THE CAMBRIDGE FOUCAULT LEXICON

The Cambridge Foucault Lexicon is a reference tool that provides clear and incisive definitions and descriptions of all of Michel Foucault's major terms and influences, including history, knowledge, language, philosophy, and power. It also includes entries on philosophers about whom Foucault wrote and who influenced his thinking, such as Deleuze, Heidegger, Nietzsche, and Canguilhem. The entries are written by scholars of Foucault from a variety of disciplines such as philosophy, gender studies, political science, and history. Together, they shed light on concepts key to Foucault and to ongoing discussions of his work today.

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THE CAMBRIDGE
FOUCAULT LEXICON

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Contents

List of Abbreviations for Foucault’s Texts  page ix
Introduction  xv

1. TERMS

1. Abnormal  Dianna Taylor  3
2. Actuality  Erinn Gilson  10
3. Archaeology  Gary Gutting  13
4. Archive  Richard A. Lynch  20
5. Author  Harry A. Netbery IV  24
6. Biohistory  Eduardo Mendieta  31
7. Biopolitics  Eduardo Mendieta  37
8. Biopower  Eduardo Mendieta  44
9. Body  John Protevi  51
10. Care  Stephanie Jenkins  57
11. Christianity  James Bernauer  61
12. Civil Society  Paul Patton  64
13. Conduct  Corey McCall  68
14. Confession  James Bernauer  75
15. Contestation  Leonard Lawlor  80
16. Control  Jeffrey T. Nealon  83
17. Critique  Christopher Penfield  87
18. Death  Arun Iyer  94
19. Desire  Margaret A. McLaren  99
20. Difference  Paul Patton  102
21. Discipline  Devonya N. Harvis  110
22. Discourse Richard A. Lynch 120
23. Dispositif (Apparatus) Gilles Deleuze 126
24. The Double Ann V. Murphy 133
25. Ethics Gary Gutting 136
26. Event Erinn Gilson 143
27. Experience Kevin Thompson 147
28. Finitude Ann V. Murphy 153
29. Freedom Jana Sawicki 156
30. Friendship Joshua Kurdys 162
31. Genealogy Charles E. Scott 165
32. Governmentality Todd May 175
33. Hermeneutics Pol van de Velde 182
34. History Judith Revel 187
35. Historical a Priori Jeffrey T. Nealon 200
36. Homosexuality Nicolae Morar 207
37. Human Sciences Samuel Talcott 212
38. Institution Robert Vallier 217
39. The Intellectual Philippe Artières 224
40. Knowledge Mary Beth Mader 226
41. Language Fred Evans 236
42. Law Andrew Dilts 243
43. Liberalism Jared Hibbard-Swanson 251
44. Life Eduardo Mendieta 254
45. Literature Hugh J. Silverman 263
46. Love Margaret A. McLaren 270
47. Madness Paolo Sarsia 273
48. Man Alan D. Schrift 281
49. Marxism Bill Martin 288
50. Medicine Samuel Talcott 295
51. Monster Nicolae Morar 300
52. Multiplicity Erinn Gilson 304
53. Nature Luca Paltrinieri 308
54. Normalization Ladelle McWhorter 315
55. Outside David-Olivier Gougelet 322
56. Painting (and Photography) Gary Shapiro 327
57. Parrhesia Corey McCall 334
58. Phenomenology Leonard Lawlor 337
59. Philosophy Miguel de Beistegui 345
60. Plague David-Olivier Gougelet 356
61. Pleasure Margaret A. McLaren 359
62. Politics Amy Allen 364
## Contents / vii

