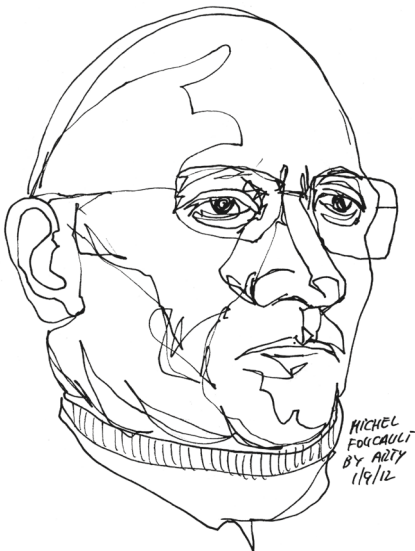


Foucault - 40 Years After

Rethinking Foucault's Historical Ontology of Ourselves:
Subjects, Subjectivation, Self-Practices



Program & Abstract Book

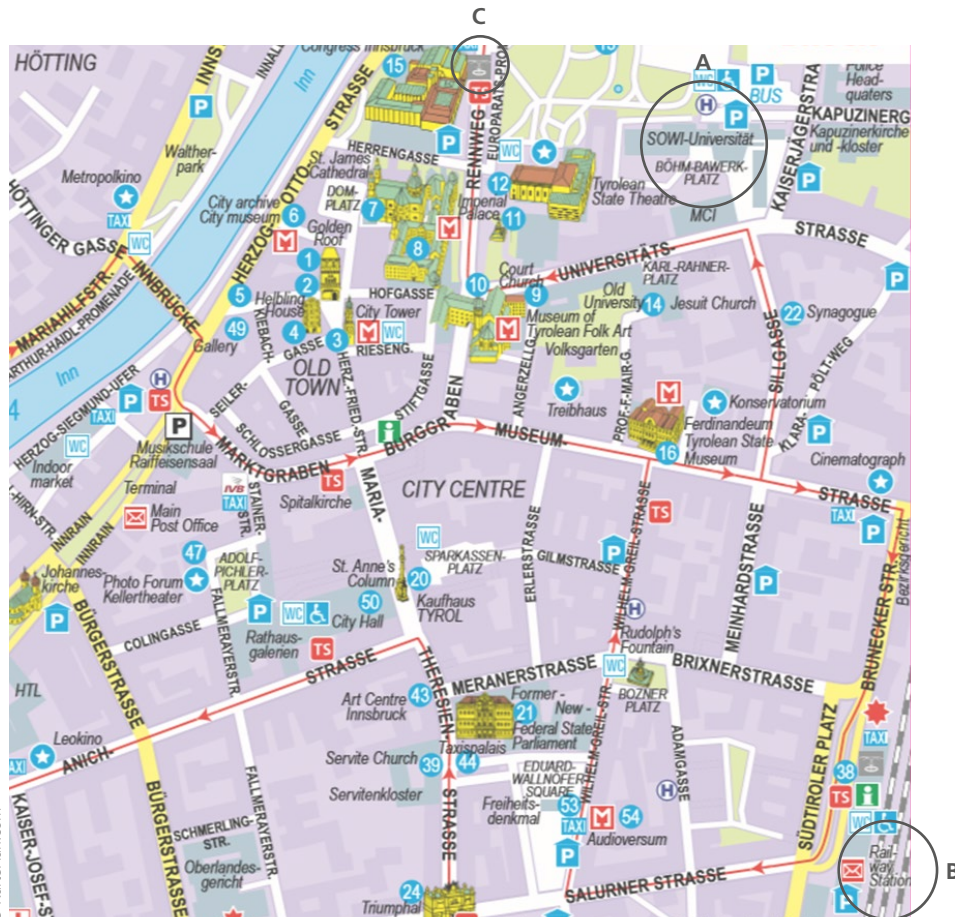
June 21: Online, June 21-22: On-Site

June 21-22, 2024
University of Innsbruck, Austria

www.uibk.ac.at/socialtheory

City Map of Innsbruck

- A) SOWI-Campus (Universitätsstraße 15): conference venue
- B) Main railway station
- C) Funicular stop Hungerburgbahn (to Seegrube)



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Schedule

Time (CET)	Friday	Saturday	Sunday	
	online	Innsbruck	Innsbruck	
	June 21	June 22	June 23	
07:45	Opening Online Plenary 7:45			
08:00				
08:15				
08:30				
08:45				
09:00	Break	Session 9:00	THEORY SUMMIT (open end) Restaurant Seegrube 1920m	
09:15	Online session 9:15			
09:30				
09:45				
10:00				
10:15				
10:30				
10:45	Break			
11:00	Online session 11:00			Break
11:15				
11:30				
11:45				
12:00				
12:15	Break (1 hour)	Session 11:10		
12:30				
12:45				
13:00				
13:15	Online session 13:30	Lunch Break		
13:30				
13:45				
14:00				
14:15				
14:30	Session 14:00			
14:45				
15:00		Break		
15:15				
15:30				
15:45				
16:00	Online session 15:15	Break		
16:15				
16:30				
16:45				
17:00		Closing Plenary 16:10		
17:15				
17:30				
17:45				
18:00				
18:15	Break	Break		
18:30	Opening On-Site Plenary 18:30 & Welcome Reception 20:30	Conference Dinner 18:45 Restaurant Brahms		
18:45				
19:00				
19:15				
19:30				
19:45				
20:00				
20:15				

Welcome to Innsbruck!

Dear participant,

The higher you climb, the more that you see.

Foucault's 1984 discussion of Kant's 1784 'What is Enlightenment?' emphasizes the historical ontology of ourselves as our most noble task. Forty years after Foucault's death (and 300 years after Kant's birth), society has changed.

Capitalist globalization has slowed, and the forgotten Cold War has been reanimated. Monopolies are increasing, and the algorithmization of subtle control techniques appears to undermine the neoliberal self-governing of people.

Accordingly, we will discuss the reception of Foucault's analyses under the lens of recent social change: did or in how far did the formation of subject positions in discourses, processes of subjectivation in governmental power practices, or the constitution of ourselves as ethical selves in self-technologies change compared to Foucault's late account of the subject constitution in neoliberal capitalism?

We will rethink and work with Foucault on an updated historical ontology of ourselves.

We have to dig deeper. To enable this, we will climb higher. We hope you will enjoy our Foucault discussions at the University of Innsbruck, including our closing "Theory Summit" on Sunday morning at 1905 meters in height. We are glad to have you here. We are delighted to welcome one hundred participants from twenty-two countries who will discuss over sixty contributions.

Welcome to the Alps!

Frank Welz & Nicole Isopp

Local organizers, University of Innsbruck

The conference is supported by



Vice-Rectorate for Research

Research Area EPoS Economy, Politics & Society

Time conversion table

TIME CONVERSION

New York	Buenos Aires Sao Paulo	London Nsukka	Innsbruck	Athen Bucarest	Pune	Beijing	Tokyo
02:00	03:00	07:00	08:00	09:00	11:30	14:00	15:00
04:00	05:00	09:00	10:00	11:00	13:30	16:00	17:00
06:00	07:00	11:00	12:00	13:00	15:30	18:00	19:00
08:00	09:00	13:00	14:00	15:00	17:30	20:00	21:00
10:00	11:00	15:00	16:00	17:00	19:30	22:00	23:00
12:00	13:00	17:00	18:00	19:00	21:30	24:00	01:00

Program

FRIDAY (June 21) 7:45-9:00 (Beijing 13:45)

(Online)

Opening Plenary: Foucault Today (chair: Frank Welz)

Welcome address

Frank Welz & Nicole Isopp

Governmentality without truth: Recent developments in 'care of the self' *Marek Czyzewski*

Diagnosis and Critique: two philosophical tasks for our present *Jean Louis Fabiani*

FRIDAY (June 21) 9:15-10:45 (Beijing 15:15)

(Online)

(Room 1) Discourse and Subject Positions (chair: Nicole Isopp)

Resituating Subjectivity: Foucauldian Analyses of Sexuality Discourse

and Parrhesiastic Practice in Chinese Cyberfeminism

Xintong Liu

Fieldwork Journal Reflexivity and Subject Positions in Anthropological Discourse

Gabriela Boangiu

Foucault Ethics of Self-cultivation in the Igbo Nation and the Return of African Traditional

Favour C. Uroko

(Room 2) Governmentality (chair: Christos Memos)

Governmental Practices, Power, and Subjectivation: Public Apologies

from the Executive Council of Hong Kong, China

Xuannan Yang

Supply chains: the latest instance of governmentality

Luca Mattia Gelsomino

Family in Foucauldian Governmentality and the Modern Family Relationships in China

Wencheng Zhu

(Room 3) Governmentality (chair: Frank Welz)

The Origin and Evolution of Ranking as Governmentality in Modern China

Qingduo Mao

Revisiting Foucauldian Governmentality: Exploring Power Dynamics in the Manipur Crisis

Niharika Saikia

The Vicissitude of the Public Space: Socialist Governmentality, Reading

Practice and Bookstore in Shanghai (1980-2022)

Linjie Zhang

FRIDAY (June 21) 11:00-12:30 (Beijing 17:00)

(Online)

(Room 1) Governmentality and Subjectivation (chair: Shaghayegh Bandpey)Governmentality and subjectivation in Palestinian camps *Marie Kortam*In the Name of Aesthetic Survival: The Dilemma and Breakthrough
of Subjectivity in the Reform of Higher Education Evaluation *Yanan Song*Later Life Learners and the Elderly Education Policy in China: A Foucauldian Analysis
*Jinglin Dai***(Room 2) Governmentality and Subjectivation** (chair: Petra Missomelius)Reconsidering biopolitics: presentation and responses to pro-fertility
policies on Chinese social media *Yingliang Sun, Siwei Yin & Shiyu Ji*Quantified Self and Subjectivity Shaping: An Examination of Productivity Software Users
*Xintian Wang*Intangible Cultural Heritage as a Neo-liberal Governmental Mechanism in China *Linjie Wang***(Room 3) Governmentality and Subjectivation** (chair: Nicole Isopp)Neo-Pentecostal dispositives of power and modes of neoliberal
production of subjectivity: A study on the Brazilian case. *Yans Sumaryani Dipati*Rupture of Science and the Reconstruction of Subjectivity? An examination
focusing on late Foucault's studies of neoliberalism in the framework of the
„power/knowledge“ *Bing Xing*The Gendered Response to Whistleblowing in the UK Legal System *Kim Weeks***FRIDAY (June 21) 13:30-15:00 (Beijing 19:30)**

(Online)

(Room 1) Governing the Soul (chair: Frank Welz)Unveiling the Digital Therapeutic Self: Psychotherapy Industry in Compressed Modernity
*Jiaxue Liu*Unveiling Foucault's Literary Criticism: Exploring Existence, Ethics, and Aesthetics
*Meining Zhu*Saving One's Face While Saving One's Soul? The Refraction of Tactical
Approaches to Penance as a Disciplinary Device in Counter-Reformation Italy
*Giovanni Zampieri***(Room 2) Resistance** (chair: Christos Memos)Foucault's Resistance: From Strategy and Production to Becoming Masters *Xiaoguang Zhu*Negotiating Identities and Resistance: Sham Marriages Among Gay and Lesbian
Communities in Contemporary China *Jingyi Hou*The Volitional Complement of Power: An Examination of Foucault's Concept of Spirituality
Chenyang Ye

FRIDAY (June 21) 15:15-16:45 (Beijing 21:15)

(Online)

(Room 1) Self-technologies and Ethical Selves (chair: Boris Traue)

Bounded Up with Power and to Think Beyond: „Technologies of Self“
as the Sources of Self-Transformation

Cheuk Ki (Jacky) Leung

How self writing can give the subject a way of reconciling with its anxieties

Marcos Antônio da Silva Santos Ferreira

Explaining Power and Technologies of the Self through Foucault's Theory
of Subjectivity: From the Perspective of Agency

*Boyuan Min***(Room 2) Self-technologies and Ethical Selves** (chair: Hannes Hautz)

Educating the Autonomous Learner in a Confucian School: Subjectivity,
memorisation and dilemma

Canglong Wang & Shuo Wang

Care of the Self as an ethical possibility of self-recognition

Olivia Pires Coelho & Rafael M. Limongelli

Smart home, self-tracking technologies and the self

*Nina Viaznikova***(Room 3) Self-technologies and Ethical Selves** (chair: Nicole Isopp)

Foucault's Troubled Children. Re-/Problematization, Subjectivation, and
Emotional Competence

Christoph T. Burmeister

Foucault, Old Age and Self-care

Chris Gilleard & Paul Higgs

Ethics as aesthetics in the era of digital governmentality

*Manolis Simos***FRIDAY (June 21) 17:00-18:00 (Beijing 23:00)**

(Online)

Closing Plenary: Toward a Historical Ontology of Ourselves (chair: Frank Welz)

We, subjects of desire? An interrogation of our possibilities of subjectivation today

Senda Inés Sferco

Ethopoetics and Ethopolitics: Training Milieus and the Government of Habit

*William Tilleczek***FRIDAY (June 21) 18:30-20:30**

(On-Site: Sowi building, Innsbruck, Universitätsstrasse 15, 3rd floor, East)

Opening Plenary (chair: Frank Welz & Nicole Isopp)

Foucault Today

Frank Welz

Beyond subjectivation: Explanation and governmentality studies in health

Ariane Hanemaayer

Neoliberal Governmentality and Reinventing Freedom

Stéphanie B. Martens

Rethinking Critique - Following Foucault's Genealogy of Critique

*Anna Daniel***SATURDAY (June 22) 9:00-10:45**

(On-Site: Sowi building, Innsbruck, Universitätsstrasse 15, 3rd floor, East)

(Room 1) Discourse and Subject Positions (chair: Anna Daniel)

The emergence of Trumpism in political discourses

Julia Pfau

How to do things with words? Foucauldian discourse between knowledge and power

Laura Ercoli

The Subject Between Truths: Case-Specific Biographical Analysis from Foucault's Perspective

*Nicole Verena Sofia Isopp***(Room 2) Governmentality** (chair: Oliver Leistert)

Grassroots Governmentalities in Rural China: Power Dynamics in the

Implementation of the 'Construction of Beautiful Villages' Policy

Xuan Wen

How do agrarian corporations control territories in the 21st century

Josué García Veiga

Care fell into the River – The Government of (the) Care(ful) or a Caring

Self in a Caring Society?

