

*Thought of the outside Foucault contra Agamben. marie-Christine leps. It is gladly believed that a culture is more attached to its values than to its forms, that these can easily be modified, abandoned, taken up again; that only meaning is deeply rooted.*

Out of rooms in the hotel our company had secured or something like that and I was left out. Apparently in the jumble of things my room was given to somebody else. However, as we were figuring things out the CEO of the company came walking in and asked if there were any problems. When it was mentioned that I was sans hotel room, he said he had an extra room in his suite and I could have it. And so, throughout the conference, the President of the company I work was my roommate. Fortunately, the extra room he mentioned was indeed a whole separate room, with its own bathroom. Not bad shacking up in the Admiral Suite. The balcony has a great view. The Good Word During one of the conference sessions somebody came to sit down next to me. As I moved my backpack for him to have room, he caught a glance inside and saw some of my books I carry too many books everywhere I go. When he learned that I was from the Utah portal subsidiary he asked if there were any other members that came with me. Out of six people there are two members in our group. Amazing how different life can be 30 miles away. Booze Cruise The people at the company I like to work for love to drink. Every meal and social event is highlighted by the open free bar for everybody to take advantage of. Avoiding the appearance of evil , I always make sure to get some H During the first night it was interesting to see how loopy everybody was after a few hours. During dinner on the second night, some of the people at our table were asking each person if they drank or not. The subject of conversation for a good twenty minutes was alcohol: The only problem that exists there is the potential for misinformation and misunderstanding. Not-so-Fast Food So dinner was pretty weak on the first night. We ventured out 7 or 8 miles to a Wendys to grab some more grub. Wanting to get back to the hotel, we opted for the drive thruâ€ big mistake. We had to repeat our order for five people a total of three times. When we suggested that we pull forward to the window to clarify our order and make things easier, she stubbornly declined. Half of the food was missing. Half of what we did get was wrong. Worst fast food experience ever. We thumbed through our magazine here at the hotel to decide on a place, and then headed out. As I walked into the restaurant I observed that it wasâ€ nice. We were led to a table where each setting had four glasses. A water glass, a champagne glass, a wine glass, and then some other glass. This place was expensive. Food is so temporary, so transitory. Think of how many people around the world could benefit from half of that money, and have food for a month. The cost of my steak could probably feed a family for a week in a third world country. Makes me feel uneasyâ€ The other thing I disliked is the southern servant mentality. Our servers at the restaurant were very proper, very polite, and far too rigid. And then out they waltz in their fine linens, one hand tucked squarely behind their backs, treating us like royalty. The highlight of the evening came when one of the servers the water boy, I guess was filling our glasses and overheard part of our conversation about natural instincts and reactions. He started to comment about it, but then the head server came over and cut him off to serve dessert, sending him on his way. So before we left, we made sure that Shaun the water boy was able to finish his story that was so rudely interrupted. He proceeded to fill our waters as he shared with us a part of his life. He lived in the slums of Ft. Lauderdale and saved for a year to come here to South Carolina where his sister was going to school. The neighborhood he lived at here was pretty dangerous, as was the one in Florida. He knew something of primal rage and human instinctual behavior, having witnessed murders and assaults for petty things such as food or jewelry. He talked for about ten minutes, captivating the attention of the five of us at the table. Here was a server with substanceâ€one that actually talked to those he served, treating us like human beings instead of royalty. Finally they had another server come and tap him on the shoulder and bring him back to the kitchen where he was reprimanded by the head server who had gone into the back to meet up with him. Shaun was talking to us because we had asked him to, not because he was imposing on us in the slightest. Shaun came over after a few minutes and apologized for talking so much, to which we replied that we loved it, he did no wrong, and that we hoped the best for him in getting on his feet. I looked around for the

head server so I could give him the evil eye about it, but he was nowhere to be found. Looks like somebody took a foot to it and dented it in manually, because there were no paint marks or streaks that come from car-to-car contact. Crazy teenage punksâ€¦ Subscribe.

## Chapter 2 : Thoughts from Outside the Box

*Thoughts, experiences, knowledge, from a different angle. I have always loved animals of all kinds, and felt a kinship with them. From the four legged furry type, to the scaly cold blooded, they have all left rooms in my heart, and each one holds their own private key.*