<table>
<thead>
<tr>
<th>Number</th>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>63</td>
<td>Population</td>
<td>Ladelle McWhorter</td>
<td>370</td>
</tr>
<tr>
<td>64</td>
<td>Power</td>
<td>Judith Revel</td>
<td>377</td>
</tr>
<tr>
<td>65</td>
<td>Practice</td>
<td>Brad Stone</td>
<td>386</td>
</tr>
<tr>
<td>66</td>
<td>Prison</td>
<td>Philippe Artières</td>
<td>392</td>
</tr>
<tr>
<td>67</td>
<td>Prison Information Group (GIP)</td>
<td>Leonard Lawlor</td>
<td>394</td>
</tr>
<tr>
<td>68</td>
<td>Problematization</td>
<td>Colin Koopman</td>
<td>399</td>
</tr>
<tr>
<td>69</td>
<td>Psychiatry</td>
<td>Chloë Taylor</td>
<td>404</td>
</tr>
<tr>
<td>70</td>
<td>Psychoanalysis</td>
<td>Adrien Switzer</td>
<td>411</td>
</tr>
<tr>
<td>71</td>
<td>Race (and Racism)</td>
<td>Robert Bernasconi</td>
<td>419</td>
</tr>
<tr>
<td>72</td>
<td>Reason</td>
<td>C. G. Prado</td>
<td>424</td>
</tr>
<tr>
<td>73</td>
<td>Religion</td>
<td>James Bernauer</td>
<td>429</td>
</tr>
<tr>
<td>74</td>
<td>Resistance</td>
<td>Joanna Oksala</td>
<td>432</td>
</tr>
<tr>
<td>75</td>
<td>Revolution</td>
<td>Mark Kelly</td>
<td>438</td>
</tr>
<tr>
<td>76</td>
<td>Self</td>
<td>Lynne Huffer</td>
<td>443</td>
</tr>
<tr>
<td>77</td>
<td>Sex</td>
<td>Olivia Custer</td>
<td>449</td>
</tr>
<tr>
<td>78</td>
<td>Sovereignty</td>
<td>Banu Bargu</td>
<td>456</td>
</tr>
<tr>
<td>79</td>
<td>Space</td>
<td>Stuart Elden</td>
<td>466</td>
</tr>
<tr>
<td>80</td>
<td>Spirituality</td>
<td>Edward McGushin</td>
<td>472</td>
</tr>
<tr>
<td>81</td>
<td>State</td>
<td>Mark Kelly</td>
<td>477</td>
</tr>
<tr>
<td>82</td>
<td>Statement</td>
<td>Richard A. Lynch</td>
<td>482</td>
</tr>
<tr>
<td>83</td>
<td>Strategies (and Tactics)</td>
<td>John Nale</td>
<td>486</td>
</tr>
<tr>
<td>84</td>
<td>Structuralism</td>
<td>Patrick Singy</td>
<td>490</td>
</tr>
<tr>
<td>85</td>
<td>Subjectification</td>
<td>Todd May</td>
<td>496</td>
</tr>
<tr>
<td>86</td>
<td>Technology (of Discipline, Governmentality, and Ethics)</td>
<td>Paul Patton</td>
<td>503</td>
</tr>
<tr>
<td>87</td>
<td>Transgression</td>
<td>Allan Stoekl</td>
<td>509</td>
</tr>
<tr>
<td>88</td>
<td>Truth</td>
<td>Don T. Deere</td>
<td>517</td>
</tr>
<tr>
<td>89</td>
<td>Violence</td>
<td>Joanna Oksala</td>
<td>528</td>
</tr>
<tr>
<td>90</td>
<td>The Visible</td>
<td>Luca Paltrinieri</td>
<td>534</td>
</tr>
<tr>
<td>91</td>
<td>War</td>
<td>John Protevi</td>
<td>540</td>
</tr>
</tbody>
</table>

### II. PROPER NAMES

<table>
<thead>
<tr>
<th>Number</th>
<th>Name (Dates)</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>92</td>
<td>Louis Althusser (1918–1990)</td>
<td>Warren Montag</td>
<td>549</td>
</tr>
<tr>
<td>93</td>
<td>The Ancients (Stoics and Cynics)</td>
<td>Frédéric Gros</td>
<td>555</td>
</tr>
<tr>
<td>94</td>
<td>Georges Bataille (1897–1962)</td>
<td>Shannon Wimmbst</td>
<td>560</td>
</tr>
<tr>
<td>95</td>
<td>Xavier Bichat (1771–1802)</td>
<td>Patrick Singy</td>
<td>563</td>
</tr>
<tr>
<td>96</td>
<td>Ludwig Binswanger (1881–1966)</td>
<td>Paolo Saggio</td>
<td>567</td>
</tr>
<tr>
<td>97</td>
<td>Maurice Blanchot (1907–2003)</td>
<td>Kas Saghafo</td>
<td>572</td>
</tr>
<tr>
<td>98</td>
<td>Henri de Boulaivilliers (1658–1722)</td>
<td>Robert Bernasconi</td>
<td>577</td>
</tr>
</tbody>
</table>
Contents

100. Gilles Deleuze (1925–1995) Paul Patton 588
102. René Descartes (1596–1650) Edward McGushin 602
103. Sigmund Freud (1856–1939) Adrian Switzer 609
104. Jürgen Habermas (1929–) Amy Allen 616
105. Georg Wilhelm Friedrich Hegel (1770–1831) Kevin Thompson 624
108. Immanuel Kant (1724–1804) Marc Djaballah 641
110. Maurice Merleau-Ponty (1908–1961) Federico Leoni 655
111. Friedrich Nietzsche (1844–1901) Alan D. Schrift 662
112. Plato (428–347 BCE) Frédéric Gros 669
113. Pierre Rivière (1815–1840) Jean-François Bert 674
114. Raymond Roussel (1877–1933) Timothy O’Leary 676
116. William Shakespeare (1564–1616) Andrew Cutrofello 689
117. Carl von Clausewitz (1780–1831) Mark Kelly 693