Valentin Fröhlich

SATURDAY (June 22) 11:10-12:55

(On-Site: Sowi building, Innsbruck, Universitätsstrasse 15, 3rd floor, East)

(Room 1) Digital Governmentality (chair: Theo Hug)

Digitized selves and intimacy in the age of digital capitalism *Aleksandr Lange*
 Data doubles and smart public safety *Petra Missommelius*
 Foucault's Panopticon and our voyeur society: Revisiting Mathiesen's
 viewer society in the age of social surveillance *Charles Villet*

(Room 2) Self-technologies and Ethical Selves (chair: Tom Campbell)

Self-tracking subjectivity between psychopolitics and digital anthropology –
 Foucault's research on Self-writing revisited *Dingxi Fang*
 The Possibility of Reconciling the Practical Framework of Foucault's Individual
 Ethics and Kant's Normative Ethics in Global Consciousness *Jianxing Bai*

SATURDAY (June 22) 14:00-15:45

(On-Site: Sowi building, Innsbruck, Universitätsstrasse 15, 3rd floor, East)

(Room 1) Governmentality and Subjectivation (chair: Lisa Pfahl)

"Taking Shortcuts": Ethics of Self-Engineering in Pursuits of a Good Look
 and a Good School in Contemporary Urban China *Jinghan Ma*
 Gender-sensitive Forms of governmentality in late capitalist societies
Johanna Grubner & Michaela Scheriau
 The individual's subjectivity and the official feedback in China school
 bullying from the Foucault's self-subjectivity theory *Yuetong Zhao*

(Room 2) Governmentality and Subjectivation (chair: Stéphanie B. Martens)

Deresponsibilization: Ethical self-formation in the 21st century *Adam Christianson*
 Governing Rest: Discursive and Visual Constructions of Rest *Nelli Halkosaari*
 Biopower and Lifeblood *Simon Walker*

SATURDAY (June 22) 16:10-18:10

(On-Site: Sowi building, Innsbruck, Universitätsstrasse 15, 3rd floor, East)

Closing Plenary: Toward a Historical Ontology of Ourselves (chair: Frank Welz & Nicole Isopp)

Non-fascist living and the historical ontology of ourselves *Tom Campbell*
 Power, the Social Body, and the Breeding of Individuals in Foucault *Csaba Szaló*
 Epistemologization as a Practice of Integrating the Discursive and Non-Discursive
Shaghayegh Bandpey
 Can we think the rights of the human being with – or against – Foucault?
Lisa Pfahl & Boris Traue

Essentials: Zoom / presenting / Wifi / dietary information

Zoom Session

For your convenience and to ensure a smooth flow, especially in the online presentations, we would like to provide you with the following information:

- The online presentations will be conducted via ZOOM. Manuals and user guides can be found [here](#).
- The most crucial aspect will be **screen sharing**. You can use the **green icon** ("Share") to share your entire screen, a specific program, or a particular document, as well as audio or video files (select "Advanced").

The meeting will start at 7:45 am (Innsbruck CET time) and can be accessed via this link: <https://eu01web.zoom.us/j/68244363544>

- You will be directed to the main online room (entrance room). The opening plenary will take place there from 7:45 to 9:00 am. Afterward, you can INDEPENDENTLY choose which breakout session (room 1, room 2, room 3) you would like to attend. You can also switch breakout sessions at any time. If you close the program window, you can return to the main room. The closing plenary (5 to 6 pm) will also be held in the entrance room.
- Lukas Engelberger (University of Innsbruck) will be available to answer questions in the main room. In the breakout rooms, please direct your inquiries to the respective chairperson.
- Since discussions are essential to all sessions, we strongly invite you to turn on your camera. The number of videos does NOT affect the transmission rate. Only your own video transmission may overload your bandwidth at your station.
- The online sessions will NOT be recorded.
- Please note: If you are participating in the online conference from a room on-site at the university using your laptop, please mute your speaker output or use headphones. Otherwise, there may be unpleasant feedback with the microphone of the moderating chairperson in the room.
- We invite you to participate in the online sessions in our conference rooms, Sowi building, Universitätsstrasse 15, 3rd floor, East. We will be there on Friday, June 21, from 7:30 am onward.

Presenting Papers

- **Time:** The timeslot per presentation is 30 minutes (15 min presentation + 15 min discussion).
- **Session chairs:** The chair's role is to animate the session and involve everybody in the discussion. Debating and participating are crucial.
- **Up to the particular session chair and the speakers:** If you prefer, your session could offer three presentations in a series and then integrate the presenters and participants into a discussion under a few umbrella questions.
- **Approach:** Choose the approach that you feel most comfortable with. Speaking without reading seems to work well because your talk engages more directly with the audience. On the other hand, some non-native speakers will prefer to stay tied to a script and read their paper. Everything goes! Language is no barrier. Arguments matter.
- **No full papers:** We do not expect participants to submit full papers. You submitted an abstract, which will now be developed into an oral presentation.
- **Slides:** All rooms—including Zoom rooms—offer the technical requirements for showing PowerPoint slides. Please prepare a PPT file (and a PDF document as a precaution). Do not overload your presentation.

Wifi

- **WIFI is available inside the building (conference venue) - please ask the organization team for further information.**

Dietary information

For time reasons, on Saturday, lunch will be offered in the conference venue. There will be two choices, prepared by [Koi Street Bar](#) – Asian Street Food, included in the conference fee: one of them vegan, gluten-free, the other one non-vegetarian (Dhal: spicy lentil curry with coriander & pickled mild onions on rice; Hoisin Pulled Pork: slow braised pork shoulder with sweet hoisin sauce, lime & coriander on rice).

For dinner, we have reserved seats in the restaurant „Das Brahms“ (6:45 pm), which is only two minutes away. There are eight smaller and regular dishes to choose from, including vegetarian, vegan, and gluten-free options.

Tap Water in Austria is Safe for Drinking: The tap water in Austria is of excellent quality and safe to drink. Austria is renowned for its pristine water sources, and the tap water is regularly tested to ensure it meets high cleanliness and safety standards. Enjoy fresh and clean drinking water straight from the tap!

Campus Dining: On Friday, June 21, we recommend to have lunch in the Sowi Lounge (Sowi Social Sciences building). On Saturday, it will be closed.

Abstracts

Jianxing Bai (Fudan University, Shanghai, CN & Humboldt-University of Berlin, DE)

The Possibility of Reconciling the Practical Framework of Foucault's Individual Ethics and Kant's Normative Ethics in Global Consciousness

Both Kant and Foucault focused on Ethics in their late philosophy research, the difference being that Kant made a final communal effort to practice the reality of the moral subject, while Foucault maintained a consistent attitude of individual scrutiny. The personal stratification of ethical subjectivity played a very important role in social construction, when Foucault dissolved the moral subject of modern ethics into personal attitudes, the Enlightenment was more of a spiritual philosophical attitude, which gradually moved away from the historical events and the spirit of the times towards the individual's lifeworld, and the grand narrative of the Enlightenment was giving way to the microscopic writing of the individual. However, whether they continue to insist on the design of ethical subjectivity or put motivation to the philosophical thinking of the modern community, they all share a basic principle of modernity. Whether it is the phenomenological turn to Stoic morality or the metaphysical turn to normative ethics, in the face of the fundamental developmental proposition of the future of Global Consciousness, we believe that technical individual moral analysis will still give way to metaphysical search for originality. In the changing times, we still need to consider whether the deontological ethics from Kantianism is completely rejected by Foucault's individual ethics, or whether the two are convergent in the core idea of concern for the commonality of values.

Shaghayegh Bandpey (University of Innsbruck, AT)

Epistemologization as a Practice of Integrating the Discursive and Non-Discursive

In *Discipline and Punish* (1975), Foucault analyzes two different lines of objectification, or two different spheres of emergence, to systematically characterize the interconnectedness of the discursive and non-discursive spheres. Nevertheless, by providing concrete instances, he undermines the reader's common sense, despite his profound expertise in abstract explanations of the strategic adaptation of social practices and power dynamics. Even if our understanding of Foucault's reflections is no longer clear, is it still feasible to discuss a reassessment of his work? Over the past 40 years, how has the field of research on the intersection between discursive and non-discursive spheres transformed? What are the primary focuses of these two spheres,

and how do they relate to the instances provided by Foucault? I argue that the same argument applies to Foucault's concept of "epistemologization", which stands as one of his main original ideas and provides grounds for a historical ontology of ourselves.

Gabriela Boangiu (The Romanian Academy, Craiova, RO)

Fieldwork Journal Reflexivity and Subject Positions in Anthropological Discourse

Talking about reflexivity in the realm of anthropology is an approach crowned either by enthusiastic discoveries or veiled redundancies. And yet, the researcher's objectivity can also be configured from these retroactive steps, from returns to the research process, which sometimes give rise to the enthusiasm of new discoveries, increase the energy of some interrogations, help to plan analysis schemes, in other words, contribute fully to the clarification of aspects epistemological and methodological research.

This topic cannot be approached without reflecting on the importance of the voice of the interlocutor and the anthropologist, on the relativity of positioning and the need for repositioning to complete the vision of the social phenomenon, on representation and mentality, on experiment in anthropology, on interdisciplinarity and preserving the disciplinary identity of anthropology.

The philosophical vein in anthropology has triggered numerous questions about the researcher's authority which becomes one of the multiple voices about the subject of the research.

Special attention is paid to the interlocutor's voice, placing it in a methodologically intangible area, a confession of oneself and about oneself, a voice encouraged to speak very clearly, the interviewer remaining mute to the challenges of a revealing memory.

The Stoic ideal of shaping the self through writing was of intense concern to Michel Foucault, and Seneca's influence is undeniable in an essay such as *Writing of the Self* from 1983. But Foucault interprets Stoicism in his own way, as an ethic of the elite, as on an ethics "whose main goal was an aesthetic one".

Christoph T. Burmeister (Humboldt-University of Berlin, DE)

Foucault's Troubled Children. Re-/Problematization, Subjectivation, and Emotional Competence

In my presentation I will address two largely overlooked aspects of Foucault's oeuvre: Firstly, I will present Foucault's almost completely neglected concept of re/problematization as a central heuristic for historical ontologies of ourselves and for critical social analyses in general. In this manner I will, secondly, turn to the so far unacknowledged but especially

important subjectivation mode ‘child’ as it emerges in Foucault’s genealogical analyses from early modernity to modernity. In doing so, three conceptualizations of child development can be distinguished and summarised as norm, normal, and potential. With potential being the dominant one in late modernity, the boundaries between the technologies of self prevention and optimisation are blurred: Although preventive and optimizing elements are embedded in disciplinary practices, which are constitutive of every modern educational arrangement from the early modern beginning, since the 1970s/80s there has been both an increase and spread in their number as well as an intensified interweaving. I will demonstrate this using the example of ‘emotional competence’ as one dominant form of late modern subjectivation (as children). Here it can be seen, that a) being emotionally competent is both an optimizing guarantee of social success and, if not developed properly, a risk for various pathologies and deviancies that should be prevented. And that – as a critique of the present – b) emotional competence is supposed to guide self-management that broadens the scope for decision-making and action, yet it can be shown in historical comparison, that the corridor of legitimate ways of being is limited due to this mode of subjectivation.

Tom Campbell (Univeristy of Leeds, UK)

Non-fascist living and the historical ontology of ourselves

Michel Foucault’s writings of the early to mid-1970s must be understood through the prism of his political militancy of that period; a militancy centred around his involvement in Group d’information sur les Prisons (GIP). His involvement with the GIP had a profound impact on his theoretical work. During this time, he was theoretically and politically close to Gilles Deleuze. As the sun set on this period of his writing, he wrote a preface for the English edition of Deleuze and Guattari’s *Anti-Oedipus: Capitalism and Schizophrenia*; where Foucault positions *Anti-Oedipus* as the first book on ethics in France for a long time and as a guidebook for non-fascist living. Foucault’s reading of *Anti-Oedipus* can be understood as a reflection on the ethico-political positions he shared with Deleuze and Guattari. This paper explores what Foucault’s conceptions of fascism and non-fascist living offer us in our analysis of new forms of authoritarianism arising from increased monopolisation and ‘the algorithmization of subtle control techniques’. It examines how Foucault’s conceptions of fascism and non-fascist living relate to his genealogical investigations and his later characterisation of his work as a historical ontology of ourselves.

