

**Sexuality and Moral Concerns: A Study with Special  
Reference to Foucault's *The History of Sexuality***

Thesis submitted to Jawaharlal Nehru University  
for the award of the degree of  
**Doctor of Philosophy**

**Anil Kumar**



Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi, 110067, India

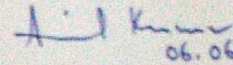
**2018**



## DECLARATION

I do hereby declare that the thesis titled “Sexuality and Moral Concerns: A Study with special reference to Foucault’s *The History of Sexuality*” submitted by me for the award of the degree of Doctor of Philosophy is an authentic work and has not been submitted for any other degree or diploma in any other Institution or University.

I take full responsibility for any error in this work.

  
06.06.2018

ANIL KUMAR  
Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University





**Centre for Philosophy**  
**School of Social Sciences**  
**Jawaharlal Nehru University**  
**New Delhi – 110067**

Dated: 06 JUNE 2018

**CERTIFICATE**

This is to certify that the thesis titled **Sexuality and Moral Concerns: A Study with Special Reference to Foucault's *The History of Sexuality*** submitted by Mr. Anil Kumar, for the award of degree of Doctor of Philosophy, is a bonafide work and to the best of our knowledge has not been submitted so far, in part or full, for any other degree or diploma of any university.

We recommend that this thesis be placed before the examiners for evaluation.

Prof. Bhagat Oinam  
Supervisor



**BHAGAT OINAM**  
Professor  
Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi - 110067, India

Prof. Bindu Puri  
Chairperson

Chairperson  
Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University  
New Delhi - 110067, India.

Dedicated  
To  
this world,  
the entire humankind  
toiling  
accord & PEACE...



## PREFACE

---

At the beginning of my writing, I would like to answer a question that was posed to me while preparing for the synopsis of this thesis. The question was “why sexuality?” For the first time, I had realised how appropriate and essential that question was. I decided to write a thesis on “sexuality and moral concerns” because of certain reasons. The first reason relates to my personal life in which I have been able to understand that life is extremely difficult. It is not easy to grow as a human, and it becomes more difficult to grow sexually or as a sexual being when society seems fond of prompting restrictions on your body and soul. There has always been an urge to describe things that are beyond my control. Highly unmotivated, for a long time, sexuality remained confined within me.

Another reason that inspired me to excavate into the social constructions, to erect firm columns of facts, is an additional question: what is moral? In that case, Nietzsche comes to my rescue and tells how bad the morality is and what is not bad is its rejection. So, not completely rejecting the morality rather making a distinction between ethics and moral philosophy becomes essential. And, to my understanding, it is already suggested by Foucault. Following what Foucault suggests is almost adopting a new way of life where one surely feels transcended, through existence, through freedom, and through self, from worldly suffering. It may sound like an exaggeration of Foucauldian reflection in my thought, but it is comprehensible through Foucault’s writings. Now, I feel glad to ‘come out’ through the elements of expression – questions on sexuality and moral with Foucauldian philosophy – and construct significant and straight categories of comfort in life.

Initially, this study, I had started with an intention to explore mainly into the area of philosophy of sex. It was not easy for me to convince some of my teachers at the University that there is such an area in philosophy. I presented my synopsis at the Centre more than the number of required times. Finally, my supervisor suggested me

to take help of a philosopher or it was approved with the help of a book: *The Philosophy of Sex: Contemporary Readings*, edited by Alan Soble and Nicholas Power. At that time, in 2008, this book was not available in the country so I ordered it from the United States and received a copy of it in March, 2010. and presented my synopsis for the last time to get it approved by the faculty.

Before joining the Centre for Philosophy as an M.Phil student at JNU, in 2006, I had not received any formal education in philosophy. My interest in philosophy grew from my reading and understanding of history, literature, political science and sociology at the undergraduate level. Therefore, this study, other than philosophy, is influenced by various academic fields especially in social sciences like anthropology, sociology, gender, women, sexuality and even media studies, making it more of an interdisciplinary nature. I believe interdisciplinarity is so compelling in the contemporary academic world that it helps in understanding human individuals, their social life, and social catastrophe in varied ways. Still, I declare it a philosophical study by dealing with the tiny aspects of our everyday life, the nuances of our being in this world, and life's continuous struggle in search of truth.

## ACKNOWLEDGEMENT

---

A decade ago, in 2008, this work was started under the guidance of Prof. Satya P. Gautam, who became Vice-Chancellor of M.J.P. Rohilkhand University, Bareilly in 2009 giving me a possibility to opt for a new supervisor. I availed the possibility as an opportunity and decided to work with Prof. Bhagat Oinam as I had observed him being patient while listening to students during my M.Phil course-work at the Centre. I am glad to put that he is such a teacher who is always ready to learn from his students. He always welcomed my ideas and gave my expressions a needful philosophical direction that helped me a lot to come out of much bewilderment.

Although this work remained interrupted in between for many years, it is one of the valuable experiences of my life. The completion of this work has not been possible without help and understanding of Prof. Oinam. I thank him sincerely for sharing his time and knowledge with me. Also, I thank Prof. Gautam for guiding me in diverse ways. His untimely and inappropriate demise has elongated, though lately, a void in my understanding of the human social world. I wonder if it is another form of knowledge!

I thank Prof. R.P. Singh for encouraging me at all times. He has always appreciated my efforts of learning and presenting my views at the Centre. I thank Dr Manidipa Sen and Dr Ajay Verma for valuable comments and suggestions on my work.

Dr Nookaraju appeared as an *Avatar* to light new confidence in me with his generous offer of going through the messy drafts of my chapters. I thank him for all his patient reading of my difficult sentences and trying to modify them. I thank him for his time and every support that has ultimately resulted in the completion of this work. My other colleagues and friends at the Central University of Kashmir, Mr Bilal Ahmad, Dr Ramjit, Dr Abhiruchi, Dr Himabindu, Araf, Rahul, Insha, Ishrat, Mary and Shahnaz Bashir deserve special thanks. They are my strengths at my workplace including all my students.



Thanks to Pawan and Rabbi for being there with me during submission. Thanks are due to Pravir for letting me share his time and space at JNU and the staff at NIHFW hostel, for making my stay comfortable, at Delhi during the final stage of this work. I thank Chakraverti for constantly reminding me the essentiality of being a researcher and the consequence of being an academician.

I thank the supporting staff at the Centre for Philosophy, JNU and School of Legal Studies, CUK for helping me in diverse ways. The Central Library at JNU deserves special thanks. It is such a place where ideas, for sure, proliferate.

And, I am thankful and owe a lot to my parents in law for taking care of my wife and children during all seasons that I stay away from them. I am thankful to my father for raising me to what I am today. I thank my entire family and all friends for bestowing me with their love and blessings.

ANIL KUMAR  
Centre for Philosophy  
School of Social Sciences  
Jawaharlal Nehru University

# CONTENTS

---

<i>Title Page</i>	i
<i>Declaration</i>	iii
<i>Certificate</i>	v
<i>Dedication</i>	vii
<i>Preface</i>	ix-x
<i>Acknowledgements</i>	xi-xii
<i>Table of Contents</i>	xiii
<b>Introduction</b>	1-10
<b>Chapter I: Analysing Foucauldian Methodology</b>	11-52
1. Dynamics of Power and Knowledge	
2. The Archaeology of Psychoanalysis	
3. The Genealogy of Sexuality	
4. The Problem of Discourse	
<b>Chapter II: Foucault and Moral Questions</b>	53-90
1. Morality and Art of Living	
2. Reflection on Queer Theory	
3. Politics, Ethics and Problem of Freedom	
4. Modernity and Sexual Liberation	
<b>Chapter III: Self and Freedom</b>	91-128
1. Revisiting Freedom	
2. On <i>Parrhesia</i>	
3. Ethical Construction of Self	
4. The Feminist Movement	
<b>Chapter IV: Sexuality in Indian Context</b>	129-182
1. Psychoanalytic Theory of Sexuality in India	
2. Sexuality and LGBT Movements in India	
3. Reflections on Section 377 of the Indian Penal Code	
4. Engaging with Foucauldian Methodology	
<b>Conclusion</b>	183-192
<b>Bibliography</b>	193-209



# INTRODUCTION

---

The word “sex” in common idiom applies to the categories of male and female. Alternatively, it is popularly known as an activity of the people involving in coitus. It refers to, in common usage, “having sex.” However, for some time now, a distinction between sex and gender is being made, which is quite helpful in understanding the natural or biological characteristic of sex and social or cultural construction of gender.<sup>1</sup> It suggests that human sexuality, other than an expression of being sexual, is an experience of firm, organic, societal, cultural, erotic or sacred feelings. Also, still not limited, it has varied domains and likewise meanings. However, of all those meanings what is essential that sexuality be certain. “It involves the interrelationship of biological, psychological and sociocultural dimensions.”<sup>2</sup> According to Weston, in his work titled *Families We Choose*, “The contrast between the sexual and the nonsexual was drawn only to be blurred in later years after the possibility of nonerotic ties among gay people became firmly established.”<sup>3</sup> Sexuality affects all different aspects of human life, whether intellectual, idealistic, official, political, ethical or spiritual. Moreover, all natural aspects and social institutions also have an impact on the personality of humans. With this, sexuality also gets affected. Michel Foucault, the French philosopher who was born in 1926 and died in Paris in 1984, has laid much emphasis on human sexuality. He avers:

... since Christianity, the Western world has never ceased saying: “To know who you are, know what your sexuality is.” Sex has always been the forum where both the future of our species and our “truth” as human subjects are decided.”<sup>4</sup>

To introduce Foucault, I will say, he has offered us new perspectives for the analysis of a wide range of disciplines, such as medicine, psychiatry, justice, geography, philosophy, criminology along with other traditional humanities and social sciences

---

<sup>1</sup> Caplan, ed., *The Cultural Construction of Sexuality*, p. 1.

<sup>2</sup> Greenberg et al., *Exploring the Dimensions of Human Sexuality*, p. 4.

<sup>3</sup> Weston, *Families We Choose: Lesbians, Gays, Kinship*, p. 120.

<sup>4</sup> Foucault, *Politics, Philosophy, Culture: Interviews and Other Writings, 1977-1984*, p. 111.



debated around themes such as body, sexuality, state, and many other.<sup>5</sup> For writing this thesis, I have tried to arrange the ideas, proposed and propounded by Michel Foucault, not only in *The History of Sexuality* but also in his earlier writings.<sup>6</sup> While reading his texts, one can quickly realise how the philosophy has evolved in Foucault with his response to the time and tradition of his society in general and to the problems that had always disturbed him in particular. These issues provided strength to Foucault for dwelling in them as a thinker, critic and a theorist. Foucault, as a philosopher, started to analyse such issues in the light of contestations found in various concepts. Foucault not only discusses but creates such concepts like power, knowledge, and discourse in *The History of Sexuality*. Concentrating on the text, especially volume one, and while analysing Foucauldian Methodology, I have further taken these concepts for discussion in chapter one of my thesis.

One way of looking at the works of Foucault is that some authors understand him through the periodisation of his writings and coinciding with what each of them has in common or vice versa. Also, another that looks at him and his texts without the pretension of necessarily establishing a chronology or overlap of one over the other in the process of creation of knowledge. In this particular work, as referred by Foucault, initially, I am looking at sexual production as one form of creation of knowledge. The texts that were written by Foucault seek the scientific rationality in its highest degree of elaboration. Such an exercise intends to overcome the obstacles, prejudices and myths in the knowledge that, as rules, affect its formation. It lies in the opposition articulated by Foucault between reason and madness. All his work is based, to a large extent, on the understanding of the initial sharing between the world of culture (reason) and the world of madness (insanity). It gradually enters, while passing through the other writings, as Foucault's analysis to solve various difficulties, into his major work called *The History of Sexuality* which is published in three volumes as *The Will to Knowledge*, in 1976, *The Use of Pleasure* and *The Care of the Self*, in 1984. I do not include for the time being the fourth volume, which is *Confessions of the Flesh*, published recently in 2018 in French, for reasons hopefully known to the

---

<sup>5</sup> N. Fraser, *Unruly practices: Power, discourse, and gender in contemporary social theory*, p. 16.

<sup>6</sup> Foucault's earlier works include *Madness and civilisation*, *The birth of the clinic*, *The order of things*, *Archaeology of Knowledge*, *Discipline and punish*, and so on.

academic world.<sup>7</sup> *The Archaeology of Knowledge* and *The Discourse on Language* also construct a background for *The History of Sexuality*. It reflects in chapter one of the thesis which is about the analysis of some critical concepts, like power, knowledge, archaeology, genealogy and discourse.

One may consider why does it become relevant to discuss the development of various concepts, in *The History of Sexuality*, before we discuss how sexuality itself has evolved as a concept? I want to argue that there is a possibility that the basic concepts like power, knowledge, truth or discourse in their progression also construct the base for sexuality or rather form another discourse related to sexuality. It is the construction of a form of knowledge. Such a construction of knowledge refers to the archaeology and genealogy of different phenomena. So interestingly, sexuality, psychoanalysis and problem of discourse are observable facts, and dynamics of power and knowledge is another phenomenon, in Foucault's philosophy.

*The History of Sexuality* is an attempt to understand "the experience of sexuality" in modern Western culture. The discourse appears on the birth and growth of "sex" and "sexuality" through social and cultural areas, for example, the family, workgroup or religious community, etc. Foucault is not only interested in this linkage, but in another discourse on sexuality, which is created out of the link between power, knowledge and truth. It is not a critique of the traditional but modern sexuality. According to him, sex and power are intertwined in modern western society.

Following Foucault's *The Will to Knowledge* (volume 1) of the series *The History of Sexuality*, the repressive hypothesis depicts the history of Western European societies since the seventeenth century as a period in which a series of prohibitions were brought to bear on individuals and their bodies. The central element in the thesis is that with the advent of a Victorian regime sexuality was regulated, confined and censored, limited in its expression to the home and the legally contracted procreative couple.<sup>8</sup>

If Foucault's "History of Sexuality" is an undertaking in nullification of the notion that Western society has experienced a repression of sexuality since the seventeenth century, then the purpose of this study becomes an attempt to ask

---

<sup>7</sup> Foucault had specified in his will that he did not want his writing to be published, after his death, but his family and heirs decided that the time has come to proceed with the publication.

<sup>8</sup> Smart, *Michel Foucault*, p. 95.

whether Foucault dispels the idea that sexuality has not been the subject of open discourse and to explain, through the reasoning of Foucault, that modern society has implemented the mechanisms necessary for generating true discourses relating to sex. Through the confessional process, Foucault argues that truth and sex have integrated and knowledge of the subject has evolved. If it is so, can we ask: How has sexuality come to be considered the privileged place where our deepest “truth” is expressed? How far has confession been the examination of the conscience and a means of placing sexuality at the heart of existence and the central object of examination?

Foucault views that during the seventeenth century, sexuality was not considered illicit and sexual acts were pursued more or less flagrantly. There was no taboo regarding sex, and even children were commonly aware of sexual behaviours. But throughout the eighteenth and nineteenth centuries, sexuality became taboo, socially non-existent, and the discourse of sexuality fell silent. Sexuality was gradually shifted into the home, where it became a personal matter between exclusive partners. It was controlled and manipulated to become productive and reproductive of national power. Thus a dominion of the moral was set as a platform on which sex became a private affair and where the institution of marriage, for example, started controlling as a mechanism.

The concentration of power led to the outbreak of repression that resulted in cultivating different forms of sexuality. It has been observed and expressed by Foucault in following words:

...having tried to erect too rigid or too general a barrier against sexuality, society succeeded only in giving rise to a whole perverse outbreak and a long pathology of the sexual instinct. At issue, rather, is the power it brought to bear on the body and on sex. In point of fact, this power had neither the form of the law, nor the effects of the taboo. On the contrary, it acted by multiplication of singular sexualities. It did not set boundaries for sexuality; it extended the various forms of sexuality, pursuing them according to lines of indefinite penetration.<sup>9</sup>

Therefore, the objective is to analyse a certain form of knowledge regarding sex, not in terms of repression or law, but regarding power and a search for truth; “the truth of sex” and “the truth in sex.”<sup>10</sup> This does not mean to deny the “repressive

---

<sup>9</sup> Foucault, *The Will to Knowledge*, p. 47.

<sup>10</sup> *Ibid.*, p. 79.

hypothesis,” rather to critically look at the hegemonic or the repressive regime that has not only repressed sex in a way but also contributed in the creation of the “idea of sexuality” in relation to the concerns that are held moral, particularly in *The History of Sexuality*.

Foucault designated the relation to oneself and one’s existence as the main area of ethical concern and the most important field where aesthetic values are to be applied. So my point of research is to explore the aesthetics of existence that invite the individual to problematise the relationship with the self and by using “self-techniques” to transform it into a work of art. Following this, can we define sexuality in terms of the possibility to live a creative life or can we associate one’s sexual practices of the self with creating an artwork? Therefore, the problems of the ethical formation of the self not only concerns subjectivity but also form the background for our questions about self and its aesthetic existence while remaining an issue at the centre of contemporary moral thought and existential ethics.

Another concern of my research is to enter into the domain of the experience; “the experience of sexuality,” because this experience helps, in Foucauldian sense, for the recovery of the self from societal, customary and personal morality. And if “experience is understood as the correlation between fields of knowledge, types of normativity, and forms of subjectivity in a particular culture,”<sup>11</sup> then to find out, whether this is ultimately a recovery of the subject(ive) from the oppression of society or social institutions.

Another problem that can be noticed in Foucault’s work is regarding sexual power relations. Luce Irigaray, a noted feminist philosopher, considers sexual difference as one of the major philosophical issues of our age.<sup>12</sup> Foucault, in discussing the multiple forces in power relations, erases the binary opposition between the oppressor and the oppressed. One cannot simply argue that males have been the oppressive power force dominant throughout history. Sexual power relations exist not only between men and women, what of “young people and old people, parents and offspring, teachers and students, priests and laity, an administration and a

---

<sup>11</sup> Foucault, *The Use of Pleasure*, pp. 3-4.

<sup>12</sup> Irigaray, “Sexual Difference,” p. 5.



population?”<sup>13</sup> Reducing all sexual discourse to be based upon male domination and appropriation of the feminine ignores the complexity of the issues at hand.

However, Foucault maintains that the idea of dynamics of power about sexuality does not exist in ancient Greece, at least not as a single, monolithic entity applicable to all. He instead refers to the rather loosely defined Greek term, *aphrodisia*, and to multiple forms and aesthetic uses of pleasure.<sup>14</sup> The ancient Greeks were not concerned with a “hermeneutics of desire,” with our tendency to want to interpret and discuss sexuality; to codify proper sexual behaviour, and to define certain acts as perverse. Instead, the key was moderation and self-control, with less concern for the specific sexual acts one engaged in. In contrast to our contemporary “hermeneutics of desire,” Foucault terms this approach to sexuality the “aesthetics of existence,” by which he means:

...a way of life whose moral value did not depend either on one’s being in conformity with a code of behaviour, or on an effort of purification, but on certain formal principles in the use of pleasures, in the way one distributed them, in the limits one observed, in the hierarchy one respected.<sup>15</sup>

Foucault planned the second volume of his *History of Sexuality* as a study of the origins of the modern notion of the subject in the practices of Christian confession. Thus, the wider spectrum of moral has been taken from *The Use of Pleasure* as well to reflect the diversity of moral outlooks and to question the issues regarding sexuality that has been brought to the domain of the experience. These issues as moral concerns are subject to inquire into the experience of sexuality, not regarding moral treatment, but the experience of the immediate; the existence of the self in the face of the other, and thus to form a part of “existential ethics.”

Moral concerns are everywhere in Foucault’s writings. I prefer to call him a moralist. Although, etymologically, morality has come from the Latin word *mores* which means traditions and folkways and is primarily concerned with personally held ethical beliefs, theories of obligation, and the social elements that reinforce ethical decisions. Foucault looked at morals distinctively, separating the domain of moral philosophy from ethics in general. For him, ethics have a unique history through

---

<sup>13</sup> Foucault, *The Will to Knowledge*, p. 103.

<sup>14</sup> Foucault, *The Use of Pleasure*, pp. 35-37.

<sup>15</sup> Retrieved from

[<http://cla.purdue.edu/english/theory/genderandsex/modules/foucaultgendersexmainframe.html>] on 08.04.2010.

practice. The definition of ethics is related to self. Thus, all self-related issues are ethical problems. Foucault does not hesitate in raising questions regarding moral problems associated with behaviours of the people. Therefore, are there moral problems related to sexual behaviour as well? It points towards the opposition between two spheres: “morality and ethics.” Moreover, it suggests that Foucault wants to create a moral history, not solely of practices but also of desires.

Foucault, in his later years, turned his attention from the relationship of the subject and games of truth to an interest in the practices (or techniques) of the self, i.e. the care of the self, that is described as actions, “by which one changes, purifies, transforms, and transfigures oneself.”<sup>16</sup> It is in this light that I wish to take up that how Foucault looked at the self understood as relational (to itself and others) and to find, with reference to Alan D. Schrift, whether this kind of process is required for right conduct and the proper practice of freedom, in order to know oneself, as well as to form oneself.<sup>17</sup>

Foucault attempts to remain both Kantian and Nietzschean in his approach, and he also classifies his thought as a critical history of modernity rooted in Kant. But there is no overall methodological or theoretical unity in his thought. He viewed systems of thought as contingent products of many small, unrelated causes. So, can we put him, in a way critiquing Foucault, in the category of the postmodern tradition of philosophy? And while critiquing Foucault, there is a need to go beyond his text and to locate him and *The History of Sexuality* in contemporary times. It does not mean to lose the track that Foucault has been walking over; rather it is taking the text from him, dragging the discourse from his time, and bringing it to our own time. For that matter, sections Two and Three of chapter four in the thesis shed light on an analogy of Foucault’s thought with the prevailing conditions of homosexuality in India. The purpose is to use Foucauldian prism to look at the diverse problems of distinctive sexual identities existing in Indian society. So, Foucault’s thought, which is analysed and discussed in detail in previous chapters, may engage in resolving some of the prevalent problems in Indian society. I want to acknowledge that some extractions of chapter four, particularly section 3, has been published in 2016, as an article titled “The

---

<sup>16</sup> Foucault, *The Hermeneutics of the Subject: Lectures at the College de France 1981-1982*, p. 11.

<sup>17</sup> Schrift, *Nietzsche’s French legacy: A Genealogy of Poststructuralism*, p. 49.

Unfinished Legal Business on Homo(Sexuality): A Media Mapping of LGBT Activism in India,” in the fourth Volume of the *International Journal of Communication and Social Research*. This section focuses on the legal logjam on Section 377 of the Indian Penal Code, as it perceives sexual activities “against the order of nature” punishable by law and carries a sentence. There has been a queer buzz going on in India. Nobel Laureate, Amartya Sen, acclaimed writer Vikram Seth and other prominent Indians publicly demanded the repeal of the said Section. Surfacing of Gay pride marches on the streets of a couple of metropolitan cities in India has become a trend of the day. Participants of such marches are seen sporting pink triangles and walking under the large LGBT flags.

The word ‘queer’, once hurled or whispered as an insult is now proudly claimed as a marker of transgression by people who once called themselves lesbians or gays. While contextualising the situations of people, this section attempts to explore whether repeated media reportage and coverage of such pride marches is an indication of a growing climate of ‘tolerance’ in the country. It seems we are an altogether more open, more tolerant, sexier society which is getting better all the time. Alternatively, maybe it is not. Alternatively, is it? To discuss these issues, some events of LGBT pride parades through their media coverage have been studied, followed by an analysis of conceptual/theoretical frames on homosexuality (and sexuality in general) postulated by Foucault and Sigmund Freud. This particular mapping finds its relevance in understanding how media conceives a broader definition of acceptable sexual behaviour through their coverage of discourse on the politics of sex in globalised India.

So, while exploring the area of philosophy of sex, with Foucauldian reference, I have found that the development of the issue of sexuality emerges at several points in Foucault’s different works, but mainly the traditional notions of sex and sexuality are effectively challenged by the ideas and arguments of Foucault in *The History of Sexuality*. This study is, therefore, mainly based on the three volumes of Foucault’s *The History of Sexuality* (1976-1984).

Regarding theories on human sexuality, we can take Foucault’s perspective as the most radical critique of Freud’s sexual theory. According to Freud, everything is sexuality, and thought can be nothing but a sublimation of sexuality or anticipation of that sublimation. In his work, *Three Essays on the Theory of*

*Sexuality*, he is insisting on the importance of sexuality in all human achievements and also attempting to enlarge the concept of sexuality. He is also introducing us to two technical terms; “the person from whom sexual attraction proceeds the *sexual object* and the act towards which the instinct tends the *sexual aim*.” And he shows that “numerous deviations occur in respect of both of these – the sexual object and the sexual aim.”<sup>18</sup>

For Freud and for all who follow his approach sex becomes the universal biological drive that can only be repressed for civilisation to unfold. But with Foucault that a historically constructed power mechanism replaces the biological drive. According to Foucault, “sex does not emerge from biology; it is a historical product, the product of a specific cultural discourse that we call sexuality.”<sup>19</sup> And the volumes on sexuality constitute neither a history of sexual conduct, behaviour and practices nor an analysis of the religious, philosophical or scientific ideas through which sexuality has been represented. Rather the central and unifying theme of *The History of Sexuality* has been to reach an understanding of the formation and development of the “experience of sexuality” in modern Western societies, in particular, the processes by which individuals have come to think of themselves as “sexual subjects.”<sup>20</sup>

Therefore, the main aim and objectives of this study are to magnify Foucault’s thought about sexuality and moral concerns. This study illustrates the relationship of knowledge and power with the ‘construction of sexuality’ that Foucault describes in his viable theories. In agreement with Foucault, the discourse(s) on sexuality may be considered to have had actual effects, intensifying, in turn, the micro-centres of colonial control.<sup>21</sup> This sexual taxonomy was associated with a broader set of psychological characteristics, invisible and concealed with bourgeois respectability, whiteness and the definition of true European. The desires can use sex as a way to control hardware elements that are a share of the benefits and privileges of the settlers. Foucault asserts that the relationship between desire and power is problematic in our design born of the

---

<sup>18</sup> Freud, *Three Essays on The Theory of Sexuality*, pp. 1-2.

<sup>19</sup> Salazar, *Anthropology and Sexual Morality: A Theoretical Investigation*, p. 32.

<sup>20</sup> Foucault, *The Use of Pleasure*, p. 3.

<sup>21</sup> Each country has its micro-centre(s). For example in India, caste, religion or *zamindari* system could be seen as micro-centre(s) having a particular impact during the colonial rule.



psychological ambivalence of colonial discourse because it suggests desire and power are always linked. He stated, in a way asked, if the desires do not exist on a sideline or this side of the colonial power.

Also, this study aims at highlighting Michel Foucault as a distinct Philosopher. He is unique. He relates present social situations with the history of society. For that matter, Foucault has an extraordinary talent; he served as the chair of History of Systems of Thought at the College of France.

