising certain social logics while simultaneously rendering others as abject and anachronistic. The book is a worthwhile read for researchers and advanced scholars in the areas of food studies, critical psychology, anthropology and sociology.

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.

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