

Introduction to Political Theory
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Lecture – 21
State and Sovereignty – III: State and Governmentality

Hello and welcome friends, to the third and final lecture, on the state and sovereignty. Today, we will focus on the new ways of looking at governance and the power relationship in the process of governance. There we will focus on Foucault's ideas on governmentality and how, it relates to the power of the state and modern government.

We will basically, focus on governmentality and through that we will try, to understand the functioning of the modern state. This conceptualization of modern state and its power, we will see is very different from the liberal or Marxist or feminist state that we have discussed. It is a kind of new approach to understand the functioning of state and its power of governance or processes of governance.

This is a very radical approach to the idea of modern state and its power. It also, then leads to a new theorization of social, political and economic relationship in the society. Many other theorists or social scientists have used or followed these methods of understanding power and functioning of state in their theorizations of human relations or men and women relations or bio-power. How does this new governmentality or liberal governmentality functions? It has opened up new ways of looking at or explaining the functioning of modern state and politics in modern times.

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Intro

- So far, we have discussed different conceptions of state where state is by and large defined as institution with a monopoly over legitimate means of violence. In this definition, power is understood as concentrated in the hands of state and state is seen as an institution which holds and exercise power in a society.
- However, with his radical conceptualization of power as productive and disperse rather than concentrated and suppressive, 20th century French philosopher Michel Foucault provides an unconventional description of governmental power. According to him, the exercise of governmental power in contemporary times is the result of the triangular combination of sovereign power, disciplinary power and governmentality.
- Governmentality is much broader a term than either state or government. It refers to 'conduct or conducts'. It radically alter the way in which we understand power and government. It influenced a great many thinkers and theorists such as Giorgio Agamben (Bio politics), Judith Butler, Gilles Deluze, Paul Rabinow and others.

So far, we have discussed different conceptions of state, where a state is by and large, defined as a kind of monopoly over legitimate means of violence. The broader understanding of state is that it is an institution which controls power and it is an institution, where power is concentrated and it uses that power which is a legitimate power and authority. It is seen as that state or as an institution which yields certain power and it exercises certain power, because it has the monopoly of legitimate violence.

That is the conventional or broader understanding of the modern state as an institution with a monopoly over legitimate means of violence. In this definition, we see power as concentrated in the hands of state and state is seen as an institution which holds and exercises power in society. Such exercise of power is regarded as the legitimate power.

Now, in Foucault, while discussing the concept of power, we have seen that his understanding of power is a kind of radical conceptualization which understands power not as something, suppressive or concentrated, but it is like, all pervasive which continuous to flow throughout the system.

The analogy, first, he makes of power is like how blood flows in the capillary. So, blood constantly, move. Similarly, in the structure of the society or polity, power is something, which constantly, moves on. Power is more dispersed and not concentrated. Second, power is also, productive. So, with this radical conceptualization of power as productive and dispersed rather than concentrated and suppressive, that is the conventional

understanding of power which is something, or some agents, individuals or institutions having certain power to do something.

There is a kind of agency which involves in this understanding of power as a kind of concentration, which enables some individuals or institutions to affect the behavior of other individuals or institutions. Foucauldian understating of power is a radical conceptualization, where power is seen not just concentrated in one institution or individual, but it is dispersed throughout the system. It is not just suppressive, but it also, has a productive dimension of power to it. Some of these debates we have discussed, while we discuss about power.

With a radical conceptualization of power, the 20th century philosopher, Michel Foucault thus, provides an unconventional description of governmental power. According to him, the exercise of governmental power, in contemporary times is the result of this triangular combination of sovereign power, disciplinary power and governmentality.

Now, he is saying, that while discussing about the techniques of government or the process of governance, we usually, make a mistake by attaching a chronology like the governance in a particular historical time was more about the sovereignty of the state and then, comes the disciplinary power.