# Chapter I

## ANALYSING FOUCAULDIAN METHODOLOGY

This chapter mainly concentrates on discussing the concepts in Foucault's philosophy, particularly from *The History of Sexuality*. The emphasis is on the investigation of significant concepts, like "power," "knowledge," "archaeology," "psychoanalysis," "genealogy," "sexuality" and "discourse" to analyse Foucauldian methodology and also to construct a particular (Foucauldian) perspective. The first volume – *The Will to Knowledge* – of Foucault's trilogy published in 1976 has been a second critical path, after Nietzsche's *The Will to Power*, extending towards the study of the disciplinary mechanisms of society. It is an argument that, following Nietzsche, Foucault wanted to deconstruct the Western thought, since Plato's time, which fueled the myth related to the power of political bodies versus purity and neutrality of knowledge and science.<sup>1</sup> The "will to knowledge" means to think of the "game of truth"<sup>2</sup> as a system of exclusion, by bringing to light the unclear face of certainty. Foucault envisages a critical and demystifying undertaking of discourses that are, at a specific moment, recognised as true. It could probably be intended philosophically to repair the damage that caused by the very thought of the idea of truth as an enterprise of tyrannical domination till date.

Foucault, in *The Will to Knowledge*, indulges less in the history and more in the discourses on sexuality. By discourse, he developed an implementation of sexuality masking an absence of any established *art of sexuality*.<sup>3</sup> His historical study of sexuality began at the end of the eighteenth century, with a specific reference to the

---

<sup>1</sup> Foucault, *The Archaeology of Knowledge and The Discourse on Language*, p. 219.

<sup>2</sup> Scott, "Games of Truth: Foucault's Analysis of the Transformation from Political to Ethical *Parrhêsia*," p. 97.

<sup>3</sup> Foucault looks at sexuality more in terms of (artistic) performance. Thus, the 'art of sexuality' has been used to refer to an aesthetic form of living in all kinds of sexualities.

period of the Victorian regime. During the said period, the practices which were part of natural social medicine invested in sexuality organised authentic social management of practices and behaviours of individuals and the population. According to him, the Victorian regime contained sexuality in a single function of “reproduction.” The couple only becomes legitimate and thus procreative and vice versa. Foucault intends to clarify that the law, thus imposes a standard that is confused with “truth,” which means in social space, the place of recognised sexuality is the parents’ or legitimate couple’s room.

So far, the pleasure was not reported or identified with the universal yardstick of sex. Henceforth, any sexuality that could not inscribe in the circuits of industrial production or economic profit considered “illegitimate.” Further, it refers to brothels (prostitution) or psychiatry (nursing homes) viewing them as particular areas of unique sex.<sup>4</sup> The law identifies reproductive sexuality with normality. This model asserts the norm and reduces everything that does not enter the normal to silence. Therefore, a single “sex-norm” prevails over society’s regulation and control. It rejects the pleasure in the sphere of abnormality, further concealing and artificially unifying a variety of disparate and unrelated sexual functions. The law of puritanism denies pleasure to any legal place. To the pleasure, “modern puritanism imposed its triple edict of taboo, nonexistence and silence.”<sup>5</sup> By focusing on a vast archival analysis of the sexuality, Foucault intends to show how Western civilisation has attributed a central place to sexuality leading to recognising it as a definitive form of the relation to oneself and of the way to direct one’s sexual existence as well as choice. Following such elements of discourse around sexuality, Foucault tried to establish the dynamics associated with sexuality through the prism of power and knowledge.

## **1. Dynamics of Power and Knowledge**

The volume one of *The History of Sexuality*, “The will to knowledge” exploring the “repressive hypothesis”<sup>6</sup> revolves largely around the concept of power. Power, in general, is such a concept that entails some other concepts for its amplification. In *The*

---

<sup>4</sup> Foucault, *The Will to Knowledge*, p. 4.

<sup>5</sup> *Ibid.*, pp. 4-5.

<sup>6</sup> Foucault attacks the “repressive hypothesis,” the widespread belief that we have “repressed” our natural sexual drives, particularly since the nineteenth century. He proposes that what is thought of as “repression” of sexuality actually constituted sexuality as a core feature of human identities, and produced a proliferation of discourse on the subject.

*History of Sexuality*, numerous points have been discussed about power. For instance, power in itself is perceived as a relation and not as a thing that represses, rather it produces. According to Foucault, power relations are central to any analysis of society.<sup>7</sup> Therefore, being relational as well as productive, power is exercised throughout the social body which means it should not be considered as simply a property of one institution like state.<sup>8</sup> It is meant to explain how power operates at the micro levels of social relations. For example, in the caste system of Indian society, where “the principle of interdependence of higher castes and lower castes is deep-seated, and hierarchy is found fundamental,”<sup>9</sup> the concept of power continues to survive along with other concepts such as position, stratification, struggle and so on. Politics is also defined as the “struggle for power,”<sup>10</sup> and while understanding the fact that power is not exclusively localised in government as one institution, this truth too cannot be denied that there is a struggle for the position(s) or status(es) in politics. These positions, which are made aspired for, are powerful positions and not powerless statuses. It can also be argued that the so-called powerless statuses are positions occupying a certain amount of power and thus cannot be regarded as completely powerless rather they carry less power in them. Thus the status situation is determined by a specific – less or more – amount of power. In every society, it becomes the chance of an individual or number of individuals to become conscious of their will in collective action, even against the confrontation of others.<sup>11</sup> Thus, not only power but also struggle for power characterises all societies.

---

<sup>7</sup> “There is an element of social control in power relations.” Retrieved from [http://www.ipce.info/ipceweb/Library/history\_of\_sexuality.htm] on 01.04.2010.

<sup>8</sup> “Foucault argues a number of points in relation to power and offers definitions that are directly opposed to more traditional liberal and Marxist theories of power; (1) power is not a thing but a relation, (2) power is not simply repressive but it is productive, (3) power is not simply a property of the state. Power is not something that is exclusively localized in government and the state (which is not a universal essence). Rather, power is exercised throughout the social body, (4) power operates at the most micro levels of social relations. Power is omnipresent at every level of the social body.” Retrieved from [http://www.michel-foucault.com/concepts] retrieved on 11.08.2013.

<sup>9</sup> Singh, *Modernization of Indian Tradition: A Systematic Study of Social Change*, p. 37.

<sup>10</sup> Hans J. Morgenthau, *Politics Among Nations: The Struggle for Power and Peace*, p. 27.

<sup>11</sup> For Max Weber, a German Sociologist, “it is the probability that a person in a social relationship will be able to carry out his or her own will in the pursuit of goals of action, regardless of resistance. He defined ‘domination’ in a similar manner, as the probability that a command would be obeyed by a given group of people. This definition has the following characteristics: (1) power is exercised by individuals and therefore involves choice, agency and

The referred Victorian era which as a first indication sheds light on the two centuries of sexuality is that I intend to study through Foucault, extending it to the present day. It refers to an era of industrial puritanism into which we are told to be either the victims or the actors. It is at this point, according to Foucault, the Western civilisation had witnessed a variety of repressions which people were not made to know. The repressions were enforced by the society and its institutions systematically. That is how sex has been repressed. In an extension of Foucault's reference to Steven Marcus' claim that (1) the sexuality plays a liberating role with regard to the repressive culture, and (2) we should have the right to dream of another city if we succeed in inventing a liberated sexual policy,<sup>12</sup> sex evolves as a discourse providing opportunities of freedom from the systematic institutional oppression. Hence, one could say that what is most certainly to be retained by the reference of Marcus is the idea of "repression" as well as "liberation."

Since the classical age, we are told that repression is the fundamental mode that links power, knowledge and sexuality.<sup>13</sup> Foucault wants us to know that freeing repressed souls is a matter of considerable effort of the individual self. It also requires a possible transgression to question the mechanisms of power for the slightest burst of truth under repressive political conditions. That is how Foucault questions the modern discourse(s) of the repression of sex(uality). The eulogy of repression in the seventeenth century coincided with the development of capitalism. But what seems important to Foucault is precisely the relation of sex and power. Hearing power, not as an instrument or property held by a state apparatus or by certain individuals, Foucault designates it as the set of strategic relations whose aim would be controlling actions of others, thereby, allowing them to direct and to modify their behaviours or to structure their field of possible actions. To do this, the political power will be closely interwoven with the domain of systems of knowledge. When it comes to sexuality, it represses pleasure, useless energies, the intensity of pleasures and irregular

---

intention; (2) it involves the notion of agency; that is, an individual achieving or bringing about goals which are desirable; (3) power is exercised over other individuals and many involve resistance and conflict; (4) it implies that there are differences in interests between the powerful and powerless; (5) power is negative, involving restrictions and deprivations for those subjected to domination." Abercrombie *et al.*, *The Penguin Dictionary of Sociology*, pp. 304-05.

<sup>12</sup> Foucault, *The Will to Knowledge*, p. 4.

<sup>13</sup> Hall, "Foucault: Power, knowledge and discourse," pp. 72-81.

behaviour.<sup>14</sup> But, above all, it shows that this repression of sex, orchestrated by discourse and the shame that goes with it, will be the object of a production of truth traversed by relations of power and the discourse.

With a departure from “archaeology of knowledge” to a “genealogy of knowledge,”<sup>15</sup> Foucault intends that it is through the “history of the present,”<sup>16</sup> one would be able to analyse the determinations of our regime of knowledge. Therefore in its probability, he is not trying to denounce the repression rather put in the problem of the denunciation of the repression.<sup>17</sup> This critique of critical discourse will be the subject of a genealogy of this indictment. From a methodological point of view, Foucault does not intend to establish counter-hypotheses that are symmetrical and inverse to the former. In reality, he wants to establish a critical grid of this repressive hypothesis, placing it in the general discourse on sex in modern societies since the seventeenth century. More precisely, he intends to deconstruct the functioning and “reason”<sup>18</sup> of the regime of power-know-pleasure which supports our discourse on human sexuality. Thus he will be able to propose and highlight the “discursive fact” of putting sex into the discourse. Its objective is to identify the “will to know” that supports these discursive productions and the effects of power that serve as both support and instrument.

For Foucault, the prohibition of sex by power is in reality, not the fundamental element. It is constituted of something by which one could write the history of sex in the modern times. In his inaugural lecture at the College de France, in 1970, Foucault said:

I suppose that in every society the production of discourse is controlled, selected, organized and redistributed by a certain number of procedures whose role to ward off its powers and dangers, to master the random event, to avoid the heavy, the formidable materiality.<sup>19</sup>

---

<sup>14</sup> Foucault, *The Will to Knowledge*, p. 9.

<sup>15</sup> Both “archaeology” and “genealogy” are used as methodological techniques to resolve the conceptual issues. Archaeology is the exposition (survey) of the historical construction of concepts and systems of knowledge whereas genealogy helps in identifying various levels of conceptual constructions in *The History of Sexuality*.

<sup>16</sup> “History of the present” is a period of realisation of the repression.

<sup>17</sup> The problem is not the repression itself but the acceptance of it.

<sup>18</sup> The French expression - *Raison d'être* - is commonly used in Foucault's writing which, in English, means “reason for being” or “reason to be.”

<sup>19</sup> Foucault, “The Order of Discourse,” p. 52.

According to Foucault, it is a matter of detailing in the first place all the procedures by which the powers and dangers of discourse are conjured. In the seventeenth century, the beginning of prohibition of sex was begun by a reduction of language to master the real.<sup>20</sup> Regions such as sexuality and politics are subject to extremely restrictive speech regimes. These last three centuries have shown/witnessed a veritable “discursive explosion” in the forms of purification of the authorised vocabulary, the codification of the rhetoric of the allusion and the metaphor. To ensure decency, a “police of the utterance” appeared, imposed an absolute silence or rubbed the politeness of enunciation by tact or discretion. This “restrictive economy” belongs to this “policy of language and speech” which has accompanied the social redistributions of the classical age.

The normalisation of discourse was carried out, according to Foucault, by a pastoral power. The Christian pastoral aimed at a government to prescribe “as a fundamental duty the task of passing everything having to do with sex through the endless mill of speech.”<sup>21</sup> With this approach, along with taking charge of the salvation of the people, the government would adjust to the individuals to fit into the newly formed industrialised living. Foucault felt the need of naming sex both in its certainty, with prudence and express it in its greatest delicacy. He yearned for an obliging and attentive discourse that must follow, in all its detours, to draw the line of junction of “the body and the soul” as it reveals the uninterrupted veining of the flesh “beneath the surface of the sins.”<sup>22</sup> The reason that priests are there for the government of souls; this technical ministry constantly awakens self-consciousness to its temptations. It was thus in an ascetic and monastic situation while putting into the discourse of sex. It is similar to confession which is discussed later in the chapter emphasising how technique constitutes the device of sexuality. This act of updating the truth, willed by the directors of conscience, will extend to literature, including that of Sade, deeply “scandalous,” but which revives the injunction, certainly following the transcribed terms of the “treatises of spiritual direction.”<sup>23</sup> There is the “politics of bodies.” Sex has become something from Christian pastoral to Sade’s writing, in

---

<sup>20</sup> Crampton and Elden, *Space, Knowledge and Power: Foucault and Geography*, p. 163.

<sup>21</sup> Foucault, *The Will to Knowledge*, p.19.

<sup>22</sup> *Ibid.*, p. 20.

<sup>23</sup> *Ibid.*, pp. 20-21.

which verbal prohibitions appear only as secondary devices.<sup>24</sup> But this vast incitement to discourse orchestrated by the institution (Church, hospital, psychiatry, political government, school), masks in its reality a vast attempt at instrumentalisation of the given the word (related to sex) and (Christian) confession. This massive attempt will make it possible to administer the state regarding regulation of births, codifying behaviours and establishing social controls. This policy which invests the bodies is a technique put in place to distribute and quadrille, making of the docile and submissive body, of the useful body. Foucault summarises the problem by suggesting a discourse on sex than a multiplicity of discourses produced by a whole series of apparatuses operating in different institutions. Foucault's analysis is therefore not about major questions aimed at identifying the genesis of the state or the rights of nature, but at examining the meticulous techniques of pedagogy and the exact rules of dressage of his research period. This microphysics of power tends to invest the body at the level of minor processes.<sup>25</sup> In spite of everything, however, in this regulated and polymorphous incitement to discourse, Christian pastoralism has led to the idea that sex remained as a thing of mystery.

From this brief exploration, it is evident/understood that Foucauldian arguments had stressed certain historical situations as a consequence of repressions, predominantly the state and religious domains, were responsible for the very birth of an idea of *pression*<sup>26</sup> is already a product of power. His sexuality project also instrumental in making us understand how the notion of repressed body struggled to generate its identification eventually to negotiate for its space during the repressive regimes. Now, it's important to shed light on the connection between the truth and sex. We have seen that the will to know studies of sexuality from the double point of view – power and knowledge. Against all the odds, Foucault reiterates us that the idea that sex is both the cause and primary meaning of bodily pleasures is false. Discourse on sex historically, less than a prohibitive discourse, is also a discourse in its sense and presence. This historical system of discourse and power is the “device of sexuality” that produces sex. Discourse on sex has become a speech of truth, which is

---

<sup>24</sup> Because rest of the apparatuses, which have contributed to the inception of the discourse on sexuality, are primary devices.

<sup>25</sup> Ramazanoglu, *Up against Foucault: Explorations of some tensions between Foucault and feminism*, p. 11.

<sup>26</sup> The act of pressing.



also called science. We try to hide about what we are talking. Throughout the 19th century, sex was inscribed on two registers: on the “register of biology,” and therefore of reproduction, also on that of “medicalisation of sex.”<sup>27</sup>

However, if sex has become something to say, in the-discourse of truth about sex, in actuality, it is preventing the truth from it’s happening. But “not wanting to recognise, it is still an adventure of the will of truth.” It is the permanent incitement to the discourse of truth related to sex which will also be the very means of the mechanisms of ignorance. This incitement to the discursive explosion, in spite of the verbal prohibitions which are in reality only secondary devices, masks the fact that for the West sex is much more to say than to do. It is all the more important because, from the “game of truth” that the nineteenth century bequeathed us, henceforth, misunderstandings were possible only because of our search for the truth of sex.<sup>28</sup>

If we envisage the very purpose of sexuality, as biological life conceives it, it essentially aims at reproduction. Nevertheless, humankind has never stuck to this. Thus two worlds, two types of civilisation, have developed sexuality according to their type of culture as two opposite-poles. First could be called *Orientalis*, proposed to make an instrument of pleasure. In elaboration, it is as real as erotica. It extracts truth from pleasure itself. Pleasure at once practical, delivered as an experience, and which has nothing to do with the defence and the least criterion of utility.<sup>29</sup> And the second – the West – has made sexuality a place of deployment of desire, a practice of the “will to know” which would at the same time act as a revelation of the truth of the desire-making subject. Unlike the Orient, who thinks that pleasure is within itself, that the knowledge which it delivers to us must remain secret. Otherwise, it would lose its efficiency of virtue. West has invented a practice that is *Scientia Sexualis*,<sup>30</sup> and for which, sex brings into play a subject, and the truth of its desires, literally leaving aside the body and the intensity of its pleasures.

Nevertheless, if our society has no erotica, it does not prevent it from taking pleasure. But this pleasure is rather on the side of the verb, that is to say, the pleasure of knowing, or of saying. Confession has become, in the West, one of the most highly

---

<sup>27</sup> Foucault, *Foucault Live: Collected Interviews, 1961-1984*, p. 27.

<sup>28</sup> Ibid.

<sup>29</sup> Foucault, *The use of pleasure*, p. 14.

<sup>30</sup> Science of sexuality.

valued techniques to produce the truth. This society, which has become singularly avowed, thinks of establishing the truth about itself, starting from the truth of its sexuality. But this religious/medial technique of confession, which was used in law, exceeds the scope of this production of truth about oneself, particularly about one's sexuality. Sex is sought everywhere even where it could not normally be housed. The confession may be spontaneous and free as if extorted. Man, in the West, has become a beast of confession.<sup>31</sup> The incitement to speak of sex begun by the Christian confession, that is to say, it is developed and prolonged itself with the writing of Sade, in literature, for example. Sade's task is to create an infinite connection between words which are far from the heroic narratives of the past, and consists in lifting the truth, otherwise, literally saying everything about oneself.

Seeing sexuality as a device, we expect sex to give pleasure, but beyond this presupposition we expect sex to tell us the truth. A will to truth that invited us to lift the taboos and the hindrances. This history of truth is organised around the following concepts which represent Foucault's the face of the "device of sexuality." The issue is that Foucault's whole work on sexuality so far consisted in dismantling a thesis that was widespread in the 1970s, and which claimed that power repressed or prohibited sex, thus conceiving of power as wholly repressive. In reality, Foucault tells us, power is constructed through desire. Thus, it is now for him to assert a new position on the stakes of sex, power attributed to sex, and moving towards an "analytic" of power. The expression of power that we represent to ourselves by limiting our freedom, through the law (for the State), the father (for the family), money or gold (for the market), God (for religion), or sex (for the sexual institution), is imagined through the mechanisms of sanctions, repression, prohibition and censorship. We imagine the expression of the sovereignty of the *prince* (state), according to the form of a set of oppositions, licit and illicit transgression and punishment. Legislative power, on the one hand, the subject obeys the other. It is obviously according to these negative and emaciated modes of prohibition, domination, submission, subjection, or more precisely obedience that we apprehend sex.<sup>32</sup> Precisely, it is persistent prejudice that Foucault intends to question.

---

<sup>31</sup> Foucault et al., *Aesthetics, Method, and Epistemology*, p. 46.

<sup>32</sup> Foucault et al., *The essential works of Michel Foucault, 1954-1984*, p. 37.

There is “analytic of power” that suggests the rise of the institutions of the monarchy since the middle ages has multiplied the powers and the allegiances. If these institutions have succeeded in being accepted, it is because they have established a relative peace by presenting themselves as instances of regulation, arbitration or even delimitation. Moreover, the exercise of the law legitimised the monarchic setups dating back to the tradition of the seventeenth or the nineteenth century. It resulted in the foundation of law out of a *zone of non-law* consequently building the Western monarchies. The *zone of non-law* is drawn by the absence of the representation of power in Western monarchies. Thus, the political representation of power regarding law remains intact even today since then. It is by this legal representation that we base and analyse the relations of power to sex because desire is always imagined anterior to the law.<sup>33</sup> According to Foucault, it is a question of getting rid of this negative representation that has been made so far, by thinking of it regarding the law, prohibition, or freedom and sovereignty, and thus founding another historical analysis and another theory of power.

Foucault intends to get rid of our old conceptions of power which are largely false, and related to a unilateral relationship of force and domination. To analyse the power, according to a ratio of singular and multilateral powers, there are two critical channels: 1) to show that power must no longer be analysed from the pacifying order of the law, but that it is, in fact, a perpetual war pursued by other means. 2) power, far from repressing or forbidding as it is historically supposed to do in reality, incites and produces. Foucault proposes a new method as a new definition of power. Until now, power was taken as a balance of power and was accepted that it belonged to the *Monarch*. One cannot reduce the power to an object that would share, or even tear itself away, and keep itself away from others. We must, henceforth, be free from this idea of power which would be reduced to power in the singular, which would come exclusively from the above. We also associate power with the violence that is exerted on bodies or beings determined and subjugated. In reality, power does not encompass everything but comes from everywhere, and can only be exercised by a “multiplicity

---

<sup>33</sup> Townley, “Foucault, power/knowledge, and its relevance for human resource management,” pp. 518-545.

of resistance points.”<sup>34</sup> Power has no objective other than applying its force, having it distributed and arranged both in time and space respectively.

Foucault suggests certain mechanisms by a “strategy immanent in the balance of power and knowledge,” that would enable us to “decipher” the same. He elaborates his analysis by the different types of discourse on sex that is both incited or generated and produced by the power itself. Before possessing itself, power must first be exercised. It is because the “sexuality device” is conceptualised by unity and multiplicity of power. It is also exercised by affecting other forces, linking global strategies such as infantile sexuality, the control of births and the body of women, that it is a matter of articulation between forms of knowledge, relations of power, and processes of making subjectivities. The mechanisms of power independent and relatively isolated from one another, overlap and mutually change from local centres of power and knowledge. It is in discourse itself that power and knowledge are articulated. Any Manichean representation, based on a distribution of power in the hands of the dominant opponents of the dominated, is no longer valid.

Power is a distribution of forces that affect other forces and crosses both the dominant and the dominated. Power does not pass through forms but forces.<sup>35</sup> The speech, for instance, carries and produces power. Until the nineteenth century, the sexuality of madmen, children, and criminals is almost entirely juridical. The appearance in psychiatry, jurisprudence or literature of a natural norm will give place to a whole category of perversions like homosexuality, pederasty, or inversion that will be subjected to many social controls.

Foucault is, thus, able to explore various domains that “bio-power”<sup>36</sup> uses for its “docility” to manage the population, to discipline bodies, and to modify the conduct of others. Power can act on everything even in its invisibility, by contrasting what is normal and pathological in sexual behaviour or by distinguishing diseased

---

<sup>34</sup> Rouse, “Power/knowledge,” p. 46.

<sup>35</sup> Markula-Denison and Pringle, *Foucault, Sport and Exercise: Power, knowledge and transforming the self*, p. 78.

<sup>36</sup> By bio-power, Foucault means “a number of phenomena that seem” to him “to be quite significant, namely, the set of mechanisms through which the basic biological features of the human species became the object of a political strategy, of a general strategy of power, or, in other words, how, starting from the 18<sup>th</sup> century, modern Western societies took on board the fundamental biological fact that human beings are a species.” Foucault, *Security, Territory and Population*, p. 1.

bodies or behaviours from healthy bodies or behaviours, or by moving from a disciplinary society to a normalising society. It will allow Foucauldian criticism to target Freudianism in its political aspect.<sup>37</sup> It is a *periodisation* that unlike past epochs, we no longer think of sexuality about the law, but about the norm. It is no longer a question of questioning our experience of sexuality according to the mode of the lawful and the illicit, but according to the mode of the normal and the abnormal.<sup>38</sup> This new form of experience of sexuality began in the eighteenth century with the birth of a new (sex) science – the clinic. The law, the old system of governing sexual relations, and the arrangement of alliances and reigned, operated its boundary between the licit and the illicit, guaranteed to the nobility to assert its power by making the transmission of blood and name more valuable in seeking to free themselves from it and to end the law of blood. With this, the bourgeoisie had to find a new and distinctive sign of discourse of their own.<sup>39</sup>

The central idea, for Foucault, in the historical evolution of the “device of sexuality,” the experience of sexuality has become institutional (social, political, industrial and religious) by the installation of new techniques of control. Surveillance is no longer a state affair, it is also a matter of the social body, asking people to watch each other. It is where institutions have control at the level of every minuscule of life. To do this, the new technology brings to light a sexual instinct through the good care of doctors, psychologists and psychiatrists. It has invented an experience of sexuality, neither individual nor private, but at the same time informal and perverse. There is “the power of life.” The late eighteenth century’s the newly formed bourgeoisie system has defined itself a body with power. The system had found a body to heal, to protect and to preserve – docility of body – itself. It is not much sex or desire of the body rather the pleasure of the experimentation of the invented body in discovering oneself through the investment of the body, sensations, pleasures, health or survival. In reality, although at the beginning of the middle of the eighteenth century the bourgeoisie gave itself a sexuality and a specific body – a “class” body. This was created for reasons of hegemonic preservation that took a longer period before recognising a body and a sex to the classes that were exploited. One must admit that

---

<sup>37</sup> The domain Foucault is referring to can further be explored with the help of Freud’s Psychoanalysis.

<sup>38</sup> There is a difference between lawful as normal and illicit as abnormal.

<sup>39</sup> Foucault, *The Will to Knowledge*, p. 24.

one of the primordial forms of class consciousness is the affirmation of the (non-attributed class) body. But the conflicts of the classes, the economic emergencies, and the new technologies of control have overcome the reservations about class consciousness.

## 2. The Archaeology of Psychoanalysis

At the end of the nineteenth century, the appearance of the body is a new form of sexuality. Since there is no universality of sexuality, the bourgeoisie will redefine the specificity of its own about that of the others,<sup>40</sup> differentiate its sexuality, draw a dividing line that singles out and protects its own body. By bringing sexuality under the purview of the law, and by organising a differential game of prohibitions according to a system of social classes, the bourgeoisie can thus continue to establish its hegemony, while assuring for the dominated classes a more severe intensity of repression.<sup>41</sup> This device of sexuality, set up by the bourgeois class, will obtain the assistance of psychoanalysis. This sexuality binds desire to the law in its historical emergence and collapses into an *oedipal* familiarisation that contributes to social norms, conformity, and father's disgrace.

In Foucault's *Archeology of Knowledge*, "discourse" and "concept" are distinguished. The coherence of discourse should not be sought in the coherence of concepts. It is necessary to account for disparate concepts through discourse, which relates them to the same field of enunciation that unifies the concepts and not the reverse. We must start from the inventory of concepts to show the relationship existing between them. However, the concepts of "sex" and "sexuality" used by Michel Foucault are not those around which this discourse was historically constituted.<sup>42</sup> They are used to describe the extension (analysis) and inscription (discourse) of concepts on an analytical platform.

This problem of sexual difference is absent from the *will to know*. It corresponds to the passage of the single-sex in which anatomical differences were regarded as negligible to the system of both sexes. Sex defines gender while gender starting in the eighteenth century was used as a basis for sexuality. Sex, according to

---

<sup>40</sup> Others refer to proletarians; different forms of sexualities of the working class(es).