Adam Christianson (Goldsmiths, University of London, UK)

Deresponsibilization: Ethical self-formation in the 21st century

Responsibilization has allowed for rich and nuanced descriptions of techniques of subjectification in advanced liberal societies. However, the concept is limited when analysing how ethical self-governance is increasingly achieved through plural and often competing notions of the good. As politics of the 21st century is increasingly framed in terms of simultaneously transnational and increasingly personal problems, a concept that allows sociologists to examine how ethical self-governance is achieved alongside conventional processes of collectivization and normalization is necessary. Using recent work in the sociology of nothing, this article elaborates on the concept of deresponsibilization, originally proposed by Alan Hunt. Defined as the reflexive justification for acting contrary to a normatively expected action, deresponsibilization allows for a more dynamic analysis of the points of insubordination of subjects made-up through a given responsibilisation regime and their reciprocal capture by knowledge makers. I further argue that deresponsibilization can be extended to understand how more muted forms of resistance “by omission.” Deresponsibilization thus offers us an analytic that enables us to understand ethical self-formation in an era characterized by increasing political fragmentation.

Olivia Pires Coelho & Rafael M. Limongelli (University of Campinas, Brazil)

Care of the Self as an ethnical possibility of self-recognition

This paper results from a thesis discussing the indigenous social movement in Brazil from the second half of the 20th century. The research focused, greatly, in the relationship between the doctoral student in question and her ethnic recognition as an indigenous person. To build this argument, the concept of Care of the Self [or care oneself] was generously explored. In this concept, Foucault delves into the engagement of individuals in life experimentation practices that potentially propose overcoming the subject solely as an effect of power. Although the subject is also a result of discourses and social practices, it is not understood as entirely passive and subjected. Therefore, the comprehension of the subject under this perspective, alongside with the works of Ailton Krenak, Audre Lorde, Grada Kilomba and bell hooks, helped create a more autonomous experimentation of self-recognition in the context of ethnical self-declaration. This experimentation explored the methodology of autoethnography, creating narratives of oppression and resistance in the context of the author’s childhood in the Amazon Rainforest, Brazil. The parrhesia, the courage for the truth, is understood as a crucial step for self-recognition. Could it be an escape of the system, the recognition of yourself? The problem that we would like to grasp through this essay is the possible bound in between

the concept of Care of the Self, designed by Foucault 40 years ago, and the concept of ethnical self-recognition, designed by indigenous and black peoples social movements in the voices of the authors mentioned above.

Marek Czyzewski (University of Lodz, PL)

Governmentality without truth: Recent developments in 'care of the self'

Michel Foucault's approach to the problem of power and its transformations towards the so-called governmentality is the evidence of how accurately – or perhaps even prophetically – he had sensed the dynamics of the evolution of the Zeitgeist in Western civilization. I would claim, however, that the same cannot be said about the shift of Foucault's approach to the issue of knowledge towards the question of truth-telling.

The first aim of this paper is to justify my different evaluation of the respective parts of Foucault's oeuvre, as outlined above. Foucault could not have predicted that the shift toward the indirect and "soft" ways of the government of population – a trend he had anticipated so well – would not only entail the emergence of brand new "regimes of truth", but would actually see a sharp increase in the tendency to replace the serious treatment of the notion of truth with the ephemeral, revocable, and ostentatiously arbitrary "regimes of posttruth" (a term coined by Jason Harsin).

Secondly, the paper will offer a present-day assessment of the concept of "the care of the self", which Foucault analyzed, or even advocated for, in his later works. In modern culture, the practices of "the care of the self", which were established in late antiquity, are being commercialized and treated instrumentally as a means toward well-being, and as such are losing their elitist and challenging character. Thus, it is worth noting that the popular and trivialized forms of self-examination are very different from truthfulness – a notion which fascinated Foucault, and an attitude which required much courage on the part of individuals and often put them at risk.

Marcos Antônio da Silva Santos Ferreira (Pontificia Universidade Católica do Paraná, BR)

How self writing can give the subject a way of reconciling with its anxieties

The purpose of this research is to discuss self writing as a way of reconciling the subject and their anxieties (anguish). To achieve this, at first, building an idea of what this supposed subject of care would be and how important the notion of care for the self is today. In a second moment,

discussing what anxiety would be, based on the work of french psychoanalyst Jacques Lacan, starting, above all, from two notions in particular: Resistance and the Unheimlich.

The main objective of this research is, in addition to building a bridge of dialogue between Michel Foucault's philosophy and Lacanian psychoanalysis, to constitute a form of self-care where writing is the main tool and the subject has sufficient autonomy to deal with an approximation to the core of their existential anguish. We would like to establish a way of understanding the subject's anxieties, not to get over it or to be "saved" from it, but to be able to communicate it.

Jinglin Dai (Lanzhou Jiaotong University, CN)

Later Life Learners and the Elderly Education Policy in China: A Foucauldian Analysis

Lifelong learning has become a key symbol for elders to identify themselves; however, it implies the state's control over the aging population. Current studies adopt the Foucauldian approach to analyze the relationship between aging and welfare policies and state that the negative impression of biomedicine on the elderly population is deeply embedded in China's policies. Aging thus is a symptom of decline but can be alleviated or even cured by education. What kind of subject of elderly education does China want to shape? What governance strategies are used to conduct the actions of elders? The article conducts a discourse analysis on selected elderly education and related policies (1982-2023), and our findings show that elderly education policies shape the elderly population as risk and autonomous subjects, guiding them to become participants and consumers through learning actively. However, due to the lack of multi-party policy connections such as elderly care and employment, only elderly individuals who already exhibit consumption and active participation characteristics are attracted, while other elderly groups are excluded.

Anna Daniel (Distance University Hagen, DE)

Rethinking Critique - Following Foucaults Genealogy of Critique

In his famous lecture "What is Critique?" Foucault locates himself in Kant's critical thinking but also problematizes Kant's understanding of critique and presents the genealogical method as his form of critique. Not only Foucault's genealogical method, but also the urgent challenges of our present day suggest that we should revisit the questions of the possibilities and limits of critique and subject our ways of practicing critique to a critical examination.

Particularly with reference to Foucault lectures on the History of Governmentality, it has been pointed out in recent years that Foucault undertakes a Genealogy of Critique in his late work (Lemke 1997, 2011, Boland 2014, Folkers 2019). In my lecture, I will trace these richly layered traces in Foucault's thinking and discuss what they can reveal to us not only with regard to the history of the present, but also with regard to the transformative potential of different forms of critique.

Yans Sumaryani Dipati (Pontificia Universidade Católica do Rio de Janeiro, BR)

Neo-Pentecostal dispositives of power and modes of neoliberal production of subjectivity: A study on the Brazilian case

The expansive leverage of the neo-Pentecostal wave in Brazil since the 1990s overlaps in a curious way with the advance of neoliberal politics. This coincidence within the temporal framework deserves particular attention due to the fact that they historically considered separate and independent fields in relation to each other; on the one hand, the private sphere of faith where the existential logic of the intimate dimension of life reigns, and on the other, the public sphere of politics in its material aspect. This separation in fact dates back to the French Revolution that relegated religion to the sphere of intimacy, giving rise, so to speak, to the autonomy of other spheres of life, such as politics and economy. The temporal concomitance of the two fields, however, signals the formation of a historically constructed relationship, and for that reason, historically contingent, that points to the production of new modalities of the relationship between the political and religious fields. In the Brazilian case, the rise of neo-Pentecostal churches in politics shifts the epicenter of the political struggle to the field of morality and customs, with emphasis, parallel to this, on the production of the entrepreneurial subject. Faced with such a phenomenon, this paper aims to unveil the dynamics of the production of the neoliberal subject through the intertwining between the dispositives of neo-Pentecostal power as a set of neo-Pentecostal tactics, discourses, strategies and disciplinary norms that collaborate machinically in the production of the neoliberal subject, socially atomized, which declares himself up to assuming full responsibility for its destiny, and neoliberalism as a social and political organization.

Laura Ercoli (University of Macerata, IT)

How to do things with words? Foucauldian discourse between knowledge and power

Retracing the analyses of the archaeologist Foucault of the 1960s, this contribution aims to offer a reading and diagnosis of the present in which we live - and of the knowledge that characterizes our epoch - in the light of the knowledge-power dichotomy. Foucauldian discourse, insofar as it is material and historical, is a positive practice among other practices: it appears as an instance enveloped in a set of processes and historicity. The analysis of knowledge-power unveils how the political behavior of a society, group or class is permeated by a discursive practice that has to do with strategic decisions and practices in terms of objects of enunciation, analyzable on the plane of knowledge. Placed in this context, scientific discourse, understood as the body of knowledge that characterizes an epoch, is never autonomous but produced by the interplay of forces between discursive formations and non-discursive fields (institutions, political events, economic practices and processes). The Foucauldian idea that the 'episteme' of an epoch is never free of the whole apparatus in which it is presented is for us a warning and an emergency to scientific responsibility, since words always create things.

Jean Louis Fabiani (Central European University, Vienna, AT)

Diagnosis and Critique: two philosophical tasks for our present

The posthumous publication of Foucault's Philosophical Discourse gives us an occasion to reinstall his work in the epistemological realm of philosophy. One knows that, early in his work, he showed his dissatisfaction with the ways by which institutional philosophy hampered the approach to contemporary reality ("actualité") although it should have been its main task since the Enlightenment. Foucault vehemently refused to be located within the disciplinary order: "Do ask me who I am, nor to remain the same" (The Archeology of Knowledge) still resonates when we try to grasp the unity of his thought. We know all his critiques of sociology and history as specialized knowledge, which did not reduce the intensive appropriation of his work by many disciplines. The defense of his dissertation on Madness and Civilization, which broke away from the philosophical tradition in spectacular terms, tend to obscure his "complementary dissertation", devoted to Kant's Anthropology. If you add the recent publication of his Masters thesis, The constitution of a historical transcendental in Hegel's Phenomenology of Mind, we are equipped to shed new light on Foucault's philosophical apparatus that is strongly linked to the attempt to free himself from Hegel, so present in French philosophy of the early fifties, and to reassess the potentialities of Kantian Critique. This fresh reading does not intend to restore any continuity in Foucault's work, which is so fiercely

discarded, but to look at the very conditions of critique as an attitude that is permanently reconstituted with respect to the conditions of diagnosis of the present, through the ego, hic et nunc positioning that is clearly the leading thread of the Philosophical Discourse.

Dingxi Fang (University of Zürich, CH)

Self-tracking subjectivity between psychopolitics and digital anthropology – Foucault's research on Self-writing revisited

This article examines Byung-Chul Han's critique on Foucault in his discourse on Psychopolitics. Focusing on Foucault's concept of Self-writing that was simplified by Han, it will be argued that this critique shows the challenge of appropriating Foucault's concepts in a new technological condition, rather than a blind spot of Foucault's work itself. This critique serves as a reminder that Foucault's research on Self-writing after 1980 should be evaluated in two aspects: in relation to Foucault's earlier work, especially to that on writing and discourse of daily life; in its methodological reliance on genealogy. By doing this, it becomes evident that criticizing Foucault fails to recognize the possibility of the total control of Technologies of the Self by the Technologies of the Power in Neoliberalism is inadequately grounded, because it didn't treat the power/freedom relationship as well as the historicity of subjectivity in Foucault's thought meticulously. Writing, which viewed ontologically by the early Foucault, has very practical and technological aspects in Foucault's research on Self-writing as a Technology of the Self in ancient time, and therefore implies a technological dimension of subjectivity. And despite aiming at critiquing Christian tradition, Foucault attached great importance to subtle integrations and continuity between eras. Ignoring these ontological and methodological points results in the Subjectivity in Han's Psychopolitics, which is defined by Self-control because of the total Self-tracking of the Big Data. Understanding how the Self-writing works today may be a more productive foucauldian project, to which the framework of Digital Anthropology may be beneficial.

Valentin Fröhlich (Johannes Kepler University Linz, AT)

Care fell into the River – The Government of (the) Care(ful) or a Caring Self in a Caring Society?

When once Care was crossing a river, she saw clayey soil: pondering, she took a piece and began to mould it – so says Hyginus' fable Cura. Henceforth, the formed child of care was in the grasp of Cura throughout its finite life. This self-interpretation of existence as 'care' is not only fundamental to a thought that resounds in tonnes of Foucault's notes but encompasses

in its societal manifestation and contestation nothing less than the (re)definition of our self, subjectivity, responsibility, and governability. The paper takes this as a starting point, asking in light of recent changes whether Care, by delving too deeply into the flow of market-exchange, is washed away "like a face drawn in sand at the edge of the sea" or whether gets discerned and perceives the other in the reflection on the surface of the water. The first part genealogically outlines the socio-political embedding of hybrid marketized and communitised care-arrangements in the care-regimes of Austria, Hungary, and the Netherlands. Thereby, focus lies on different socio-historical circumstances and a history of ruptures and contingency in the organisation of care. In a second step, the exploration of heterogeneous ensembles of power relations – analysed as multi-layered strategic situations becoming visible in resistance to power effects – will be deepened on the level of subject-formations and -distinctions of caring and cared-for subjects. The final part comprises the experimental introduction of a care concept that is elucidated in the contradiction between alleged care under the auspices of markets and parrhesiastic caring-political practices.

Luca Mattia Gelsomino (University of Groningen, NL)

Supply chains: the latest instance of governmentality

With this contribution I aim to make three points:

First, what we understand as supply chains (as in the global network of firms that coordinate to produce and deliver products and services to the general population) are an instance of governmentality, in the sense of aiming at targeting sample of population from a perspective of political economy and through apparatuses of security.

Second, the supply chain can be seen as the next step in the evolution of governmental power. After the feudal type of governmental power, the administrative state corresponding to regulation and discipline and the state of government, comes the government through supply chains, which through economic knowledge used as instruments controls the population through different apparatuses of security. Crucially, in this vein the state is not anymore the main actor exercising governmentality, but it becomes one of the apparatus of security of the supply chain.