Finally, we are living in the era of governmentality, where, basically, we will discuss about how government controls the subjects or citizens most effectively, by not directly, or physically, interfering with his or her life, but by producing conditions or creating a condition in which individuals or the citizens behaves in a particular way, that is the mode of governmentality which is the latest or the most recent phenomenon in terms of the process of governance.

We often, make this distinction that there was a time, when there was a sovereign power, then comes disciplinary power and now, it is the era of governmentality. Foucault, argues, this kind of chronological sequencing of governance is not the correct ways of looking at power, because what we, often, see in society is the combining flow of all these forms of powers, whether, sovereign power, disciplinary power and the power of governmentality, altogether.

Governmentality is much broader a term, than either state or government. So, governmentality is much more about techniques or modes of governance, than the conventional understanding of state as the sovereign power or the government which exercise the power of state. Governmentality, refers, to the conduct of conducts.

It is a kind of musical phraseology, and not very explicitly, explaining the functioning of the government in the modern societies. We will discuss about how complex such modes of governmentality are. Basically, it talks about where the government exercises its power, it is by creating or producing conditions in which subjects or individuals may feel free that he or she has the decision or freedom to make decisions, governing his or her life. But the structure of governance is such that the choices individuals are going to make is already, and always preconditioned by the modes of governmentality.

Governmentality, which is a much broader term than the state and government, is something that refers, to the conduct of conducts. It creates conditions or produces the conditions which determine the choices that individuals have decisions that they may have in a given society. It radically, alters the way in which we understand power and government.

This idea of governmentality is thus, new and it leads to a new kind of theorization about power relationships in society which is something radically, altered our understanding of power and government. And it also, influenced great many thinkers such as Giorgio Agamben.

If some of you are interested, you may think about the concepts of bio-politics and bio-power. We will briefly, discuss it in one of our slides, today. Judith Butler, Deluze, Paul Rabinow and many others are influenced by this kind of radical conceptualization of power, state and government.

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Governmentality: Meanings and Features *Knowledge Power*

- Governmentality can be seen as a combination of government and rationality. Governmentality emphasize that governing is an art and to govern effectively it requires knowledge, techniques and various modes or mechanisms of governing.
- He argued that governmentality refers to conduct or an activity mean to shape, guide or affect the conduct of people. Conduct does not mean government directing or guiding one's life but it is about "direct oneself" or self-governance which is already conditioned by the government.
- In the processes of governing, governmentality classifies people into various groups to 'manage' or 'rule' them better. Hence, the use of statistics and methods of surveillance is so central in modern practices of governance.

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Now, coming back to this idea of governmentality, its meanings and features, we can see governmentality as a combination of these two terms, government and rationality and how both are interlinked is something, which we will discuss in the next slides. But governmentality, as a term can be seen as a combination of this techniques or modes of governance, as in government and the tools and techniques of knowledge or surveillance and so, as in the rationality.

Governmentality, in that sense, is a combination of these two terms government and rationality. Governmentality, emphasized that governing is an art and to govern effectively, it requires, knowledge. So, on this relationship between knowledge and power, we have discussed about how both are interlinked. How it is not just that the knowledge which empowers or gives power to the agent, but it is the power structure which determines about what kind of knowledge is regarded as an authoritative knowledge. It is a kind of inter-linking together these two terms.

Governmentality, emphasized that governing is an art and to govern effectively, it requires knowledge, techniques, various modes and mechanisms of governing and these modes or mechanisms and techniques of governing is not just about a rule or the constitution or authority, but it transcends those conventional, limited or narrow definitions of state and its power.

He argued, governmentality, refers to the conduct or an activity. Governmentality, thus, refers to the conduct or an activity that means, to shape, guide or affect the conduct of the people. The objective of governmentality is to shape, guide and affect the conduct of the people without directly or physically, interfering in their decision-making.