Adversity, a word with a meaning I and mine understand all too well. This post will explore my thoughts and feelings on how it affects the lives it touches, how it has affected mine and those I love, and what I feel it has brought to us, and taken away. This post is also not a scorecard if you will, of who has endured more, overcome more, or whose hurdles were higher to jump. First line Adversity Warriors face serious obstacles: Second line Warriors face minor daily stresses, small family quarrels, passing work problems, low end stress events. We all know which level we stand on, though not all will admit it. My adversity started pretty much out of the womb, born into what would become a smorgasbord of just about every family struggle invented. We are all tossed into the ring of life to land in a certain spot, most times not of our choosing. Be it God, the Universe, whatever entity we each chose to believe has flung us there, we are there, nonetheless. Through my life I endured and fought through, as did my siblings, many family dysfunctions. Alcoholism, domestic violence, neglect in many forms. Rather self explanatory, but for the layman, I simply mean, many are victims of what came before them, and they in turn place it upon those in their care, and so forth and so on. Victims of abuse, neglect, hurtful actions and habits, often unknowingly foster and act out on those same impulses that they so distained when they were the recipients. So, for my first look at adversity, no blame is placed, it just was. A place my soul landed, a place I was meant to be, my place, the beginning of my journey. My life as it unfolded had bright spots, and dark clouds, as most of us do, some more than others. I fought to keep depression at bay, always more prone to anxiety and worry, depression was more of an easy fix for me, the other two were not. Though depression would visit me in later years, requiring more of a frontal attack to chase it back behind its walls. For those of us that fight these parts of our personalities, sometimes it seems normal, they are so ingrained in our beings, ourselves. To those that are lucky enough to never see the dark faces of those traits, I sometimes wish they could step inside one who does, and see the true face of real adversity, and understand. I have noticed as the years have gone by, every adversity shapes you. Some may strengthen a part of you, your resolve, your stubbornness, give you new insights into yourself and how to fight against lifes curveballs. But there also are those that actually are only there to weaken, to cripple, to make you stumble and ultimately fall. You only notice the latter when you have faced many of the former. Most of us will face some adversity, many will face it all their lives. I do believe there are some that though they live many years, face very little. I do not know why it sometimes seems lopsided. No person I see living an easier life is no better than a person living a hard one. I will say, much of mine has ended up with the sun shining, the hurdle cleared, and I give thanks for that. But it did not come easily, and never came without a price, heartache, pain, days that I just wanted to end, and nightmares I just wanted to wake from, the costs were usually high. In conclusion, I see adversity as both a friend and a foe. We have to decide what persona each adversity we face will be. Sometimes the choice is not ours, and all we can do is slip on our Warriors T Shirt, and let the game begin realizing: Adversity always both builds and destroys, no matter how you play, in the end its always a tie. A poem about Obstacles from many years back. For what is life without Intensity.

**Chapter 3 : Thoughts From Outside The Box – Thoughts, experiences, knowledge, from a different angle**

*Lev Shestov - The Thought from Outside. English subtitles. L'Œon Chestov la PensŒe du Dehors: un Film de La Societe d'Œtudes L'Œon Chestov et le Passager Productions.*

Part 1 Hey everyone! It is personally one of my favorite books of the Bible, and it has some good stuff in there that all Christ followers should read and know. James is really like the Proverbs of the New Testament; it largely focuses on the ethics of the Christian faith, and more specifically, our actions and how we as Christians are to behave. Faith is definitely something that is hard to grasp and understand, especially for a non-believer who does not have a personal relationship with Christ. We cannot physically see God, but we believe He is there and we put our trust in Him regardless. The great thing about this is that, even though we cannot see or touch God, when we put our trust in God and live our lives in a manner that is pleasing to Him, He rewards us every time. He truly blesses me in these situations, and this is how I know He does really exist. Chapter 1 of James is a personal favorite of mine. Here James begins by telling us how we can overcome the testing of our faith and the temptations the devil throws at us, and then, starting around verse 19, he ends the chapter by telling us how we can show our faith through our actions. Let it do its work so you become mature and well-developed, not deficient in any way. He loves to help. Its petals wilt and, before you know it, that beautiful face is a barren stem. For such persons loyally in love with God, the reward is life and more life. We have no one to blame but the leering, seducing flare-up of our own lust. Sin grows up to adulthood, and becomes a real killer. The gifts are rivers of light cascading down from the Father of Light. There is nothing deceitful in God, nothing two-faced, nothing fickle. Lead with your ears, follow up with your tongue, and let anger straggle along in the rear. In simple humility, let our gardener, God, landscape you with the Word, making a salvation-garden of your life. Act on what you hear! That person will find delight and affirmation in the action. This kind of religion is hot air and only hot air. Reach out to the homeless and loveless in their plight, and guard against corruption from the godless world. James loves to use metaphors! James is telling us that when we are tempted, this is when our faith is really tested. God tempts us as a way to test us.. He wants to see how faithful we really are to Him. Pray to God and ask Him to help you defeat your temptations instead of trying to do it all on your own! In the second part of the chapter, James tells us to act on what we hear. If we hear a voice in the back of our heads telling us to help a stranger out or to be a friend to someone who may not have many friends, act on it instead of simply ignoring it. Saying you are a Christian without living a Christian life is pretty pointless and self-deceiving. If you have any questions about this, please leave me a comment! Thanks for reading and stay tuned for the next 4 parts in my faith series.