Third, issues of societal importance today can be better understood and practically addressed by adopting the view that supply chain governmentality is a natural and pervasive form of government. For example most of what we call externalities (such as greenhouse gas emissions or slavery in plants or plantations) are driven by manufacturing activities that do not serve any specific purpose within nor are majorly directed by any state, but are rather coordinated by the myriad of power relationships between buying and supplying companies (and individual therein) that we ultimately call the supply chain.

Chris Gilleard & Paul Higgs (University College London, UK)

Foucault, old age and self-care

This paper draws attention to Foucault's 1981/82 lecture series on The Hermeneutics of the Self. These contain perhaps the only direct reference Foucault ever made to the topic of old age. In them, he observes how, in the first and second centuries of the Common Era, Greco-Roman philosophy shifted its emphasis from 'knowing thyself' to 'becoming one's self'. While these writers saw the practice of the arts of living as desirable at every stage of life, they considered them most effectively cultivated in later life, when the individual is least constrained by the subjectifications imposed by the world. Their focus upon the 'arts of living' was later replaced by what Foucault considered a 'rules of living' approach, evident in the early Christian church teachings, and later by the institutions of the state. Foucault's endorsement of the art of living in later life can in turn be contrasted with other modern thinkers who have perpetuated such 'rules of living' approaches. Set against Foucault's support for an aesthetics of lifestyle, writers working largely within an ageing studies/gerontology framework have advocated what might be called a public health endorsed agenda to age actively or successfully or have prescribed other morally desirable pathways for older people to develop integrity, self-realisation and/or bodily transcendence. Foucault's advocacy of an art of living in later life has been neglected by those using his work to emphasise the governance, rather than the freedoms of old age. Drawing attention to these overlooked lectures may help re-balance this view.

Johanna Grubner (Kepler University Linz, AT) & Michaela Scheriau (Vienna Centre for Societal Security, AT)

Gender-sensitive forms of governmentality in late capitalist societies

About the form of power in late capitalist societies Foucault says that it is a total structure of actions brought to bear upon possible actions; it incites, it induces, it seduces, it makes easier or more difficult; in the extreme it constrains or forbids absolutely; it is nevertheless always a way of acting upon an acting subject or acting subjects by virtue of their acting or being capable of action. A set of actions upon other actions (Foucault 1983: 220). Furthermore, according to Foucault, wherever the behavior of people becomes the subject of discourse, the political rationality that strives for the conduct (Führung) of individuals can be found (Soiland 2005: 21). In this sense, the discourse of freedom, which propagates the subject's freedom to act, as it is invoked, for example, in the governance mechanisms of NPM, represents a central moment of observation of the interlocking of technologies of self and technologies of power. Following a feminist reception of Foucault, in our contribution we discuss the interaction of these power techniques along two theses:

(1) If freedom is conceived as a constitutive power-integrating relationship of the subject, an understanding of gender opens up that no longer constitutes it through an incorporated external constraint and thus poses the question of resistance to neoliberal gender hierarchy in a new way.

(2) Women, and young women in particular, are involved in these newly created power relations in a very specific way (Fraser 2009, Soiland 2015, McRobbie 2010). The specific nature of these power relations is to meet the demands of a globalized economy and to ensure the availability of female workers by creating and monitoring appropriate conditions. This brings into focus a gender-sensitive form of governmentality (McRobbie 2010: 19), which offers women a kind of rhetorical equality, but is ultimately linked to a potential rejection of feminist demands and perspectives rooted in a critic of the social.

Nelli Halkosaari (Karlstad University, SE)

Governing Rest: Discursive and Visual Constructions of Rest

Rest as human capacity escapes sociological inquiry. The genealogies of rest are unmapped, and its role in the life of homo economicus remains unexplored. Rest is a vital topic for human existence, and enables us to see how deep the neoliberal conduct and its technologies of self impact subject creation. The study's aim was to create a foundation for rest as a social research topic and to map how rest exists in an era of neoliberalism. The study focuses on YouTube videos featuring „routines“ and „tools“ as a reflection of the current technologies of self and constructions of rest.

The absence of unified research can be partly explained through difficulties in conceptualising rest. Through Foucauldian concepts of neoliberal governmentality, biopower, and self-technologies I created theoretical and conceptual foundations for rest and future research. These concepts allow us to approach social constructions of rest specifically in the time of neoliberalist governmentality that emphasises individual responsibility of the „project of the self“. The linguistic elements of the videos were analysed through Foucauldian discourse analysis and visual elements through semiological visual analysis. The findings reported two discursive constructions of rest: rest-from and rest-and-mediation, defining rest as a means to an end rather than an end itself. Visually, rest was constructed through objects and as activity rather than bodily representation and passivity. This concludes that rest carves a way of existence within and through the neoliberal economic framework.

Ariane Hanemaayer (Brandon University, CA)

Beyond subjectivation: Explanation and governmentality studies in health

Governmentality studies have focused a great deal upon the modes of subjectivation produced by programmes of conduct. These explanans are applied to the explanandum of human activity in social settings. For example, empirical studies in the government of health, or biopolitics of the population, tend to describe and explain the ways that subjects are enjoined through expert discourses to care for themselves and manage their own health. Less attention has been paid to the mechanisms that produce these observable effects. In this paper, I make the case for an alternate level of analysis for critical sociological inquiry by focusing on the explanatory power of Foucault's conceptualization of subjectivity. Modes of subjectivation are an explanandum that requires a higher level of analysis. To make my argument, I engage with an analysis of Foucault's lecture series Security, Territory, Population and the dispositif of security. I will focus on the process of normalization as an explanans for the modes of subjectivation. The purpose of my paper is to articulate the mechanisms of subjectivation as fruitful objects of analysis for governmentality studies in health. The level of analysis that I introduce is, I argue, important for identifying points of resistance and targets for social change.

Jingyi Hou (Chongqing University, CN)

Negotiating Identities and Resistance: Sham Marriages Among Gay and Lesbian Communities in Contemporary China

In contemporary China, individuals within the gay and lesbian communities engage in sham marriages as a form of self-technology to navigate and resist mainstream gender norms and power structures. This paper examines how these sham marriages serve not only as a strategy for survival and social acceptance but also as a profound expression of the ethical self, as conceptualized by Michel Foucault. By entering into marriages that defy traditional heterosexual expectations, these individuals assert their agency and autonomy in the face of societal pressures, thereby challenging and redefining the boundaries of gender and sexual orientation. This act of resistance is indicative of Foucault's notion of the ethical self's formation, emphasizing the role of self-created practices of freedom in constructing one's identity. Through this analysis, the paper highlights the complexities of navigating personal and societal identities in China's changing social landscape, offering insights into the transformative potential of self-technologies among gay and lesbian communities in reconfiguring understandings of gender and sexual orientation amidst ongoing societal and cultural shifts.

Nicole Verena Sofia Isopp (University of Innsbruck, AT)

The Subject Between Truths: Case-Specific Biographical Analysis from Foucault's Perspective

With his prophecy that the human being will disappear like a face in the sand on the seashore, Foucault joins the ranks of those who distance themselves from the classical philosophy of the subject (as in Kant), in which subjects are conceptualised as autonomous and rational beings. At the same time, this prophecy represents a critique of the human sciences, which are passively and actively entangled in social power relations. This critique can also be applied to the narrative method, especially case-based biographical analysis, whose very existence is epistemologically linked to the creation of the (speaking) individual as an object of knowledge. Despite these contradictions, this article aims to show how a narrative case-based approach, based on Foucault's understanding of truth and subject, can be suitable for the power-critical study of subjectivation. To this end, the genealogy of the concept of truth and its relationship to the subject is briefly outlined. Building on this, it will be shown how the contemporary subject is embedded in various governmental practices, leading to a subject-constituting understanding of truth, which in turn justifies a subject-focused approach. Finally, an empirical example of this research perspective is drawn from the author's own research, and the advantages and disadvantages of the case-specific approach are pointed out.

Marie Kortam (Institut français du Proche-Orient, Châtillon, FR)

Governmentality and subjectivation in Palestinian camps

I propose a socio-spatial and political analysis of Palestinian refugee camps in Lebanon, with reference to Foucault. Focusing on violence in the foreground, I study power relations, as Foucault understands them, between the individual and the system, given that we live under "the universal reign of the normative", under the domination of the norm and surveillance, and that the correlative history of modern man linked to the power to dominate is based on an analysis of the institutional domain. I mobilise the analysis of the social world, as presented by Foucault, as a "carceral network" in "compact or disseminated forms" to the society of the camp.

I attempt to answer the following questions: how does power make economic use of the body, turning it into a system of subjugation? How does this use of the body enable the development of a political technology of the body, based on knowledge and the mastery of its forces to make them productive? How does the body become the object and main target of power strategy, and by what means does it act?

The subject's body will be divided into two parts. Firstly, the way in which the Lebanese

state subjugates the bodies of Palestinians by means of legal power, through discrimination carefully veiled by law with regard to work, social protection, property and mobility. These laws allow a certain control over the body's operations, transforming it into a body that can be manipulated and modified.

Then, in the second part, with regard to disciplinary power, I will show how power uses violence to maintain order, by training and manufacturing individuals acting in various institutions. In fact, since their arrival, Palestinians have been parked and distributed in space, which translates into spatial segregation. This segregation is achieved through tactics and control of their activities. These two forms of power are analysed through the daily lives of the actors and their experiences.

Aleksandr Lange (University of Manchester, UK)

Digitized selves and intimacy in the age of digital capitalism

In my research on the structure of digital capitalist subject formation, I focus on the changes contemporary digital technologies bring to our everyday experiences of intimacy as well as on the knowledge and technologies of the self related to them. I do so by integrating my analysis of the phenomenology of dating app use with the discursive, technological, and economic context in which it is embedded. Thus, my primary task is to uncover mechanisms and strategies of power involved in the production of knowledge about digitized selves. In his work, Michel Foucault shows how various systems of knowledge, in particular knowledge and taxonomies of the self, are used to produce disciplinary systems and arrange and manipulate bodies in space under the auspices of objectivity and truth. Similarly, in both public and academic discourse, datafication is often misconstrued as a mere translation of some aspects of human life into a digitized form. In fact, data is not representational but generative, it is interpreted as objective knowledge and then ascribed to individuals as their supposed reflection. This "reflection", abstracted from the individual life, acquires a life of its own. Thus, the individuals or dividuals, along with the world they inhabit, are now (re)born ad infinitum as ever-growing collections of data points intelligible to algorithms. In my contribution, I employ Foucault's critical ontology to examine how contemporary digitized selves are produced, situating my preliminary empirical findings on the architecture and use of dating apps within the larger context of the digital capitalist economy.

Cheuk Ki (Jacky) Leung (Peking University, Hong Kong S.A.R., CN)

Bounded Up with Power and to Think Beyond: "Technologies of Self" as the Sources of Self-Transformation

This paper demonstrates how self-transformation is possible under Foucault's notion of the self being constituted by power. Theories on the politics of self or general critical social theory often consist of two paradoxical components, namely the "diagnostic" and the "utopian". Foucauldian theory is valued due to its diagnostic capacities in terms of understanding power and subordination, particularly on the level of subject formation, but sometimes criticized as offering little resources for the imagination of alternatives. After Foucault's successful attempts on demonstrating how archaeology and genealogy could illustrate the formation of the subject through discourse and social practice respectively, he was increasingly interested on the self-transformative capacity of the empirical-self by uncovering the "technologies of self" in ancient Greece and Rome in his later works. This paper argues that multiple technologies of self could be interpreted as different kinds of "self-adventure" that creates critical distance for self-reflection and desubjectification (the taking-off), and introduces creative resources enabling self-transformation (the returning). This paper follows with a short discussion on how the technologies of self's "self-adventure" analogy could relate Foucault's theory to Habermas' idea of "rational accountability" and Gadamer's concept of "hermeneutics cycle", encouraging the field to rediscover Foucauldian theory's insights on freedom and creativity. I end the paper by noting the importance of self-transformation in a time with increasing media polarization, digital tribalism and algorithmic influences.

Jiaxue Liu (Jinan University, Guangzhou, CN)

Unveiling the Digital Therapeutic Self: Psychotherapy Industry in Compressed Modernity

Many countries are currently experiencing "compressed modernity," where anxiety has become a collective emotional representation for many contemporary individuals, leading to the rapid growth of the psychotherapy industry. Since the outbreak of the pandemic, digital products and services in psychotherapy have flourished. Organized meditation, mindfulness, and writing mediated by digital technology—these "digital forms" of self-technologies—raise questions about the ethical self. To address this question, I conduct digital ethnography, in-depth interviews, and discourse analysis of self-help psychotherapy products and services embedded in digital platforms, based on scientific discourse and knowledge of psychology. The paper argues that such digital products and services aim to autonomize and normalize psychological interventions, encouraging individuals to create a "therapeutic self" through continuous

engagement in audio mindfulness exercises and writing practices guided by psychology, facilitated by mobile devices for “self-alone” time. The formation of the “therapeutic self” is not only the target and outcome of daily practices guided by psychological knowledge but also the result of quantification, digitization, and visualization on platforms. Consequently, the dissemination power of digital platforms and digital products and services has led to a more scientific and data-driven ethical self.

