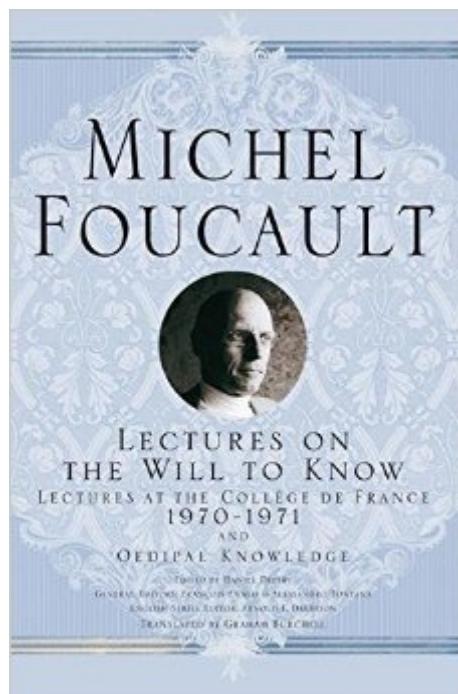


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# Lectures On The Will To Know (Michel Foucault, Lectures At The Collège De France)



## Synopsis

In the first of his annual series of lectures at the Collège de France, Foucault develops a vigorous Nietzschean history of the will to know through an analysis of changing procedures of truth, legal forms, and class struggles in ancient Greece.

## Book Information

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## Customer Reviews

Foucault clarifies what we must understand when we are using his ambiguous concept of 'power-knowledge'. He analysed many different relationships of power-knowledge, based on historical texts and proper experiences, and he tried to sketch a theory of what is power, and why power-knowledge is circular and diffuse phenomenon rather than a pyramidal and unilaterally process. This course held at the College de France (The Will to Know, 1970-71) is part of an ambitious project of writing a complex history of power relationships which cross the human relationships (sexuality, family, working places, public and social life). These ideas can be viewed in the context of Foucault's preoccupations of meticulously study for the abstract relations between power and knowledge; relations between institutions' power and citizen's power. The Will to Know is also The Will to Change an old modern reality, structured by a dialectical idiotic system (goverment-opposition; elite's power-civil society's servants; masters-servants). The Will to Know (1971) was conceived by Foucault as a prelude to his magisterial Discipline and Punish (1975), but also as a prolonging for the History of Sexuality, which is also a book about power-knowledge. I

think that a quote from this course is eloquent for the problematic question of power-knowledge:"So power is no longer:- what is held exclusively by a few;- that to each others are unilaterally subject;- what is exercised from time to time and instantaneously in actions, words, commands and ritualized levies.Power is what is exercised permanently through all the citizens. The totality of a social body begins to appear as a site where the power is applied to itself. Power arises from a body on which it is exercised..." (p.

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