Chapter 4 : Where do our thoughts originate? - Israel National News

*the thought of outside of center, the lack of origin."3Not Being, but the Other, the Outside, the Neutral. This passion for/of the Outside which runs through the febrile.*

Thought of the outside Foucault contra Agamben marie-Christine leps It is gladly believed that a culture is more attached to its values than to its forms, that these can easily be modified, abandoned, taken up again; that only meaning is deeply rooted. This is to misunderstand â€ that people cling more to ways of seeing, saying, doing, and thinking, than to what they see, what they think, say or doâ€ In the twentieth century things have taken an unusual turn: And a remarkable object of moral hostilities, of aesthetic debates and political clashes. For some decades, the margin has been front and centre in debates across the humanities and the social sciences; outlining its function in the apprehension of biopolitics by Foucault and Agamben will make the critical divergences and political implications of their forms of thought more visible. The Coming Community, for example, both probes and performs this form of thought. What is thought in the architranscendental quodlibet is, therefore, what is most difficult to think: It promises its reader nothing, yet constructs a web of relations among religious, philosophical, literary, political, juridical and other texts. His analyses that are also meditations on, simulations of, mises en abyme make visible the various machineries and machinations that produce such texts and their precarious juggling of sense, madness, exteriority, experience, death. Scenes of contemporary life â€ French advertisements for Dim stockings and the Tiananmen Square uprising â€ shimmer and play to launch new lines of flight. The series of short texts summons the reader to fill in the blanks, to draw out potentialities â€ or not. The whole composition seems to bring forth affinities randomly, and yet there are moments when the politics of selection become jarringly apparent. Ontology The form of writing adopted in *Homo Sacer: Sovereign Power and Bare Life* at first seems more demonstrative than performative: Yet every component of this sequence adopts the fragmentary, paratactic form of reasoning characteristic of *The Coming Community*. Politics therefore appears as the truly fundamental structure of Western metaphysics insofar as it occupies the threshold on which the relation between the living being and the logos is realized. In assuming this task, modernity does nothing other than declare its own faithfulness to the essential structure of the metaphysical tradition. *Homo sacer* comes to stand for all those whose political life is reduced to bare life, and this structure of exception or limit or threshold is fundamental to Western democracies: One term thus names both the constitutive political subject and the class that is, de facto, if not de jure, excluded from politics. By the same confounding logic, Marx is to the working classes as the Nazis are to the Jews, as in both cases the purpose is to eliminate the people from the People. The problem with this kind of quasi-ontological and quasi-metaphysical structuralism is that rather important distinctions get lost in the wash: It would be difficult for Agamben to do so, however, as he insists that the paradigms he uncovers are ontological, rather than the result of cognitive operations: It refers not to the cognitive relation between subject and object but to being. How would it be altered in relation to contemporary politics if women, the working classes, and racialized and ethnic minorities were considered? History In a interview â€ that is, after *Discipline and Punish* and while developing his further studies of govern mentality, midstream in his critique of the nature and functioning of biopolitics â€ Foucault summarily dismissed his previous attempts to discern the thought and language of the outside: The margin is a myth. The language of the outside is a dream that we never cease to return to. And nevertheless, they are part of the network, they are formed and they function in the apparatuses of power. Refusing to begin with obvious, universal categories such as Power, Humanity, Thought and Language, Foucault shifts his focus to specific powerâ€knowledge matrices operating throughout the social fabric, for power exists in its exercise, in relations that come from below as much as directives that come from above. Historical investigations based on these methodological precautions eventually generate a new conceptualization of experience, now reframed as the correlation, in a culture, of domains of knowledge, types of normativity, and modes of relations to the self. One would never suspect, reading Agamben, that biopolitics is more of a descriptor than a unitary category for Foucault. *Discipline* targets individual bodies, in a fine-grained relation geared to produce adequate behaviours according to norms.