The effectiveness of governmentality is the invisibility of the direct physical interference in the lives of the citizens. So, citizens may in their individual, personal, and private domain feel that they are free to make decisions, but the functions of governmentality, creates the structure which already, always conditions and limits the choices that the individual may have.

The effectiveness of governmentality is its aim to conduct or act in a manner, which shapes, guides and affect the conduct of the people. So, conduct does not mean government directing or guiding one's life, personally or physically, but it is about directing oneself or self governance which is already, conditioned by the government or functioning of governmentality.

In the process of governing, governmentality, classifies, people into various groups, to manage or rule them better. The techniques or rationality of the government is to first, gather or to collect knowledge about the population or the ruled and once that knowledge is gathered, than classify, them into different groups and accordingly, formulate policies. So, that they can be better managed or ruled by the government.

So, it classifies, the people into various groups using the tools of statistics and methods of surveillance which enables the modern government to manage its population and rule them better. In the modern practices of governance, the statistical tools or the rationality or the knowledge or techniques are as significant as its coercive apparatus and modern governmentality, tries to function more effectively, without relying, on the coercive or brute force of the state.

In the sovereign power, monarchy or in disciplinary power, we have those coercive apparatuses that are used very often, by the state. In the phase of governmentality, what we see is the condition, where citizens or subjects are classified into different groups and accordingly, different policies are formulated, to manage them better, to rule them better and give them the space, where they may assume that they are free to make decisions,

but that decision is already, and always conditioned by the functioning of governance or governmentality.

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➤ Modern government, according to Foucault is about 'how to govern oneself, how to be governed, how to govern others, by whom the people will accept to be governed, and how to become the best possible governor'. Thus, government in this broad sense is not just limited to rule, legitimacy, or state institutions but it is also applicable to 'self, family, workplace, or asylum' and so on.

➤ In other words, for Foucault, governing involves 'directing the behavior of the body individual, the body social, and the body politic by means other than force or even explicit rule'.

➤ 'Whether conducted on oneself by oneself or on a social body by a combination of political, economic, and social powers, government operates through (and molds) the capacity of the governed body to regulate its own behaviors and, in this regard, paradoxically presupposes a degree of freedom on the part of the governed'. Thus, governmentality as a term, Foucault deploy to understand how rationality functions and operates within the structure of governance and also how governance itself is seen as involving rationality. It aims to understand the governance by the combination of institutions, knowledges, and disciplinary practices.

Thus, modern government, according to Foucault, is about how to govern oneself, how to be governed, how to govern others, by whom the people will accept to be governed and how to become the best possible governor. That is the whole function of modern government, that is not just about somebody, who is governing the other, but it is also, about governing oneself, how to govern, whom to accept as the governor and how to effectively, govern.

These are some of the concerns of modern government and in this broad sense, government is then not just limited, to the idea of rule or legitimacy or state institutions alone. The objective of state and the government is then in this broader conception is, where government is much beyond, it is about one agent or institutions ruling the rest of population.

But it also, includes, the elements of how to govern oneself, by whom, one should be willing to be governed and on what basis, one should govern others, and so on. This broader understanding of government is then, not just limited to the idea of rule, legitimacy or state institution, but it is also, equally, applicable to the self, family, work, place or asylum.

It transcended the conventional boundary of state and government that talks about basically, the rules of the institutions and the idea of legitimacy. The functioning of governmentality, then transcends the conventional realm of government in order to include self, family, work place, asylum, prison.

In other words, for Foucault, governing involves, directing the behavior of the body, individuals which relates to the idea of subjectivity and how, the tools and techniques of government produces newer subjectivities, where individuals are already, made subjects or docile enough, to obey, the process of governance or to obey the state without questioning or without much resistance.

So, governing, involves directing the behavior of the body individual, body social and the body politic, by means, other than the force or even explicit rules. The tools and the techniques of governance, by and large, is something, which is not direct force or use of force or cohesive apparatus of state, such as police and army. It is the explicit rule.