Xintong Liu (University College London, UK)

Resituating Subjectivity: Foucauldian Analyses of Sexuality Discourse and Parrhesiastic Practice in Chinese Cyberfeminism

This paper endeavors to provide a localised understanding of Foucault’s subjectivity issue based on sexuality discourse and parrhesiastic practice within the realm of Chinese feminist movement at the digital age. The research is situated within a Chinese online rock fans community, focusing on a specific genre of fan-produced texts known as disclosure posts¹, as they offer a unique opportunity to examine the discourse surrounding sexuality within a culturally constrained framework. Engaging with both the production and reception of discourse, this research employs a critical discourse analysis of ten disclosure posts and interviews with three audience members, thus aiming to answer three research questions:

- (1) How do groupie fans achieve self-reflection and subjectivity reconstruction through a self-storytelling discourse practice, that is to say, in this process, how do they critique and reconstruct the disciplinary power-knowledge formation of sex scandal discourse, thus deconstructing the passive, docile subject and reconstruct subjects of resistance?
- (2) As a discourse form uttered by the subject about the truth about themselves, how does the disclosure posts were admitted by the community members to consider them as a representation of parrhesia?
- (3) How does this parrhesiastic practice play a broader role in reaching audiences thus contribute to the community practice, especially its feminist fan activism?

Overall, by critically inheriting Foucault’s discussion of the problem of subjectivity at different stages, this research explores the resurgence of subjectivity and everyday specific forms of resistance within an alternative cyberfeminist movement in the Chinese context. Moreover, it aims to provide a localised experience of both theory and practice which are different to the mainstream research in the context of neoliberal capitalism.

(Note 1: Disclosure post is a form of semi-eroticised self-storytelling post written by the groupie fans in the first-person perspective to document their former intimacy with rock musicians but highlighting the inappropriate behaviour of those rock musicians. Specifically, the inappropriate behaviour depicted in these disclosure posts roughly refers to three types: cheating, personal attack, and emotional abuse.)

Jinghan Ma (The Chinese University of Hong Kong, SAR, CN)

“Taking Shortcuts”: Ethics of Self-Engineering in Pursuits of a Good Look and a Good School in Contemporary Urban China

Based on interviews with eight urban young Chinese women with eating disorders, my anthropological research interrogates how they relate to themselves in their pursuits of slimness (as a fundamental criterion for beauty) and a good school. Interlocutors regard maximizing calorie deficit and studying time as the proper way to pursue their two aspirations, where I find an ethics of calculative self-enterprising – a Foucauldian sense of subjectivity governed by numeric merits in both China’s exam-oriented schooling system and the prevalent scientific discourses about body weight and nutrition. In practice, interlocutors on the one hand use constant planning and restarting as strategies to tinker their self-project in the midst of uncertainties. On the other hand, they „take shortcuts“ by both bingeing-vomiting and cheating in exams. While taking shortcuts seems to contradict the ethical self-self relation on the surface, in people’s lived experience, I argue, it is a strategy to maintain the ethics when things become too out of control. Moreover, I argue that resistance to numeric regimes lies in interlocutors’ bingeing without purging, when they transcend the rational self-engineering subjectivity by letting their appetites take charge. While long-term restrictive eating, binge eating, and purging are clinically identified as symptoms of eating disorders, my research unravels the sociocultural component of eating disorders. Also, my research extends the scholarship on „neoliberal“ China by unraveling the interrelatedness between educational aspiration and bodily self-cultivation, and by rebutting a reifying way of understanding China’s modernization.

Qingduo Mao (Ocean University of China, Qingdao, CN)

The Origin and Evolution of Ranking as Governmentality in Modern China

Ranking is an important governance technique that has emerged in key areas and crucial moments of China’s national governance modernization practice, evolving continuously with application domains and historical contexts. By employing Foucault’s concept of “governmentality”, elucidating the practical origins and clarifying the evolutionary path of ranking tools can offer a new perspective for understanding China’s national governance. Ranking as policy or administrative method in contemporary Chinese has both indigenous origins and is influenced by the global trend of new public governance. Summarizing its evolutionary path reveals three characteristics of the transformation of the specific governmentality: “from power technique to knowledge discipline”, “from static power to

panoramic insight”, and “from simplified information to ‚composite production‘.” Ranking as a governmentality deeply embedded in Chinese institutions and culture, albeit imperfect, it will continue to upgrade and play a role in the future.

Stéphanie B. Martens (Laurentian University of Sudbury, CA)

Neoliberal Governmentality and Reinventing Freedom

In *Qu'est-ce-que les Lumières?*, Foucault not only called for a historical ontology of ourselves—and in a way retrospectively tied together his previous works and lectures around this project—but also asked THE question: “How can the growth of capabilities be disconnected from the intensification of power relations?” His question is today more pertinent than ever. Indeed, in a world where omnipresent technology, AI, social media, and ‚post-truth‘ have turned the panopticon into willed reciprocal surveillance and the self into entrepreneurship, the stakes are higher than ever. And, when liberal freedoms themselves often seem commodified and usurped by populist extremes and others, it may be urgent to resist neo-liberal forms of subjectivation and even time to (re-)invent a politics of de-subjectivation. I propose to look at contemporary forms of governmentality in late Western democracies as a form of ‚neoliberalism of enjoyment‘ (adapted from Žižek, 2012, himself translating from French psychoanalyst J.A. Miller) and to explore its counterpoint, what may be coined a ‚politics of discomfort‘ (*inconfort* or *in-quiétude* in the original French).

The argument will unfold as follows: first, a ‘diagnostic of our times,’ focussing on late neoliberal technologies of the self—technology understood here both literally and figuratively; second, finding inspiration in Foucault’s works but also in Nietzsche’s critique of “last men” to explore possible cures, a new critical attitude or philosophical ethos, new practices of freedom, or at least, lines of flight/escape from our neoliberal condition of dulling comfort and enjoyment.

Boyuan Min (Xi’an Jiaotong-Liverpool University, Suzhou, CN)

Explaining Power and Technologies of the self through Foucault’s Theory of Subjectivity: From the Perspective of Agency

Michel Foucault’s theory of subjectivity, with a focus on the intricate interplay between power and technologies of the self, offers a profound lens through which to examine individual agency. This paper explores how Foucault’s conceptualization illuminates the ways in which power relations shape, but also are shaped by, the practices individuals engage in to constitute their identities and modes of being. Foucault’s notion of power is not merely repressive but

productive, creating subjects capable of agency within a network of social, political, and historical constraints. Technologies of the self, a concept Foucault introduced, refer to the array of methods, strategies, and tools individuals use to conduct themselves, thereby exercising a form of resistance and creativity within the bounds of power structures. By understanding subjectivity as a fluid process of negotiation with power, Foucault’s framework elevates the role of agency in the continual shaping of the self. This perspective underscores the dynamic between external structures and internal capacities for action, suggesting that even in the face of pervasive power dynamics, individuals possess the ability to act, reflect, and ultimately, transform their conditions of existence. This analysis aims to highlight the complexity of Foucault’s ideas on power and subjectivity, demonstrating their relevance to contemporary discussions on agency and the self.

Petra Missomelius (University of Innsbruck, AT)

Data doubles and smart public safety

Every day, whether intentionally, unintentionally or inadvertently, we produce data and traces of data that make us predictable. These ‚data doubles‘ (Poster 1990) can be used as points of control and attack in surveillance scenarios (Simon 2005) and are popular as personal observation and description instruments in self-monitoring practices (Ruckenstein 2014). What characterizes the societal implications of the ‚data double‘ from a media studies point of view? Is it life beyond sensuality that takes up residence in streams of information? The data double opens a field of tension in which the concepts of real time, feedback and cybernetic control are inscribed and where Foucault’s critique of the subject is questioned for its connectivity.

Especially public safety and health issues (Klimczak/Petersen 2023) are to be discussed regarding AI-assisted surveillance, especially AI-driven data collection and analysis, crisis prediction and warning systems as well as AI-assisted decision-making that are applied to these data doubles. Moreover, these considerations on monitoring, disciplining, and sanctioning seem to outweigh issues of data protection, informational self-determination, and data criticism (Purtschert et al. 2015; Human Rights Council 2022).

Lisa Pfahl (University of Innsbruck, AT) & Boris Traue (Université du Luxembourg, LU)

Can we think the rights of the human being with – or against – Foucault?

The ‘social production of subjects’ (or in short: ‘socialisation’) is an early 20th century hypothesis in the social sciences that was reinvigorated through Foucault’s works, by coupling a Spinozist theory of power with a Nietzschean historical ontology (‘genealogy’) of ourselves. This allowed Foucauldian thought to uncover the subjectivating forces of capitalist economy and human sciences. By and large, this critical description of the human sciences has itself become part of the humanities and sciences, contributing to a permanent critique of its metaphysical and anti-emancipatory moments.

However, do we not need today a critical description of the techniques and powers required for shaping societies (and subjects) through democratic processes, and one that will not fall prey to utilitarian or technocratic constrictions? In this sense, Foucault’s caveat concerning the relation of subjectivity to power remains important, but – as we will argue – it needs to be complemented with a notion of ethical agency, or a ‘subject of rights’. It may be argued that Foucault was working toward such conceptions through his concept of Parrhesia, but there is little doubt that this notion of a contentious ethics remains truncated.

In our contribution we will argue that the concept of a ‘subject of rights’ remains underdeveloped in critical thought in general, and Foucault’s thought in particular. In view of Foucault’s critique of subjection, we will ask the question: how can we think a reciprocal process of subjectivation, that would engender mutualist, egalitarian and democratic subjectivity? To this end, we bring to the table of Foucauldian thought impulses from gender studies, disability studies and labour studies, as well as our own contributions to ‘studies in subjectivation’.

Julia Pfau (Bielefeld University, DE)

The emergence of Trumpism in political discourses

Trumpism, Trumpification, Trumpist – terms inspired by the previous US-President Donald Trump emerged in recent years and have since been used in multiple ways across various media settings. While we find “Trumpism” for instance in interviews, comments or newspaper articles, we may notice that in many cases people using the term do not attach specific definitions, but expect that a common understanding exists among the public in any context. Based on Foucault’s studies on the “order of discourse”, I aim to explore how the term “Trumpism” becomes an object of discourse, assuming it is continuously re-shaped due to its application to varying contexts on an international level. Are there specific processes according to which interacting participants in media introduce and further develop “Trumpism” in political discourses? I focus on how and by whom the term is presented in media, bearing in

mind that digital content often appears as a collaboration of diverse actors. Among them are journalists, politicians and their audience whose interaction on digital media platforms may foster a common understanding of terms.

Niharika Saikia (Savitribai Phule Pune University, IN)

Revisiting Foucauldian Governmentality: Exploring Power Dynamics in the Manipur Crisis

In light of recent social changes, this abstract proposes to explore the applicability of Michel Foucault’s concept of “governmentality” to the ongoing crisis in Manipur, India. Foucault’s notion of governmentality refers to the diverse mechanisms and techniques through which power is exercised and individuals are governed within society. In the context of the Manipur crisis, this abstract seeks to analyze how different actors, including the state, ethnic groups, and other social forces, employ forms of governmentality to assert control and influence over the population.

The crisis in Manipur is characterized by ethnic violence between the Meitei people and the Kuki-Zo tribal community, resulting in significant loss of life, displacement, and destruction of property. At the heart of this conflict lies competing narratives regarding the status of the Kuki-Zo community as immigrants to the region. These narratives have been shaped and perpetuated through various discourses and power relations, reflecting broader dynamics of identity, nationalism, and territoriality.

By drawing on Foucault’s concept of governmentality, this abstract aims to unpack the mechanisms through which power operates in the Manipur crisis. This includes examining how discourses of ethnicity and identity are constructed and deployed by different actors to legitimize their claims to authority and control. Additionally, the abstract will explore the role of digital technologies and social media platforms in shaping and mediating these discourses, highlighting the ways in which they facilitate new forms of surveillance, communication, and resistance. Ultimately, this analysis seeks to contribute to a deeper understanding of the complex dynamics at play in the Manipur crisis and the broader implications for governance and power relations in contemporary society.

Senda Inés Sferco (University of Buenos Aires, AR)

We, subjects of desire? An interrogation of our possibilities of subjectivation today

The question of the “we” as “who we are today”, raised by Foucault as part of a Kantian critical gesture, will be addressed. The link between this “we” and the various predicates that accompany it throughout Foucault’s work will be raised in order to establish a subjective crystallisation that merits interrogation and a task of genealogical enquiry into the relationship between subjectivity and truth (e.g: Victorian We (in his 1976 History of Sexuality), We are not Oedipus (in the 1974 Lectures). Explicitly, we will dwell on the nomination “We: subjects of desire”, explicitly present in the course given at the Collège de France in 1980-1, Subjectivity and Truth, in order to resituate the work of critical historicisation that the author delegates to the truths crystallised as subjective interiority in our present.

Manolis Simos (National and Kapodistrian University of Athens, GR)

Ethics as aesthetics in the era of digital governmentality

In the context of the middle period of his thought, Foucault argued for the critical replacement of the theoretical model of sovereignty by a conception of power as a dynamic nexus of forces that permeate and shape the whole social body. Furthermore, by introducing the notion of governmentality he managed to analyse the exercise of power at the population level. In the context of his later genealogical investigations of the subject, and specifically of the relations between subjectivity and truth, Foucault referred to the ancient notions of the art of living and of the care for the self, and developed the interpretative concept of an aesthetics of existence. This concept describes a different conceptualisation of ethics that can be understood in aesthetic terms and in opposition to ethics currently conceived, in its Kantian, utilitarian, and even virtue ethics variations.

In this paper I argue for two interrelated points. First, I argue that Foucault’s conceptualisation of power and governmentality constitutes the best diagnostic tool for a critical analysis of the contemporary digital regime—AI, Big Data, and social networking systems. Second, I argue that later Foucault’s ethics as aesthetics stance remains relevant today, as it constitutes the best remedy for the problems that the aforementioned regime of digital governmentality poses.

