

Chapter 1 : Nikolas Rose - Wikipedia

Over the last decade Peter Miller and Nikolas Rose have opened up a new continent in the social sciences. Governing the Present is a brilliant account of this exploration. Social theory will never be the same again.

Semantics[edit] This term was thought by some commentators to be made by the " To fully understand this concept, it is important to realize that in this case, Foucault does not only use the standard, strictly political definition of "governing" or government used today, but he also uses the broader definition of governing or government that was employed until the eighteenth century. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. In the work of Foucault, this notion is indeed linked to other concepts such as biopolitics and power-knowledge. Foucault encourages us to think of power not only in terms of hierarchical, top-down power of the state. He widens our understanding of power to also include the forms of social control in disciplinary institutions schools, hospitals, psychiatric institutions, etc. Power can manifest itself positively by producing knowledge and certain discourses that get internalised by individuals and guide the behaviour of populations. This leads to more efficient forms of social control, as knowledge enables individuals to govern themselves. However, it is often used by other scholars and by Foucault himself in reference to "neoliberal governmentality", i. In this case, the notion of governmentality refers to societies where power is de-centered and its members play an active role in their own self-government, e. A particular form of governmentality is characterized by a certain form of knowledge "savoir" in French. In the case of neoliberal governmentality a kind of governmentality based on the predominance of market mechanisms and of the restriction of the action of the state the knowledge produced allows the construction of auto-regulated or auto-correcting selves. In his lecture titled Governmentality, Foucault gives us a definition of governmentality: The ensemble formed by the institutions, procedures, analyses and reflections, the calculations and tactics that allow the exercise of this very specific albeit complex form of power, which has as its target population, as its principal form of knowledge political economy, and as its essential technical means apparatuses of security. The tendency which, over a long period and throughout the West, has steadily led towards the pre-eminence over all other forms sovereignty, discipline, etc of this type of power which may be termed government, resulting, on the one hand, in formation of a whole series of specific governmental apparatuses, and, on the other, in the development of a whole complex of savoirs. This strand of the three-part definition states that governmentality is, in other words, all of the components that make up a government that has as its end the maintenance of a well-ordered and happy society population. The government achieves these ends by enacting "political economy," and in this case, the meaning of economy is the older definition of the term, that is to say, "economy at the level of the entire state, which means exercising towards its inhabitants, and the wealth and behavior of each and all, a form of surveillance and control as attentive as that of the head of a family over his household and his goods". His most widely known formulation of this notion is his lecture entitled "Security, territory and population" The course was first published in French in as Naissance de la biopolitique: This notion is also part of a wider analysis on the topic of disciplinary institutions, on neoliberalism and the "Rule of Law", the "microphysics of power" and also on what Foucault called biopolitics. In the second and third volumes of The History of Sexuality , namely, The Use of Pleasure and The Care of the Self , and in his lecture on "Technologies of the Self" , Foucault elaborated a distinction between subjectivation and forms of subjectification by exploring how selves were fashioned and then lived in ways which were both heteronomously and autonomously determined. Also, in a series of lectures and articles, including "The Birth of Biopolitics" , "Omnes et Singulatim: They state, "governmentality is the dramatic expansion in the scope of government, featuring an increase in the number and size of the governmental calculation mechanisms" [In other words, governmentality describes the new form of governing that arose in the mid-eighteenth century that was closely allied with the creation and growth of the modern bureaucracies. He conceives of the term as an abbreviation of "governmental rationality" [In other words, it is a way of thinking about the government and the practices of the government. To him it is not "a zone of critical-revolutionary study, but one that conceptually reproduces capitalist rule" [