In other words, the functioning of governmentality is seen as most effective and there is no visible use of force or imposition of rule and yet the population conducts or behaves in a manner which strengthens the legitimacy or authority of the state and its institutions. That is the function of modern governmentality, which tries to or aims to produce newer subjectivity, newer individual or what we can also, call as the docile body, willing to obey the authority or command of the state and institutions.

The governing actually, involves directing the behavior of the body individual, the body social and the body politic, by means other than force or even explicit rule. So, whether conducted on oneself, by oneself or on a social body, by a combination of political, economic and social powers, the government operates through and moulds the capacity of the governed body, to regulate its own behavior.

The idea is that governing of oneself, by oneself or a social body by a combination of these political, economic and social powers, the government operates through and moulds the capacity of governed body, whether it is the individual or society or body political, to regulate its own behavior. That scope or freedom to govern or to regulate oneself is provided and in this regard, paradoxically, presupposes a degree of freedom on the part of the governed.

Thus, those who are ruled over or who are governed, may presuppose, a degree of freedom in this structure of governmentality, where they are provided with the space to regulate their life and to govern themselves, but the way, they regulate and govern themselves is already, conditioned by the power and techniques of governmentality

Governmentality, as a term, Foucault deployed, to understand how rationality functions and operates within the structure of governance and also, how governance, itself is seen as involving rationality. The combination of these two words, government and rationalities are therefore, very significant in understanding the term governmentality. It is the integral part of governance and infact, the governance, itself is seen as involving rationality.

It aims to understand governance by the combination of institutions, knowledge and disciplinary practices. These are the three mechanisms through which governmentality or the process of governance operates or functions in the modern societies.

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➤ According to Foucault, governmentality has four key features. **First**, individual, mass, national, or transnational bodies and their energies, needs, capacities, and desires are 'ordered, manages, and directed by governmentality.

➤ **Second**, 'Governmentality, has a vast range of points of operation and application, from individuals to mass populations, and from particular parts of the body and psyche to appetites and ethics, work or citizenship practices'. For example discourse on health, medicine, safety is as or more important than discourse on rights in governing new liberal subjects/citizens.

➤ **Third**, 'Far from being restricted to rule, law, or other kinds of visible and accountable power, governmentality works through a range of invisible and non-accountable social powers'. For example Pastoral power which 'migrates from church to state and infiltrates workplaces as well'.

➤ **Fourth**, 'governmentality, both employs and infiltrates a number of discourses ordinarily conceived as unrelated to political power, governance, or the state'. For example scientific discourse, religious discourses, and popular discourses.

According to Foucault, governmentality, has four key features and these key features of governmentality are- one, that individual mass, national or transnational bodies and their energies needs capacities and desires.

So, we know, to understand any or each one of these, like what are the capacities or the desires or the needs of the individuals, the group of individual, in sense of mass, the

national people or the international transnational bodies, to understand their desires, to understand their needs and capacities requires, enormous capacity or the tools and techniques to collect information and use that information for ordering, managing and directing the whole set of people starting from the individual, to mass, to national and to the transnational.

The first feature of governmentality is that it tries to acquire the knowledge or to gather knowledge or information about individual mass, national or transnational bodies and their energies, needs and capacities and desires, and then order it, manage it and direct it in a particular way. The effectiveness of the governmentality lies in the knowledge of the population, the use of the statistics and to understand their energies, needs, capacities and desires, and accordingly, to formulate policies to order them, to manage them and to direct them in a particular manner.

Second, governmentality, has a vast range of points of operations. There is no just one side of government or the practices of governmentality. It has vast range of points of operations and applications from individuals to mass population and from particular parts of the body and psyche, to appetites and ethics, works or citizenship practices.