Governmentality emerges with the concept of the population and its need for management. Fostering every aspect of the life of the one and the many, multifarious security measures are deployed to ensure health, education, employment, leisure, happiness. If discipline produces docile, self-investigating bodies, governmentality generates not just regulations but freedoms and sites of resistance, not just identities but ambitions and desires. The articulation of totalizing and individualizing techniques that Agamben finds missing in Foucault can thus be located precisely both in discipline and in governmentality, since their relations of power produce individuals as their vehicle and effect. The sovereign rules over a territory rather than a population; its subjects of law are paradoxically, Foucault maintains, neither alive nor dead, but rather neutral in their relation to the Sovereign, who can let them live, or give them death. Thus new relations of power become dominant depending on demographic, economic and technological developments: Foucault maintains that in contemporary welfare states the juridico-penal system is intensified rather than dismissed, that disciplinary technologies are everywhere in action, but that security measures fostering the life of the population have become the dominant force in this complex assemblage. Sovereign power is exercised through juridico-legal measures targeting Jews stripped of their citizenship by the Nuremberg Laws and by the power to give death at leisure, with impunity; as argued by Foucault, the Nazi state in effect disseminated the sovereign right to kill Jews to all citizens, through such processes as denunciation. Governmental technologies are dominant, however, both through the use of laws as tactics the many measures taken to restrict Jewish lives, push them into ghettos, and then finally into camps and with the recourse to genocidal racism as means for the purification of the German, Aryan people. But the camps instantiate thanato-politics, government by death and fear of death, rather than biopolitics. The Nazi camp constitutes a singular historical dispositif of legal, political, administrative, scientific, technological, architectural and discursive components, which, although marshalling the usual modes for the exercise of power, transforms their objective from government to annihilation and generates relations of total domination rather than power, which for Foucault must rest on the possibility of resistance and freedom. In order to function properly, bio-power cannot reduce life to the level of bare life, because bare life is life that can only be taken away or allowed to persist. The key problem with biopower is thus not the foundational violence of the sovereign, but the depoliticised violence of expert knowledge. This critique of the state, argues Foucault, is inflationist for three reasons. It increasingly posits the interchangeability of analyses, a process that eliminates all specificity: And, in the move from social security to concentration camps the requisite specificity of analysis is diluted. Intellectuals It is as though Agamben and Foucault, facing the crossroads of bioand thanato-politics, took two exactly opposite paths: The differences can perhaps best be summarized as those existing between the universal and the specific intellectual. This term was used in Nazi concentration camps to refer to those prisoners who had been so broken by their treatment that they had stopped communicating or indeed reacting. This is why we will never use it. A genealogy of the racist usage of the word Muslim in Europe would not have been difficult to trace;<sup>85</sup> neither would accusations of islamophobia be unexpected, in view of such casual use of the term. Once again, the patriarchal, Eurocentric, universalizing gaze forcludes and obliterates what might contest its premises. The double argument about desubjectification elides the intersubjective nature of both language and ethics: His critiques are always historically specific. Foucault insists that his books aim to provide an experience rather than a system; he maintains that texts must reveal their method of construction to the reader, so that they may be freely used by others. For each book opens a field of virtual work, for which it remains responsible. It grounds an absolute right to stand up and speak to those who hold power. Sovereign Power and Bare Life, trans. DeCaroli, eds, Giorgio Agamben: Aesthetics, Method, and Epistemology, ed. The World of Raymond Rousel, trans. Ruas, Continuum, London, , p. Hardt, University of Minnesota Press, Minneapolis, Casarino, University of Minnesota Press, Minneapolis, , pp.

## Chapter 5 : Thought of the outside –“ Radical Philosophy

*Michel Foucault: Maurice Blanchot: The Thought from Outside / Maurice Blanchot: Michel Foucault as I Imagine Him [Michel Foucault, Maurice Blanchot, Jeffrey Mehlman, Brian Massumi] on www.nxgvision.com \*FREE\* shipping on*

qualifying offers. In these two essays, two of the most important French thinkers of our time reflect on each other's work.

### Chapter 6 : Thoughts From the Outside – Random Brain Barf From All Topics

In Nagel's view, any challenge to reason involves reason and implicitly authorizes the use of reason. Separating the idea of reason from the idea that its results must carry absolute certainty, Nagel stresses the importance of the aspiration of reason for universality.

### Chapter 7 : Why We Can't Understand Thought from the Outside - Oxford Scholarship

This post will explore my thoughts and feelings on how it affects the lives it touches, how it has affected mine and those I love, and what I feel it has brought to us, and Skip to content Thoughts From Outside The Box.

### Chapter 8 : Thinking Outside Of The Box Quotes (22 quotes)

For a pleasantly autumnal theme I decided to grab images of some wooden buildings I like very much indeed. Just ones that I stumbled across during many internet hours absolutely not during work hours at all.

### Chapter 9 : Adversity: Does it Strengthen or Destroy? – Thoughts From Outside The Box

Professor Étienne Balibar (CRMEP) - A Thought of/from the Outside: Foucault's Uses of Blanchot A well-known essay published by Foucault in on the work of Maurice Blanchot, *La pensée du dehors*, was translated into English in two different ways: 'The thought of the outside', and 'The thought from outside'.