<sup>41</sup> Popkewitz and Brennan, *Foucault's Challenge: Discourse, Knowledge, and Power in Education*, p. 17.

<sup>42</sup> Hartsock, "Foucault on Power: A Theory for Women?" p. 162.

the definition of bisexual that has become familiar to us, appears as a rupture in anatomy – physiological thought and as a cultural and social construction. Foucault's objective is to examine, from the confession chamber to contemporary *sexology*, the relation of the individual to desire. He was interested in the identity of a subject who is destined to decipher. For Foucault, what is more interesting is not only the given desire of a subject but also the very potential of the subject to form a new subjective identity which does not come out of the sexual difference(s). In this way, Foucault's polemical intention was anchored in Freudian psychoanalytic practice either in its contradiction or acceptance.

According to Foucault, the life has become a place of political confrontations, so the nature of rights has changed more than the law itself. It is reflected in Foucault's data analysis. It is no longer the life of the sovereign that takes precedence, but the existence of all the (sexual) subjects. Wars, the instruments of installing, stabilising, and demonstrating sovereign power, are waged, and people fight to defend their universal rights. This mutation, the result of the war, was completely incomprehensible to the classical legal system. And, the comprehension is made possible by the new and particular attention to the right to life, to the body, to health and happiness, and to the satisfaction of needs. From now on, the privilege of the sovereign to reiterate through different practices such as massacres, putting life to death, falls into disuse. It is invented through the existence of hecatombs and the history of genocides.<sup>43</sup> Mass death was made possible in the name of a new right to protect the race, the living space, and the living conditions or the survival of a population.

The authorisation of the holocausts was made possible by this new right to manage life. This other form of political rationality, far from having germinated in humanitarian sentiments, finds its legitimacy in a new *raison*, which in itself represents its finality. The death penalty is prohibited, considering capital execution to be a real scandal and at the same time, states are given the right to kill others in the name of a supposed "biological danger."<sup>44</sup> Perhaps, we could say that the older right to kill or to let live has substituted a power to make life or reject in death.<sup>45</sup> This

---

<sup>43</sup> Foucault, *Discipline and Punish*, p. 13.

<sup>44</sup> *Ibid.*, p. 14.

<sup>45</sup> Foucault, "The subject and power," pp. 777-795.

sovereign power, in the unlikely way(s) of strong propensity to protect life, has also disqualified death. So, in the abolition of the idea of the death of the subjects as the passage from one world to the other, the political sovereignty of the sovereign power must take life as an object and objective. The representation that was formerly made of death was political and social; it is henceforth secret and private.

Foucault argues that sex is the effect of a power structure. Far from constituting the real body in the face of the socially constructed expressions of sexuality, it would represent only an imaginary point at the crossroads of normative control strategies of sexuality. More often than not, we merely reproduce Foucault's terms, or we move the discussion to other approaches (opposition between "desire sex" and "pleasure body," for example, as Judith Butler does).<sup>46</sup> It would be a matter of reconstructing the whole problematic of the *will to know* but will concentrate the attention on the concepts of sex and sexuality.

Against the power of the sovereign symbolised by blood, bio-power uses sex as an affirmation of the vitality of the body of the individual and the social body. The symbolic function of blood remained for a long time in manifestations and rituals. It is for Foucault the transition from "sanguinity" to "sexuality." On the one hand, the last representative of aristocratic society, who absorbed sexuality in blood was Hitler and his representatives who found an instinctive system based on the purity of race and the purification of sub-races which absorbs blood in sexuality. On the other hand, psychoanalysis, which, in theory, and practice, opposes fascism, racism and eugenics, is thinking of the sexual order according to the principle of (biological) law, covenant and inbreeding.<sup>47</sup> Thus, Foucault was told that "in various ways, the preoccupation with blood and the law has haunted the management of sexuality for nearly two centuries."<sup>48</sup>

So far, the main aim was to locate sexuality in its purely reproductive functions and accordance with its immediate anatomical localisations. Foucault understands, in fact, the possible objection to his thesis, coming to make him say that both Freudism and psychoanalysis would have disregarded sex, would be legitimate. Moreover, by historicizing and politicising sexuality, Foucault admits another

---

<sup>46</sup> Butler, *Gender Trouble*, p. 5.

<sup>47</sup> Foucault, *The Will to Knowledge*, p. 43.

<sup>48</sup> *Ibid.*



possible reproach: making their sex without sex, and of orchestrating true castration. But he denies the last objection to any possible viability. The “political device” does not bring sexuality back to a purely biological function. On the other hand, the idea of sex was formed according to history and the different strategies of power, and it is truly impossible to reduce Foucault’s thesis to simple sexuality at the level of bodies.

Thus, the idea of sex made it possible to reverse the relations of power, thinking of the latter only regarding law and prohibition. While sexual liberation was thought to be part of the process of economic and political liberalisation, there is no more restrictive, more alienating than sex. The sexuality device prevents us from thinking outside our body and our sexuality. Power and sex unite in the modern West, to the point that we are far less free than we thought of our sexuality. In the past, love was associated with death. But today we associate love with sex. Foucault tells us that sex is associated with desire, which causes everyone to want to know it.<sup>49</sup>

For the author, there is no “original” desire that the law represses; on the contrary, desire is generated and produced by the law, by the powerful discourses of sexuality which give it form and take it as its object. Unlike the Freudian assertion that “civilization rests on the principle of renunciation of instinctual impulses,”<sup>50</sup> Foucault’s work defines the historical moment in the middle of the nineteenth century when “the sexual instinct” emerges in discourse to characterize the cultural production of “sexual desire” as the mark of an individual and collective identity. Since Michel Foucault does not postulate the “truth” of our sexual desire, the idea that we could know the truth about ourselves only if we could know the truth about our sexual instincts, the knowledge of our true desires as it is not the starting point of criticism. It is rather the historically constructed object of the inquiry. Foucault does not dismiss the Freudian model, but “making history a completely different use, without risking a utopian or normative interpretation of psychoanalytic theories, he emphasised the practical defiance, and, in a sense, historical, inspired by the application that one may be tempted to give them.”<sup>51</sup>

---

<sup>49</sup> Foucault and Blasius, “About the beginning of the hermeneutics of the self: Two lectures at Dartmouth,” pp. 198-227.

<sup>50</sup> Marcuse, *Eros and Civilization: A Philosophical Inquiry into Freud*, p. 3.

<sup>51</sup> Diamond and Quinby, eds., *Feminism and Foucault: Reflections on resistance*, 24.

The medical examination, the psychiatric investigation, the pedagogical report and the family controls a confessional device as well as a mechanism of pleasure and power; it remains for us to examine in which particular political contexts are distributed pleasure. Michel Foucault thinks of this project as what determines, in its functioning and its raison the regime of power-know-pleasure that sustains in us on the discourse on human sexuality. But if we question the (political) distribution of desires to discover “those who speak” in the political geography of desiring subjects and desired objects, at home, becomes, more than a conventional formula, a porous boundary and difficult to maintain. For this frontier, requires as much discursive and political energy to produce as that which links sex to power and the “truth” of identity to sex.

The analysis of Michel Foucault’s primary objective is to trace the generation of sexual desire through regulatory discourses; it would have been possible to expect colonial and subaltern studies on which it has so profoundly influenced lately as they have not seen their surface presence during his lifetime. But we have concentrated more on the regulation and expression of desire than on its manufacture. We have hardly noticed that the writing of colonial history has often been based on the very idea that Foucault has criticised.<sup>52</sup> The postulate according to which colonial power relations can be apprehended and explained as an expression sublimated with repressed Western desires. The same desires that are found in moralising missions, the myth of the “wild woman,” in love with “primitives” or any other form of substitution more virile and violent.

In colonial historiography, desire occupies a singular position. The regulation of sexuality has taken a prominent place, unlike the Foucauldian reading of the repressive hypothesis and therefore of the cultural production of desire. Although sexual desire passes through the popular theories of race in Europe from the seventeenth to the twentieth century as expressed, repressed, penalised, misdirected, transmitted or controlled desire. It remains most often referred to a pre-cultural instinct to which would apply social controls, given and unexplained. Most of the colonial history does not rely on Michel Foucault’s thesis that desire is a social construction and sex is an invention of the nineteenth century.<sup>53</sup> Although the

---

<sup>52</sup> Stoler, *Carnal knowledge and imperial power: Race and the intimate in colonial rule*, p. 33.

<sup>53</sup> Knauff, “Foucault meets South New Guinea: knowledge, power, sexuality,” pp. 391-438.

Freudian language has permeated other branches of history and other disciplines, the specific and plural invocation of its model in colonial studies and the effects of its often silent presence has never been completely recognised or explored.

The relationship between the Freudian model and its Foucauldian critique in the writing of colonial history proves to be more complex than expected. Foucault aimed at further analysis of the Freudian theory of sexuality. It was recognised more quickly by Foucault than any other scholar of his time. Adhering to Michel Foucault does not always mean rejecting Sigmund Freud. Even if Michel Foucault refuses the repressive hypothesis of Freud, their projects can sometimes converge. For Freud, sexual desire has a cause and an effect. He gives an account of the psychological aetiology of perversions, but Foucault is interested in cultural production and the historical specificity of the notions of sexual pathology and perversion. The differences between the two projects are striking, but the same goes for the aspects that make them complementary, if not identical. Foucault and Freud are both interested in the determination of borders and the internal enemy.

For Freud, cultural conventions emerge from the psychological contortions of an individual at war against his subliminal desires, whereas for Foucault, the cultural conventions of racism emerge from the social bodies at war with themselves. Foucault would have called for a defence of society against himself whereas Freud concerns to defend the self from desires. The problem arises when colonial historiography, by accident, takes up this idea of truth. Researchers specialising in colonial studies have often read European sexual conduct in colonies through colonial scripts themselves.<sup>54</sup> Conversely, if one thinks of Edward Said and his Foucauldian analysis of orientalist discourse and Western domination, the Freudian notion of projection of colonial self-substitution for the West becomes implicit in its essence.

The Freudian idea of repressed, sublimated and projected sexual drive is mobilised to explain political projects in instinctual or psychosocial terms. Desire would then be a basic biological instinct, limited and repressed by a civilisation that would compel us to sublimate it. For example, in his history of white supremacy in the United States and South Africa, George Fredrickson suggests that the Elizabethan repression of English sexuality may have favoured secret or subliminal

---

<sup>54</sup> Patton, "Foucault's subject of power," pp. 60-71.

attractions. The idea that western civilisation has become increasingly repressive and the colonies of the preserved regions deeply transcend the early orientalist traditions and continues in their present forms. The modern cultural anthropology has conceptualised the idea of savagery as the common foundation of civilised and primitive humanity of a wild man. Similarly, other researchers argue that the anthropological idea of a sexualised “wild woman” provided the mirror in which we perceive ourselves. The eroticised bodies of the natives have taken an important place in Western literature. In the wake of Edward Said’s powerful criticism of *Orientalism*, a profusion of historical and literary studies have identified the many sexual and gendered metaphors by which feminised colonies and the women who inhabit them are penetrated, raped, silenced and possessed.<sup>55</sup>

This sexual assault of women is not only the imagery of imperial domination. In the West, it was colonialism itself that was interpreted as the sublimated sexual outlet of virile and homoerotic energy. But to argue that colonial adventures have only confirmed different visions of Western manhood to reduce and to produce a more complex genealogy. Western settlements were thought to be spaces where European virility could be ostensibly demonstrated. These were perceived as spaces crystallising the conditions of isolation, inactivity, decadence and intense male camaraderie where the heterosexual definitions of manhood could easily be harmed.

It is difficult to find in Freudian assertions the relationship between repression and desire. The colonial discourse as a transparent social fact has found its analysis rather than becoming an object of criticism. Sexuality exemplifies a shift in the apprehension of colonial space as an unconstrained space in opposition to the West. Foucault argues that the empire provided European men with new “sexual opportunities” which were limited when they drastically reduced to Britain. It explicitly refers to Foucault’s “sexual policy model” to describe sexual behaviour in Great Britain in the nineteenth century. It is, in fact, a repressive hypothesis that, in a way, ignores the notions of racism.<sup>56</sup> He focuses reductively on the genital organs more than gender, on the sexual fantasies of the white male elites, on sexual relaxation rather than on rape that has also remained an essential part of the argument.

---

<sup>55</sup> McNay, *Foucault and Feminism: Power, gender and the self*, p. 23.

<sup>56</sup> Foucault, “The body of the condemned,” pp. 171-178.

The empire's sexual policy has never been limited to the opportunistic opportunities provoked by repression alone in Europe. The colonial discourses on sexuality were producers of racial and social power, not their mere reflection. The management of European sexuality in the colonies was a specific project, regarding class and gender, producer and product of desires. Focusing on sexual desire discourages only a small part of the psychological complexities that transform imitation into parody, ambiguity into aggression and reduce cultural desire. Discourses about sexual contagion, moral contamination and reproductive sterility do not apply indiscriminately to all whites. Nor are they general or ambiguous statements that treat all bodies as identical or equally predisposed.<sup>57</sup> These discourses circulate in a racially charged magnetic field in which debates on sexual contamination, abstinence or seminal weakness produce moral clusters of judgment and distinction. These determine the boundaries of the virtue of the middle classes, the immorality of the popular classes and the deprivations imposed on the half-breeds or the people born in the colonies.

It is folding of power and individuality. Foucault analysed as one of his themes the place of sexuality as a field of experience and discursive production proper to the Modern West. He questioned the reason for talking about both sex and how a field of experience crossed by practices and discourses associated with the emergence of behaviours and new relations of the subject with our body and with others. In this sense, the existence of sex was a necessary counterpoint of educational, medical, and psychological practices among others. Some categories of analysis of Foucault, used in the text: *The Will to Knowledge*, made the possible reading of the sexual from both historical and denaturalising perspectives. It is considered that such a reading coordinates a fall within his philosophical project, about an analysis of the relations of power, which commonly called genealogical history.<sup>58</sup> The specificity of such a reading allows us to situate the question of sexuality in a historical-cultural level. Consequently, know how psychoanalysis, medicine, pedagogy were the target of Foucault's historical interrogation of sexuality.

---

<sup>57</sup> Townley, *Reframing Human Resource Management: Power, ethics and the subject at work*, p. 66.

<sup>58</sup> Sawicki, *Disciplining Foucault: Feminism, power, and the body*, p. 18.

The *will to know* in the Genealogical Project Foucault studies on the rise of madness, humanities, sexuality and the subject that is considered as a political determination of the humanities. Problematizing in the production of knowledge in the sciences, Foucault demonstrated, in his analysis of knowledge, that the discourse of the sciences of man is intimately articulated with social practices that are historically determined.<sup>59</sup> Therefore, denaturation of the objects and there could be no objectivity of knowledge, nor neutral subject, whose consciousness is like a mirror of the world. Throughout the project of philosophy, one can glimpse Foucault's critique of a transcendent subject that is capable of truth as well as the questioning of truth as the essence of an object of which science would be the guardian. It is considered the philosophical project of Foucault divided into three main investigations: 1) Archeology of discursive formations – which analyses the discourses and their conditions of possibility, from the internal conditions to the knowledge; 2) Genealogy of power – proposes an analysis of the conditions of possibility external to knowledge. These external possibilities would be what Foucault would call power relations, of which knowledge forms part of the strategic elements of a political device.<sup>60</sup> That is where there is knowledge; there is also its relation to power.

In genealogy, power would be the central issue, participating in the constitution of knowledge, insofar as these would not be formed without power strategies. In the Foucauldian genealogical project, forms of power was an analysis of the knowledge about sexuality as speeches that legitimise and produce a certain form of experience of the sexual activation. In this sense, discursive formations such as psychoanalysis, sexology, psychiatry and psychology would necessarily be articulated with modes of organisation, distribution, and techniques directed to bodies, linked to ways of seeing and say about someone. A set of truths and social practices would form a network which captures with homogeniser of the subjects, insofar as it would qualify them as subjects endowed with sexuality. To the genealogist Foucault it was necessary to highlight the forces, dispositions, strategies that conditioned the daily lives of people. These form the fields of knowledge that constituted objects and delimited the experiences of individuals with their forms of self-recognition.

---

<sup>59</sup> Stoler, *Race and the Education of Desire: Foucault's history of sexuality and the colonial order of things*, p. 114.

<sup>60</sup> Foucault, *The Foucault Reader*, p. 212.

Sexuality, in the *will to know*, is as an effect of materialised relations of force on social discourses and practices.

Power, in this sense, would be a spatial, discursive, moral investment on the bodies, resulting in their identification as the subject of one's actions, thoughts, desires and truths. The body, its sensations, pleasures, anatomy, dispositions and everything properly analysed by the discursive and power organs (the church, the institutions of discipline, science and medicine). Instances that would have an invariant rule and which have a fundamental part in positioning the individuals in a denominational scheme, in which one could be used against or favour him, for what he said had a status of truth about you.<sup>61</sup> Thus, Foucault characterised sexuality as a discursive experience, as something that, to become real and to be recognised, eventually would have to pass through the human race. While tracing *psychoanalysis* in the *Will to Know*, we find that Foucault establishes some categories of historical contextualization of sexuality, such as those of sexuality and alliance, the technique of confession, biopolitics, sexual science and subject.

### **3. The Genealogy of Sexuality**

The genealogy of sexuality produces a break with a traditional way of making history that treats documents and facts as a unit of the significant variable in that it does not propose an analysis of the meanings attached to experiences implicit in the historical discourses. Genealogy is the study of power executed through speeches and experiences that make the subject with both temporal and spatial importance. Culture is studied through the technologies of power. The history of culture in Foucault, in its different objects, necessarily through practices that materialise relations of power. That is the interconnectedness of politics and politician. Foucault makes a political history without leaving aside the cultural, but this is possible only by the notion of politics used by a politician. The politician, in the tradition of political and social history, refers to states or state apparatuses. With Foucault, the politician broadens and reaches every day with social relations, not referring to a hierarchical instance, but an exercise of power that exists between people. The policy is not exercised without a truth that supports and publicises it, that is, without knowing the speeches. In the case of Modernity, power identifies subjects and materialises in a disciplinary

---

<sup>61</sup> Foucault, *Psychiatric Power*, p. 14.

practice of the body as a social practice that produced discursive practices (the human sciences), which, in turn, built docile bodies for labour and reproduction, rather bodies that serve the for bourgeoisie capital.

Therefore, Foucault emphasises this transitivity between mutually nourishing discourses and practices, designating such articulation with the concept of the device. The central category of *The Will to Know* is the idea of Sexuality, as a social practice that constituted discourses about the sex. Sexuality as a device would be inscribed in the fabric of the subject's constitution in the West. From this proposition, Foucault questions the idea of repression of sexuality, on the part of a capitalist/bourgeoisie society, whose objective was to discipline the body for work. Foucault dethrones this hypothesis and its authors, by contextualising the liberating discourse as an effect of a mode of social relation, in which the body was sexualised by discursive and social practices derived from forms of power.<sup>62</sup> These new relations of power, arising in Modernity, are represented by the concepts of disciplinary power and bio-power, which are modes of social intervention supported by knowledge, and producers of knowledge and objects. For instance, pedagogy linked to the emergence of the school, imprisonment linked to the emergence of delinquency, the social medicine linked to the health policies of the population.

In these relations, there is a state or a subject that controls the bodies and grants laws to be applied. It is where the notion of a device comes in which *The Will to Know* is related to the notions of techniques and technologies. The device is what operates this articulation between power and knowledge, between the spheres of praxis and discourse. It represents not only an extension of the Foucauldian archaeology but also establishes this area as a device of intervention. With the idea of sexuality, pleasures and bodily sensations have become objects of the techniques of disciplinary and biopolitical-power. When Foucault speaks of the political device, one notices that there is no separation between technology and politics, that is, technology is eminent with policy and that there is no policy without any technique of technology. The idea of the device is a way of linking technical and political, an instrument of analysis that does not dichotomise dimensions but also does not mix them, making them interdependent.

---

<sup>62</sup> McNeil, "Dancing with Foucault: Feminism and power-knowledge," pp. 147-175.



Foucault understands the functioning of asylum about the production of knowledge about its inmates. The asylum performs a displacement of an analysis of representations about madness to what he calls power device. Madness was no longer a perception till the eighteenth century as it was investigated as an image of mental illness. The starting point of the analysis was the discourse on this power device. And this device is a producer of the discursive practice for analysis.<sup>63</sup> It is what the discursive turn of power that would allow us to apprehend discursive practice precisely at the point where it forms. The idea of a device presupposes a discursive investigation focusing on the relations that are established from these discourses. The concept of the device refers to, then, a methodological choice as the genealogy, the opening of a new level of analysis and not the exclusion of prevailing discourse as part of its historical experience. The reality has now become not only a set of scattered representations to make it possible the entrance of an object, but also a set of social practices.

The centrality of criticism to the repressive hypothesis in *The Will to Knowledge*, which identifies power to a centre from which it emanates, sovereign power, whose function is basically to say “no” and suppose a theory of desire linked to a prohibition constituent of desire itself. Social relations are now technologies which do not repress a priori but rather identify the people and also the subjects of sexuality. This analytic of power can only be constituted by freeing itself from a certain representation of power with legal-discursive. Political practice does not determine the meaning of discourses, rather participates in the production and its functioning, that is, the policy is done by a set of procedures that are not limited to the procedure to the enunciation of law.<sup>64</sup> One thing is clear in the genealogical power that they produce an important shift in science and philosophical policies.

Historicizing sexuality, the body, does not mean detecting the law that determines its functionality. To historicize sexuality is to map the different techniques that generate it. Foucault could make history of law, but his perception of the modernity led him to make a genealogy of techniques and a history of devices. There are no discourses without devices of power. Without social practices that materialise relations of power, in which a body is placed in a certain place, both may become the

---

<sup>63</sup> Foucault, *The Will to Knowledge*, 63.

<sup>64</sup> Turkel, “Michel Foucault: Law, power, and knowledge,” pp. 170-193.

subject of an investment of powers. In the genealogy of sexuality, this place is a confessional chamber in which individuals are identified as the truth about their sex(uality). The confession was and remains today, the general matrix which governs the production of true discourse on sex. A confession would be the technique, the scheme in which power invests in bodies to extract the necessary knowledge. Therefore, one does not confess a truth about if the subject is not disposed of in a certain position of self-recognition.

The knowledge is related to a certain disposition of bodies. There would be no sexuality without relation between power and knowledge, between social, discursive practices. In this sense, psychoanalysis would have as a condition of possibility of this *will to know*, which takes the sexual as an object of knowledge and intervention. Therefore, it is inserted in the field of science and sexual interactions. At the same time, sexuality is considered as a device of power and knowledge, an instrument of psychoanalysis which is only possible because of this kind of experience of the sexual relationship linked to a knowledge of themselves beyond the encounter between bodies in sexual intercourse.<sup>65</sup>

It can be seen from the reading of *The History of Sexuality* that there are two matrices: confession and sexuality. Between these two there is the production of discourses about sex, which seeks the truth of the subject, regarding knowledge that serves the strategies of power. Because of this imbrication, according to Foucault, between power, speech, strategy and knowledge, the technique of confession and the device of sexuality, which are indispensable to think about the historical context of the emergence of psychoanalysis. He affirms that from the sixteenth century with Christian pastoral care and the practice of confession, the placement of sex in speech began to undergo an incitement rather than a restriction. Initially, it was a confession to describe the sexual act itself, which oscillated between licit and illicit practices. From the Counter-Reformation, the confession did not only became more frequent as it progressively changed its theme, to impose meticulous rules of self-examination and to assign greater importance to thoughts, desires and voluptuous imaginations.

---

<sup>65</sup> McHoul and Grace, *A Foucault primer: Discourse, power, and the subject*, 31.

Sex should be investigated until its minimal ramifications of everything that is uncovered. There was a displacement of the description, of the experience, of the restlessness, of desire, the reverberations in the soul, that is, of the relationship with the other for the relationship with oneself. The subject is not only deciphered in confession but also constituted since the (institutionally constructed) confession is a self-technique. The subject is constituted by examining self, changing in this act of counting intimacy with someone.<sup>66</sup> There would not be an a priori subject that should be deciphered, but production in the discursive act itself.

The specifically modern and western form of sex, an experience marked by the use of confession in more acceptable scientific ways, becomes visible through the clinical imperative of making the subject speak to the doctor and substitute to the priest. Not only was religion sex, as well as medicine, psychiatry, pedagogy, psychoanalysis in an attempt to erect knowledge about sex and the sexual subject. Foucault points out the adaptations of the confession model to the context of a sexual science: a) the clinical imperative of speaking; b) sex as the cause of diseases or disorders; c) the principle of a latent sexual content that hides the subject itself.<sup>67</sup>

Foucault emphasises that confession has no longer only deals with what the subject would like to conceal but to hide from himself/herself, necessitating, therefore, the figure of the physician. The interlocutor is no longer there to forgive, but to validate that truth scientifically through interpretation. The individual is devoid of self-knowledge as the medicalisation of the effects of confession is the content of the confession is no more of sin and guilt, but of normal and pathological, which gives margin to interventions. Confession is necessary for diagnosis and treatment by speech. Truth heals when dictated in time and to whom it is due. The existence of a hidden truth of a sexual nature is such as the doctor-patient relationship as a relation of power, visible in the interpretation psychoanalytic.<sup>68</sup> There is a difference concerning the confession theorised by Foucault, whose Christian confession, and the communication that takes place in the psychoanalytic setting. The psychoanalyst points high morality of the analysis and his excessive guilt, calling into question the universal morality of the patient and the society in which he lives. About the presence,

---

<sup>66</sup> Spargo, *Foucault and Queer Theory*, p. 72.

<sup>67</sup> Foucault, *The Will to Knowledge*, 43.

<sup>68</sup> Gutting, ed., *The Cambridge Companion to Foucault*, p. 4.

in the psychoanalytic discourse, of the idea of the norm as that determines the pathological, it can be said that Freud does, in fact, constantly use, in his writings, the words normal and pathological, his medical tradition is undeniable.

It is by all these explanations that Foucault intends to make us understand the vital role played by sex in the politics of life. On the one hand, it allows the discipline of the bodies, ensuring at the same time dressage, intensification and distribution of forces and adjusting and saving energies as it ensures the regulation of populations. But it allows supervision at an infinitesimal level. Sex is access to both the life of the body and the life of the species. It is used as a matrix of disciplines and as a principle of regulation. Sex will serve as the object and principle of social morality and biological responsibility for behaviour. Whether it is pedagogy, medicine, psychology or psychiatry, the body is always there to create and control. Foucault takes the example of the hysteric or the child, which essentially serve to clarify moralization, socialisation and biological accountability to the population.<sup>69</sup> For Foucault, the psychiatrisation of sexual perversions, and the control of births are also there to an extension to ensure the requirement of disciplines and individual dressings.

The basic argument that will be defended, in the course of our reflection, is that contributions and criticisms developed by Foucault mark a theoretical and methodological approach about the classical structuralist analysis of the structuring of a certain field of meaning. This placement requires researchers who want to analyse or criticise accurately the contributions of Foucault taking into account the broader context his conceptual theories and articulations influenced, in some way, by the dialogue and confrontation he established with European epistemology, the Marxist phenomenology and classical structuralism. The term epistemology means a current of reflection on the conditions of production of scientific knowledge. Its purpose is to evaluate science from its scientificity. In this sense, French/European epistemology can be understood, within this framework as a reflection on the conditions of the historicity of the production of a discourse that is intended scientific and practical approaches, contrary to the philosophical perspective in which the categories of understanding constitute the a priori dimension in the constitution of the phenomenon.<sup>70</sup> About the classical phenomenological tendency, Foucault's dialogue

---

<sup>69</sup> Shiner, "Reading Foucault: Anti-method and the genealogy of power-knowledge," pp. 382-398.