For example, the discourse on, health, the medicine, safety in modern liberal government is seen as or perhaps, more important than, the discourse on rights of the individuals against the new liberal state. The citizen is seen as a kind of subject of governmentality or governmental power. The second feature of governmentality is that it has vast range or points of operation, which includes, both and it is seen as political and not so political, and the significance of such discourses or the sights of power is equally, drawn in terms, of understanding or explaining the functioning of governmentality.

So, from individual to the mass population, from particular parts of the body to the psyche or the appetites, and ethics, are all included in understanding the functioning of governance in modern society. Third, governmentality is something, which is far from being restricted to rule, law, or other kinds of visible and accountable power. It works through a range of invisible and non-accountable social powers. For example, the pastoral power

Now, the example of the pastoral power is something, to understand how, governmentality functions and operates, not within the limits or preview of rule, laws

and accountable power or authority, but it operates in multiple ways, through a range of invisible or non-accountable social powers.

For example, the power of the pastoral and Foucault uses it in explaining, that how, power emanates in one sphere and then, migrate to another sphere and its effect is perhaps, more effective in other spheres, then, the sphere in which it emerges or emanates in the first place.

Again, for example, the pastoral power migrates from church. So, in church, the pastoral is the authority or the authoritative figure, but it is not limited to the church. The pastoral power emerges or emanated in church, but it also, infiltrates or interferes in this sphere of state and workplace. It is not just restricted to the rule, law or other kinds of visible accountable power, but it works, through a range of invisible or non-accountable social powers like the pastoral power.

Pastoral power is one such example, but there are other multiple examples, through which modern governmentality, operates not just through the mechanism of rules, laws and the accountable institution, but also, by using the existing, structural societal power which migrates and it is often, invisible and has influence in other spheres of life of the population, also.

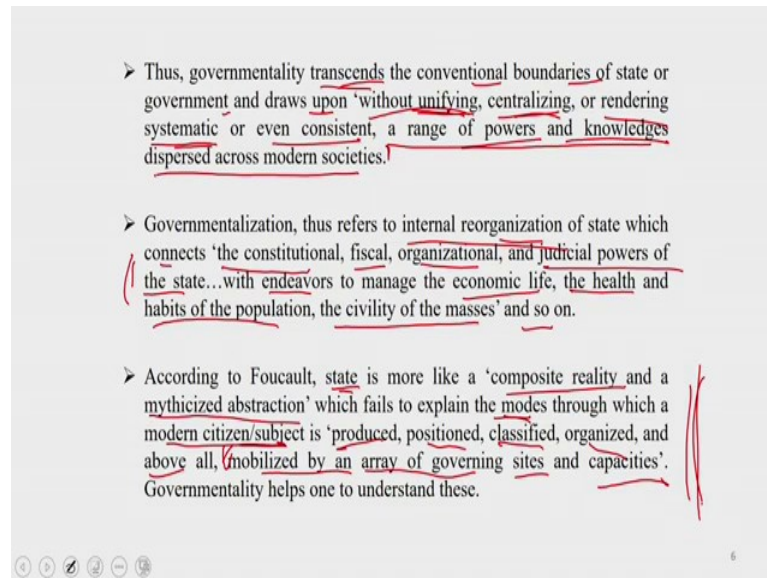
Now, the fourth is drawing from the third which is that governmentality both employs and infiltrates in number of discourses, ordinarily, conceived as unrelated to the political power, governance or the state. Governmentality, transcends this limited understanding of governmental discourse, that is merely, limited to the political power, governance and stage.

So, when we talk about government or state, we often, refer to those discourses, that are particularly, related to the modern state or governance or politics. Governmentality, often, employs or infiltrates those discourses, which is in the ordinary sense, not seen as something, which is related to politics or state or governance.

For example, the scientific discourse, we know on the idea of medicine, allopathy or ayurvedic, homeopathy. The scientific knowledge in comparison to traditional or conventional knowledge, that scientificity of knowledge sanctions, certain authority to a particular form of knowledge and this we have discussed in our lecture on power.