Chronology of Michel Foucault’s Life (1926–1984) 695
Secondary Works Cited 699
Authors’ Biographical Statements 715
Index 721
List of Abbreviations for Foucault’s Texts

TEXTS BY MICHEL FOUCAULT IN ENGLISH TRANSLATION

EAIF  

EAK  

EAW  

EBC  

EBHS  

ECF-AB  

ECF-BBIO  

ECF-COT  
x / List of Abbreviations


EFC  A. J. Ayers and Arne Naess; Sir Karl Popper and Sir John Eccles; Noam Chomsky and Michel Foucault; Leszek Kolakowski and
List of Abbreviations / xi


EIKA Introduction to Kant’s Anthropology, trans. Roberto Nigro and Kate Briggs. Los Angeles: Semiotext(e), 2008.


xii / List of Abbreviations


TEXTS BY MICHEL FOUCAULT IN FRENCH


List of Abbreviations / xiii


List of Abbreviations


Introduction

The Cambridge Foucault Lexicon is intended to be an important research tool for scholars working in Foucault studies and more generally in twentieth-century French and European thought. The volume consists of one hundred seventeen entries, written by the world's leading scholars in Foucault's thought. The entries range from the most central and well-known concepts in Foucault's thinking – such as archaeology, ethics, genealogy, history, knowledge, language, madness, philosophy, power, subjectification, and truth – to more obscure themes and notions such as actuality, Christianity, death, double, hermeneutics, homosexuality, love, medicine, multiplicity, painting, plague, race, and war. The volume also includes entries on key figures in Foucault's thinking or key figures for the development of his thinking, figures as obvious as Georges Canguilhem, Gilles Deleuze, Friedrich Nietzsche, Jürgen Habermas, Martin Heidegger, and Immanuel Kant, and as obscure as Xavier Bichat, LudwigBinswanger, Henri de Bougainvilliers, Raymond Roussel, and William Shakespeare. Each entry attempts to present the notion, idea, or theme in question in a way that is lucid, coherent, comprehensive, and thoroughly researched. Similarly, the entries on figures attempt to present, with utmost precision, the relation of influence (direct or indirect) or relation of appropriation between the figure and Foucault. Within each entry, the reader will find the definitions, structures, and descriptions documented on the basis of Foucault’s works (by means of a list of abbreviations found at the front of this volume). By examining the references, the reader will be able to determine precisely which Foucault text is most relevant for the term under consideration and thereby, if he or she desires, be able to read Foucault’s own words themselves. For instance, in the entry on “Power,” the reader will see several references to a 1982 work called “Subjects and Power” (found both in EEW3, 326–348, and in EAIF, 208–228), and in “Immanuel Kant” the reader will see several references to Foucault’s 1961 Introduction to Kant’s Anthropology (Eika) and to his 1984 essay “What Is Enlightenment?” (EEW2, 303–320).
shorter texts, “Subjects and Power” and “What Is Enlightenment?” are essential starting points for understanding Foucault’s thinking. Although we do not intend that The Cambridge Foucault Lexicon be read from cover to cover (the entries are in alphabetical order, first for the terms, then for the proper names), we have provided two ways of reading across the volume. On the one hand, at the end of each entry, the reader will find a list of terms (under the category of “See Also”) that intersect with the term under consideration. On the other hand, at the end of the volume, the reader will find an index (of terms and names) that aims to be comprehensive and even exhaustive. (We would like to take this opportunity to thank Joseph Barker, doctoral student in philosophy at Penn State University, for compiling this excellent index.) We would also like to thank Jennifer Wagner-Lawlor who assisted us in the final proofreading of the entire volume. Through these two systems of cross-reference, the reader will be able to construct something like a comprehensive narrative of Foucault’s thinking. Finally, at the end, the reader will find “Secondary Works Cited,” whose explicit purpose is obvious but that also functions as a sort of Foucault bibliography. For our readers who are not very familiar with Foucault’s life, we have also appended a “Chronology of Foucault’s Life.”

Overall, we hope you will see this volume as a sort of event in Foucault scholarship, and indeed, as Foucault would have wanted it, an event in thinking in general.

Leonard Lawlor
John Nale