By defining governmentality only in terms of the state, Kerr fails to take account of other forms of governance and the idea of mentalities of government in this broader sense. He also includes the idea of government rationalities, seeing governmentality as one way of looking at the practices of government. In addition to the above, he sees government as anything to do with conducting oneself or others. This is evident in his description of the word in his glossary: How we think about governing others and ourselves in a wide variety of contexts This reflects that the term government to Foucault meant not so much the political or administrative structures of the modern state as the way in which the conduct of individuals or of groups may be directed. To analyse government is to analyse those mechanisms that try to shape, sculpt, mobilise and work through the choices, desires, aspirations, needs, wants and lifestyles of individuals and groups [Dean, This means that the concept of governmentality is not just a tool for thinking about government and governing but also incorporates how and what people who are governed think about the way they are governed. He defines thinking as a "collective activity" [He also raises the point that a mentality is not usually "examined by those who inhabit it" [This raises the interesting point that those who are governed may not understand the unnaturalness of both the way they live and the fact that they take this way of life for grantedâ€”that the same activity in which they engage in "can be regarded as a different form of practice depending on the mentalities that invest it" [Dean highlights another important feature of the concept of governmentalityâ€”its reflexivity. On the one hand, we govern others and ourselves according to what we take to be true about who we are, what aspects of our existence should be worked upon, how, with what means, and to what ends. On the other hand, the ways in which we govern and conduct ourselves give rise to different ways of producing truth. A complete definition of the term governmentality must include not only government in terms of the state, but government in terms of any "conduct of conduct" [Dean, It must incorporate the idea of mentalities and the associations that go with that concept: It must also include an understanding of the ways in which conduct is governed, not just by governments, but also by ourselves and others. The semantic linking of governing and mentalities in governmentality indicates that it is not possible to study technologies of power without an analysis of the mentality of rule underpinning them. The practice of going to the gym, expounded below, is a useful example because it shows how our choices, desires, aspirations, needs, wants and lifestyles have been mobilised and shaped by various technologies of power. Mentality of rule[edit] A mentality of rule is any relatively systematic way of thinking about government. Thus Neo-liberalism is a mentality of rule because it represents a method of rationalising the exercise of government, a rationalisation that obeys the internal rule of maximum economy [Foucault, Fukuyama [in Rose, However, only a certain type of liberty, a certain way of understanding and exercising freedom is compatible with Neo-liberalism. If Neo-liberalist government is to fully realize its goals, individuals must come to recognize and act upon themselves as both free and responsible [Rose, Thus Neo-liberalism must work to create the social reality that it proposes already exists. For as Lemke states, a mentality of government "is not pure, neutral knowledge that simply re-presents the governing reality" [Lemke, It can then begin to govern its subjects, not through intrusive state bureaucracies backed with legal powers, the imposition of moral standards under a religious mandate, but through structuring the possible field of action in which they govern themselves, to govern them through their freedom. This freedom is a different freedom to that offered in the past. It is a freedom to realize our potential and our dreams through reshaping the way in which we conduct our lives. From governmentality to neoliberal governmentality: From a Foucauldian vantage point, this was the blueprint for disciplinary power. These capabilities are enterprise and autonomy. The enterprising self will make an enterprise of its life, seek to maximize its own human capital, project itself a future, and seek to shape life in order to become what it wishes to be. The enterprising self is thus both an active self and a calculating self, a self that calculates about itself and that acts upon itself in order to better itself [Rose, Autonomy is about taking control of our undertakings, defining our goals, and planning to achieve our needs through our own powers [Rose, The autonomy of the self is thus not the eternal antithesis of political power , but one of the objectives and instruments of modern mentalities for the conduct of conduct [Rose, It is our choice to go the gym, our choice which gym to go to. By going to the gym we are working on ourselves, on our body shape and our physical fitness. We are giving ourselves qualities to help us perform better than others in life, whether to attract a

better mate than others, or to be able to work more efficiently, more effectively and for longer without running out of steam to give us an advantage over our competitors. When we go to the gym, we go through our own discipline, on our own timetable, to reach our own goals. We design and act out our routine by ourselves. We do not need the ideas or support of a team, it is our self that makes it possible. The practice of going to the gym, of being free, enterprising, autonomous, is imbued with particular technologies of power. Technologies of power[edit] Technologies of power are those "technologies imbued with aspirations for the shaping of conduct in the hope of producing certain desired effects and averting certain undesired ones" [Rose, The two main groups of technologies of power are technologies of the self, and technologies of the market. Foucault defined technologies of the self as techniques that allow individuals to effect by their own means a certain number of operations on their own bodies, minds, souls, and lifestyle, so as to transform themselves in order to attain a certain state of happiness, and quality of life. Technologies of the market are those technologies based around the buying and selling of goods that enable us to define who we are, or want to be. These two technologies are not always completely distinct, as both borrow bits of each other from time to time. Technologies of the self[edit] Technologies of the self refer to the practices and strategies by which individuals represent to themselves their own ethical self-understanding. One of the main features of technologies of self is that of expertise. Expertise has three important aspects. First, its grounding of authority in a claim to scientificity and objectivity creates distance between self-regulation and the state that is necessary with liberal democracies. Second, expertise can "mobilise and be mobilised within political argument in distinctive ways, producing a new relationship between knowledge and government. Expertise comes to be accorded a particular role in the formulation of programs of government and in the technologies that seek to give them effect" [Rose, Third, expertise operates through a relationship with the self-regulating abilities of individuals. The plausibility inherent in a claim to scientificity binds "subjectivity to truth and subjects to experts" [Rose, Expertise works through a logic of choice, through a transformation of the ways in which individuals constitute themselves, through "inculcating desires for self-development that expertise itself can guide and through claims to be able to allay the anxieties generated when the actuality of life fails to live up to its image [Rose, The technologies of the self involved in the practice of, for example, going to the gym are the: Responsibilisation[edit] In line with its desire to reduce the scope of government e. The main mechanism is through the technology of responsabilisation. This entails subjects becoming responsabilised by making them see social risks such as illness, unemployment, poverty, etc. This technology somewhat overlaps with the technology of healthism. Healthism[edit] Healthism links the "public objectives for the good health and good order of the social body with the desire of individuals for health and well-being" [Rose, Healthy bodies and hygienic homes may still be objectives of the state, but it no longer seeks to discipline, instruct, moralise or threaten us into compliance. Rather "individuals are addressed on the assumption that they want to be healthy and enjoined to freely seek out the ways of living most likely to promote their own health" [Rose, However while the technology of responsabilisation may be argued to be a calculated technique of the state, the wave of Healthism is less likely to be a consequence of state planning, but arising out of the newer social sciences such as nutrition and human movement. Healthism assigns, as do most technologies of the self, a key role to experts. For it is experts who can tell us how to conduct ourselves in terms of safe, precise techniques to improve cardiovascular fitness, muscle strength, and overall health. The borrowing from technologies of the market by technologies of the self can be clearly seen in the area of healthism. The idea of health, the goal of being healthy, the joys brought by good health and the ways of achieving it are advertised to us in the same manner as goods and services are marketed by sales people. By adhering to the principles of healthism, our personal goals are aligned with political goals and we are thus rendered governable.

Chapter 2 : Governing the Present : Nikolas Rose :

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Chapter 3 : Governmentality - Wikipedia

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