So, this scientific discourse or the religious discourse which is about ethics, morality and other worldly, affairs or the popular discourses in any society, these are the discourses which may in the ordinary sense, seen as not related directly, to the power of the state or the governance, but governmentality, includes, these discourses, to understand the functioning of power and operation of power in society.

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Thus, governmentality, transcends the conventional boundaries of state or government, it transcends, the conventional boundaries of state and government and draws upon this point which is very crucial to understand about all inclusive or most comprehensive understanding of governmentality or the governance, yet there is scope for newer identities or use of power in the productive manner.

So, it transcends these conventional boundaries of state or government and draws upon without unifying, centralizing or rendering systematic or even consistent, a range of powers and knowledge dispersed across the modern society. This is very crucial that it transcends these conventional boundaries of state and government, to include a range of power and knowledge, that is dispersed across the societies, whether medical discourse, political and popular discourse, but it does not unify or centralize them.

There is the kind of disperse or a kind of looseness in terms of the power structure and yet it constitutes, the conditions, where individual is subjected to the most effective

power of governmentality and yet paradoxically, they may feel, that they are free to make decisions governing his or her own life.

In modern market economy, many of us may feel that market gives us enough choice, but also, market conditions are choices to have. So, that is just the brute example of how, governmentality functions. But it is about creating the conditions or in other words, Foucault used the phrase about conducting the conduct of others. So, that is about governmentality.

The governmentalization, thus, refers to the internal reorganization of state, which connects it to internal reorganization of state and the constitutional, fiscal, organizational and judicial powers of the state. This is the conventional idea of state and government that is about constitutional, fiscal, organizational and judicial power with endeavors to manage the economic life, health, habits of population, and civility of masses.

So, governmentalization is about reorganization of state which connects the limited or the narrow understating of state in the sense of constitutional, fiscal, organizational, judicial power to manage the economic life or health or habits of the population and how, this should be disciplined in a particular way.

The governmentalization or the process of governmentality, ensures that state and governance is not just about constitution, rules and authority, but it also, endeavour to manage the economic life, health habits and discipline of population.

According to Foucault, state is more like a composite reality and mythicized abstraction which fails to explain the modes through which a modern citizen, or subject citizen in a sense of docile body is produced, positioned, classified, and organized or above all mobilized by an array of governing sites and capacity.

Thus, through governmentality, we can better understand, how the tools, techniques and modes of governance, produced, positioned, classify, organize or mobilize the modern citizens and subjects which the conventional or abstract idea of state feels to argue, through governmentality, we can better understand now, how power operates.

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Biopower and Biopolitics

- With governmentality, another form of power called biopower comes into existence. It is a mode of power which is exercised to manage or control the nature of demography in a state. It deals with biological issues and concerns like births, deaths, health that describes nature of demography. *docile*
- It shows the emergence of state as a modern form of power and the role of the government as the agent of the state to address the issue of population, its needs or its increasing figures and factors to control and manage the growth of population and its activities.
- The political interventions of governmentality paves the way for biopolitics. It refers to these specific interventions of the government into species life or human beings in order to control births, deaths, reproduction, sexuality to manage the growth of population in the state. Thus, governmentality focuses on this another aspect of power that intervenes into the personal or private lives of people.

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Briefly, this idea of bio-power and bio-politics, that emerged out of this conception of governmentality and it is further, developed by Thomas (Refer Time: 33:18) and many others. This bio-politics and bio-power emerged with governmentality and it is regarded as a mode of power, which is exercised to manage or control the nature of demography in a state. It deals with the biological issues, basically, about birth, death, and health that describes the nature of demography of the state.

The idea of how to create a docile body which will be willing to obey, without any resistance or question. Thus, the state tries to control, regulate the birth, deaths and health of their citizens. In doing so, it exercises a power which creates a new population or new subjectivity which is something, that is a kind of docile body willing to obey the state or institutions of the state without much resistance.