Yanan Song (Northeast Normal University, Changchun, CN)

In the Name of Aesthetic Survival: The Dilemma and Breakthrough of Subjectivity in the Reform of Higher Education Evaluation

Reflecting on the crisis of subjectivity infiltrated by instrumental rationality, Foucault excavated the aesthetic survival approach of the subject under the network of power through the genealogical study of the ancient Greek philosophy of survival, which has important reference significance for thinking about the possible path of higher evaluation reform in China. Based on the aesthetic thinking of the survival of ethical subjects in the educational context, this study finds that the evaluation of higher education in China in the new era should return to the core issue of “human liberation”, and the improvement of “quality of life” and “the return of the individual and the self” should be taken as the core proposition of constructing the evaluation system of higher education.

Yingliang Sun, Siwei Yin & Shiyu Ji (Fudan University, Shanghai, CN)

Reconsidering biopolitics: presentation and responses to pro-fertility policies on Chinese social media

Population management has been a central theme in Foucault’s formulation of biopolitics, in which fertility control tends to occupy a vital role. However, with the position of social media platforms as the apparatus of communication proliferates, population governance has appeared to encounter more complex dynamics. Drawing on observations of contents relevant to pro-fertility policies (especially the third-child policy) on one of the most influential social media platforms in China (Weibo), this article attempts to provide a possible empirical account of how the discourses of the subjects (including the government institution itself, and the individuals the policies attempt to enact upon) interact with each other on an open platform, and how the discursive practices adopted by different subjects varies over time. Utilizing LDA (Latent Dirichlet Allocation) and sentiment analysis for textual data containing more than 100,000 characters, we detected a strong contrary between the population policy discourse and its receivers. The findings have driven us to consider the possibility of gradual negotiations between technologies of power and technologies of the self in the context of social platform.

Csaba Szaló (Masaryk University, Brno, CZ)

Power, the Social Body, and the Breeding of Individuals in Foucault

This paper explores the formation of the social body and human embodiment through the lens of Michel Foucault's work: How to think about the phenomena that create, cultivate, breed, and produce the social body? While traditional monarchies relied on the security of the king's physical body, Foucault argues that modernity prioritizes the protection of the social body itself. This protection, however, extends beyond mere political action. Foucault suggests that all institutions, regardless of their explicit purpose, are implicated in the performance of power and violence, and this power actively produces the social body. The paper then questions whether power not only produces the social body but also creates, cultivates, and breeds the bodies of individual inhabitants within that society. This leads to a discussion of how Foucault's interpretation of Nietzsche can be understood. Can we read Foucault as positing an impersonal force of power that permeates all bodies, both individual and collective? Finally, the paper acknowledges the complexities within Foucault's work. His engagement with thinkers like Nietzsche, Althusser, and Marcuse led him to adopt various potentially contradictory perspectives on human embodiment. Instead of seeking a unified interpretation of Foucault, the paper suggests that these tensions and contradictions can be productive, offering valuable insights into current discussions on power, the social body, and the embodiment of human individuals.

William Tilleczek (McGill University, Montreal, CA)

Ethopoetics and Ethopolitics: Training Milieus and the Government of Habit

In his *Nicomachean Ethics*, Aristotle makes an argument for the centrality to politics of the ethopoetic function – that is, for the production of habit, ways of being, ethos. The very level at which habits are produced, transformed, and governed is at the level of legislation, and hence the personal is for Aristotle directly and unavoidably a super-individual matter. If Aristotle wanted to raise training 'above' the status of freely chosen leisure activity to a properly social activity – all while 'lowering' it below the threshold of awareness of its practitioners – Foucault's critical genealogy of practice technologies seeks precisely to reveal to us the practice technologies that work on the work we do on the self. Much of today's leftist politics – itself largely inspired by Foucault – has been accused of replacing genuine collective action with mere aesthetics of the self. But I suggest a mode of political action that seeks control of what I will refer to as "the training milieu," or in other words, a critical and concerted social action that seeks to shape the structures and institutions that train us in our

daily lives—not a New Year's resolution or the use of a new wellness app, but the targeted transformation of workplaces, schools, and leisure spaces as so many coercive ethopoetic centers. I thus suggest how Foucault can be a promising way out of the impasse that pits against each other a structuralist "old left" and an individualist "new left."

Favour C. Uroko (University of Nigeria, Nsukka, NG)

Foucault ethics of self-cultivation in the Igbo nation and the return of African traditional religion: A critical inquiry

Foucault's idea of self-cultivation, based on ancient Greco-Roman philosophy, emphasises the development of oneself as an ethical subject through self-care, self-discipline, and self-transformation. This entails a continuous process of self-reflection, self-awareness, and altering one's own existence in light of larger social and historical influences. Traditional activities of Igbo culture, such as Igbo cosmology, rituals, and communal values, have long emphasised the significance of self-awareness, balance, and harmony with environment and community. In Igbo cosmology, the concept of chi, or personal god, represents a person's fate, purpose, and moral compass. Practices like divination, ancestor veneration, and communal ceremonies help to maintain this balance and harmony by instilling a sense of interconnectivity and duty to oneself and the group. This study is a qualitative using discourse analysis approach. Findings show that the return to African traditional religion is a reclaiming of indigenous knowledge, spirituality, and ethical frameworks that were frequently marginalised or suppressed during colonial times and the advent of Christianity and Islam. This resurgence stems from a desire to reconnect with cultural roots, recover cultural sovereignty, and challenge prevailing narratives that have perpetuated colonial legacies of cultural inferiority and reliance. In this context, Foucault's ethics of self-cultivation can be understood as complementing Igbo cultural norms and practices by providing a framework for individuals to engage in critical self-reflection and self-transformation. Individuals can develop a more holistic awareness of themselves and their place in the greater sociopolitical landscape by combining Foucauldian concepts of power, resistance, and freedom with Igbo cultural traditions.

Nina Viaznikova (Vienna, AT)

Smart home, self-tracking technologies and the self

A smart home is a system of technologies that enables customization of home operations. Self-tracking technologies are often integrated within smart homes or can be used independently. We propose to look at these technologies together as a technological environment of the

self, which, through the lens of Michel Foucault's philosophy, can be interpreted in two major ways.

Firstly, they can be seen as disciplinary technologies, used to control, shift power dynamics (Ehrenberg N., Keinonen T., 2021), or even harass individuals (Bowles N., 2018). Secondly, smart technologies can be viewed as supportive mechanisms for technologies of the self-practices that aid in self-improvement (Hernandez-Ramirez R., 2017). In our paper, we aim to highlight changes in the definitions of the self and technology within these discussions.

Modern technologies can be perceived as either an extension of the self or as constraining to the self. The shift in the status of technologies from external to internal mirrors the effects of disciplinary power. Technologies, in this context, may include personal self-practices of a user, material instruments, and practices imposed (intentionally or otherwise) on users by designers. These changes require the concept of freedom to be involved in analysis. The multiple definitions of 'freedom' found in Foucault's texts will be purposely narrowed down to suit the aim of this paper.

Charles Villet (University of the Free State, Bloemfontein, SA)

Foucault's Panopticon and our voyeur society: Revisiting Mathiesen's viewer society in the age of social surveillance

The Foucauldian Panopticon, where the few watch the many through various institutional mechanisms and technologies, is reimagined by Thomas Mathiesen (1997) with the concept of the Synopticon. This refers to a public mechanism simultaneous to the Panopticon where the many watch the few via print media and television. We are situated in a "viewer society" where the State and mass media are part of a bidirectional process of surveillance.

Digital technology has given way to a multidirectional and interactive cultural medium via the internet, especially with the rise of social media and smart phones. This requires a rethink of Mathiesen's idea in terms of forms of surveillance and governance on Web 2.0. Törnberg and Uitermark (2020) suggests an updated "social Synopticon", where the many watch the many via social media, resulting in forms of voluntary social surveillance. This neatly fits the Foucauldian picture of governance and discipline through technologies of the self.

I would like to further explore the concept of the Sociopticon (my term) and the way in which we now live in a voyeur society. The Sociopticon problematizes our relationship to ourselves as well as to our family, friends, and colleagues. In short, we have become voyeurs but also embedded journalists, paparazzi, tourists and even spies in our own lives and social circles. The Sociopticon leads to a profound confusion between the public and private spheres, enabling what can be characterized as an informal type of so-called family and friendship surveillance.

Simon Walker (University of New Mexico, Albuquerque, US)

Biopower and Lifeblood

While the task of understanding, applying, and building on Foucault's theory of biopolitics has been taken up by a plethora of writers, the biopolitics of energy consumption and its consequences in climate change is still a relatively underexplored topic. In this paper I will address the ways that the biopolitics of energy is notably absent from Foucault's work (especially given that he was exploring this topic in the wake of the Arab Oil Embargo) and from this argue that biopolitics and energy extraction have been intertwined with each other from the 18th century onwards. On the basis of this, I will outline the dilemmas of the current climate crisis, whereby the biopolitical mandate to protect life produces a continual state of exception between the life that is produced through the use of energy and the challenge to life as such that the climate crisis brings. While fully conceptually mapping this political tension is beyond the scope of this work, I will focus on how protecting life or protecting a particular way of life that has formed through the use of fossil fuels become indistinguishable at this point in history, producing the conditions whereby biopolitics becomes its fascist shadow self as necropolitics. From this, I will suggest that to engage with the climate crisis we must think beyond biopolitics scheme.

Canglong Wang (University of Brighton, UK) & Shuo Wang (University of Bedfordshire, Luton, UK)

Educating the Autonomous Learner in a Confucian School: Subjectivity, memorisation and dilemma

The current literature on Chinese governmentality and subjectivity lacks rigorous discussion of the involvement of Confucian education. This article applies Foucauldian conceptual tools to explore this scholarship gap empirically. Based on ethnographic fieldwork at a Confucian school, we explore how Confucian pedagogical techniques are used to create a type of subject. This article first presents pedagogical reform in a Confucian school. The resultant pedagogy of individualised memorisation combines two paradoxical knowledge sources: the individualised teaching principle and the method of repetitive memorisation. We then demonstrate how the Confucian teaching techniques used in the classroom result in contradictory processes of subject-making. Students are governed by the technologies of power in the disciplined classroom but are also encouraged to be the "master" of their own study according to the technologies of the self, so as to become autonomous learners. The revived Confucian education is encountering a profound cultural dilemma between autonomy/individuality and coercion/authority in the making of subjects.

Linjie Wang (University College London, UK)

Intangible Cultural Heritage as a Neo-liberal Governmental Mechanism in China

This paper will explore how state-led intangible cultural heritage (ICH) operates as social and cultural governmental mechanisms among ethnic minorities in China, against the backdrop of the ICH boom that has emerged in China over the past two decades. Focusing on the case studies of the Baiku Yao ethnic minority community in southwestern China with a population of 45,000, this paper examines the Baiku Yao community and their ICH practices with first-hand data collected from an 18-month ethnographic fieldwork as part of a doctoral research project. It examines how ICH community participation practices in China represent a neoliberal governance model that combines “governing at a distance” and “the technologies of the self,” reshaping ethnic minority community culture and populations.

Xintian Wang (Southwestern University of Finance and Economics, Chengdu, CN)

Quantified Self and Subjectivity Shaping: An Examination of Productivity Software Users

This article explores how Generation Z in China uses productivity software to apply self-improvement technologies, looking at their effects within the concepts of governmentality and personal development. Based on Foucault's theories, the study delves into how productivity software influences the process of subjectivation among its users. Through a virtual ethnographic study of Xiaohongshu (China's Instagram-like social media platform), the results show that productivity software goes beyond just reducing chaos in users' lives. It also meets the users' desire for a more ordered life and plays a key role in forming their subjectivation. This strategy reflects the choices of the youth, who are working on improving themselves and achieving success under the pressures of Chinese society. The research indicates that while Quantified Self provides paths for positive self-growth, it also comes with value-laden risks, including too much focus on an “ideal self” and subtle undermining of free will. Hence, in resonance with Foucault's call for cognitive freedom, our use of productivity software demands a balance between leveraging technology and preserving subjectivity, remaining alert to the risk of alienation.

Kim Weeks (University of Greenwich, London, UK)

The Gendered Response to Whistleblowing in the UK Legal System

In a society regulated by the market, capitalist societies utilize social policies, law and juridical strategies to manage multiplicities of enterprise and differentiation by constituting gender and subjectivities as legal identities. This paper will demarcate this process by using parrhesia as a lens, the turn to ethical selves, to highlight rich theoretical explorations of the socio-cultural context of governmentality, which is embedded in neoliberal capitalism and interconnected with parrhesia through a theory of whistleblowing retaliation. In the employment tribunal, UK legal system, legal protections for whistleblowing or act of parrhesia creates a rupture, within which the interface between the political economy, truth effects and social policy must be neutralized to alleviate governmental intervention tensions. This creates discord between providing legal protection for the whistleblower to manage poor work practices which impact on the economy whilst not intervening with productivity and the business enterprise. Consequently, to maintain inequality in the face of equality, acts of governmentality through biopolitical and disciplinary means subjugate and resolve tensions by constituting gendered retaliatory subjectivities in retaliation for whistleblowing or parrhesia. This not only results in poor success rates for whistleblowing claims in the employment tribunal but also whistleblowers subjugating themselves to an ontology of selves which internalizes neoliberal, gendered identities to their own disadvantage.