<sup>70</sup> Hoy, "Power, repression, progress: Foucault, Lukes, and the Frankfurt school," p. 43.

has to do with a second suspension, by showing that the senses of statements presuppose conditions of production that are not reducible to themselves.

About the classical structuralism, from the late 1950s to the early 1960s, search for the apparent heterogeneity of the permanent and unchanging structure. Foucault's dialogue made it possible to overcome the obstacle to the idea that language, by itself, could construct a narrative capable of accounting for the structure of social context for the reformulation of a new concept of discourse. Foucault emphasises the struggles, social relations and power relations which had been insufficient for the linguistic theory of sign. This approach to social and political behaviour, outlined systematically in the critique of the concept of language as a structure of linguistic signs, assumed a place in the last decades, with the proliferation of new fields and political procedures. In this way, social reality can no longer be reduced to linguistic phenomena, that is, from reality to representation, producing a fundamentally idealistic view of the social and political practice.<sup>71</sup>

While in the colonies the discourses of desire in which European women flooded to reflect some predictable aspects of gender ideology in the nineteenth century, they were not limited to this. The official script is known as white women were constrained by a pattern of boring domesticity, transformed by men colonised into erotic myths, categorically foreign to the sexual desires of Europeans and prevented from asserting themselves as desiring subjects. Guardians of the morality of this period were erected as guardians of European civility, transformed into moral managers responsible for protecting children and husbands in the home. Some women have chosen other paths as they followed sexual and conjugal choices in breach of this polished image. On the margins of respectability, they were not only denied the protection guaranteed by the settler community as they have also been disowned as mothers and true European. Thus the Indian Act of 1898 on mixed marriages relegated to the status of indigenous Europeans who preferred marriage to cohabitation and indigenous men to Europeans.<sup>72</sup> Precisely, this Act reiterates, if these women had been true European, they would never have made choices so unsuitable.

---

<sup>71</sup> Fraser, "Foucault on modern power: Empirical insights and normative confusions," pp. 272-287.

<sup>72</sup> Cheong and Miller, "Power and tourism: A Foucauldian observation," pp. 371-390.

In the Dutch colonial novels, women of European status born in India and people of mixed origin are described as sensual, erotically charged beings, directed by their passions, opposed to women of pure blood, whereas European women of a class alleged for their average or without desires. These representations of the bourgeois decency and the social norms that it imposes are possible only by the presence of other actors, evaluated regarding their sexuality, understood as the essence of a particular species of humanity and as the mark of belonging to their social category. Thus, discourses about sexuality can not only tell the truth of individuals but also establish the truth of their racial and national identity. Further, they link to subversion and perversion, to racial purity, to white conjugal endogamy, therefore to colonial policy and the management of sexuality.

The production of new sites and new strategies of colonial control engendered by a discourse on sexuality is easier to identify than the production of the perpetual spirals of pleasure and power suggested by Foucault. Indeed, in the colonies, “conversational therapy” on sex was as voyeuristic and visual as it was discursive, and was not exclusively in the denominational register. It concerned less directly the “truth” of the desires of each than the fantasy litany of sexual specifications and excesses that distinguished the others from the European bourgeois.<sup>73</sup> The pleasures that go through are only part of the full-page illustrations of bare bodies of nubile women with raised arms and hands tied behind their heads. This example, which nevertheless appears as the quintessence of *scientia sexual* is also a guide to racial taxonomies and racialised psychologies and physiological properties.

It is the first systematic contribution of Foucault, originally presented as a thesis of the conceptual and theoretical delineations that contributed to the further development of his thinking. Indeed, Foucault did not limit himself to investigate the history of madness as a phenomenon in the social world or merely restricted to the field of psychiatry and medicine. On the contrary, his concern was to understand the institutional discourses and the social practices that established the rules of institutions control. By this concern, Foucault realised that of apparently neutral medical discourse, a radicalisation of domination was hidden controlled and enforced by formal rules of enunciation of the exercise of power and knowledge which should

---

<sup>73</sup> Detel, “Foucault on Power and the Will to Knowledge,” p. 298.

be unveiled in the practices of social subjects.<sup>74</sup> In this sense, when analysing the conditions of possibility of the emergence of psychiatry, Foucault found the existence of theoretical knowledge about the madman, articulated with the institutional practices of internment. The relationship between the political status of science and the effect of power on knowledge, which occupied much of its initial preoccupations in the 1950s.

However, Foucault draws attention to the fact that only oppose modern medicine to its past. The theoretical and political discontinuity between the two is much more radical, being that it covers the fields of knowledge and social practices, concepts and methods of knowledge research. Foucault shows us the occurrence of a theoretical shift, an epistemological change in the use of rupture techniques about classical approaches to modern medicine and the specific type of fissures it establishes with classical medicine. He was interested in the hypothesis that exists as before discourse on the mad, the classical epistemological distinction between common senses and science, the unified language of logical positivism as an object of his analysis. The implications of this approach were radicalised with the publication of *The Order of Things* (1966), whose subtitle is “an archaeology of the human sciences.”<sup>75</sup> The basic hypothesis of an archaeological approach is that the human sciences (sociology, psychology, among other areas of knowledge) could only emerge in the century when the man happened to be thematised like object and subject of knowledge.

The displacement proposed by Foucault differs from classical transcendental approaches, which have roots in the Kantian philosophy in two aspects that seem fundamental to us. The first aspect refers to the fact that while the transcendental Kantian philosophy constitutes the basic structure of the mind that transcends all historical variations, the theory of contemporary discourse of discourse, proposed by Foucault, is imminently historical and to study the discursive and enunciated fields that experience temporal variations. The second and last aspect is, in turn, the process of differentiation and it does not matter here of abjuring this aspect of knowledge, which contributed greatly to the institutionalisation of sociology as a science, but of

---

<sup>74</sup> Hook, “Discourse, knowledge, materiality, history: Foucault and discourse analysis,” pp. 100-137.

<sup>75</sup> Radford and Radford, “Power, knowledge, and fear: Feminism, Foucault, and the stereotype of the female librarian,” pp. 250-266.

understanding that it is not the only procedure of social analysis.<sup>76</sup> According to logical positivism, scientific knowledge rests on a solid basis of facts formulated from protocol sentences, which can be confirmed, explained and subjected empirical verification of the facts.

In general, it can be said that what is at stake in the reformulation and discourse analysis in contemporary social theory particularly with texts of Foucault. It is the way in which the relations of power-knowledge operate on the subjects, as well as their predispositions to react and to fight against any attempt to exclusion or inclusion in the double discursive game: 1) given by institutional memory which attempts to stabilize and crystallize the discourses, and 2) provided by the memory of the oblivion that makes possible with notion of rupture. For the purposes that we proposed to develop, it was limited to point out some works of Foucault, but are sufficient to the objectives of this work, that is, to show the implications of Foucauldian concepts for social analysis.<sup>77</sup> By contextual analysis productions of power was analysed, that highlighted the concern of Foucault with the relations of power and its consequences in the production of knowledge.

Foucault's basic contribution is the making of the social subject that produces a statement, is not an entity that exists outside the discourse, but rather the position that a certain statement occupies in the particular of discursive modalities. For this, the types of discursive activity as a description, hypothesis formation or formulation of regulations made up of a complex group of relations. Another implication of this conception of discourse is the fact that the statement can be identified with speech acts since they are restricted by Foucault's perceptions. The unity or autonomy of a particular field or discursive formation, for Foucault, is the principle of a discursive unit, which he called the *episteme*. By *episteme*, it is understood a set of relations that unites, in a given period, the discursive practices that give rise to the epistemological figures, the sciences and the formalised systems that allow understanding the emergence of a discursive field of knowledge. By this observation, it can be said that *episteme* is the discourse produced by social subjects (including intellectuals), shared by members of a given discursive formation.

---

<sup>76</sup> Roberts, "The production of the psychiatric subject: power, knowledge and Michel Foucault," pp. 33-42.

<sup>77</sup> Foucault, "The meshes of power," pp. 153-162.



#### 4. The Problem of Discourse

Foucault seeks to redefine the discursive field within which the analysis of sexuality is carried out. Indeed, the problem of discourse is the second key expression of Foucault's philosophy that has moved away from his previous work(s). What appears in a discursive field is the genealogies destined to resurrect what Foucault calls the subjected knowledge or anti-science which, inadequate and fragmentary, are opposed to unified sciences. Relationships, which he insists, cannot dissociate, establish themselves, or function without a production, accumulation, circulation, functioning of true discourse and we cannot exercise power only by the production of truth. Discourse is a relation of forces as the discourse of war forms the grid of intelligibility of racial discourses. In Foucault's analysis, the "truths" or the historical discourses are particularly highlighted. In fact, it is the historical narratives of rival and insurgent peoples that define binary oppositions.<sup>78</sup> First of all, they constituted a war of races and later war of race.

Most of the sessions of the course of Foucault, during 1975-76, at the College of France devoted to the discourse of racial struggle from the medieval era to the modern era.<sup>79</sup> In the context of researcher's present remarks, the researcher shall be interested in the essential transformations which take place at the end of eighteenth, nineteenth and twentieth centuries, because they mark the crucial moments of this history. One may well consider that each of these moments is a sort of crisis of legitimation (although this is not the term used by Foucault) in which the very foundation of political and social power is contested. In the first place, many opponents of power create a narrative of origin to challenge the justifications of undisputed and monarchical sovereignty. Therefore, Foucault constituted a discursive field in which the races are set up against each other. But the races mentioned here may be understood as nations, or perhaps later as (economic) classes. It is the people, constituted against the other. It can only be constituted in opposition to another group such as part of its ability to constitute it depends on the definition of another.

Let us refer to some analytical arguments of Foucault's theory of sexuality and power. According to Foucault, prisons came to be central to the emergence of the modern discipline apparatus. Procedures today are more or less acceptable elements of everyday life (camera surveillance in public places, drug tests at new jobs, metal

---

<sup>78</sup> Foucault, *The Archaeology of Knowledge and The Discourse on Language*, pp. 215-237.

<sup>79</sup> Foucault, *Society must be defended*, p. 26.

detectors at airports) originate in the prison system and has gradually been introduced to society outside the walls. In the history of sexuality, the categories of heterosexual and gay people were first constructed with the modern science's need to classify and organise the world, and because of the necessity of normality to distinguish the foreign and deviant perceptions. Probably this was for Foucault one personal relevance in the argument; he was one of France's first openly gay men. In 1984 he died in the suites of AIDS and therefore could never complete his great sexuality study, which he planned to focus in particular on the design and the control of the sexual behaviour of children and women.<sup>80</sup>

The most common way of looking at power is to see it as property held by a specific one person or a group of people (such as a king, a government, the police etc.) Power is acting according to this perception of hierarchy, about a division between those who have power and those who are not having power. Foucault rejected this view as far too narrow, he said the risk is great to one stare blind at those who are currently in the ruling position and then overlook the power structures that involve in the whole society, how power permeates in all social relationships and the interaction between people. According to Foucault, power cannot be held without at the same time exercised.<sup>81</sup> Thus, power only exists as an activity as Foucault denies not that society is uneven and hierarchical. He is aware that it exists class divisions and genital mutilation, but he believes that the focus is too narrow on these conditions removes focus from the dynamic and dynamic nature of power. Power should be studied as something that circulates in a constant game where different forces and effects interfere, transformed and dissolved. It also means that strengths can always be possible change, those who are on the top of one occasion may end up insubordination.

Another common view of power is to associate with violence. The state is guarded by the police which has a monopoly of violence, their Knights protected the kings of history, and the lower world Mafia bosses have their bodyguards and torpedoes and so on. But although Foucault devoted one was of his writings for analysing power, he wrote relatively little about the physical power of sex. Foucault believed that the power in modern society could not have been so stable and tolerated as it is about the litigation to brutal and clear repression methods. Instead, other procedures have been developed,

---

<sup>80</sup> Weeks, *Against Nature: Essays on history, sexuality and identity*, p. 36.

<sup>81</sup> Schick, *The Erotic Margin: Sexuality and spatiality in alteritist discourse*, p. 212.

which in many cases are quite peaceful but probably effective as well.<sup>82</sup> Whether power is efficient proportional to how well its mechanisms are hidden. Consequently, one who is interested in studying how power does not seem to be stuck in an analysis of its most visible and repressive pages without constantly searching for its less prominent features and often everyday expressions.

Power is about how we as individuals correct and control ourselves and our fellow human beings in a largely unconscious disciplinary behaviour. The emergence of disciplinary power technology in the last centuries depicts Foucault's comprehensive arguments regarding power and its core link with sexuality and gender. The development of sexual discourses meant the possibility of increasingly refined control of the people who were involved in it. A similarity to previous forms of sexual exercise, however, was the focus on the body as such. The bodies could belong to prisoners, soldiers or ordinary school students; the item was insignificant with the important thing was the check and governance.<sup>83</sup> Since that the disciplinary power is introduced the number of offences that are possible to expose reprisals drastically increase. Foucault counts one series of behaviours that could (and may) be subject to punishment, such as delay, absenteeism, disruption of work, inattention, negligence, lack of patience, wickedness, insanity, rudeness, lack of cleanliness, oblivion and indecency. The discipline in sex aims at as many as possible to straighten the lead, as few as possible shall deviate from the agenda set by the power which women use during the sexual intervals.

Foucault's anti-essential stance on sexuality and its norms is also a starting point for a chapter on discourse. According to him, the researcher thinks that sexuality does not exist outside of the talk about it. The researcher would also stress the knowledge, and the care can be understood as a form of power and control. Foucault writes about the care of the girl and the young female sexuality concepts.<sup>84</sup> Foucault also wants to stress in particular the third doubt that sets up against oppression hypothesis as it is not so that the critical speed of the oppressed sexuality some of the same mechanisms or power discourse on sexuality, rather than a resistance formulated outside discourse. In the context of this paper, it is mainly about oppressed by the

---

<sup>82</sup> Shoveller and Johnson, "Risky groups, risky behaviour, and risky persons: Dominating discourses on youth sexual health," pp. 47-60.

<sup>83</sup> Ze'evi, *Producing Desire: Changing sexual discourse in the Ottoman Middle East, 1500-1900*, 13.

<sup>84</sup> Evans, *Sexual Citizenship: The material construction of sexualities*, p. 54.

patriarchal sexuality and pornography, but the mechanics remain similar. The speech directed against oppression is also part of the design of sexuality.<sup>85</sup>

The goal was to design new ways of thinking about sexuality that both could have regard to the enjoyment and the potential hazard that sex means to women. Foucault describes the preface of how polarised the American debate was between the anti-pornography movement and participants in the conference. Pornography opponents argued that they have been excluded when this feminist conference would be organised, while their opponents argued that they still dominated the public debate, with the support of the Christian right and the 'Moral Majority'. When the conference was well gathered by pornography opponents off the premises and handed out leaflets critical to the participants.<sup>86</sup> The controversy over this period has come to be called "Sex Wars". Many feminists protested against the policies espoused by example which they thought represented a stigma of 'deviant' sexual behaviour.

"Thinking Sex" was thus in a context where the contradictions between the various feminist factions were great. The feminist theory and policies that might primarily associate with Foucault's work for with the subordination of women, sexuality and pornography are seen as the ultimate expression of male oppression of women. He argues that gender power is derived from sexuality as male dominance is about sexuality and the order is the male sexuality is the driving force. Foucault believes that radical feminism is unable to explain the repression of sexual minorities. Inspired by Foucault's interest in sexuality and power about normal-abnormal than the order-subordination.<sup>87</sup> Thinking about sex not was meant as an attack on feminism, and he began to work on the article before he was familiar with previous author's work. However, he wanted to include sexuality on the grand list of social stratifications and questioning the orthodox trends in feminist theory that saw sex/gender as an overarching explanation. Foucault shows how sexual minorities are discriminated against and oppressed in the distinction of normal-abnormal discourse with hierarchical relationships.

Moreover, not feminism have exclusive right to theorise about sexuality. Instead, Foucault's autonomous theory about sexuality says that in the long run,

---

<sup>85</sup> Sawicki, *Disciplining Foucault: Feminism, power, and the body*, p. 13.

<sup>86</sup> Markula, "Tuning into one's self: Foucault's technologies of the self and mindful fitness," pp. 302-321.

<sup>87</sup> Thorpe, "Foucault, technologies of self, and the media: Discourses of femininity in snowboarding culture," pp. 199-229.

feminist critique of gender hierarchies included in a radical sex history with independent sexuality theory that has been developed by him. Foucault included sex for money and between generations in the sexual practices that repressed. He believes that as long as it is voluntary, no society has any objection. Foucault wants not to draw a line between the acceptable and the unacceptable and thus continue to stigmatise certain sexual practices. However, he says not to women only need sex rather feminism would no longer have anything to say about sexuality. His analytical views want to separate gender and sexuality which sometimes been read as he thinks that feminism should not engage in analysing and theorising about sexuality concepts.

The state appears as the (central and dispersed) place where the nation is constituted, by distinct but linked processes of discipline (by which each makes what power demands) and normalisation which is what is desirable). The borders of which we are now dealing are biological and no longer concern historical affiliation. Health and disease, rising and declining birth rates, progress and degeneration are the new challenges. Though the terms have changed and the thought remains same from almost last three respective centuries.<sup>88</sup> At the end of the nineteenth century, there was state of racism, which was rooted in this bio-politics of the state apparatus (whose importance gradually increased during the previous century).

The elaboration of a conceptual framework free of totalizing sciences and aimed at examining the institutions and mechanisms of power that finally leads Foucault to analyse the phenomenon of racism in western societies of the nineteenth century and its role in the modern state apparatus. The key to modern racism is the emergence of a state that monopolises bio-power (combining knowledge and administrative control) and thus manages life and lives. In the name of progress and survival, this state has the power to promote and enforce decisions about the life and death, morbidity and reproduction of species. Foucault focuses on the internal effects of these technologies as their effects on another interior and not on a colonial other. This choice imposes severe limits on the scope of his analysis, while at the same time producing insightful and strong points of view.

Although Foucault begins by rejecting the totalizing tendencies of theories such as Freudianism and Marxism, he closes this course with a notion of bio-power

---

<sup>88</sup> Foucault, *The Archaeology of Knowledge*, p. 209.

that seems at first sight as totalizing as that of “class struggle” or “repression psychological”. Perhaps, it is the inevitable consequence of the choice of Procrustes<sup>89</sup> that he describes in the first session. Indeed, he refers to the uncomfortable alternative that is presented to him by pursuing fragmentary and non-systematic research, or to expose oneself to being colonised, adopting unified theories and goals. To reject this alternative, Foucault articulated three principles or methodological precautions in the second session.<sup>90</sup> First, power must be analysed not at its centre but its ends. Secondly, it must not be analysed on the side of the Sovereign’s intention, but it is necessary to grasp the material instance of subjection as the constitution of subjects. Finally, individuals must be held to be relays of power as well as points of the application as the power circulates, it has a capillary effect.

However, it is difficult to discern a method of capillary analysis of power in the following sessions. At the end of the eighteenth and nineteenth centuries, for example, the centre and the extremities of power in Europe underwent a dramatic change. Some contemporary studies show that European expansion, particularly in the Americas, has influenced most of the major economic, social and political transformations that have taken place in Europe. It is also clear that this expansion beyond the sea has raised new questions about the European identity itself. The legal and social systems of Europe have not developed independently of the events and struggles that took place in the European colonies of America.<sup>91</sup> With the direct involvement of slavery and its trade in the development of key institutions for the emergence of English capitalism, Marcus Rediker showed that the crewmen of the ships of the Atlantic commercial network were not only the first proletarian labor force but also developed the first forms of a resistance which later became everywhere identified with that of the working classes, elsewhere, the first strikes were those of sailors bringing the sails of their boats to the eighteenth century.

In fact, at the end of the eighteenth century and at the beginning of the nineteenth century, most of the great workers’ revolts that took place on both sides of the Atlantic (for example in London and Boston) were provoked and / or led by of workers resulting from the mixing of breeds brought into contact within the

---

<sup>89</sup> Character in a Greek mythology (the stretcher, who hammers out the metal).

<sup>90</sup> Foucault, *The Order of Things*, p. 386.

<sup>91</sup> Stoler, *Race and the education of desire: Foucault’s history of sexuality and the colonial order of things*, p. 37.

commercial maritime networks between Europe and the America. The Nations-Nations of Europe were consolidated or negatively affected by events and developments which took place in the system of the Atlantic world. It is clearer in the case of the commercial and industrial bourgeoisie of cities like Liverpool, London, Manchester, Nantes and Bordeaux. Although there is less work on this subject, it is not inconceivable that the destinies of the aristocracies of an earlier period were influenced in the same way. After all, fortunes and titles were enhanced by privileged access to treasures, lands, slaves, and American markets.

As for the concept of race, there is a similar mode of characterisation according to gender. In almost any discourse, the ostensibly inferior race is declined in the feminine. Racist stereotypes characterise the object of their discrimination by traits colour that combines irrationality, unbridled sexuality, a threat to public order, physical cowardice, etc., which are also presented as feminine traits. Consequently, the efforts and rhetoric of liberation from racist oppression are declined in the masculine with the claim of human rights is an example. Recent works have shown that gender also crosses metaphors and class discourse/s.<sup>92</sup> For example, trade union campaigns in America in the early twentieth century adopted language and tactics based on manhood.

It may, of course, be objected that the determination by the genre of these objects or these effects of power has nothing to do with the question, essential to Foucault, of the discourse of power itself. Domination and subordination convey connotations about gender, such as strength and weakness. One should think about the constancy with which the attacks against the Monarch used terms implying its effeminacy. In the same way, the metaphors of masculine strength and feminine weakness go through the republican forms of government, as is illustrated by the play of the American Revolutionary period. Since the Foucauldian analysis of power is that of a power discourse, its aspects related to gender must not be ignored.<sup>93</sup> Foucault has carefully distinguished the racism of the war of races from the racist phenomenon of the end of the nineteenth century, which he suggests is the real racism. But this periodisation raises questions about the notion of race associated with European expansion from the nineteenth century onwards.

---

<sup>92</sup> Hall, "Foucault: Power, knowledge and discourse," pp. 72-81.

<sup>93</sup> McHoul and Grace, *A Foucault primer: Discourse, power, and the subject*, p. 32.

In the nineteenth century, for example, American slavery was nothing more than an example of bio-power management of lives in which the best were allowed to live and the less able/left to die. The slave systems in the southern United States, Cuba, South Brazil, the British Caribbean and the French West Indies had been transformed into models of scientific management. The calculations of routine work and food found in the register of a slave plantation have been as meticulous as those of Frederick Taylor. A great deal of attention was paid to the processes of discipline and normalisation of the captive population as these are similar to those which Foucault attributes to the modern state. There were meticulous recordings and statistical analyses of work patterns, cold calculations of the actual application of the discipline, and detailed attention to births, deaths, morbidity, fertility, and concern of the birth rate. Since it determined the reproduction of the slave population and thus the profits of the plantation.

In some cases, these calculations led to the decision that it was cheaper to kill a slave and buy replacements from Africa than to provide the necessary care and food for the organic reproduction of the labour force. Of all the slave societies of the Americas, only the slave population of the nineteenth century in the United States has managed to reproduce itself regularly which indicates that it is not simply a question of the morality of individual planters, practices were rooted in the social environment and political economy of these particular societies.<sup>94</sup> There are also clear signs of direct involvement of the state in the exercise of bio-power. The displacement of labouring masses from places of surplus labour power to places of lack is now done by the play of the market, on which count the contemporary states. The States of the nineteenth century were directly involved in such displacements of population.

It is not a question here of showing that a distinction between the phenomena of the end of the nineteenth and the twentieth centuries and those of earlier periods is illegitimate, but rather that the specificity of the distinction Foucault establishes can be sustained only by excluding much of the world that was at that time known. With the end of slavery, hundreds of thousands of Indian, Chinese and African workers, bound by contract, were moved to the largest mines and plantations in the Americas. Similarly, when white citizens sought land in the southeastern United States during the wave of cotton prosperity in 1830, the US government forcibly removed hundreds of American Indians to reserves on the other on the Mississippi side.

---

<sup>94</sup> Goldhill, *Foucault's virginity: Ancient erotic fiction and the history of sexuality*, p. 11.



The sexuality in itself is not the problem central to its history. It explores and describes how the classical age reason and the unreason were decided, how has been excluded, isolated and locked in, and how exclusion has ended up creating new characters among which that of the sexual. From the seventeenth century, unreason was no longer the great obsession of the world; it also ceases to be the natural dimension of the adventures of the reason. It takes the form of a human fact, of a spontaneous variety in the field of social species. Men of unreasonableness are types that society recognises and isolates with the sexual, the magician, the suicide and the libertine. It is the first reflection of Foucault on the emergence of the sexuality. At first glance, the enumeration is disconcerting that the sexuality has in common with the debauchee.

Foucault claims the individual rights are based on the surface of sexuality and its moral concerns. On the surface, these are types of a new typology in the collective imagination. The homosexual appears as one of the socially recognisable characters. However, as will be seen later, this new typology has effects on the organisation of real. The character is not only imaginary; it has become real. Foucault describes this emergence in more detail, starting from the observation that capital convictions for sodomy have become rare in France in the 18th century and were replaced by lighter penalties.<sup>95</sup> In most cases, the sanction, if not the relegation in the province, is internment at the hospital, or in a detention centre. But what gives its special significance to this indulgence new to sodomy is moral condemnation, and sanction the scandal that begins to punish homosexuality in its social and literary expressions. The time when one burns for the last times the sodomites, it is precisely the time when disappears, with the end of the Erudite libertinism, a whole sexual lyricism that the culture of Renaissance had borne perfectly.

The impression is that the sodomy, once condemned in the same way as magic and heresy, and in the same context of religious desecration, and at the same time homosexuality, is no longer condemned for moral reasons. Sodomy would have ceased to be perceived as a threat to the society, in the same way as magic or heresy. It would have ceased to be afraid of his hypothetical supernatural powers or, in the occurrence such as counter-natural. It is always perceived as a threat, but only for the moral order, that is, for the order family. The new indulgence would be one of the facets of the secularisation and the rationalisation of justice. Until then, Foucault

---

<sup>95</sup> Dollimore, *Sexual Dissidence: Augustine to Wilde, Freud to Foucault*, p. 3.

describes a well-known process of the historiography of sexuality. At the same time, and this intrigues more, it describes another reality sexual antecedent to the classical period. On the one hand, anal sodomy feared and sanctioned by the death.

Sexuality to whom the Renaissance had given freedom of expression now enter in silence, and pass on the side of the forbidden, inheriting the old condemnations of sodomy. As an exception, this passage was written in 1961 with the interview that Foucault will give twenty-one years later and which seems to show the permanence of Foucault's thought on this point. Sexuality with the existence of sexual intercourse (between men and women) became a problem from the 18th century. We see it becoming a problem with the police and the legal system. But Foucault was perhaps the first to gather the double disappearance in the same process of rationalisation.<sup>96</sup> There is a question about this dual movement of homosexuality. They have been reorganised and transformed with their reality has been formed that of the collective imaginary and certainly the individual consciousness, of the definition of self.