It shows this emergence of state as a modern form of power and the role of the government as the agent of the state, to address the issue of population, its needs, increasing figures, factors to control and manage the growth of population and its activities.

So, the political intervention of governmentality, paves the way, for bio-politics. It is referred to the specific interventions of government into the species life or human-beings in order to control births, deaths, reproduction, sexuality and to manage, the growth of population in the state.

Thus, governmentality, focuses on another aspect of power that intervenes into the personal or private life of people. This is something very modern and recent, where the personal or what is regarded as the intimate sphere of individual life and there also, the power of state is pervasive. It is effective in terms of making decisions about the child birth, death, and health etc.

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Significance of Governmentality

- Foucault emphasized that governmentality focuses not on governing with power over death but power over life. For him "power over life evolved in two basic forms; these forms were not anti-thetical. However, they constituted rather two poles of development linked together by a whole intermediary cluster of relation. One of these centered... on the body as machine, its disciplinary, to optimization of its capabilities, the extortion of its forces, the parallel increase of its usefulness and docility, its integration into system of efficient and economic controls, all this was ensured by procedures of power that characterized the disciplines: the anatomo-politics of the human body".

Sum-up

- There are many scholars who argue that state is not only evil but unnecessary evil. They argue that state authority unnecessary curbs and limits human freedom and creativity. They are called anarchist and they argue for a stateless society of self governing enlightened citizen.

The significance of governmentality, lies with this idea that it help us understand the functions of modern government or the process of governance much beyond the conventional idea of state and government, to include those domains, discourses which are often, seen in the ordinary sense, as a non-political or political and yet how, power operates and functions, there.

The second, most crucial part of governmentality is that it is making the governance most effective not by its coercive forces or physical forces, but by producing a condition, creating circumstances in which individual may have the option or may feel that they are free to make decisions, but their decisions or choices are already, and always conditioned by the functioning of governmentality.

Foucault, emphasized that governmentality, focuses not on governing with power over death, but power over life. That is a very crucial thing which is not about suppressing or power over death, but what individuals do in his or her life. For him, the power over life is involved in two basic forms. These forms are not antithetical to each other, that is, a

kind of complimentary to each other. However, they are constituted rather in two poles of development, linked together by a whole intermediary cluster of relations.

One of this is centered on the body as a machine, it is disciplinary, to optimization of its capabilities, the extortion of its forces, parallel increase of its usefulness and docility, its integration into system of efficient and economic controls, all these were ensured by procedures of power that characterizes the disciplines and anatomy politics of human body.

The effect or the significance of governmentality, thus, lies in controlling or disciplining or optimization of the individual capabilities and then, using it for the integration or inclusion in the system of governmental controls which is economic in nature. (Refer Time: 38:23).

The approach for doing that is to target the body or the individual body and his or her personal capacities and allowing that body or the individual to have freedom and yet using that freedom for the advantage of the governmental control or to ensure the effectiveness of the government functions.

Governmentally, as a concept, allow us to understand some of these nuances or the minute ways, through which government or governing power operates in disciplining the body, even, when it seems to give them the freedom to exercise his or her choice. Now, in summing up, we have seen, very briefly, about some of the arguments and the very existence and legitimacy of state which is questioned.

So, we have many scholars, unlike, liberals who consider the state as evil, but liberals consider state as necessary, evil. It is necessary, for the protection of individual life and property. Therefore, it obstructs human freedom, yet such obstruction can be tolerable, if the state provides protection to the individual life and liberty.

In liberal philosophy, we have how the state is understood as a necessary, evil. However, many anarchists who question the existence of state, argued, a state is not only evil, but it is also, unnecessary in situations. They argue for creating a stateless society, where there will be no state and that society will be a self-governing society of the enlightened citizens.