Xuan Wen (Free University of Berlin, DE)

Grassroots Governmentalities in Rural China: Power Dynamics in the Implementation of the ‘Construction of Beautiful Villages’ Policy

The governmentality of authoritarian countries is an important topic for discussion in the Foucauldian literature. This paper provides the empirical findings of the grassroots governmentalities in rural China, drawing from eight months of fieldwork primarily in North China. Taking the case of “Construction of Beautiful Villages”, a new modernization policy introduced during the Xi Jinping era, this research focuses on the power relations between the local stakeholders involved in this policy implementation.

Through the lens of subjectivation of governmental practices, this paper explains how grassroots officials of county-township governments exert power over other actor groups. Firstly, their power relationship with the villagers is multifaceted, including the compulsory enforcement of the administrative task, the lobbying for obedience to new policies, and the hindering of the channels of public participation. Secondly, during the implementation, the officials have developed personal connections with the owners or managers of the construction

companies. Their social networks impact the exercise of the government's power, like the collusion during the inspections conducted by higher-level governments and co-controlling the process of infrastructure provision. These findings confirm that the state power combines the "individualization techniques" and "totalization procedures". Even if there is a certain negotiation space between stakeholders, the local communities, namely the villagers and their committees, are in a relatively passive position in this policy implementation.

Bing Xing (Wuhan University, CN)

Rupture of Science and the Reconstruction of Subjectivity? An examination focusing on late Foucault's studies of neoliberalism in the framework of the "power/knowledge"

Michel Foucault is a key figure in the "rupture" tradition of contemporary French philosophy. Foucault creatively combined and developed the questioning of science as a universal truth in the history of science in France with the revolutionary and rebellious spirit of the literary tradition, and further influenced the recent radical philosophy. Methodologically, Foucault's view of rupture is reflected in power/knowledge theory and genealogy of knowledge, focusing on the contingency of the process of the origin and universalisation of knowledge and the interaction between knowledge and power. A fascinating example of this is his study of neoliberalism in his later years, where Foucault aims to dissolve its status as truth by considering the rupture of neoliberalism and revealing the contingency of its origins and its logical confusion. The ultimate aim of Foucault's study is the fate of the subject. The subject is defined and disciplined arbitrarily by disciplines such as neoliberalism as "power/knowledge", and becomes a subject of submission. However, if this arbitrary system of truth and power is rebelled against and ruptured, it has the potential to reconstruct the subject and to create infinite possibilities.

Xuannan Yang (The Chinese University of Hong Kong, Shenzhen, CN)

Governmental Practices, Power, and Subjectivation: Public Apologies from the Executive Council of Hong Kong, China

The past decade has witnessed a remarkable increase in public apologies, particularly within governmental practices, though their forms and local functions may vary. Foucault's works (1978-1982) show that in the era of neoliberal capitalism, governmentality is rarely operated through a top-down order; and in governmental practices, acts of a human subject can reflect power relations. Yet, previous studies (Mythen & Walklate, 2006; O'Malley, 2008) have mostly

examined the general risk in governing within the Western world. To narrow the research gap, this study focuses on public apologies issued by the Executive Council of Hong Kong, China, exploring the following research questions: 1) how can public apologizing serve as a modern strategy of governmentality? 2) what accounts for the variations in constructing public apologies? Official remarks from 2013 to 2023 are collected, and discourse analysis is applied to the data. This study finds that though Hong Kong generally follows neoliberalism, with increasing social instabilities such as the riot and pandemic, public apologizing can show responsibility and conciliate the population by being top-down and meanwhile remedial. Further, members in lower power positions of the Executive Council tend to be direct in apologizing, demonstrating their subjectivity; while members in higher power positions tend to be indirect. However, with indirectness, the latter manage to construct their voices as different rather than wrong, which in fact indicates a stronger subjectivation when upholding governance. These findings illuminate complex dynamics of power and subjectivation in governmental practices, offering reflections on Foucault's thoughts in the changing society.

Chenyang Ye (Keio University, Tokyo, JP)

The Volitional Complement of Power: An Examination of Foucault's Concept of Spirituality

I argue that Foucault's concept of "political spirituality" is not, as his critics have argued, a succumbing to the ideological entanglements spawned by the religious fervor of the Iranian revolution. Instead, in alignment with his own nuanced concerns, he employs a concept that extends beyond mere religious implications. Through this concept, Foucault endeavors to articulate a will to merge truth and government, as well as to elucidate the process by which this will takes shape. This will and its formation are essential because Foucault's endeavor to construct a theory of power necessitates transcending the negativity inherent in the "resistance" in the traditional dichotomy of "power/resistance" and integrating it into the positive exercise of power as part of a creative activity, rather than as a mere passive resistance. And this positive will, which dispels the value indifference in Foucault's theory, provides the condition of possibility for Foucault to positively express his own normative field, and then to move towards his later analysis.

Giovanni Zampieri (University of Padova, IT)

Saving One's Face While Saving One's Soul? The Refraction of Tactical Approaches to Penance as a Disciplinary Device in Counter-Reformation Italy

Sociohistorical research suggests that religious discourses and practices have historically been powerful in producing disciplined lines of conduct. Typically, however, this work has only considered the long-term consequences of discursive shifts or the one-sided outcomes of disciplinary practices. In contrast, this paper shows how the creative appropriation of disciplinary devices can instigate their transfiguration into further disciplinary tools. By examining manuals for confession published in Counter-Reformation Italy, I identify three tactics through which believers allegedly manipulated their relationship with confessors to transform Sacramental Penance into an impression management tool. The authors of these cultural objects observed the adoption of these tactics and circulated their depictions to alert confessors and stigmatize believers who enacted them. These results suggest that the theorizing of disciplining processes must consider how tactical approaches to disciplinary practices can trigger processes of refraction via which their representations are crystalized and circulated as new disciplinary tools.

Linjie Zhang (University of Edinburgh, UK)

The Vicissitude of the Public Space: Socialist Governmentality, Reading Practice and Bookstore in Shanghai (1980-2022)

Some scholars notice the use of neo-socialist governmentality in China in the last thirty years and argue the government of the post-Mao era has found a more subtle way to influence culture and entertainment (Yang, 1999; Palmer and Winiger, 2019; Wang, 2018). While the new consumer culture is undoubtedly more colorful than before, public culture faces challenges and is constantly weakened, reflecting the triumph of a unified national culture. Although since the reform and opening up, the state's participation has been reduced a lot, which is what Zhang Li (2001) calls "socialist governmentality" - a change in the strategies and methods of managing China, the state's influence on public space is still huge. People have more freedom to go to public spaces and enjoy public life, in the meantime, the state is actively involved in the creation of public culture. The boom and decline of semi-public spaces like bookstores can present spatial control and urban governance. To be specific, the research addresses the following questions: (1) how could Foucault's governmentality serve to analyze contemporary socialist governmentality practices in public space; (2) how do socialist governmentality practices impact reading practices (texts, books, ideas)? Based on narrative

ethnography, such as archival research as well as observation of participant, and abductive analysis, the study explores the socialist governmentality practice and its influence on everyday life in bookstores and illustrates how observations and practices nurture the theory formation of governmentality given the Chinese context.

Yuetong Zhao (Sichuan Academy of Social Sciences, Chengdu, CN)

The individual's subjectivity and the official feedback in China school bullying from the Foucault's self-subjectivity theory

In recent years, bullying already become one of the most serious social problems worldwide, and school bullying as an outstanding type attracts many researchers' interest. In China, the relative study is in developing and lacking deep awareness about local bullying features. And existing approaches to the problem tend to be based on existing experience and lack localized testing of external experience. However, the practical shows the specificity of the bullying subject, the complexity of management, and the difficulty of bullying prevention and correction. That means in the same event, we can only ascertain the values of bullying and judge the extent of damage in the uncertain external forms that are close to the political field. Also under the traditional cultures and social governing system, the individual hard to find and identify subjectivity in the social function system, and resist standard image from the unreasonable professional guides. Therefore, this article will be based on perspective of Foucault's self-subjectivity to discuss the question of how to recognize the possible position of the individual's subjectivity and how the individual's subjectivity is expelled in the vague.

Meining Zhu (Beijing Normal University, CN)

Unveiling Foucault's Literary Criticism: Exploring Existence, Ethics, and Aesthetics

In this paper, my main question will be about the relocation of Foucault's literary criticism in his theoretical philosophy. Despite a perceived shift away from direct engagement with literary criticism in his later work, this paper seeks to re-establish the significance of Foucault's literary thought within his theoretical framework, relinking it with his later discourses about existence, ethics, and aesthetics. In this paper, I will emphasize the following new points: (1) Examining Foucault's discussions on writing and reading practices, it identifies two covert strategies - "anonymity" and the textualization of the body - as pivotal to his aim of reinventing subjectivity and reshaping the aesthetics of existence. (2) I explore how these practices which intersect with existence will confront the Other. This investigation will show

how these practices intersect with questions of existence and ethics. Through these approaches, the link between his early literary criticism and his later work can be well conveyed. Finally, I explore the validity of Foucault's criticism and interrogate his expectations of literature. I will refer to Foucault's study of Raymond Roussel to see if Foucault's literary criticism fulfills these aforementioned expectations regarding ethics. By questioning this, I also try to examine his literature critiques by posing them on the dilemmas of modern social formations, which echo his former reflections on Enlightenment and modernity. In conclusion, this paper underscores the enduring importance of literature in Foucault's theory.

Wencheng Zhu (Southeast University, Nanjing, CN)

Family in Foucauldian Governmentality and the Modern Family Relationships in China

Though Foucault didn't analyse the family directly, he provided a rich historical investigation of the family, both at the perspective of discipline of individual, bio-politics and ethics of the self. By examining the existing texts, this article argues that the family in Foucault's views lies in a broad spectrum of governmentality, i.e., there exists not only a from-top-to-down perspective that the family is like a government unit, but also exists a bottom-up perspective of family, which starts from the concern of "the government of the self" or the so-called "counter-conduct". The latter perspective pays more attention to the private sphere rather than the public bio-power, with particular concern to sexual relationships in the family, the morality of marriage, the education of children(paideia), and how these elements are connected to the transformation of individual truth. Within the concern to the private sphere of family, the article argues the family is not only the place connecting the individual and the State, but it is also the first place where individual power is associated with others. To solve these family problems in modern China, maybe the first step is to think about how to govern the self.

Xiaoguang Zhu (Jilin University, Changchun, CN)

Foucault's Resistance: From Strategy and Production to Becoming Masters

Foucault is frequently criticized for emphasizing power at the expense of neglecting resistance. This paper argues, however, that resistance has always been at the core of Foucault's analysis of power and his critique of modernity. Starting from the early 1970s until his death, Foucault's thoughts and practice of resistance underwent three stages, namely, strategic resistance, productive resistance and "master-style" resistance in a Nietzschean sense. Strategic resistance

is primarily reflected in his genealogical studies of modern prison and his involvement in Groupe d'Information sur les Prisons. "Alternatives" à la prison, a short piece by Foucault, which has rarely been discussed to date, is the culmination of this strategic thinking. Productive resistance is mainly exemplified in Foucault's genealogical studies of psychiatry and sexuality. His studies on governmentality and his involvement in the Iranian Revolution from the mid to late 1970s contributed to his transition to the last stage of his thoughts on resistance, which include such key concepts as "care of the self" (epimeleia heautou) and "truth-telling" (parrhesia). In addition, this paper proposes alternative translations of some key terms from French into Chinese, which are frequently misunderstood and are crucial to unlocking Foucault's thoughts on resistance in the Chinese-language context. "Delinquency", "sexuality" and "care of the self" are selected to clarify each evolutionary state of Foucault's thoughts on resistance.

Theory Summit Event at “Seegrube”

The conference optionally includes the „Theory Summit - Conference Event Seegrube“ on **Sunday, June 23** (9:30 am-1:00 pm).

Meeting point for Foucault World Congress participants:

Sunday, June 23, 9:00 am, Conference venue (Sowi building, main entrance)

This option includes funicular/cable car rides on Sunday, June 23, and the Jazz brunch offered by the restaurant Seegrube on 1920 meters (**Karwendel Nature Park**, at 6,250 ft): Riding the beautiful **Hungerburg funicular** (designed by star architect Zaha Hadid), three minutes from the conference venue, and then taking the Seegrube cable car (built in 2006), we will reach Seegrube.

Enjoy an extensive brunch (from 9:45 am) with music and a view of the Tyrolean alps. The Jazz band (begins at 10 am) creates a dignified mood and lets you forget about your everyday life - except your thoughts on Foucault. The rich brunch includes coffee, tea, orange juice, bread of choice, different spreads, yogurt, fresh fruits, cakes, Tyrolean cheese and sausages, eggs with sausage, different warm dishes, and a glass of prosecco ([Webcam Seegrube](#)).



About Innsbruck

Innsbruck Tourist Information Office:

Burggraben 3

Phone: +43 512 5456 330

See also: [Welcome to Innsbruck! – What's on today?](https://www.innsbruck.info/en/) (<https://www.innsbruck.info/en/>) for information about sightseeing, events, restaurants, and summer/winter sports.