The hypothesis would then be the gesture of confinement would have set reasonable and unreasonable dispositions, and in its isolation, the new character called the homosexual will be born. Now, this character, the quote insists on it, did not exist as it was before. It was aroused and created by the gesture of confinement, or more precisely by the process of division between reason and unreason, of which confinement has a link. It would be absurd in the classical experience of unreason to seek the cause of internment since it is precisely held with strange modalities, which signals this experience as constitute itself. So that we can denounce these men of unreason of foreigners in their homeland, this first alienation has been carried out, which distracts unreasonableness from its truth and confines itself in the only space of the social world.<sup>97</sup> The gesture of confinement will thus have completed the process of creation of alienation. It encloses, it isolates what society, previously, defined and dismissed as unreasonable. The mechanism takes up the classic thesis of the rationalisation of the West of which Max Weber is one of the representatives. Rationalization would have created new products which, for various reasons, did not want or could not participate in the great movement of reason.

---

<sup>96</sup> Young, "Post-Structuralism: An Introduction," pp. 1-28.

<sup>97</sup> Foucault, "The Order of Discourse," pp. 48-78.

Foucault is one of the most influential thinkers of the twentieth century. His ideas have influenced research within the domains of both social sciences humanities such as literature, sociology, history, criminology and social anthropology. His theories have, writes Roddy Nilsson in his book *Michel Foucault* (2009) with an introduction into the science and cultural debate, his thoughts became a part of the academic and cultural discussion in a way that makes us no longer ready for us where they are from coming. Influenced by Foucault can be said to be important primarily because of two reasons. For the first, because of his method, which in short goes to a denial of it normally prevailing view of human history as a linear, constant development towards everything more sensible and more about the human world.<sup>98</sup> The story is not continuous at all, says Foucault, without consists of a variety of differences and eruptions. Foucault, who was a historian, was interested in where to study these differences and breakouts and how they were expressed in the remaining written documents.

Also, Foucault is considered to be new because of the research areas he employed with. He focused on community groups that were previously neglected or paid piecemeal attention by researchers, such as on mental illness, criminal and sexual abusers. From mental illness for many centuries has been seen as a natural feature of the European in the 19th century, society began to block the people you perceived as mad. The procedure was due in part to the social problems that increased low-income on the continent during this time. But according to Foucault, it also had a deeper meaning that it was about a break between reason and non-reason, where it had started to be considered important to point out and shield those who deviate from the normal circumstances which may arise during the discourse of sexuality.<sup>99</sup> The conditions at the institutions where the insane were kept were often wrecked, and it was only with the establishment of modern medical science in the late 1800s as the methods were reformed.

---

<sup>98</sup> Foucault, *Abnormal: Lectures at the Collège de France, 1974-1975*, p. 8.

<sup>99</sup> Popkewitz and Brennan, *Foucault's Challenge: Discourse, Knowledge, and Power in Education*, p. 18.

## Chapter II

### FOUCAULT AND MORAL QUESTIONS

---

The present chapter focuses on the concept of “moral” that Foucault propounds. There is a need to look distinctively at the concept of moral for a specific reason which is that Foucault does not identify “ethics” with “moral philosophy” rather “he defines ethics as a relation of self to itself regarding its moral agency.”<sup>1</sup> He talks about three elements of morals:

They are (1) the refusal to accept as self-evident the things that are proposed to us; (2) the need to analyze and to know, since we can accomplish nothing without reflection and understanding—thus, the principle of curiosity; and (3) the principle of innovation: to seek out in our reflection those things that have never been thought or imagined.<sup>2</sup>

Thus, “refusal,” “curiosity” and “innovation” are the three elements in morals. In that sense, Foucault is a moralist, insofar as he believes that “one of the meanings of human existence – the source of human freedom – is never to accept anything as definitive, untouchable, obvious, or immobile.”<sup>3</sup> Following his words:

No aspect of reality should be allowed to become a definitive and inhuman law for us. We have to rise up against all forms of power – but not just power in the narrow sense of the word, referring to the power of a government or of one social group over another: these are only a few particular instances of

---

<sup>1</sup> “Foucault does not understand ethics as moral philosophy, the metaphysical and epistemological investigation of ethical concepts (metaethics) and the investigation of the criteria for evaluating actions (normative ethics), as Anglo-American philosophers do,” in “Michel Foucault: Ethics,” *Internet Encyclopedia of Philosophy*, See [<http://www.iep.utm.edu/fouc-eth/>] Retrieved on 17 Jan 2018.

<sup>2</sup> Foucault, “Power, Moral Values, and the Intellectual,” *An Interview with Michel Foucault*, conducted by Michael Bess, 03 Nov 1980, See [<http://www.vanderbilt.edu/historydept/michaelbess/Foucault%20Interview>] Retrieved on 01.07.2010. Also, as published in the journal *History of the Present*, Volume 4, Issue 1-2, Spring 1988, pp. 11-13, available at [<https://www.michaelbess.org/foucault-interview/>] Retrieved on 17 Jan 2018.

<sup>3</sup> Ibid.

power. Power is anything that tends to render immobile and untouchable those things that are offered to us as real, as true, as good.<sup>4</sup>

It does not mean that one must live in an indefinite discontinuity. But what Foucault means is that one must consider all the points of fixity, of immobilisation, as elements in tactics, in a strategy – as part of an effort to bring things back into their original mobility, their openness to change.<sup>5</sup>

Foucault states that every universal morality depends on receptive life forms, not only in the sense of educating and training subjects capable of acting based on its principles but also in the sense of having social practices and institutions and policies, by the principles of moral duties in the concrete duties of daily life. He writes:

By “morality,” one means a set of values and rules of action that are recommended to individuals through the intermediary of various prescriptive agencies such as the family (in one of its roles), educational institutions, churches, and so forth.<sup>6</sup>

A universal morality needs a certain harmony with socialisation and educational practices that are consciously promoting the proportion of abstract identities of the self. The moral perspective can then be considered as an ethical perspective, not in a sense limited to a certain community and the concept of a good life, but in the sense that can only be taken by those who have been raised in a community that takes such a view. In other words, to formulate moral judgments in universal terms, one must be capable of doing it through appropriate education.<sup>7</sup> From this point of view, the relationship between “moral issues” and “good life” arises first and questions of “justice” later.

At the same time, it is also possible to apply the universal view of morality, with the transformation of the world economy, into universal principles. It is particularly true in advanced societies such as Western, which can be called post-metaphysical and post-traditional. Western, particularly American, is a pluralistic society, which no longer has ethics and can no longer appeal to tradition in an attempt to justify moral norms. In a society of this kind, the only common ground is law.

---

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Foucault, *The Use of Pleasure*, p. 25.

<sup>7</sup> Pearson, ed., *Michel Foucault: Fearless Speech*, p. 21.

Therefore, on this ground, Foucault intends to move in his argument by referring to the concept of “biological environment.”<sup>8</sup>

### **1. Morality and Art of Living**

This section discusses Foucault’s term “self-ethics” as his main axis of opinion. Foucault, throughout the analysis of the history of a system of morality and classical moral philosophy, creates a history (a discourse) of ethical problems based on their practice but not their exquisite application. He problematises morality through sexuality.<sup>9</sup> His definition of ethics is related to the self. The question that Foucault seeks to answer is: why does a moral problem of sexual behaviour exist and how is it established as a problem of moral behaviour?<sup>10</sup>

The concept of discourse and discursive practice, in Foucault’s philosophy, illustrate how discourse is important and how practice is organised. They have the power to decide over the speech of moral practices. For example, while analysing the debate on school and education, one can refer to discursive practitioners. Foucault takes up a lecture at the College of France, and someone uses its reference to decide his/her speech. In this case, the moral act is based on particular ethical theory.<sup>11</sup> There are, possibly, many such examples concerning moral and ethical issues. They may be small and large, but of which one can speak, to discuss discipline at an educational institution.

The practice of discourse produces a certain type of opinions such as the discourse of medicine, natural history, economy or education and politics with the combination of moral concepts. It is a kind of opinion that reveals the explanation for why something is, in a particular way, what it is. It is the statement about discursive practice. We often hear or discover this when we get into a new educational system, a workplace or a new circle of contacts. But to understand how to act to get into a context, we need to study how others behave and do certain things. It suggests that we are continuously monitored and being controlled. It is the inner expression of the power of discourse’s order. We change

---

<sup>8</sup> Foucault, *The Will to Knowledge*, p. 143.

<sup>9</sup> Critcher, “Widening the Focus: Moral Panics as Moral Regulation,” pp. 17-34.

<sup>10</sup> Foucault, *The Use of Pleasure*, p. 24.

<sup>11</sup> Dean, “A social Structure of Many Souls: Moral Regulation, Government, and Self-Formation,” pp. 145-168.

as human beings, and often the discourse of the outer expression goes against who we are. We receive the corrections, as we want to fit into the context. Discourse's order is not interested in the individual, but on maintaining norms and values according to the tradition. It is difficult to live authentically if we adapt to these discourses without even being able to take a stand on what is being practised, however, the power works in a way that prevents its particular positioning in society. According to Foucault, there is "curiosity" – a desire to know, but it has relevance only if it is exercised. He avers,

Curiosity is seen as futility. However, ... it evokes "care"; it evokes the care one takes of what exists and what might exist; a sharpened sense of reality, but one that is never immobilized before it; a readiness to find what surrounds us strange and odd; a certain determination to throw off familiar ways of thought and to look at the same things in a different way; a passion for seizing what is happening now and what is disappearing; a lack of respect for traditional hierarchies of what is important and fundamental. I dream of a new age of curiosity.<sup>12</sup>

Foucault talked about desires to enter into the discourse's risky order, to discover that we are in one way or another excluded from this order. At the same time, the discourse, as Foucault demonstrated, is also an object of our desire, because it is through the discourse that our knowledge of the world and ourselves are produced, classified, organised and distributed with moral assumptions. It is important to emphasise that individual's interpretation of how someone should think and act, becomes visible in the context through visible techniques.<sup>13</sup> Through the visualisation, human existence is at stake, and it is about winning or losing. An individual can interpret the context that corrects him/her. However, it is not certain that the interpretation is reasonable, as it is based on the reference frameworks and previous experience that the individual has to assume. A prevailing discourse can thus create confusion with individuals, and they can make mistakes from what applies, but interpret them as if something is wrong with them.

On the contrary, interventions that attempt to alter genetic heritage pose a threat both to individual autonomy and to the quality of interpersonal relationships, since they transform the unborn into a manipulative entity, make a person a thing in the aforementioned juridical sense of object from which one can

---

<sup>12</sup> Foucault, *Ethics: Subjectivity and Truth*, p. xxi.

<sup>13</sup> Foucault, *The Foucault Reader*, p. 3.

dispose at will. With the irreversible decision that a person takes about the constitution “natural” from another, an interpersonal relation unknown to the present moment arises.<sup>14</sup> This new kind of relationship hurts “moral sensibility,” for it forms a foreign body in the relations of institutionalised in modern societies and forms the own legal concept of person. When disappearing from reciprocity, the personality of the manipulated subject, the fact that he/she is the owner of inviolable rights. Reciprocity is lacking because the manipulator has concerning the unborn child, a disproportionate power that of irrevocably determining certain distinctive qualities without its consensus.

Foucault’s investigation indicated that the subject is a product (construction) of the political conditions, such as judicial proceedings. However, this does not mean that political imposed from the outside to a pre-constituted subject; conversely, to the objective the subject was merely an effect of power relations present in diverse social and political practices. The critical evaluation of Foucault’s trajectory in the middle of 1970s, after the publication of volume one of *The History of Sexuality*, was that he had come to an impasse, in the sense that it would be impossible to go beyond our power unless there was a change of direction.<sup>15</sup> One can argue that the introduction of the concept of “self-care” in the last two volumes of *The History of Sexuality* is an alternative to that impasse. It seems to indicate a line of ill-fated escape, an idealisation of classical culture that is spiritualized and appeased in comparison to the political constitution. Probably, the interpretations that have often been attributed to the “care” do not conform to the militant life of Foucault as a thinker. They do not mix up with Foucault’s interventions about the moral concepts of his time, especially in the declarations and interviews are disconcerting about the French socialism of the eighties, and about the rights of the people.

Also, such a discomfort stresses that the human, social and biomedical sciences, associated with the therapy, usually refer to the “care of the body” and the psychic health in the area of philosophy. It has been approached in comparison with knowledge of itself and its recurrent contrast between the old and young individual. For Foucault, there are striking differences between a theory of power

---

<sup>14</sup> Minson, *Genealogies of Morals: Nietzsche, Foucault, Donzelot and the Eccentricity of Ethics*, pp. 33-34.

<sup>15</sup> Foucault, “Governmentality,” p. 88.



and morality.<sup>16</sup> The first, commonly developed by legal theories and classical political philosophy, approaches the power as if it were a thing, a substance whose essence can be described in its structure and functioning. The second neglects the power as an object to be described or an essence to be represented which means ethics can be analysed in its effects, as the confluence of plural strategies, such as relation and exercise.

Foucault found an answer to the dilemma constituted by the opposition of two spheres (morality and ethics) in the idea of the state as the triumph of the spirit and reality ethics and the theory of the historical struggle between the spirit of the people.<sup>17</sup> Today, already that the use of such a philosophy of history has become unthinkable, it is more difficult to find mediation between these two spheres. Foucault argues that subjects expressing moral judgments can only operate with universal judgments because they have been created in contexts of specific ethical life and for being educated to act and judge by moral principles. In other words, we can guide our actions based on the Kantian categorical imperative or the principle of discourse ethics only because in our society these principles are recognised as valid criteria for this specific purpose.<sup>18</sup>

Foucault, through thinking about many issues on the subject of power/knowledge, has contributed significantly to the (academic) world. As a philosopher, in his genre in the form of philosophy, politics, literature and sociology, he deeply affects different fields of study and introduces new methodologies and concepts for various disciplines. He analyses, what he calls the “archaeology of knowledge” – the construction of knowledge systems particularly in Western thought. And, in the second term, he studies “genealogy” (more) on the mechanisms of power. Following this line of thought, the publication of the first volume of *The History of Sexuality* is subsequently a third major theme, in Foucault’s philosophy of “ethics of the self.”<sup>19</sup> The genealogy of his subject with this period not as important as the past and continuities in understanding tends to start. It is still the center of the formation of the subject in relation to power and knowledge with the theme being no longer on the

---

<sup>16</sup> Foucault, *Security, Territory, Population: Lectures at the Collège de France, 1977-78*, pp. 5-6.

<sup>17</sup> Foucault, *Ethics: Subjectivity and Truth*, pp. 281-301.

<sup>18</sup> Foucault, *The Use of Pleasure*, p. 62.

<sup>19</sup> Lemke, “The Birth of Bio-politics: Michel Foucault’s Lecture at the *Collège de France* on Neo-liberal Governmentality,” pp. 190-207.

external, compelling notion of power not as individuals, but as subjects/individuals with a moral subject processes and techniques, and a creation of “art as aesthetics” and formation of the “essence as ethics.” Foucauldian ethical formation regarding individual and its self-modifies and creates new dimensions in the philosophical domain.

In the same period, while emphasising the theme of moral and ethical approach in an ontological relation with power, Foucault’s philosophical adventure called attention to sex and its moral obligations. It was thematic, conceptual and methodical to highlight the changes that have occurred over a period of times. Foucault’s analysis of the “self-relation” and forms of subject accompanying new concepts are essentially relevant to note the evaluations with radical changes in the history.

Foucault’s purpose is to hold up a classical moral philosophy to write a moral history that must be understood in the history of customs, and not a social history of sexual practices, the pleasure, the desires and sexual behaviour associated with a certain artistic understanding in antiquity of the problematic concerns. He confirms:

I do not intend to write the chronicle of sexual behaviour over the ages and civilizations. I want to follow a narrower thread: the one that through so many centuries has linked sex and the search for truth in our societies... in fact, the problem is this: how is it that in a society like ours, sexuality is not simply a means of reproducing the species, the family, and the individual? Not simply a means to obtain pleasure and enjoyment? How has sexuality come to be considered the privileged place where our deepest “truth” is read and expressed?<sup>20</sup>

Comprehensively rhetoric, in archaeological and genealogical practices, Foucault demonstrates that the modernity of the creation of the nature of the practice aims at making a multi-faceted critique. He emphasises that the modern period has been neglected, and the Graeco-Roman and Christian cultures have emerged with the interruption between Roman, Christian and modern morality to analyse the continuities of moral concepts. However, in the late twentieth century (the 1980s), some dramatic transformations followed with the contribution of the enlightenment to the criticism of the present. Foucault, as a theoretician of the

---

<sup>20</sup> Foucault, “Power and Sex,” pp. 110-11.

human death, sees “sexual activity,” “located within the broad parameters of life and death, of time, becoming, and eternity.”<sup>21</sup> It is essential to see that way “because the individual was fated to die, and in order that he might in a sense escape death.”<sup>22</sup>

Foucault looked at the essential assumption and worries about the maxim it has brought. According to him, discourse is not alone, but in unity and production. Since it is discourse, it is still being resolved to make the discourse understandable by using the power and institutions that diversify and make it permanent. Therefore, the discourse has also the task to prevent its power and its danger, to restrain from what happens to it while avoiding the profound and apprehensive material. That way it is both supervised and organised. And, in continuity, it is well-organised and re-shared. For example, in hospitals or prisons, from the inspection mechanisms, scientists who are researching the reasons of various kinds are also responsible for the “closure” of the ethics. Their discourse is different from the ongoing discourse of the tolerance in the detention centre. It is governed and organised. The closure of the ethics or discourse(s) of tolerant(s) is a punishment. And, despite the outflows, the governing discourse is legitimised and disseminated with new ethical enclosures.<sup>23</sup> Thus, for Foucault, discourse is produced by “exclusion (supervision) procedures” as these are also illegal and categorically unethical.

Foucault highlights that everyone, in general, does not have the right to speak. It is forbidden and points to non-existent situations.<sup>24</sup> The mere ownership that one can speak does not provide any privilege of speaking. It is a prohibition of the prohibited object (the loneliness). It also means not to be (alone) with the prohibitions themselves, the sexuality and guiding principles. Because the public speaking reveals the desire, at the same time it is also the object of supply for everything related to it. At the same time, discourse is not something that describes the systems of oppression. It is another exclusion principle seen in the society. Antagonism of wisdom and madness which points to the prosecution cannot find a way to spread like other people, in addition to that which is unspoken, in addition to justice, without rightness

---

<sup>21</sup> Foucault, *The Use of Pleasure*, p. 135.

<sup>22</sup> Ibid.

<sup>23</sup> Kelemen and Peltonen, “Ethics, Morality and the Subject: The Contribution of Zygmunt Bauman and Michel Foucault to Postmodern Business Ethics,” pp. 151-166.

<sup>24</sup> Foucault, *The Will to Knowledge*, pp. 6-7.

and precaution even in the church even in the unrequited form of conversion and holy bread reminds us to be unable to transform the body.<sup>25</sup> All of this in a strange way in the middle ages, against all kinds of discourse, is to reveal a secret truth, to keep informed about the future.

Precisely, given Foucault's assessment of the figure of Socrates about politics to his diagnosis of the contemporary period, the ethics of self-care has been problematic, at least when it is a question of the way in which political institutions take care of the citizens. It is possible to think, in the contemporary philosophy, through these promising links between ethics and politics. There are possibilities of the unfolding of the self-care, without ruling out the other possibilities like the truth of the truth (a discourse that unfolds), to present one of the significant interpretative keys to addressing such articulation. Since it rightly touches the limits of an indefinite idea of "care" promoted by an in-progress course of action, it relates to the sense of organisation, supervision and concern for life.

The first part of the exposition develops the hypothesis that "self-care," as an expression, appears in Foucault's vocabulary as the unfolding idea of governmentality (of the self). Foucault refers to one of those dimensions of the governing moral arts, which is that of the government of others. Thus, he already mentions "children's government," "government of crazy," "government of the poor" and "government of the workers." But in this case, the emergence of a concern for the domain is understood from the perspective of the standardisation mechanisms of the society, which extend from the "reformation" and "counter-reformation" of the sixteenth century and disciplinary institutions from the seventeenth century. Also, the idea of governmentality makes possible, although not explicitly, the introduction of another domain, which is self-government.<sup>26</sup> While, self-governance denotes the quality that one can govern, or that is allowed to govern, that he is docile, that he is obedient, it would be more appropriate to Foucault's theory regarding ethics and moral values.

By referring more to the governmental issues related to the emergence of the modern state than to something or someone who can be governed or directed, or something or someone who is docile and obedient, the concept is preferred, by

---

<sup>25</sup> Foucault, *Madness and Civilization*, p. 23.

<sup>26</sup> O'Leary, *Foucault and the Art of Ethics*, p. 12.

Foucault, as governmentality. Finally, due to its methodical elaboration and significance, governmentality would not carry the verbal communication any further. Foucault maintains that self-care is a “principle of agitation,” a “principle of movement” and a “principle of permanent restlessness.” This designation also helps to understand how the ethical or moral concept is far from an exclusively individualistic appeal. It invokes the notion of passivity, the continual detachment of our conformist self. This attitude of separation from the self is fundamental when deals with the proposition of resistances in the face of any government. As a principle of permanent restlessness, the self-care denotes a political application. In governmentality, the act of leading others does not require the attitude of passivity or the annulment of the freedom of the one which is conducted.<sup>27</sup> The powerful other should always be considered a subject of actions, which implies the possibility of counter-credits as these constitute one of the domains of governmentality (which is that of self-government), the right of the governed to limit the excesses of the various models of governance, domestic, political, pedagogical, spiritual and medical. To govern is to act upon oneself, to position oneself critically before any other (or driving the action of the powerful other).

Foucault established the immanence between relations of power and moral resistance. However, given the microphysical conception of such relations, where it was difficult to identify where power was and who held it, the “art of government” was criticised about the capillary conception of resistance. With the development of the concept of “governmentality” or the occasion of the problematization of the “art of government,” according to Foucault, power continues to be thought in relational terms, that is, regarding an analytic of power.<sup>28</sup> However, it is already possible to identify such relations in a less widespread way, sometimes involving with the conscience of souls, sometimes domestic government, political government and pedagogical government. Foucault, therefore, refers to “governing oneself” that imposes itself before different ways of governing by the other(s). Normally, freedom is bound up with the ontology of subjectivity, as a legal and philosophical presupposition inherent to the subject. Foucault never straightaway gets to the point of freedom and would agree that it is an object whose foundation is the moral subject.

---

<sup>27</sup> Foucault, *Power/Knowledge: Selected Interviews and Other Writings, 1972-1977*, p. 18.

<sup>28</sup> Lemke, “Foucault, Governmentality, and Critique,” pp. 49-64.

Interpersonal relationships and morality are close to each other. Interpersonal relations extend from the acceptance of certain conduction until the constitution to the way it is exercised. The counter-ducts are raised to a new departure, in the face of different government relations as they designate care of self because the subject is constituted as such by the relation to the government policy of self in the face of the government of others. In its political dimension, caring for oneself is situated in the forces between self and others. There is the implementation of the being governed in a certain way, by certain methods, and on behalf of particular agents. In Foucault's language, there is a kind of "strategic game" between freedoms, such as game strategies that cause some to try to determine the conduct of others and to which the others respond. It is in a trial not to let the conduct of others to try to determine, in return, the conduct of others.<sup>29</sup> One can imagine such interpersonal relations in the political system, gender relations, labour organisations, education and family. The Ethics of self-care in its ethical dimension, implies another set of forces, from self to self.

It is a clash between the individual himself, in the distance between the indulgence of their desires and their limitation by the practices of freedom. We are at the heart of that scope in the way that is necessary to conduct yourself in the face of a "relationship with you" or an ethic, as Foucault wants. The difficult ethical work is to recognise, on the one hand, the recurrence of personal desires and ambitions; on the other, the possibility constituted by the practices of freedom that limit such desires and ambitions. Self-care evokes the agonistic and incessant struggle, the confrontation in the individual, the nonconformity with the tendencies selfish and hedonistic.<sup>30</sup> In the face of the well-founded liberty of a subject sovereign who knows what he wants and who projects his achievement in the future, perhaps we can say that freedom only appears when the subject himself perceives himself as unfounded, as devoid of any reason or of any principle that could account for it.

The first field of application of this agonistic struggle is self-knowledge. After showing that "being subject to" means being subject to the dependence of others and their control, Foucault emphasises that the expression also means to be subject to the self-knowledge we have of ourselves, a kind of distorted image that we are. It is because ourselves are too closely linked to the identity given by the sciences of man. It leads us to

---

<sup>29</sup> Bevir, "Foucault and Critique: Deploying Agency against Autonomy," pp. 65-84.

<sup>30</sup> Tadros, "Between Governance and Discipline: The Law and Michel Foucault," pp. 75-103.

accept to make it almost natural. Truth is associated with this identity usually bring inlaid effects of power by which we are classified as normal or abnormal.<sup>31</sup> When Foucault emphasises that it is necessary to detach from the self, it is that mimetic self which we subjectively submit to what it refers to. Paradoxically, caring for oneself, as a principle of restlessness, entails neglect with the normalised self.

This true knowledge of self-legitimised by the sciences of man is basilar and sometimes considered exclusive in the function of forging identities. To privilege the care of knowledge, not precisely that knowledge of the self, is fundamental in understanding Foucault's later concepts. Caring for oneself is this movement that drives us to stop being ourselves in the sense of taking distance from our pre-constituted selves. Foucault also calls this movement as "decontamination." The path is chosen to establish a relationship and differentiate between self-knowledge and self-care. The principle of care requires a different appropriation of knowledge as only that knowledge is used which helps in the modification of our way of being. Decidedly, Foucault will turn to Roman stoicism and Epicureanism, to address this problem. Now, every age has its questions, its answers and its concepts. The journey through the historic bed of Hellenistic thought and imperialism only wants to show that in Western culture it has not always been searching for an identity of human nature or the truth hidden in the secrets of consciousness with the key to a history of subjectivity.

Foucault's interest is that the organisation of knowledge and the subject of history have established a relationship with each other. His discourse of subject regarding ethical concerns is dominated by others through the practice of discourse, and they have stopped concentrating on the objects of the domination technology, ethical and self-identity of individuals' identities by way of by attracting the self-created technologies they create. So, for the analysis of Foucault's relations of power, technology and self-functioning subject through self-technology deals with the power on it as it is not external to the essence but internal. Foucault's self-practice and "life as a work of art" construction project, archaeology and genealogy are Nietzsche's ethics and is associated with the understanding of art. Art in the works of Nietzsche concept to understand the existence of a mundane, concrete

---

<sup>31</sup> McPhail, "The Threat of Ethical Accountants: An Application of Foucault's Concept of Ethics to Accounting Education and Some Thoughts on Ethically Educating for The Other," pp. 833-866.

human being, we want to be poets of our life. While Nietzsche is content to send in a wide range of topics, Foucault elaborates on the ethical project aiming for an artistic existence.<sup>32</sup> Foucault's new effort to ethically formulate and for this purpose an effort was made to overcome a cultural crisis that dominated by ontology/history. This crisis is the death of God which resulted in the death of the morality, truth, knowledge and culture crisis.