Thus, the anarchist tradition in political theory and philosophy, questions the very existence of state which is seen as limiting or curbing the human freedom and creativity, and its existence is always coercive and problematic for the individuals and his creativity and freedom. Therefore, they are arguing for creating a society which will be a stateless society of self-governing enlightened citizens.

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- It is argued that globalization is a serious challenge to state and sovereignty. Globalization is a multidimensional process and includes economic, cultural and political dimensions of life. In this ever increasing integrations of societies, people and economies and making of global villages status of modern nation state and its sovereignty is also altered. Institutions like UN, WTO, ASEAN, EU, TNCs and MNCs and so on severely affect the sovereignty of the state.
- However, state is reaffirming its authority and becoming even more relevant and powerful institution. And, we must not assume that authority of the state is waning. In fact they are becoming even more stronger.
- Modern state and government remains the most legitimate form of authority and its sovereignty continues to play a significant roles within the territory of the state as well as externally among the international community of nation states. Although, there are talks and arguments about thinking beyond nation-state frame. But, it still remains a very powerful frame to organize political life and understand the functioning of power in a given society.

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That is an argument, very briefly, about the anarchists criticisms to the legitimacy or existence of the modern state. With globalization, new challenges are posed before the state. It is argued, globalization is a serious challenge to the state and sovereignty, and globalization can be seen as a process which has multi-dimensional aspects to it. It may be economic with the growth of multinational companies or transnational companies.

It may be cultural and basically, it led by the information and communication technology revolution, where it is easy, to connect with the people across the world to get the news, in a matter of second. So, this multi-dimensional process, we call as globalization has many aspects or spheres which includes economic, cultural and political dimensions of life.

And we can discuss it, in much detail, but we understand the force of globalization that anything, that is happening, in other parts of the world immediately, affects the very distant parts of the world. So, the world is becoming increasingly, interconnected.

In this ever increasing integration of societies, people and economies are making the global village which we call as people, are now living in a global village. So, the distance, time and space, in a sense, are very much reduced by this information and communication technology. With this ever increasing integration of the society and making of global village, the status of modern nation-state and its sovereignty, as we have discussed is altered.

Institutions like the United Nation, World Trade Organization or Supra National entity like ASEAN, European Union, Transactional Companies or Multinational Companies severely, affects the sovereignty of the state. State is willing, to compromise, willing to trade off with the transitional bodies, such as the political institutions, like European Union, where the national state is willing to come together to have one constitution and overarching political authority, one currency and so on.

This view severely, affects the sovereignty of state. However, the state is reaffirming its authority and becoming, even more, relevant and powerful institution. We must not assume that authority of the state is precisely, because of this globalization or making of global village is waning. Infact, they are becoming, even more, stronger.

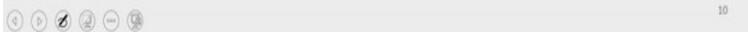
Thus, the modern state and government remains the most legitimate form of authority and its sovereignty, continues to play a significant role within the territory of the state as well as externally, among the international community of nation-state. So, why nation-state is still relevant? Because within its territory, the state is seen as the supreme authority and outside its territory in the external community of nation-state, it is seen as the most authoritative and the legitimate voice of the people.

There are talks and arguments about thinking beyond the nation-state frames, but it still means, the nation-state frame still remains a very powerful frame, to organize political life and understand the functioning of power in a given society. Therefore, the state and sovereignty, remains a very strong, relevant and significant frame, to understand the political organizations or functioning of power in modern society.

(Refer Slide Time: 45:01)

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That is all on this lecture today. You can refer to some of these above mentioned texts to understand what we have discussed in the lecture today and to know more about this idea of governmentality, bio-power and bio-politics; you should refer, to Thomas Lemke, Michel Foucault on governmentality. It will give you more indepth understanding of governmentality. That is all, in today's lecture. Do let us know, what you think. Please, write to us, if you have any queries and doubts. We will be very happy to respond within 24 hours.

Thanks for listening. Thank you all.