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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...

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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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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 ' libidinization ' of value. Its ceaseless self-reinvention... Exiled, Burnt Out, Torn Apart. In his best-known book to date, The ...

Review: Natasha Lushetich 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 by Han, Byung-Chul (ebook)

PSYCHOPOLITICS – NEOLIBERALISM AND NEW TECHNOLOGIES OF POWER, originalmente publicado em alemão, e traduzido para o inglês por Erik Butler, cumpre o que o subtítulo promete. A intenção de Han é investigar o papel da tecnologia manutenção do liberalismo como regime hegemônico 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 £ 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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presenting a wealth of ideas and surprising alternatives at every turn.

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.

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.

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.

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-à-vis a re-configuration of the alimentary and sexual regimes. Even though these rites of passage are taking place on the

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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.

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.

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.

A prominent German thinker argues that—contrary to “Twitter Revolution” cheerleading—digital communication is destroying political discourse and political action. The shitstorm represents an authentic phenomenon of digital communication. —from *In the Swarm* Digital communication and social media have taken over our lives. In this contrarian reflection on digitized life, Byung-Chul Han counters the cheerleaders for Twitter revolutions and Facebook activism by arguing that digital communication is in fact responsible for the disintegration of community and public space and is slowly eroding any possibility for real political action and meaningful political discourse. In the predigital, analog era, by the time an angry letter to the editor had been composed, mailed, and received, the immediate agitation had passed. Today, digital communication enables instantaneous, impulsive reaction, meant to express and stir up outrage on the spot. “The shitstorm,” writes Han, “represents an authentic phenomenon of digital communication.” Meanwhile, the public, the senders and receivers of these communications have become a digital swarm—not a mass, or a crowd, or Negri and Hardt's antiquated notion of a “multitude,” but a set of isolated individuals incapable of forming a “we,” incapable of calling dominant power relations into question, incapable of formulating a future because of an obsession with the present. The digital swarm is a fragmented entity that can focus on individual persons only in order to make them an object of scandal. Han, one of the most widely read philosophers in Europe today, describes a society in which information has overrun thought, in which the same algorithms are employed by Facebook, the stock market, and the intelligence services. Democracy is under threat because digital communication has made freedom and control indistinguishable. Big Brother has been succeeded by Big Data.

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