Because of the crisis, all universal thoughts including morality are the core perceptions which he gives in theories of moral concepts. In this context, those who reject the existing forms of subjectivity, Foucault will take the place of traditional morality, similar to Nietzsche in a new form of ethics. Self-Ethics and artwork as a free practice life which Foucault expresses the frame in different terms, how the human subject has entered into the truth games to work. The truth of the subject in ethical centred work with the practice of self-creation, not by coercion in the game and that this self-practice, which is the main analysis of his theories. The point is that the human being is indispensable for constituting the moral subject and practical exercises. In this sense, shaping, sculpting and creating ethical and moral actions within the society can only be achieved through by studying the whole power of your nature, your weakness, an artistic plan as justified, in the way that one looks like art it can do with domestic substitutes in it.<sup>33</sup> For example, Radhakamal Mukerjee considers "morals" as "the art of symbolic living." He opines that "It is the symbol that forcefully tells man what is right and wrong and also through its threat makes him follow the right and shun the wrong. All ethics is symbolization."<sup>34</sup> The techniques and arts give shape to the existence as examples as it was considered by Foucault, at the entrance of the theory of History of Sexuality, ethics, moral law and real behaviour. The real behaviour is that the real attitude towards prescriptions imposed which is moral that also refers to the process of reflection of behaviour as the morality of behaviour. Ethics means that individuals do not organise themselves as the subject of moral actions the way they behave. The relationship that man establishes with himself, the individual self which determines how to set up his actions as a moral subject termed

---

<sup>32</sup> Simons, *Foucault and the Political*, p. 13.

<sup>33</sup> Townley, "Foucault, power/knowledge, and its relevance for human resource management," pp. 518-545.

<sup>34</sup> Mukerjee, "Morals, the Art of Symbolic Living," pp. 453-465.



as self-relation.<sup>35</sup> This relationship has four main aspects: 1) self-moral attitude towards behaviour, 2) recognition of the moral obligations imposed, 3) using which we can turn ourselves to come, and 4) when we behave in a moral way we are mindful of what kind of being is.

## **2. Reflection on Queer Theory**

Foucault is not at the centre of queer theory, and it would also be wrong to say that queer theory is the goal of his thought. In that sense, queer theory is not based on Foucault's thought, but it is not far from what Foucault's intends to produce in his works with the aim of creating a history closer to queer theory. Queer theory has been nourished, in a postmodern way, by Foucault's contributions. In a general sense, it may perhaps give another explanation to critique of the idea of attributing the origin of queer theory to Foucault's thought. Another aspect is "textualism," especially elitist and politically suspicious post-structuralism thought that has been particularly influential in the development of Foucault's thought with the acceptance of the queer theory.<sup>36</sup> That way, Foucault's queer theory explores gay homosexuality pushed into a culturally produced and exclusionary position and tried to discover how this feature develops both within and outside the borders of cultures.

Both the queer theory and Foucault's philosophy are viewed as opposing to the "normalising" and consequently the "secular" approaches. It can also be argued that Foucault's thought plays a catalyst for the development of queer theory. Moreover, Foucault's work becomes a source of insight for feminism and queer theory. Even Judith Butler's work, especially "gender trouble" and the "theory of performativity,"<sup>37</sup> has been influenced by Foucault's thought.

"Queer" is also an attempt to rename, as a movement, the name of the theory. The Politics of "being queer" refers to a kind of meaning just as, in the West, the politicians have abstained from various negative meanings used in humiliating the "nigger."<sup>38</sup> Rather, in my opinion, it is a concept that people with alternate sexualities have chosen for themselves. It reflects, through reformation, a transformation in society. It was in the Western societies at the end of the eighties that queers'

---

<sup>35</sup> Flynn, "Truth and subjectivation in the later Foucault," pp. 531-540.

<sup>36</sup> Yang et al., "Culture and stigma: adding moral experience to stigma theory," pp. 1524-1535.

<sup>37</sup> Callis, "Playing with Butler and Foucault: Bisexuality and Queer Theory," pp. 213-233.

<sup>38</sup> In English language, "nigger" is a racial slur usually directed at black people.

disdainful attitude came as an oppositional conception.<sup>39</sup> In this period when prejudiced thoughts about homosexuals are starting to change, prejudices against homosexuals have been reproduced with the association of the AIDS epidemic and homosexuality, and these methods of treatment have been specifically hidden, and ultimately many gays died from AIDS.<sup>40</sup>

Queer-nation named street movements claiming that these policies are “genocide” against homosexuals and demanding the development of health-related policies. While the defence of the Act-Up movement was more in the rejection of AIDS activism and assimilation, Queer Nation’s advocacy was more associated with “homophobia” and “prejudice.” With the motives of these movements, new debates have come to light in the fact that sexual identities are not sufficiently covered. Thus, it was proposed as a unifying super-identity of queer against the fragmentation created by a gay/straight-segregation distinction in which female homosexuality was gradually broken off from men, bisexuality, transsexuality and other sexuality. Queer, in summary, becomes an “umbrella concept” that includes all the alternate sexualities and as an adjective supports all sorts of sexuality movements.

The first approach will not be right because it is a “proposal for identity loss” rather than a queer identity policy. Also, queer theory has an attitude against the dualism system based on the norm, and queer theory asserts that gender/sexual orientation identities are not natural, more closely related to cultural production and power relations. In the second approach, a queer theory which can be defined as the sum of intellectual information related to sexuality, gender and sexual desire, addresses issues of gender and sexuality not only by themselves but also by relations among other identities. The political promise of queer theory points to a wide range of criticisms of broad and multiple social antagonisms such as race, gender, nationality and religion, as well as sexuality.<sup>41</sup> The poststructuralist thought and the queer theory

---

<sup>39</sup> Foucault, *The Use of Pleasure*, p. 47.

<sup>40</sup> Because there are complications with regard to the gender/sexual identity and gender roles, “transgender people are often assumed to be gay or lesbian.” There is connection between “sexism,” “heterosexism” and oppression of transgenders. Adams et al., eds., *Teaching for Diversity and Social Justice*, pp. 198-199. Also, see [<https://www.avert.org/professionals/hiv-social-issues/homophobia>] Retrieved on 19 Jan 2018.

<sup>41</sup> Patton, “Foucault’s subject of power,” pp. 60-71.

fed by this thought bring a critique of “sexuality studies,” which has a constructivist understanding, through generalising approaches to sexual identities.

According to Foucault, during the last centuries, more restrictions on sexuality have increased as well. Scientific discourse has served to conceal sexuality until Freud, and he instead of talking about one’s sexuality, he has addressed it through exaggerated features such as “pathological disorder.” According to Foucault, psychoanalysis, which is the method used by the science of psychology and developed with modernism after the eighteenth century, is the final step in the form of confessions. Foucault explores how psychoanalysts make cultural knowledge production to maintain certain power relations. According to Foucault, the category of “homosexuality” is not a discovery but a built-up category. While many historians attempted to find links between homosexual identities and behaviours in the twentieth century and homosexual identities and behaviours in previous periods, Foucault claims that the homosexual category had a special context in the late nineteenth century (the 1870s).<sup>42</sup>

Foucault does not ask empirical questions about the origin of homosexuality and cannot question its source whether sociological or biological. The concept of “genealogy,” which can be called one of the key terms of Foucault, sprouts from Nietzsche’s thought. According to Foucault, Nietzsche is praiseworthy as a writer because of his thought. His works let him “moan and protest.”<sup>43</sup> Nietzsche’s concept of genealogy, based on diversity, disintegration, initiation and randomness of unfulfilled situations, does not aim at the construction of historical continuity and attempts to rebuild events in the context of singularities.<sup>44</sup> Foucault’s genealogical approach, influenced by Nietzsche’s sincerity, concentrates more on local, relational and non-continuity than continuity or linear progression.

Critically, Sociology today asks questions to understand the events that are possible with the traces of the unique events in the past. It is, in fact, a complete counter-science and does not resort to methods used by positive sciences. In all of Foucault’s works, power expresses a complex relationship entirely beyond a

---

<sup>42</sup> Capurro, “Towards an ontological foundation of information ethics,” pp. 175-186.

<sup>43</sup> Foucault, *Discipline and Punish: The Birth of the Prison*, pp. 8-9.

<sup>44</sup> Nietzsche, *On The Genealogy of Morals*, p. 13.

characteristic attributed to a person or class. In Foucauldian theory, power is created by discourse, whose relationship is a historically determined material practice.<sup>45</sup> Power builds norms, normative norms of current sexuality constitute the norm of sexuality, and this heterosexually identifiable norm is defined as opposed to abnormal practices and desires. In the context of sexuality, Foucault attempts to define immorality, in other words, non-normed practices and cultures by genealogy, and on the other hand, normative and normative processes.

Foucault questioned how power relations are based on the production of knowledge in different historical periods by sexuality. According to Foucault, churches and laws were regulating sexuality in the eighteenth century. New administrative techniques, which played a role in internalising social norms with modernism, came in the eighteenth century, and the forms of confession in the church left their place in modern forms of confession, such as psychoanalysis. Foucault has developed approaches based on the queer corpus (such a non-ultimate goal), states that the main theme of his work is the “subject.” In this context, Foucault discusses the concept of the “subject” in mind, and why “subject” for Foucault stands at such a crucial point.

Foucault states that his research is not as concerned with doing power analysis as he had thought, and on the contrary, his purpose is to create a history of people, cultivators, who are transformed into the essence. Contrary to Foucault’s other subject philosophies, which emphasise Foucault’s thought of the subject, such as Descartes and Sartre, the basic principle of Foucault’s philosophy is that there is analytical explanation the existence of subjectivity in a historical unity. Foucault considers the assertion that the subject has a birth, a formation, a history and is not the first basis.<sup>46</sup> According to the idea, the subject is a form of experience rather than psychological identity based on power and knowledge, or self-techniques.

According to Foucault, there is no such thing as “power,” but power is more or less related to “the act,” and it can be analysed through relations. According to the idea, it defines a relation of power, is the mode of action that is acting on the actions

---

<sup>45</sup> Owen, *Maturity and Modernity: Nietzsche, Weber, Foucault and the ambivalence of reason*, pp. 6-7.

<sup>46</sup> Stoler, *Race and the education of desire: Foucault's history of sexuality and the colonial order of things*, p. 29.

of others. Foucault refers to all the dominating elements (ethnic, social, religious) from the concept of “power” and defines it through the relationship with power that is “subject to the subject.” While, human subjectivity can be understood by economic history and theory, and the relation of meaning can be understood by manifestation, there is a need for a conceptualisation that is constantly audited to understand the process of objectification of subject through a relationship with power relations.

The things that need to be controlled are the fact that conceptual needs are made within historical consciousness and what kind of reality is being pursued. Foucault notes that the power-related economy can be understood by considering how the economy resists against different forms of power and examines the examples of opposition to the power of men, women, children of mothers, mental illnesses of psychiatry, medicine in general and people in general. The subject thinks in the context of freedom and power relation as power is only applied to free entities and only as long as they are free.<sup>47</sup> In addition, Foucault has the possibilities to transform himself by controlling his own life in the notion of ethics he has described in the form of historical crudeness and handling as an entity to be freed from such oppression, and which he has developed in the form of mode of behavior in which individuals strive to organise themselves as the subject of moral actions as an entity.

Foucault’s main questions in the essay “Subjectivity and Truth” is how knowledge is shaped as a possible, desirable and necessary object at different times and different institutional contexts, how the schemas that determine experience and knowledge of the subject are defined with valued and imposed. Foucault argues that the answer to these questions is not based on existing philosophical approaches, but only by “self-technology” as a kind of “prescription” for individuals to form and maintain identities. Foucault states that the prejudice of “self-knowledge” can be understood through Plato’s “self-care,” which relates to the moral concept, an experience and a technique based on careful examination and change of experience.

According to Foucault, the history of the subject is neither through the institution of the scientific objectivism which is based on the mind, the normal, and the different positions of the insane, the sick and the criminal, which divide the individuals into certain groups, who live, work and speak at a certain place in the

---

<sup>47</sup> Jenkins, *Moral panic: Changing concepts of the child molester in modern America*, p. 5.

essence, does not occur in the form of a history of oppression by laws and prohibitions, as it is said in the assumptions made over it.<sup>48</sup> The problem with the historical production of subjectivities is that both the archaeological representation of a certain part of the knowledge on the subject, the genealogical representation of the executions of the sovereignty to which individuals can belong and the management strategies, they belong to the analysis of the techniques that they produce and transform in themselves.

Foucault refers to the production of his subject in power and knowledge and in truth in his discourses and practices in what he calls archaeology and genealogy, and what he wants to achieve is to criticise different aspects of the practice which is the subject of modernity. Foucault deals with the history of knowledge and the organisation of the subject. To him, it is necessary to read the power relations about the institutional structure, the social group and the strategies formed in historical relations and shaped by the other procedural behaviours.<sup>49</sup> Foucault turns to self-technology rather than domination for analysis of power relations according to which change takes place through the centralisation of self-created technologies that individuals have created through ethical and self-defined identities rather than focusing on the domination of technologies and the objects they are dominated by discourses and practices.

Foucault described self-technology as integrating into modes of life, existence preferences, reflections and ways and means to regulate an individual's behaviour. The self-technology which has developed in Hellenistic and Roman times is not independent of the development of the city community, the spread of political power or the importance of the Roman Empire aristocracy mission. Self-technology is distinctive to the forms of self-management, and there is a continuity between these three elements in self-management, somewhere between the religions of pedagogy and liberation. This self-technology, in a way, associates the sexual activity with all existence. Foucault gives four different examples of how self-technology relates to sexual activity. The first example is the interpretation of dreams, in which hierarchies are defined between sexual actions through dream interpretations. The second example is medical regimes, in which medical regimes classify sexual behaviour as

---

<sup>48</sup> Chambers et al., "Teachers' views of teenage sexual morality," pp. 563-576.

<sup>49</sup> Thompson, *Moral panics*, p. 13.

normal/unusual, and discuss the need for sexuality for the continuation because it is a death. The third example is marital life, where it is argued that sexual activity is an element that is excluded from marital life.<sup>50</sup> The fourth example is the preference of love, and under this example, Foucault's work is based on the difficulty of relations with young boys, the relationship between a man and a woman.

Foucault argues that the power over the subject's self-sustaining and sustaining subject comes from inside, not from outside as this implication gives an idea of the fact that Foucault describes his concept of self-concern that described this as a radical thought. There is anxiety associated with the self. Foucault's self-styled approach also reveals the fact that the modern understanding of morality, which normally presents a standard self-model, is a fascist understanding that excludes all other unusual phenomena and reveals the possibilities of other cultural self-existence. Foucault returns to the understanding of morality in Ancient Greece because he thinks that his understanding of modern morality is exhausted, and Foucault has reached the ethics of the self by examining the ethical conception of the Greeks.<sup>51</sup> Foucault argued that sexual participation in self-directing in the Greeks could not bring forth a similar unconventional thought that was prohibited with self-directing which would not allow a person to escape in any particular way to reach a certain moral order in the Greeks, is associated with anxiety.

To attain ethic and aesthetics in life, Foucault, who looks at Ancient Greece, argues that someone like Nietzsche should transform his own life into a work of art. Nietzsche tries to understand life and man through art. Foucault, however, gives a separate ethical approach to achieve this, suggests a more attentive look. Foucault has addressed the issue more extensively than Nietzsche's view.<sup>52</sup> Foucault explains morality through three different notions: "moral law, real behaviour, and ethics." The moral law refers to the values and attitudes which are possessed and practised by governance structures such as education and religious institutions. True behaviour is the real reaction that people make against behaviours that are necessarily imposed on certain recipes. In the concept of ethics, people make a certain effort to control and organise themselves as the subject of moral attitudes.

---

<sup>50</sup> Cohen, *Folk devils and moral panics: The creation of the Mods and Rockers*, p. 117.

<sup>51</sup> Zigon, "Moral breakdown and the ethical demand: A theoretical framework for an anthropology of moralities," pp. 131-150.

<sup>52</sup> Ransom, *Foucault's discipline: The politics of subjectivity*, p. 22.

Foucault wrote the critical history of thought and in fact inherited it from the critical tradition. It is the date of the emergence of the truth games, which are defined as rules that determine what the subject can say about certain things about the right and wrong question. Foucault's contribution to the critical tradition inherited from Kant is also this new perspective.<sup>53</sup> This critical historical approach by Foucault, which has dealt with different forms of different sexual identities in the past and recent years, has traces in the works of many queer theory writers. It is claimed that Foucault was intensely influenced by Nietzsche. In this context, it would be a shortcoming to pass through some correlations between the thought of Nietzsche and the thought of Foucault without looking at the subject of "Foucault and Queer."

Foucault's thought that identity is not pre-established and fixed, and that his thought is not pre-determined and constant, rather his thought is in a state of being, is determined by certain technologies of the self, is objectified and that the analysis of the state at a certain moment in history is the point there is parallelism.<sup>54</sup> The queer debates that Foucault exclusion of identities is in fact based on Foucault's definition of the subject. The influence of power relations in the formation of the essence, and perhaps we should be alert at any moment that such a danger exists at any moment. Because subjects are created through exclusionary practices that have some legitimising aims. According to Foucault, subjectivities are created by people using certain techniques and under the influence of certain powers.<sup>55</sup> The truth of heterosexual identities is constructed performativity through an imitation that establishes itself as the origin and foundation of all imitations. In other words, heterosexuality is always in imitation and imaginary idealisation process, and it is unsuccessful.

### **3. Politics, Ethics and Problem of Freedom**

An ethic of self-control in ancient Greece making an impact, wanting them to fascinate themselves with many external events and independent of others' power. Therefore, self-control and liberty management/power was directly related to practice. Foucault argues that working on the self is to insist that the process should be

---

<sup>53</sup> Pringle and Hickey, "Negotiating masculinities via the moral problematization of the sport," pp. 115-138.

<sup>54</sup> Verbeek, *Moralizing Technology: Understanding and designing the morality of things*, p. 13.

<sup>55</sup> Flynn, "Foucault's mapping of history," pp. 29-48.



understood as the practice of freedom. Foucault, who is extremely cautious about liberalisation as the liberation theme is addressed with a certain reserve and within certain boundaries.<sup>56</sup> If not taken, of certain historical, social or economic processes resulting in a printing mechanism or a printing mechanism hidden, alienated or condemned by referring to the idea that human nature exists with danger if ethics and moral concepts cannot be treated with proper alignment.

However, Foucault did not have liberation as if ethics is not a practice of freedom, to be passed on with the freedom being thought. In other words, freedom is the ontological condition of ethics. But ethics of freedom is a thoughtful format. Ethics occurs in self-awareness with self-concern is the individual freedom in the Greek-Roman world, and to a certain point, the freedom of citizenship was the way of thinking of self-ethically. For the Greeks and the Romans behave in the right way, their freedom is right to live in a way, to know oneself, to improve oneself and they seemed to have control of one's desires to overcome moral concerns. In Antiquity, where individual freedom is of great importance, ethics as a practice of freedom was shaped by the basic principles of ethics.<sup>57</sup> The main focus of Foucault's analysis is self-practice. The personality of the practice of which can make people become ethical subjects through themselves byways of acting, self-improvement for an ethical behaviour through an effort.

In other words, self-practice is the method of ethical drilling. Foucault's moral approach is a kind of existential art, the basis of self-ethics / refers to the principle of "taking care of itself." This culture by necessity, to guide and the thing that regulates what emerges in the context of the relationship "knowing oneself" is the principle which Foucault gives regarding moral primitive, self-technology, self-culture, self-establishment etc. Some self-technologies for self-creation of the dolphin developed with this self-technology is the relationship of the individual to himself as there are two dimensions such as spirituality and bodily.

The Greeks questioned the supply as a moral field, the areas of experience (nutrition, family relationship and sexuality) as self-regulation. Especially in the case

---

<sup>56</sup> Gilbert, "Reflective practice and clinical supervision: meticulous rituals of the confessional," pp. 199-205.

<sup>57</sup> Sevenhuijsen, *Citizenship and the ethics of care: Feminist considerations on justice, morality, and politics*, p. 103.

of Greeks, an ethical person dominates his/her life and appreciation of transforming into a work of art through the acquisition of ethical style directly related to an aesthetic of being that are worthy of being was. The most important text Foucault has based his views on this subject of Plato's dialogue. This dialogue is important for Foucault, self-assembly between classical and antiquity to allow them to identify significant changes.<sup>58</sup> Foucault, in the last period of his life, he sees a complete theorem of self-flesh. Three processed in dialogue the basic theme, the relationship between self and attention to political life, the relationship between self-care and defective education, the relationship between attention and self-knowledge.

In addition to physical attention, the theme provocation is the spirit that forms the self. For the Greeks, the ethical problem is to be a master not to be a slave to his desires. In this society, sexual stiffness adds a lot more intensity and beauty to their lives as a luxurious and a philosophical delicacy typical of well-educated people who aim to have a better life. Foucault's *history of sexuality* has the prohibitive and restrictive codes are stable throughout the way of integrating the bans with itself is completely different thinker such as of Socrates, Plato and Aristotle. According to Foucault, who does not care, the basic principle of morality is a temperament. Sexual morality in an audit is an attempt to be self-controlled. Moral attitude is set aside for free men with little change in antiquity practice on sexual rigidity.<sup>59</sup> Foucault commented that Greeks were libertarians of sexuality which does not participate directly in sexual intercourse activities.

Although, in politics, it is important to take care of the interests of the people, the people (politicians) take care, mainly, of themselves, their social life. They take care of fame, the acquisition of wealth and occupation of political posts, regardless the care of reason, truth and soul. Foucault's moral concern is a philosopher's concern that neglects personal fortune, political career or judiciary only for civic advantages. It is because, by choosing a unique way of life, which is philosophically considered moral, seeks to be an example of the care of the self, so that citizens also take care of themselves. The philosopher's job is to awaken the citizens, care itself constituting the first awakening task. A life guided by self-care is identified with the relentless

---

<sup>58</sup> Levy, "Foucault as a virtue ethicist," pp. 20-31.

<sup>59</sup> Markula, "The technologies of the self: Sport, feminism, and Foucault," pp. 87-107.

practice examination.<sup>60</sup> As the exam itself is unfinished, only the permanent care of truth, justice and dignity can confer to live in the course of existence. There is a constant examination of the philosopher's attitude of courage. Through it, Foucault did not shrink from the danger rather "speaks freely" for the good of citizens. And in the background, remain the calculations of the chances of life and death.

The care of the truth is what makes life worthy of its existence, even though it is constantly threatened. This relationship between truth and careful care of the life that Foucault identified in Socratic philosophy and his critique of Athenian politics is still a vertical presentation of the way Foucault's thought with institutional policy. Foucault's discrediting also it has to do with the rise to power of the French socialist government of François Mitterrand in 1981, and the finding that there was no significant change from the political practices of liberal government's right before him.<sup>61</sup> However, the concept which Foucault gives regarding moral and political values provides an insight of his views regarding morality and politics.

However, in a continuously maintained absence game, the discourse that has ensured its existence must be abandoned in the face of endless continuity and the discourse must be handled within the authority. As the required background changes constantly, the discourse must be examined as the origin. Foucault suggests that the origin of the discourse can be reached by the "excavation" method and that discourse the existence of a causal relationship between the two discordant associations that indicate that we can also see in the linguistic system from each other. Because a linguistic system, but a representation association or a can be realised by using a collection of discourse events. Language always creates a system for possible expressions and allows for this unlimited success a limited set of rules point to the whole. According to Foucault, the present discontinuities in the discursive elements that we perceive as unions, it is possible to uncover it.<sup>62</sup> Because of language, non-continuing discursive as if they were constant associations. Foucault argued that the cause of the discourse was to show in the field, in purity, that it is a loneliness discourse and Power in Michel Foucault's perception.

---

<sup>60</sup> Buzzelli and Johnston, "Authority, power, and morality in classroom discourse," pp. 873-884.

<sup>61</sup> Rajchman, "Ethics after Foucault," pp. 165-183.

<sup>62</sup> Wuthnow, *Meaning and moral order: Explorations in cultural analysis*, pp. 321-323.

In this context, Foucault argues that self-empowerment in linguistic associations provides the relation of the hitting discourse with the expression. Because inside the forms, the expressions which are scattered into the time, if the same they are forming a union of objects. Madness is an example because all the psychopathological expressions are individual or social that corresponds to the madness object that manifests itself in different forms within the experiential seems. The most basic form of analysis in Foucault is the discourse of ethics as it also explores what the rules that allow you to identify in right and wrong are. Rules are no longer categorised in discourse or discursive formations that may be confronted.<sup>63</sup> These formations can be organised from institutions, architectural forms, from decisions, from the law, from scientific philosophical and ethical considerations that are consisting of a heterogeneous aggregate. The argument is based on logical consistency with the expression of thought in written or oral form.

According to Foucault, madness tells us that we should not determine the unity of the object, the possibility of creating a relationship that is both descriptive and continuous. Because in Foucault's thoughts, the unity of the object does not indicate its completeness, it is the integrity of the object and the expression, but the relationship and the connection between the two. So object and expression is a relation based on discontinuity. According to him, from the object of madness to ask for what is said about him in action and to express all of the expressions they are far from being able to preserve them. As a result, objects are necessary for discourse, but not only condition and discourse it cannot be reduced to the abundance of objects.<sup>64</sup> His work, reveals and expresses discursive formations that are called 'Archeology of Knowledge'. Foucault argued that the conditions of the formation of the object are the condition of the formation of the discourse.

The discourse of the ruling power has considered avoiding the pitfalls occur. Because oppressive assumptions which formed on sexuality, which brought together prohibit the moral values. Foucault precisely says that running away from the power and authority of knowledge production, the conversion of these authorities has made it obvious as he wanted to write about the history. Based on Foucault's cautious outlook in terms of perception of sexuality in 16th century In the context of its

---

<sup>63</sup> Garland, "Foucault's Discipline and Punish An exposition and critique," pp. 847-880.

<sup>64</sup> Lash, "Genealogy of the Body: Foucault/Deleuze/Nietzsche," pp. 1-17.

relations with the ruling passed sexuality say, a restriction not enter the process, it is rising in contrast to a provocation mechanism, methods of processing power on sexuality is not a rigid sorting policy that conforms to the shape and placement of mess bulk principle of knowing the will he pauses in front of a taboo that needs to be removed to create a gender and science thoughts in an individual's mind.<sup>65</sup> As a result, power in Foucault with discipline, shutdown, punishment concepts, reality, producing areas of the object and the accuracy ceremony has been addressed by the dimensions. In this respect, the ruling standpoint of the subject, and then they produce discourses of power, regarding which they convert was questioned taken up.

Thus, the subject is out of power and discourse that considered separate from each other than they produce. Evaluation who pervades the questionable order to resolve the people rhetoric perceptions that Foucault navigates the focus of his work has shown itself. The ruling is the subject of forced or others bowed force is made identical with the nature of the movement and its objective truth that man's essential subjectivity of history is based on this particular item. According to Foucault, there is a discontinuity between the object and the statement once again when the method of knowing is seen headed because there is no integrity between the object and the statement.<sup>66</sup> However, in these relations that are made up of Institutions, Economic and Social Processes, is behaviour patterns, principal systems, techniques and classification types which do not relate to the object and come out only when the object is analysed. Socially when considering the practical dimension of the disco, relations with the power should be taken into consideration. According to Foucault, the subject as if it is seen partially consists of the power relations which are forcibly applied those we apply to it and partially via others.