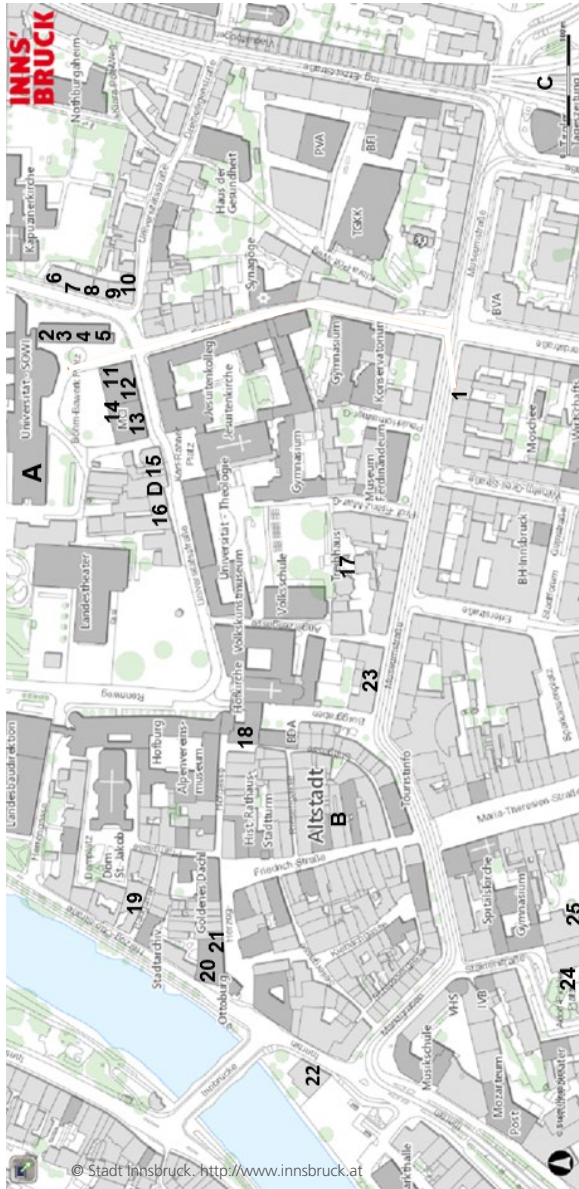
At a Glance - Facts on Innsbruck

Innsbruck is the capital of the Austrian Tyrol province

- approx. 132,000 inhabitants
- located at 575 m above sea level
- rivers: Inn and Sill
- situated at the foot of Patscherkofel (2,247 m) and Nordkette (2,334 m)
- University town: campus spreads all over town. During term 28,000 students live in Innsbruck.
- Olympic town: in 1964 and 1976 venue of Olympic Winter Games



Where to eat



C Main Railway Station

B Old Town

A SOWI conference venue

1	Auis	http://www.ais.at Museumsstrasse 24	fish, steak, pizza, pasta, risotto, curry, wok, burritos,...
2	NOI – Original Thaiküche	http://www.noithaikueche.at Kaiserjägerstraße 1 (Campus)	thai-cuisine
3	Il Dottore	http://www.il-dottore.net Kaiserjägerstraße 1 (Campus)	italian cuisine
4	Café Bar Dinzler	Kaiserjägerstraße 1 (Campus)	Bar / Café: coffee, beverages & snacks
5	Sowi Bistro	Kaiserjägerstraße 1 (Campus) http://www.victoriasushibarinnsbruck.at	Pizza, Kebap, Döner
6	Victoria Sushi Bar & Restaurant	Kaiserjägerstraße 4a	asian cuisine; Sushi, Maki
7	Café-Bar Kapuziner	Kaiserjägerstraße 4a	Bar / Café: coffee, beverages & snacks
8	Shifu	http://www.shifuasia.at Kaiserjägerstraße 4a	Asian-crossover cuisine
9	The Galway Bay Irish Pub	http://www.thegalwaybay.com/en/ Kaiserjägerstraße 4	Irish Pub: craft beer, pub food
10	Schwarzer Adler	www.deradler.com Kaiserjägerstraße 2	tyrolean cuisine
11	MPPreis	Universitätsstraße 15b	grocery store & bakery
12	Solo Vino Solo Pasta	Universitätsstraße 15b	italian cuisine & wine
13	06 ZERO SEI	https://www.zerosei.at Universitätsstraße 15b	Italian specialties: coffee, piadina, bruschetta
14	Sixty Twenty	Universitätsstraße 15 a (Campus) http://himal.at	Bar / Café: coffee, beverages & snacks
15	Himal	Universitätsstraße 13 (Campus)	“Nepali kitchen”
16	Woodfire	http://www.woodfire.at Universitätsstraße 5-7	steaks & fish
17	Treibhaus	https://www.treibhaus.at Angerzellgasse 8	alternative Café & restaurant: pizza, pasta, salad, döner, kebab
18	Stiftskeller	www.stiftskeller.eu Stiftsgasse 1 (Old Town)	tyrolean cuisine
19	Moustache	Herzog-Otto Straße 8 (Old Town)	Bar / Café: coffee, beverages & snacks

20	Ottoburg	http://www.ottoburg.at/de/Herzog-Friedrich Straße 1 (Old Town)	tyrolean cuisine
21	Piano Bar	https://www.cafepiano.at/Herzog-Friedrich Straße 5 (Old Town)	tyrolean & italian cuisine
22	Cammerlander	http://www.cammerlander.at/Innrain 2	Bar / Café, Tapabar & mexican cuisine
23	Ludwigs	http://www.ludwig-burger.at/Museumstraße 3	Burger & fries
24	Thai-Li-Ba	http://www.thai-li-ba.at/Adolf-Pichler-Platz	asian cuisine: chinese, thai, indonesian & vietnamese cuisine
25	360° Restaurant Lichtblick	www.restaurant-lichtblick.at	Café / Bar / Wine-Lounge / restaurant (changing menus) high above the rooftops of Innsbruck

Focus on tourism

The 'Innsbruck Tourismus' tourist association represents Innsbruck as well as 25 holiday villages in the town's vicinity

- approx. 2.2 million annual overnight stays
- in Innsbruck alone approx. 5 million guests, incl. day visitors
- summer and winter tourism, with a slight advantage on summer tourism Eating and Drinking: great gastronomical variety, ranging from gourmet restaurants to the 'Tiroler Wirtshaus' inns
- offering wholesome popular local fare (dumplings, noodles, filled 'Krapfen', lamb, beef, sweet dishes), cafés and pastry shops with gateaus, cakes, and coffee specialties – clubs and bars to go out in the evening, meet locals, sample wines, ...

Sports & leisure

A multitude of summer sports (hiking, climbing, Nordic walking, running, cycling, mountain biking, golf, swimming lakes) and winter sports (downhill and Nordic skiing, glacier skiing on the Stubai glacier, snowboarding, snowshoeing, tobogganing, ice sports, etc.)

- guided hikes with ASI (Alpinschule Innsbruck)
- 9 skiing and hiking areas serviced by chairlifts and cable cars
- free transport for skiers and hikers alike
- free summer and winter activity program for ALL guests of Innsbruck and its 25 holiday villages.



Cultural highlights

Annual events such as the Festival of Early Music, Summer Dance Festival, Easter Festival

- sights: the Golden Roof, the medieval historic quarter, Ambras castle with its Renaissance 'Chamber of Art and Curiosities,' Imperial Palace and Church with the Renaissance cenotaph tomb of Emperor Maximilian I., Bergisel ski jump & Hungerburgbahn designed by British-Iraqi star architect Zaha Hadid, etc.

Sports

The sports district to the south of town comprises the ski jump, a football stadium (extended for EURO 2008), and 'Olympiaworld,' the recently expanded Olympic ice rink complex. Olympiaworld also includes the Igls bobsleigh, luge, and skeleton track, built in 1976 for the Winter Olympics and completely refurbished from 2005 to 2007. The technical features of this spectacular structure are now once again state-of-the-art, and its outer shell is fitted with steel and aluminum. The buildings at the start and finish of the track and all public areas were rebuilt or extended. At the cupola-shaped Bobcafé, spectators can relax from the excitement of the races. Anyone wanting to make a truly nerve-tingling experience can book a seat on a guest or racing bobsleigh and tear down the run's bends and gyroscope like a pro, safely accompanied by an experienced pilot.

Modern Architecture

A dialogue between urban design and natural landscape. Around the turn of the millennium, Innsbruck experienced a veritable boom in high-quality architectural design, which found its expression in administrative buildings, sports venues, shopping centers, exhibition halls, cafés, and numerous other projects. As this trend continues, inhabitants and visitors enjoy the attractive changes in the cityscape, a harmonious blend of modern and historical architecture. Nestled in a gentle basin and ringed by towering mountains, Innsbruck's unique location certainly requires some unique architecture. This has become evident in sports venues and projects dedicated to other leisure activities, representing the close link between urbanity and nature. Probably the most striking examples of such interaction are the Bergisel ski jump (2002) and the Hungerburgbahn funicular railway (2007), both designed by Zaha Hadid. Besides being an exceptional sports venue for professional athletes; its viewing deck and panoramic restaurant have turned the Bergisel ski jump into a popular tourist attraction.



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Staying longer?

For information about different hiking routes see: <https://www.innsbruck.info/en/experience/summer-sports/hiking/familienwanderungen.html>

Hiking Tour: Arzler Alm

- mountain restaurant close to the city (altitude: 1067m), offers Tyrolean cuisine and a marvelous view
- www.arzleralm.at/; phone: +43 664 / 65 53 395 - address: Rosnerweg 113.
- 3km hike. Starting point: Hungerburg funicular stop. To get there, you can either take the Hungerburgbahn-funicular or the bus line "J" (numerous bus stops in the city center e.g. "Landesmuseum", "Museumsstraße", "Marktplatz"; exit at final stop "Nordkette")
- Detailed map including directions: <https://www.bergfex.at/touren/2279e181f724bfd658ab11726c3d7a80/>



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Arrival

Arrival at Innsbruck Airport

Innsbruck Airport offers direct flights to Amsterdam, Birmingham, Edinburgh, Frankfurt, London, and many more! For further information, please see <https://www.innsbruck-airport.com/en>. Bus shuttles or taxis take you to the city center within minutes.

Taxi in Innsbruck: phone +43 512 5311

Arrival and public transport: <https://www.innsbruck.info/en/destinations/arrival-and-transport.html>

Arrival at Munich Airport

Train connection

For further information about the train connection „Munich Airport“ to „Innsbruck Hbf“ (main railway station; address: Südtiroler Platz 7, 6020 Innsbruck) please check [here](#).

Bus connection

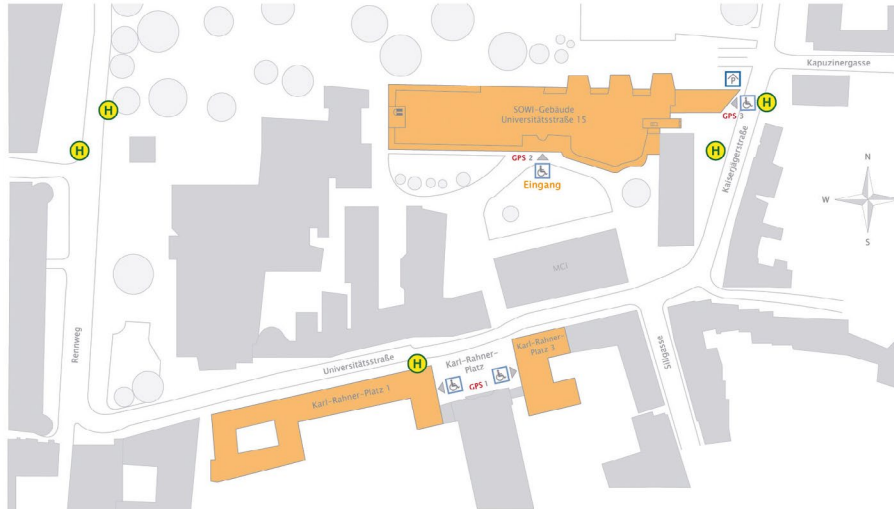
„[Flixbus](#)“. Search for „Munich International Airport“ to „Innsbruck“ („Innsbruck Südbahnstraße“). The bus station in Innsbruck (Innsbruck Südbahnstraße) is close to the main railway station. The ride takes 2:25 hrs.

Shuttle Bus Taxi Transfer

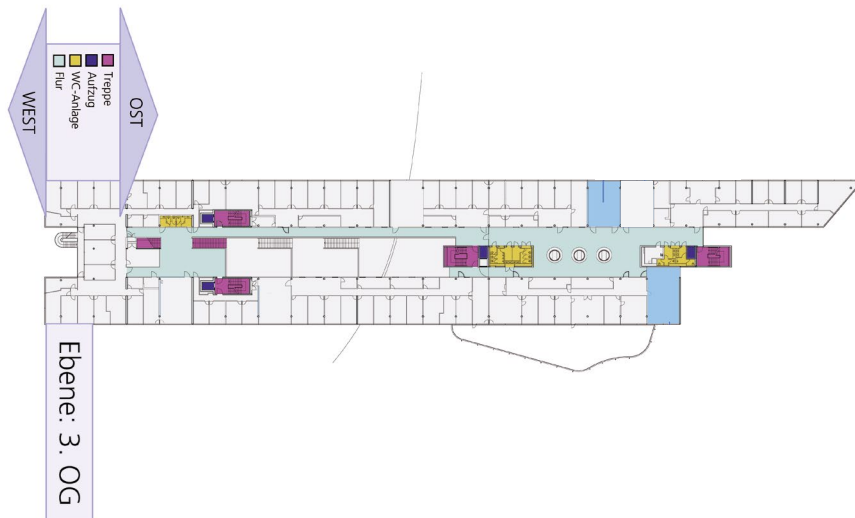
If you want to book a taxi from Munich Airport to Innsbruck (and back) please see „[Four Seasons](#)“ Taxi.

Site Plan

SOWI Social Sciences building, Innsbruck University, Universitätsstr. 15



3rd floor



Contact

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Frank Welz, head





40
FOUCAULT
WORLD CONGRESS
FOUCAULT: 40 YEARS AFTER
INNSBRUCK