The question of how sexual behaviour is a matter of moral concern, Foucault's History of Sexuality project directly relates to ethics through ancient culture and in the roots of this culture of self with the relationship he has established in his recent studies. Foucault believes that power of information technology has been working on various acetic practices and it focuses on the essence that ethically establishes with techniques. Especially from the beginning of the 1980s until his death in 1984, in the lessons, he gave in France and in the interviews he made. When it came in 1984, it

---

<sup>65</sup> Ruonavaara, "Moral regulation: a reformulation," pp. 277-293.

<sup>66</sup> Flyvbjerg, "Habermas and Foucault: thinkers for civil society?" pp. 210-233.

was included in the History of Sexuality Books on the Use of Hazards and Anxiety of the Self - are published.<sup>67</sup> 1976 Eight years after the Announcement Foucault, in his intellectual adventure with power and information systems together with the flesh as a third foot. This change, of course, Foucault's archaeological and genealogical studies in some cases caused some changes.

All the practices that the person uses to set up his/her ethics, Foucault defines it as acetic practices with self-awareness in society by self-practice, and various techniques show that how an aesthetic purpose is aimed. About its existence Anxious to hear "self-concern," does not take care of himself, it deals with the notion of "knowing oneself" about one's own life as a memory of a good existence to future generations. Foucault was re-addressed about late-stage in ethical concerns as his ideas are on the enlightenment which he received, the intensive influence of ethical analysis of previous work regarding power relations and information systems. With the reading of the new ethics of the thought of the enlightenment together with a positive attitude. Foucault as one of the sharpest examples of modernism to open up a new field of discussion.

But at the same time risking people's lives for danger as a politician who raises the care of truth, life itself is acquiring meaning. Conversely and paraphrasing Socrates, a life without care (the truth) would not be worth living. The second development concerns the effects of care true for the lives of others. The care of truth entails the care of another's life.<sup>68</sup> It means, to denounce the weakness to which life has been exposed and deconstruct the fact devices that support the care speech of life, but at the same time, they make it insignificant. In this regard, the philosophical care of truth (split care for oneself) is a confrontation about politics, since that most real device of a political character, especially during the twentieth century, they sit in the management and care of life.

#### **4. Modernity and Sexual Liberation**

One result of modern sexuality perception which Foucault gives is that the feminist positions are sceptical of such regulatory power, and instead emphasises a strong alliance with sexual minorities, appear as anti-feminist. The sexual tradition has also

---

<sup>67</sup> Lemke, "An indigestible meal? Foucault, governmentality and state theory," pp. 43-64.

<sup>68</sup> Patton, "Foucault, critique and rights," pp. 267-287.

turned against the representation about Foucault's thoughts where masculine and feminine positions are tightly tied to the top of the subordination with males. In such a context, women determine that sexual subordination and incapable of sexual pleasure leads women do not exist other than as objects of male desire. These questions are also determined, seeking possibilities to establish the connection between gender and female sexuality, which is not tied to subordination. Foucault argument becomes difficult to understand that how images of sexuality can do anything other than to subordinate women. If oppression of women is derived from sexuality will always subordinating women.

Morality in Foucault's thesis is that the resistance is always in the power conditions constitute a starting point for political scientists. Foucault says that political project of emancipatory and democratic intentions often in a problematic way, will reflect the balance of power as they say that to discourage the feminist anti-pornography policies mean that gender is constituted by sexuality, and that pornography is the ultimate expression of male dominance so also evidential/visualized representation of female subordination to make. Moreover, if women only exist as any whose sexuality exists for someone else (a man) becomes sexuality always heterosexuality.<sup>69</sup> If gender is sexuality, and women are sex for men, then, for example, lesbian sexuality does not exist, is sex for men, or imitates heterosexuality all of which are indeed tropes of Lesbian representations. The anti-pornography policy will change thus an involuntary mirror of the pornography criticism.

The fixation on victimisation and redress leads to moralism, as Foucault looks like a kind of anti-politics. Moralism is more interested in looking further evidence of subordination than seek a real political alternative. Background and related research internationally about feminist theory and practice have been more interested in issues of sexuality. The sex wars that raged in the US and the UK have not similarly reached in other parts of the world. The "sexual revolution" that took place in the early 1960s was not present in women same extent as men. The ideas of sexual freedom that was formulated in the early 1960s in Europe came mainly from liberal young men. In contrast, it means that the contradiction between "sexual liberation" and women's

---

<sup>69</sup> Boyce, "Truths and (mis)representations: Adrienne Rich, Michel Foucault and sexual subjectivities in India," pp. 110-119.

liberation is often exaggerated and that focused only on the negative sides of liberation.

Feminism historically has been wary of talking about sex, and that when they still made it largely focused on the negative aspects of sexuality. The lack of conflict within feminism, like the Sex Wars, meant that an alternative to the radical feminist analysis of sexuality is not formulated until and with the queer theory of sex. It is taken up in several of the applications and the framework of “sexualisation of public space” finances also in the research project “Youth, gender and pornography in the Nordic region,” which is about how pornography consumption affects the perception of gender and sexuality. However, as previously discussed, in the late 90s, it was noted in the media that young women sought out youth clinics with injuries after anal sex. They argued that peers boys have been inspired to try this after looking at pornography.

Foucault said that the rule of sexuality is concerned essentially with the rule of power. It is a different approach. There are different types of rules for what could be said and what in turn impossible to say. For example, a doctor in the 1800s believes that a woman who would express her full sexual desires in a public place considered ill and would be looked after. That woman just gave vent to a natural excitement was not even in the concepts such as women’s aggressive behaviour was counted as hysteria and thus as something went wrong with females. Similarly, a cancer patient going to a hospital in 2015 did not get the answer to result from an imbalance of bodily energies and can be addressed by his or her drinking large amounts of hot water. Different topics and sciences have thus looked very different in different eras. The total amount of opinions (voice and text) as a substance produced during a certain era which Foucault calls a discourse. Each discourse is governed by rules and structures of what can be said, and it is these that Foucault is interested in mapping the concepts of his theories regarding sexuality and its problematic discourse.

The purpose of the discourse was the concept for Foucault to point out how changeable and malleable description of reality, to demonstrate that there is no such thing as eternal truths or waterproof theories. Everything is about how power is formulated it in prevailing society. Although Foucault may seem pessimistic about people's ability to move beyond the discourse structures that gives his theory precisely because of its changeability he reveals. Power and thus discourse has shifted



throughout history, those who have been oppressed have sometimes backfired. The current system is not constant, will change, and then change again. The sexual discourse analysis with disciplining techniques, it is the discourse analysis presented in Foucault's books/work. The design of discourse analysis was something that research by Foucault took it upon themselves to do.

The excessive freedom has led to a lack of freedom, and sexuality today oppressed by pornography and patriarchy. That sexuality today is oppressed (by pornography) leading back to one of the doubt Foucault directed against 'repression hypothesis', namely, that the talk about sexuality that needs to be released are part of the same power mechanisms or discourse forming sexuality. The talk about sexuality as constrained by the callous pornography connect simultaneously up sexuality with love. Media reporting about anal together with the documentary 'Shocking Truth' led a debate about pornography's impact on young people's sex lives.

Foucault after stating that he did not seek to make a history of the race, asserts that he intends to show a certain (critical, historical and political) analysis of the state, its institutions and the mechanisms of power which briefly define the concept of sexuality and its problem of discourse. That way, the target of Foucault's project is to shed light on the evolution of a certain analysis, which implies a point of view, a focal point of observation that is concerned with knowledge, its production and its dissemination. The choice of this point of view, explains in part of his refusal to make a history of sexuality and the complexities which may arise in between.<sup>70</sup> Foucault suggests that the challenge of his arguments is to rethink, at a new expense, the entire conceptual field that would allow us to understand the exercise of power in contemporary society.

There is a classical representation of Foucault on *The History of Sexuality*. It is a new political anatomy that has not suddenly been invented as if man should not consider it as a discovery rather as the result of a variety of small, scattered processes of different origins that coincide, repeat or imitate each other, seek support from each other, differ in scope but shine together and ahead of time allows a general method to be signed out. The new control methods were not as spectacular as the old-fashioned square settings where criminals and other devils were plagued for public cheer, rather

---

<sup>70</sup> Rorty, *Philosophy and the Mirror of Nature*, p. 389.

they were exorbitant and demanded attention be discovered.<sup>71</sup> There are little tricks in possession of a profound spreadability, if subtle, apparently innocent, but deeply misguided mechanisms, which correspond to orders you do not dare to admit.

But even if one refers, like him, to the only European centre, the categories of Foucault's analysis are imperfect. Indeed, even if its schemas are structured in a fundamentally binary way, and its discourse invariably organised around dualities and oppositions such as national, class, and identities, etc., the most obvious duality and the most obvious mechanism structuring is the differences of power and gender, is never mentioned in its analyses. There is, of course, a very strong thematic link between this course and the first volume of the *History of Sexuality*. Previous studies examined these three books in detail and suggested that their relationship is such that they should be read together. However, it does not forgive Foucault for having been blind to the question of gender and its link with sexual power. The challenge is not limited to including women in history. We must note that Foucault, analysing the rooting of power mechanisms in binary discourses, neglects one of the fundamental binary categories of the power of human history.

First of all, that just as the categories of race, nation, and class—all of which are both effects and objects of power in the Foucauldian interpretation—are gendered terms in our discourse, power also has a genre. We are perhaps more accustomed to the genus of the nation, in the banal sense in which we refer to it as the fatherland or the motherland. But this metaphor is only the emerging part of the iceberg of the psychic construction of our national belonging. Historically, each nation-related statement refers to the household. Consequently, the assignment of roles within the nation, responsibilities to the nation, and rights or claims to the nation are determined, justified and articulated regarding gender.<sup>72</sup> This phenomenon has been strongly emphasised in a study that examines the results or consequences of the French and American revolutions regarding the roles of women in the emerging republics.

A striking and humorous illustration of the importance of the sexual issue for the nation is found in a play written and produced in the United States in 1787 when

---

<sup>71</sup> Fine, "Sexuality, schooling, and adolescent females: The missing discourse of desire," pp. 29-54.

<sup>72</sup> McHoul, "The getting of sexuality: Foucault, Garfinkel and the analysis of sexual discourse," pp. 65-79.

the Constitution was drafted and ratified. The contrast describes the character of the new Americans. It does so by contrasting the American virtues and the European vices. All virtues even when women possess them are coded as masculine virtues with all the vices especially when they are men who exhibit them are coded in the feminine. Among the virtues, for example, there is honesty, frankness (which goes as far as outspoken) and simplicity in dress and manners.<sup>73</sup> All this suggests the existence of limits specific to Foucault's "Eurocentric" analysis. The question is not whether its analysis should be broader but rather whether, given these exclusions, it can give a true picture of reality as researchers trying to find out to what extent exclusions change history or not?

These authors also show that it is within this Black and White population that the first examples of a modern hatred nourished by the theme of identity and difference of appearance. Moreover, the economic and social ties between Europe and America changed European societies with their production relations (capitalism), their consumption patterns, their values (mass audiences) and profoundly influenced most of them of the ideological transformations associated with modernity. Although Foucault refers to this in a brief digression on these phenomena as in his reference to the return effect that remains in the wings of his analysis. If he had put these elements at the centre of the stage, it would have made his analysis even deeper and more fruitful/richer. Racial struggles in the Atlantic world has profoundly influenced the emergence of European nations and their national identity.<sup>74</sup> An analysis largely centred on the change of discourse of European intellectuals is doomed to ignore these other discursive transformations, and also many of the historical contingencies which constitute the very backbone.

Foucault has a contribution and implications to the modern racism. His analysis, however, constitutes an important contribution to at least three of the major problems faced by contemporary analyses on the question of race. First, the problem of dating the origins and thus the historical sources of racism. Secondly, how to account for the reproduction of the race, that is to say, its strange power to regenerate itself within its bosom or to graft itself onto completely new social organisms. Finally,

---

<sup>73</sup> Halperin, *Saint Foucault: Towards a gay hagiography*, pp. 119-120.

<sup>74</sup> Escobar, "Discourse and power in development: Michel Foucault and the relevance of his work to the Third World," pp. 377-400.

the problem of understanding and taking into account its interactions and its links with other social phenomena such as nationalism, ethnicity, class, gender and sexuality. The current consensus that race and racism are social and historical constructions rather than primordial, natural phenomena raises a question that specific historical contingencies that produced it in the first place in which one seeks to know what, first of all, slavery or racism. Some argue that this is a false problem in that we can only talk about racism, not just one racism.<sup>75</sup> Therefore, every occurrence of this phenomenon would have its specific historical roots. Although this approach is valid, it leaves open the problem of the similarity of such racial phenomena, which reintroduces the problem of a common fund.

The Foucauldian idea of the historical emergence of a binary mode of social analysis is perhaps the means of finding common ground in this debate. It seems to the researcher that Foucault's argument can be repeated as racism emerges and takes shape on the basis of a broader framework, which is the way in which a people speaks of itself and others, the way in which it takes himself into account, the way in which he explains his origins and nature. The conditions of possibility of discursive changes held with the changes of this framework itself. These changes take different forms in England and France. However, the discursive responses all take a similar form. The racism is not autonomous, it exists and cannot exist independently of a broader discursive and historical framework, independently of other needs and desires regarding sexuality and its forms that explained by Foucault.

Foucault's analysis, therefore, indicates a way in which all those who claim that there is no unitary racism, but only different racisms according to historical contingencies, are partly right. That is, at each historical moment, each regime of power, each discursive regime, would produce a different racial regime. Thus, sexuality would also be different in a monarchy, in a republic, and in a modern disciplinary state. All these racial and sexual discourses would find their origins in a common discursive framework, a common way of thinking about the world, the self and the other.<sup>76</sup> Therefore, the question of what came first from slavery or racism would be a false debate. The Europeans certainly had a racist (but not necessarily

---

<sup>75</sup> Foucault, *The Foucault Reader*, p. 38.

<sup>76</sup> Weeks, "Discourse, desire and sexual deviance: Some problems in a history of homosexuality," pp. 125-149.

racist) disposition of thought when they encountered and enslaved Africans. A way of thinking about the 'other' and 'political power' pre-existed this contact and could condition the formation of a particular response. However, it is also true that the racism which developed under a slave regime in the New World may have been both a legacy of decisions made after this first contact, but may have arisen from the specificities of the daily exercise of self- power of life and death over another being. Issues arose that would not have been conceivable before: for example, the regulation of inter-racial mixtures and the related transfers of ownership.

A rather similar perspective is found in Foucault's analysis of the problem of the reproduction of racism. If the race is socially and historically constructed, then it must be rebuilt when social regimes change, and stories unfold. Less attention has been paid to this problem in studies of racial issues, including the seemingly intractable nature of racism. The solution here too could be found in the Foucauldian conception of historical transformations, a conception in which the past is not replaced by the present but grafted onto it. Entire sections of its former forms are embedded in its new forms. Foucault gives as an example the Nazism which resurrects old myths and popular beliefs to construct eminently new forms of terror against the Jews.<sup>77</sup> A more harmless example can be found in the United States today. There, today, a black man (Colin Powell) can be considered a possible candidate and have a real chance of winning in the presidential election. Today, black American athletes and artists (like Michael Jordan or Michael Jackson) are commercial icons in a global economy. The fundamental stereotypes about blacks as old as the songs of the nineteenth-century minstrels are still present in racial discourse.<sup>78</sup>

The Foucauldian conception of social transformations can, in this case also, be a tool of understanding. The new is never entirely new, and the past is never absent with more precise, the past is enshrined in the new perception of social transformation. Thus elements of the control of the medieval sovereign over the life and death of his subjects are still present in the device of "let live and let die," characteristic of modern states. Our problem then is to imagine how fragments of socially anachronistic racism manage to operate within the new racism and to

---

<sup>77</sup> Stoler, *Race and the education of desire: Foucault's history of sexuality and the colonial order of things*, p. 37.

<sup>78</sup> Hook, "Discourse, knowledge, materiality, history: Foucault and discourse analysis," pp. 100-137.

influence it. In contemporary racial discourse, blacks are not considered biologically or intellectually as inferior but are considered, biologically and intellectually, as different.<sup>79</sup> If the differences can be admirable, they are not necessarily fully humanising they are not the foundation of genuine communion.

The way in which interactions between racism and other forms of differentiation can be determined is problematic. Since all these concepts take root in a common binary discursive mode with a race of war, they must share certain traits, overlap discursively and in certain given historical moments can even reinforce each other or neutralise one another. For example, American slavery in the nineteenth century accentuated class subordination and racial subordination within a highly hierarchical social system. It was a patriarchal hierarchy for women, a patron-to-employee relationship for the poor whites, and paternalism for the slaves. The possession of slaves was the basis of power and prestige. If they did not fully accept it, all the Whites consented to the existence of this premise. The poor whites worked to acquire slaves as a means of social mobility, and they helped the planters to control their slaves.

Although, it is not clear to the researcher that he is entirely right to consider the capitalist-fascist, capitalist-liberal and socialist systems as a whole, as being all capable of racist politics, it is fair to assert that the system (and its discursive logic), adopted by all these ideological groups, potentially contains racist phenomena and policies.<sup>80</sup> All these state systems are oriented towards totalitarian projects and are all capable of developing binary modes of thought in this sense. For example, the existence of geographical and legal boundaries that determine who is included and who is excluded from the nation is not called into question in all modern nation-states.

The sinuous articulation of Foucault thought, and the singular style of his speech participate, in the same movement, in the construction of meaning at work. In the absence of being able to reproduce this complex movement, we will present the guidelines of *The Will to Knowledge* (1976), the first volume of its History of Sexuality, constituting the starting point of its philosophic-historical research and preamble to what initially to constitute a History in six volumes and which will

---

<sup>79</sup> Foucault, *Foucault Live: Collected Interviews, 1961-1984*, pp. 33-34.

<sup>80</sup> Halperin, "Forgetting Foucault: Acts, Identities, and the History of Sexuality," pp. 93-120.

eventually contain only “three” (the other two having been published in the year of Foucault’s death and entitled *The Use of Pleasures and Self-Care*).<sup>81</sup> To grasp some of the master ideas of the French thinker, and to propose prolegomena on reading the other two volumes of this major historical analysis of sexuality.

Thus, the History of Sexuality proposes a radical historical mental illness, and also sexuality. The “character” of the heterosexual is not an invariant figure that could be found throughout the centuries or companies. A new species has therefore appeared in the movement of the Great Containment, under the effect of the new morality and the norms it’s set up. The sexuality is a new being formed in the social and moral space of the classical age and shaped by its logic of exclusion. However, the many quotation marks, surrounding the concepts demonstrate the ambiguity of the hypothesis. If the bipolarity – homosexual – heterosexual – were born at that time, in desires and not only in the imaginary, then, it would be a matter of sexual revolution, originally not of one but two beings new: homosexual and heterosexual. The look is at the end of the process committed in the seventeenth century, its transformation into a medical discourse emerge practically two centuries later.<sup>82</sup> This displacement of the eye does not require continuity of Foucauldian thought.

The discourse of sexuality in the nineteenth century final result of the division between reason and unreason, previously in society and especially in families. The willingness of Knowledge recalls this family revolution as one of the main sources of the new device of sexuality. Foucault would have changed the periodisation of the history of sexuality which does not seem to me to be accurate. He analysed its origins in 1961, describes its effects in 1976. However, beyond the Foucault also involves new players, such as the power-to-know and the technique of confession. It rephrases the emergence of sexuality in terms sometimes contradictory to the first version. Nevertheless, the proposed in *The History of Sexuality* and *The Will to Knowledge* are the same. The same cannot be said for the mechanisms described. On this point, the two versions are opposed. *The History of Sexuality* has described the rationalisation of sexuality through repression.<sup>83</sup>

---

<sup>81</sup> McWhorter, *Bodies and Pleasures: Foucault and the Politics of Sexual Normalization*, p. 12.

<sup>82</sup> Ramazanoglu, ed., *Up against Foucault: Explorations of some tensions between Foucault and feminism*, p. 2.

<sup>83</sup> Spargo, *Foucault and Queer Theory*, p. 11.

*The Will to Knowledge* describes it by the incitement to speak and by the production of sex, in speech and bodies. Breaking is claimed by Foucault himself. The book is constructed as a critique of the repressive hypothesis on which it is the length of the book. It is the aspect that deserves the most attention, but before that, let us look, first, at the continuities of periodisation and consequences of the displacement of the gaze of a phase of the process to another. It may be admitted that the relations of sex have given rise, in any society, to a system of alliance with a system of marriage, and the development of kinship, the transmission of names and goods. This alliance mechanism, with the mechanisms of coercion with the often complex knowledge that it calls, has lost importance, as economic processes and political structures could no longer find adequate instrument support.<sup>84</sup> Modern Western societies have invented and put in place, especially from the eighteenth century, a new superimposed on him, and without giving him leave, contributed to the reduce its importance.

Historically, it is around and starting from the alliance of sexuality has taken place. Sexuality, which had developed first in the margins of family institutions (in the direction of consciousness, in the pedagogy), will gradually refocus on the family, Parents and spouses become the main agents in a family of sexuality that outside relies on doctors, pedagogues, later the psychiatrists, and which inside comes to double and soon Psychologize alliance relationships. These new characters appear with the nervous woman, the frigid wife, the indifferent or besieged mother of obsessions with the helpless husband, sadistic, perverted and hysterical girl. The precocious and already exhausted child, the young sexual who rejects marriage or neglects his wife. The bourgeoisie began by considering that it was his sex was something important and fragile treasure, essential secret to knowing. In front of this, the working classes have long escaped the device of Sexuality.<sup>85</sup> We can say that while the device of “sexuality” developed in its most complex forms, and for the most intense by the privileged classes, has spread to the social body as a whole.

In the Weberian sense, it becomes, in the Willingness to learn a sexual device for vitality, health and reproduction, under pressure of economic processes and

---

<sup>84</sup> Darier, “Foucault and the Environment: An Introduction,” p. 3.

<sup>85</sup> Arribas-Ayllon and Walkerdine, “Foucauldian discourse analysis,” pp. 91-108.



political structures. Despite numerous taunts, *The Will of Knowing* is much more than Marxist History of Madness. The periodisation is divided according to technical and social groups, but it is essentially identical to that proposed by *The History of Madness*. The role of the family remains central even continuity thinking, again, about pre-modern sexuality.<sup>86</sup> Unlike a very cursory reading that wants Foucault gay character is created by medicine the late nineteenth century, in fact, Foucault not up there early but the end of a process.

When Foucault mentions repression or non-repression of sexuality, it is always and only regarding the discourse on sexuality. It is a fundamental misunderstanding between Foucault and tradition Freudian-Marxist, referred to by the name of repressive hypothesis and did not intend to write the history of what has been said about the sex, but the history of sexuality itself. The second limit Foucault takes into account a certain word, that of medical, police, education authorities and political, in short, those powers.<sup>87</sup> In the seventeenth century, it would be the beginning of an age of repression, the so-called bourgeois societies, and which perhaps would not quite emancipated. Now, taking the last three centuries in their continuous transformations, things appear very different about sex, an explosion of discourse on the same.

For Foucault, discourses of power and knowledge are not producers only the sexuality device but sex itself. The sexuality device which, in its various strategies, sets up this idea of sex. We must not imagine autonomous agency of sex that occur the multiple effects of sexuality secondarily throughout its contact surface with power. Sex is contrary to the most speculative element, the more ideal, the interior also in that of sexuality to organise in its decision on the bodies, their materiality, their strengths, their energies, their feelings and their pleasures.<sup>88</sup> If Foucault is limited to the study of discourse on sexuality, it does fall not to note that not all have noted the contrast between *The History of Sexuality* and *The Will to Knowledge*.

---

<sup>86</sup> Shildrick, *Dangerous discourses of disability, subjectivity and sexuality*, p. 7.

<sup>87</sup> Deleuze, *Foucault*, p. 3.

<sup>88</sup> Mohanty, "Under Western eyes: Feminist scholarship and colonial discourses," pp. 61-88.

## Chapter III

### SELF AND FREEDOM

---

Typically, “freedom” as an exclusive concept does not exist in Foucault’s writings, but it reveals its existence, subsistence and significance in relation to the construction of different other concepts in Foucault’s philosophy. In this chapter, the creation of one such concept that is “self” has been preferred to discuss in relation to the concept of freedom.

A fundamental question “what is self?” becomes relevant to ask at every front of our being. This question is not as simple as it seems. Philosophers wonder whether self originates solely from an individual or individual’s relations with the society. In that sense, it becomes a complex question. The performance of human action is always open to evaluation of others. There is always an option of descending in every gesture we make along with a possibility that we ascend. Most likely, there is a predicament that lies in us and does not allow us to choose the appropriate way to reach any goal. But, then, who is responsible for defining the appropriateness of an action? It is another significant question “creating an experience” that the dilemma in us does not lie only with the approach but also in understanding the purpose we necessitate to realise. That way, self has its origin in its experience. Foucault makes us understand that “experience is understood as the correlation between fields of knowledge, types of normativity, and forms of subjectivity in a particular culture.”<sup>1</sup> Thus, the self emerges in its experience through a connection of knowledge of existence with the knowledge of experience. In case of sexual identity, the self of a being works as a binding thread between a range of institutions and ultimately between individual and society. Therefore, there should be no uncertainty in saying that the experience of one’s self grips the network of relationships in society. With

---

<sup>1</sup> Michel Foucault, *The History of Sexuality: The Use of Pleasure*, p.4.

such a concern, another significant concern in this study is also to find out, whether the self is ultimately a recovery of the subject(ive) from the oppression of society or social institutions or not? And this inquiry can be dealt while entering into the domain of the experience – “the experience of sexuality,” because this experience helps, in Foucauldian sense, for the recovery of the self from societal, customary and personal morality. The primordial inspiration of ancient Greek culture that “one must take care of oneself,”<sup>2</sup> undergoes an experience amid humanity. The symbol of realising the self thus becomes a sign of experiencing the existence. We exist in form(s) – the form(s) of being in the world.

Foucault establishes the contemporary critical-analysis to recognise and also to diffuse the determinant mechanisms of social relations. Many times, these social relationships restrain and do not, explicitly, express themselves because they are controlled. It is the form of a common domain in present times, in which the control has superior effectiveness as it does not reveal itself explicitly, thus continually distributing itself over a wide range of scrutiny mechanisms.<sup>3</sup> In this case, the individual freedom is the first and the foremost awareness of a proper relationship with, the more precisely in the identification of the heteronomous to which we are inadvertently submitted. In our social relations, within which we come into contact with explicit and veiled forms of mastery as it opens conquer of our freedom. Human action, conscious of its heteronomous relationships, is, therefore, possible to fulfil the freedom.

The notion of governmentality points to the distinction of mentalities of the arts and the regimes of government that emerged at the outset of modern Europe. It refers to specific systems or schemes of government, by which we govern and are governed, as well as to the relation between the government and the state; of others and of itself. There are displacement theories in Foucault’s research that led him to replace the concept of power by the notion of freedom and creation of self. He emphasises that by moving away from the arrangement of strategies and the technologies that made it possible to know how people create images about self and enhance their respective chances to acquire freedom.<sup>4</sup>

---

<sup>2</sup> Michel Foucault, *The Care of the Self*, p. 43.

<sup>3</sup> McNay, *Foucault and feminism: Power, gender and the self*, p.13.

<sup>4</sup> Zembylas, “Interrogating “teacher identity”: Emotion, Resistance, and Self-formation,” pp. 107-127.

## 1. Revisiting Freedom

For Foucault, modern societies do not fulfil the task of providing satisfactory respect for human freedom. It is because the society, as well as citizens themselves, does not clarify their tenuous and problematic relationships. However, during critical investigations, we find the same in all societies at different times. The limit, often, is not that there is a difficulty of representing for itself - its freedom, but to implement it even after overcoming the obstacles. This limit is precisely the inability to recognise the tacit subjection to the external domain whether the (outside) state, some social group, school, classroom, teacher etc. However, it is necessary to understand, before any further reflection, that Foucault's thinking is more appropriate regarding the concept of power and creation (management) of self.

The centrality of conventional discursive approaches made it difficult to recognise the imbrication of resistance and government; however, the contradictions generated by this combination and the practices (governance) of government is necessary for the individual freedom. In general, there are ways by which resistance and government positively articulate themselves. Foucault's emphasis on the idea of resistance involves a position of externality concerning power. He emphasises that the term government is not exhausted in the policy, but makes it intelligible, establishing its practical, technical and epistemic problems of existence.<sup>5</sup> Understanding that government exercises its power (action) in a place where everything is, otherwise, beyond its control. It means the study of politics should not only involve the analysis of the arts of government but also emphasise that there is agonistic nature of power or the action of the government as a strategic game (for liberties) between the state and citizens.

The case of freedom, indicating the strategies of human praxis, evolves under the justification of the argument of illuminism. Foucault, as a libertarian, himself departed from the simple acceptance of ideological bondage towards a metaphysical project of emancipatory. Because, the problem was not merely whether human practice suits a precise political understanding or the political norm and its conduct with the possible social needs, Foucault focused on the understanding of what keeps working the intertwining of all human relationships. In that sense, the justification for

---

<sup>5</sup> Infinito, "Ethical Self-formation: A look at the later Foucault," pp. 155-171.

the freedom project is also based on pessimism with relation to the development of the strategies of domination underlying society as well as the state. And, it also sustains in the hope of the emergence of new forms of social relations. These new forms, with the consequent distancing from the conventional strategies of power and freedom, would prevail without examining the previous traditional forms.

One of Foucault's limitations in government and liberalism is focusing on the last two levels to the detriment of the former. It should be emphasised, in the approaches of the government, not only the production and operation of technologies, but also the very production of the government itself. Since the government is modified by technologies, it is, therefore, necessary to analyse the implications of rationalities and political activities related to the struggle for the government.<sup>6</sup> It can be said that in recent years the Foucault's work in particular produced from the perspective of government has been considerably influenced by the studies of present authors.

With all originality, some of the most interesting historical analyses of Foucault seem to move on an already known line of historical thought. However, Foucault, avowedly pessimistic and aware of his debt to the thought, could not escape the labels of irrational and inconsequential, nor of presenting a non-feasible conception of social relations. Foucault and his lack of historical rigour among the most compelling criticisms of incoherence, perhaps few historical-philosophical foundations led the foundation of the Foucauldian reflections. The most interesting notion of freedom aims at a neutral point which is capable of indicating what would, in fact, constitute the recklessness of Foucault in his investigations of the structures of power and freedom.

Foucault seems to transpose the context of freedom into the presentation of the theoretical underpinnings which he had allied himself with. Precisely, as a result of such readings, the arguments of Foucault would express a mistaken interpretation of classical postures of thought devoid of any historical foundation. It is permissible to recognise, in a first moment, the rupture in Foucault's thinking when he adopts a certain understanding of neutrality about the various historical systems of freedom. This understanding would be especially of the thought of Friedrich Nietzsche and his

---

<sup>6</sup> Rose, *Powers of freedom: Reframing political thought*, p. 82.

analysis of the relations of power with freedom in the modern world. Two other adoptions would follow theories that, according to Taylor, increasingly aid a misunderstood of power.<sup>7</sup> The second theoretical inconsequence comes from an analysis similar to that of Schiller and to the critical theory of the Frankfurt school, whose thematic core is the relationship of power between man and nature.

The concept of freedom would be a key factor in Foucault's interest in analysing the ideology of liberation as a strategy of power. Therefore, even before we understand to what extent this conclusion is compatible with Foucault's thought, it is necessary to investigate the consistency of such a critique in the choice of its first item of analysis. That is, it is important to understand the influence of Friedrich Nietzsche on the Foucault. Therefore, it is necessary to possible contradictions of Foucault, but the context, as well as the true scope of the Nietzsche's thinking about power and freedom. In this sense, it should be emphasised on Nietzsche's analysis of power and the extent to which he applies them to thoughts of philosophical theories.<sup>8</sup> The concept of freedom in Nietzsche is initially associated with his understanding of the world to act freely.

Foucault's possibility of coherent sexual liberation, within the framework of the repressive hypothesis, would refuse any definitive truth could not, without contradicts, elaborate an idea of identity that would be based on the liberation against repressive non-truth, without assuming the existence of truth or authenticity to recognise. A possible response or Foucault's virtual reality would be to say that in matters of sexual freedom and creation of new sexual identities, they are not the same notions of truth and authenticity of which he speaks in his interviews and theories. To examine the dimensions rather ethical and political than epistemological differences between Foucault and Taylor on freedom and truth by focusing on the latest Foucault and evoking the issue of sexual identity,<sup>9</sup> a dialogue between Taylor and Foucault on issues of freedom and gender identity examines notions of truth that Foucault assesses as he succeeds in answering the criticism of Taylorism.

The thought of Foucault excludes the idea that it could exist a liberation by the truth, insofar as there are no external truth and power relations. In other words, power

---

<sup>7</sup> Thompson, "Forms of resistance: Foucault on tactical reversal and self-formation," pp. 113-138.

<sup>8</sup> Grimshaw, "Practices of freedom," pp. 51-72.

<sup>9</sup> Foucault, *Technologies of the self: A seminar with Michel Foucault*, pp. 2-3.

relations determine the individual in his or her way of knowing the world, organise it, categorise it and situate itself about it. We are never outside the relations of power, producing knowledge and which constitutes us as objects of knowledge. The Foucauldian idea of a subject constituted in the interlinked powers and knowledge led to think that without the possibility of escaping from power, there is no possibility of living. Foucault guard, indeed, against this idea of truth as the reward of the spirits free and the privilege of those who have managed to free themselves. In spite of a myth of which one would have to retake history and functions, the reward of the spirits with the privilege of those who have succeeded in freeing themselves.<sup>10</sup>

Foucault on truth in the society has its regime (of truth) as the types of discourse that it receives and function as truth. We must also avoid a simplistic reading of the hypothesis that a foreign power would prevail over the individual for whom the conditions of release are in harmony with a project of self-release. Indeed, the repressive hypothesis itself which convey a certain idea of the truth. In *The Will to Knowledge*, Foucault addresses the issue of sexual repression, which promises the individual discourse through discourse on sex. Rather, it seeks to understand social mechanisms which lead us to build ourselves as repressed subjects. Instead from the seventeenth century onwards, a process of restriction, a censure and prohibition, Foucault observes a “Discourse” of sex that is a proliferation of his thought. The repressive hypothesis usually identifies the beginning of repression from the seventeenth century which remains a figure famous for the writing of the *Colloquies*, published in 1522, true writings on sexuality and education for young people and its culmination in the Victorian era.<sup>11</sup>

On the issue of sexual repression or the process of civilisation, Foucault’s reflection is a critique of his epigones. Foucault makes sexuality not only an object of science but also the object of individual exploration, although it still considers the necessary character of repression insofar as sexuality is antagonistic to the civilisation. To apply psychoanalytic thought to analysis of social repression, from a liberating perspective. Thus, the twentieth-century generation (post-1950s) resumed the repressive hypothesis and promised the real liberation of sexual desire.

---

<sup>10</sup> Foucault, *The government of self and others: Lectures at the Collège de France 1982–1983*, p.1.

<sup>11</sup> McNay, “Self as enterprise: Dilemmas of control and resistance in Foucault’s *The Birth of Biopolitics*,” pp. 55-77.

Particularly, the continental philosophy of knowledge encouraged the discussion of sex to make it socially useful. Biology, medicine, and the psychology encouraged the Catholic pastoral tradition of the confession of the flesh, where everything must be said about sex, and on which one will no longer hold that a moral discourse but a rational discourse.<sup>12</sup> In this context, the repressive hypothesis and the idea of liberation of power are part of this putting into the discourse of sex.

The liberation of man, what Foucault includes as fundamental, is basic to the idea that it is repressed. However, the play of repression/sexual liberation as the effect of certain disagreements by strengthening the view that any liberalisation of Foucault's impossibility of using truth is impossible. According to Foucault, the access to a deeper truth is a more authentic expression by the fact that the desires for liberation and of greater authenticity are also thought of as a construction of the games of power and knowledge. He understands the limitations that pose the ability to access the authenticity of a real self through of a definitive truth, which would be outside in any decisive context from the subject. Although Foucault also believes that individual identity creates from the context, he nevertheless considers it in a dialogue that permits the recognition of the other, according to a common horizon meaning.

Foucault argues for the creation of the self. To prescribe modernity in Foucault's opinion that reflects the power of sexuality. He distinguishes between the different forms of power, adopting a position of neutrality, which may give rise to a form of relativism. It would prevent a change of which would accord with a greater acceptance of the expression of greater freedom, which makes it possible in the eyes of Foucault with any normative norm shared and dialogical. Foucault cannot remain dissatisfied with the Nietzsche's idea of the creation of self-thought as a series of masks whose revelation of one does not hide another and which represent only without the real possibility of liberation and freedom.<sup>13</sup> One can nevertheless reproach Foucault for not having seen that, at Foucault, if the liberation of power is impossible, a practice of freedom that tries to articulate different strategic interiors of power is possible and even desirable. Foucault invites all of us, in fact, to free from liberation, recognising that the discourse is artificial and encourages self-subjugation.

---

<sup>12</sup> Dean, "A social structure of many souls: Moral regulation, government, and self-formation," pp. 145-168.

<sup>13</sup> Markula, "The technologies of the self: Sport, feminism, and Foucault," pp. 87-107.



The questioning of the discourse of repression led to the discovery of an identical truth. The identity of a true self, but at the place, where the individual can undertake his construction of himself. Foucault refers to reproach for remaining neutral with the various powers from a historical point of view. He wants to recognise not from the classical age to the modern humanist age as an objectively reliable. Foucault seeks to adopt neutrality from an archaeological point of view; he wants to discover the rational and shows, from a genealogical point of view, that our self is no less than ex-power relations. The subject does not, therefore, escape the “modes of subjectivities of both divisive practices in the category of the sick or healthy, self-subjugation, where man has learned to recognise himself as the subject of repressed sexuality and to liberate.”<sup>14</sup>

Foucault suggests that Continental Philosophy looks at the construction of homosexual identity as a paradigmatic case, i.e. the elaboration of the homosexuality. Apart from its emblematic character, such an example particularly concerns Foucault and could give access which shall evoke later. In *The Will to Knowledge*, he recalls the famous description of the homosexual in the nineteenth century as it is up to this moment that the homosexual would become a character with an inter specificity. It is a question of hermaphroditism of the soul, and inner androgyny and sexuality define the true nature of the homosexual, which now constitutes, with his/her a particular species. According to Foucault, homosexual identity is a sexualised material which operates an individual with specialisation based on sexual practices and incorporation of perversions. The power mechanisms seize on sexuality, seek to and believe that they can do so by categorising individuals according to their practices and especially, according to their sexual desires.

All this is possible with the complicity of each, his confession with relation to the medical context in which the human being becomes an object of knowledge and where transforms sexual insolence into pathology to create the mechanisms of self. If we take the repressive hypothesis and apply it to the sexual identity, the first liberation which would be of Foucault a false liberation would consist in releasing himself only from the pathological character-defining homosexuality. Thus, the person gay or lesbian, by careful consideration of one's desire homosexual person, healthy and brave, this pathological identity and affirms without constraint that it is

---

<sup>14</sup> Crane et al., “The conditions of our freedom: Foucault, organization, and ethics,” pp. 299-320.

lying.<sup>15</sup> This idea of liberation would be only a mask which would affect a system of internalised oppression with the individual would not be freed from his sexual subject, about the heterosexual standards of that time. The construction of oneself as homosexuality would come from outside, a construction that would have internalised see. This particular constitution of a homosexual ego would be the other side of the norm that would pose to the individual as another.

Foucault on the truth defines that it is a way of including some individuals in social representation and at the same time to exclude them. According to Foucault, not only should the homosexual subject in the homophobic culture, of the bad opinion he had reprised of himself where he has been taught to hate what he loves, but also he should free himself from the very character of the homosexual. Foucault believes that the tendency to reduce the homosexuality to reflective questions, such as “who am I?”, “What is the secret to my desire?” Is a sterile undertaking. Instead of trying to “discover the truth of one’s sex”, it would be better using his sexuality to achieve a multiplicity of relationships. Thus, he invites to the creation of relationships, with different modalities of being. It proposes to invent different ways of lesbian and gay, or even simply human, and not to discover what the lesbian being or the gay being is as such. This idea of self-creation, which takes the form of identity practices, is made possible insofar as Foucault believes that resistance is necessarily engendered by power.

## **2. On *Parrhesia***

In October-November 1983, Foucault delivered six lectures at the University of California, Berkeley on “Discourse and Truth: The Problematization of *Parrhesia*.”<sup>16</sup> Joseph Pearson edited these lectures and converted them into a volume called *Fearless Speech*.<sup>17</sup> *Parrhesia* is “frankness in speaking the truth.”<sup>18</sup> Foucault believes that the human being is consciously constrained by technical or verification practices, to tell the truth about himself. This particular truth produced by the profession, examination, investigation and evidence which is needed to power with the institutionalised professional and rewarded system. It establishes certain types of self-

---

<sup>15</sup> Foucault, *Aesthetics, method, and epistemology*, p. 6.

<sup>16</sup> See [<https://foucault.info/parrhesia/>] Accessed on 23.03.2017.

<sup>17</sup> Pearson, ed., *Michel Foucault: Fearless Speech*, p. 7.

<sup>18</sup> *Ibid.*

subjugation as this analysis of practices appears to be a preferred form of relation to oneself as the subject of verification since it takes us to an activity such as the practice of freedom. The *parrhesia* as the will/commitment to truth-telling is first defined in his report to the truth, but this notion of truth is not limited to the rational structure of discourse.<sup>19</sup> The possible relationship of correspondence between a phenomenon and its statement carried out through the agonistic structure of discourse approaches in the sense that there is a confrontation of the adversary, but also in a way to the extent that the purpose of the speech features not fundamentally.

In the agonistic report, Foucault expects that one of speech prevails, the art of discussion to overcome with what one believes to be true. While the notion of *parrhesia* is the analysis of the archaic period that could not address from the beginning of the work of Foucault. The question of the historicity of knowledge objects, through which constitutes the subject gives the idea of an origin in the transcendental tradition that ultimately encourages the man in a liberating return to itself by allowing it to express his own personal authentically. Foucault considers that the question of being human explained the thought of Taylor that prevents the real issues of the practice of sexual freedom.

Foucault while arguing about self-care linked to the circumstances of truth-telling, where items should be standing out from the discourse of false flattery norms. It is, in *parrhesia*, that tells about the context of the saying that it must be such as to cause a significant risk to one that states the truth. The *parrhesia* becomes an act of courage, which binds speaker to what he says. The notion of truth that comes from the *parrhesia* is not looking to eddy in the internal structure of speech not only in the fact that truth-telling will be the receiver but in the Aura effect on himself the will to truth-telling of the speaker.<sup>20</sup> We found that self-knowledge and self-care go through the will to truth-telling another, by a man of *parrhesia* and that *parrhesia* is fundamentally linked to the one that states the truth-telling and the risk he takes it.

It implies that the concern of oneself through the risk that takes the other on itself in *parrhesia*. Foucault thinks that here is the transition from self-concern to care for others by listening to the truth with the other on oneself; the subject is a correct view of himself same and reports to itself which is more appropriate. It can also judge

---

<sup>19</sup> Wain, "Foucault, education, the self and modernity," pp. 345-360.

<sup>20</sup> Lazaroïu, "Besley on Foucault's discourse of education," pp. 821-832.

the speech value of the other by the risk incurred. Furthermore, everything suggests that the man of *parrhesia* becomes, for Foucault, a practical model that is the project of an *aesthetics of existence* and the possibility of social criticism. The report that the subject has with it seems to be learning the will to truth-telling. With pedagogy, especially Socratic thought, where the master pretends not to know to find the other what he does not know by name. The *parrhesia* is anti-ironic contrast and is characterised by its brutal side. So any anti-pedagogical fact, stating in somehow the four truths from those of the speech.

It touches on one of the important activities that are devoted to oneself. It constitutes not an exercise in loneliness, but a real social practice. When in the exercise of self-concern, it uses another which we guess the ability to direct or advice, use is made a right, and it is a duty we accomplished when assisting another, or when receiving with gratitude the lessons he can give you. Although the word of the other need for knowledge and self-concern is especially pronounced when, by oneself *parrhesia* as subject, that is done with the exercise of freedom to the highest degree.<sup>21</sup> Thus, if we consider the notion of *parrhesia* and its relationship to the truth regarding authenticity and ability to carry out this authenticity through freedom practices as it is clear that Foucault reinterprets the question that has long posed with the truth by saying it is freedom.

It is the obligation that gives the truth that would lead to freedom. The eminent exercise of freedom is seen in one who undertakes to truth-telling in special circumstances, where the speaker takes a risk, which go to death risk. A conception of truth with a character that is a character or universal. Foucault generates a report deliverer between the speaker and himself. For the risk taken by telling the truth, he must personally bind the statement that is to say the content of what it states, and the saying about self-care. However, the speaker binds freely lies to itself in the statement of the truth and takes upon himself with the act of saying: who told the truth.<sup>22</sup> It is a contract with oneself of truth-telling with the degree of will to truth. One can only draw a parallel line with the practice will that is the fundamental morality of Kant theories. Foucault indeed does not question the real possibility of telling the truth, as adequate representation of what exists in reality, but on the sheer will to tell the truth.

---

<sup>21</sup> Dumm, *Michel Foucault and the politics of freedom*, p. 73.

<sup>22</sup> Frank, "Stories of illness as care of the self: A Foucauldian dialogue," pp. 329-348.

Similarly, according to Kant, although there is never an action in conditionally performed good in the world as pure goodwill remains the only possibility of true ethics. Moreover, any as the Kantian moral subject is determined by an unconditional reflection about oneself that can be found in Foucault's theories especially in an ethical subject that binds to itself in its will to truth-telling. Foucault, in the tradition of Nietzsche, makes theoretical truth is a fundamentally moral issue.<sup>23</sup> However, like Kantian morality involves the postulate of the good ruler which is the will to truth-telling does not imply an underlying appeal to metaphysical truth.

By examining literature concerning morality, Foucault points to the existence of common-sensical and widespread concern about the correct interpretation of the creation of the self. To offer such interpretation, Foucault states that previous scholars have failed to understand the concepts of power and subjection. It occurs with the notion of resistance from a detailed analysis of the writings of Foucault – from *Discipline and Punishment* to the *History of Sexuality*. To argue about the issue of resistance, Foucault defends the idea that resistance to power, far from unfounded theoretical mind, is structurally guaranteed by Foucault with the reversibility of power and the heterogeneous subjective processes. Foucault's notion of freedom, stating that this notion allowed Foucault to distinguish between power relations released and power relations involving domination.<sup>24</sup> It also refers to lack of comprehensive treatment regarding resistance topic in the writings of Foucault, and that most of the discussions centred on strenuous tests on the notion of power.

To develop an understanding of Foucault's notion of morality, he tries to show the usefulness of individual moral development in his thought. For this, he divides his studies into three periods. The first begins in the early sixties, with changes in the early seventies, and finally, the idea of resistance Foucault has produced in the last decade of his life. In its chronological development, he uses the modification in ethical terms which have been modified according to the modern concept of European societies. In this period, the notion of power yet was not formulated as a core concept. Foucault's concern was related to foundational issues of culture that constitute basic categories of Foucault which seems as dichotomies, which provide the context for the action and social beliefs, such as good/evil and normal pathological concepts.

---

<sup>23</sup> Phillips, "Spaces of invention: Dissension, freedom, and thought in Foucault," pp. 328-344.

<sup>24</sup> Gordon, "On visibility and power: An Arendtian corrective of Foucault," pp. 125-145.

The creation of an abyss between them on which any communication can take place, it is the most important instance of creating a limit. The transgression forces that limit to recognise what it excludes, and from the world is forced to question himself and become aware of his guilt. However, this is not the expression of desire for a world without limits. In *Madness and Civilization*, Foucault argues that madness and reason can be shared with a common language and that there was a debate between the two. The madman, who had led an existing wandering thence, he was now confined and made anonymous object rewards and punishments, physical and moral constraints.<sup>25</sup> It is through the redemption of unreason of voices that makes it possible to criticise by which men, in the act of sovereign reason, confine their peers.

According to Foucault, moral subjects are the relationship which they establish with themselves. The self-relationship has one and the other, both related and independent such as ethical ore, a form of slavery, self-practice, telos etc. Foucault calls it the raw material of ethical ore. While the ethical substance is “pleasure” in Greece, it is “in the Christian” seen. Subjectivism/enslavement with the individuals themselves have to know the moral duties imposed on their behalf is the format. Foucault argues that this subjectivist mode is good form in the antiquity by the moral will of the moral experience, even if it is in the state of submission and the law of morality and individual the connecting element. *Telos* is another element of self-ethics which purposes in ancient Greece with the basic goal of directing pleasures.

Ethics to take care of the self and life as a work of art is commonly found in Foucault’s theories. A powerful and potentially devastating force that perceives it allows the practice of sincerity and self-creation through the knowledge that is not held solely by Christianity. The problems that are associated with the pleasure/desire of the Romans has the same style as Greeks have. Hence the Greek and Roman morality continuity between Christianity that constitutes a real break and the modern moral culture of the West.<sup>26</sup> According to Foucault, from the moral experience of the Greeks, man laying his own life kneading like a personal artwork. However, in

---

<sup>25</sup> Peters, “Education, enterprise culture and the entrepreneurial self: A Foucauldian perspective,” pp. 58-71.

<sup>26</sup> Tobias, “Foucault on freedom and capabilities,” pp. 65-85.

conjunction with the emergence of a religious order in Christianity, God the idea of will, the principle of obedience and morality, gradually become a form of code.

Therefore, with the passage from Antiquity to Christianity, obeying a system of rules from an ethic that is a search for personal ethics an embodied moral has been passed. Morality in Greek and Roman culture becomes problematic by seeking to gain presence, style, beauty and grace with the responsibility of each. While the universal ethical provisions and moral of the Christian culture that applied to coding, self-esteem aesthetics or from the ethical grounds to the interpretation of supply they seek in sexuality. Foucault, in his continuity with his former thoughts, it does not neglect to establish a link between powers. Knowledge of self-concern says that he is in a relationship. According to him, without human knowledge, it cannot worried about self-awareness is as evident as someone's knowledge of the rules of conduct.

Self-concern is a moral and ontological condition of being a good manager. The individuals who practice this sort of methods, for them the anxiety is not a loneliness exercise rather a real social practice. To look at oneself to be a citizen and to manage others, it needed to take care of my(one)self. Because in the Greco-Roman model the person who manages himself best is the person who manages the other person best he defended. Therefore, individual freedom and self-control can be a feat for the administration.<sup>27</sup> Only those who rule and are free not because of a warring relationship, but due to competition. It is only true for people who are free and who have a power relation. According to Foucault, in the moral philosophy of Antiquity, the normalisation comes when there is no such thing.

The main goal of morality is an aesthetic life. This morality is a problem with personal preference, was unique to a handful of people as it was an encompassing form. It is the moral preference purpose in which to live a beautiful life, and to memories of a beautiful existence, he did not want to leave it to others. The life after death is the core religious issues such as their moral behaviour, their ethics, they have shown an interest in relations with others. It constitutes a kind of morality that was an aesthetic of being. The purpose of resorting to self-technology is such a moral competence which can practice a series of exercises and made an art form to exist.

---

<sup>27</sup> Besley and Peters, *Subjectivity & truth: Foucault, education, and the culture of self*, p. 191.

Foucault, though not expressly stated, is the work of life as an artwork he sees an example for today. In his eyes, it is the greatest *telos* and virtue of Greek morality.

Foucault in this context has to spontaneously enter the questionable order of desire beyond being, having to struggle with it as he would prefer to wrap it around. He insists that if you need monsters to heal silence, it is sufficient to be found by them. It maintains the sharing in this way that can be changed, and the willingness to know is an institutionally repressive system of exclusion. The opposition produces a discourse (thought) when discussed at the level of a proposition, is arbitrary changeable, institutional and also violent. The right discourse, respect and dismay in the face of it, justice to be observed in ruling and distribute everyone's share.<sup>28</sup> As time progresses, the highest accuracy from the power of one's saying now, from the act of effective and fair speech, the place to which it relates, its meaning, its form, its object, its relationship with its reference source are changing with substantial numbers.

Discursive relationships fabricate the creation of the self. Relationships through discourse are primarily considered in the form of institutions, techniques and social forms which are independent and separated from the relationships that describe them. Foucault relates to the object and singular primary or real relations, secondary or intellectual relations and discursive relations. These distinctions show that discursive relations are the concept of sentences or proposals that link words together. Discursive relationships may limit discourse or accept some form of it apart from the discourse that will make it, the relations within its bounds. These relations are the language of the discourse, rather not in the conditions that make the language development as a practice.

Discourse-Power relationship in Foucault's theories suggests that discourse is a theoretical formation, as well as an organised social as it is practically considered, as far as knowledge is also concerned about including both knowledge and power. Desired to be seised through power is rhetoric as a man of discourse, who has never met with power as saying not; on the contrary, it is the owner of the power to produce and spread the discourse. The subject is also related to power and various meanings attributed to the essence. Power, the subject of truth about itself as an analysis element

---

<sup>28</sup> Clarke, "The ethico-politics of teacher identity," pp. 185-200.



in understanding the language and how it is emerging. Therefore, in Foucault's thought, the truth about man himself which has been forced to do with it, and that human beings are forced upon others, points to the formation of a subject through power relations.<sup>29</sup> The Foucault's essay is one that is subject to control and dependence, as consciousness as bonds established by others knowledge. It is a power that subjugates the point of view in both senses by suggesting the shape and different set of actors.

Therefore, according to Foucault, rather than power, the relation of power should be emphasised more critically. According to Foucault, power is not merely individual or collective in its functioning as it is not a relationship between the parties. It is in power, and there is no connection with consent. Because power relations are not directly linked to other people without intermediaries which is an action mode that is in action on its actions. The subjects who acted power effects such as provocation, incentive, limitation, facilitation and coercion in their behaviour that is power is a set of actions on other actions. Because the application of power is based on the actions of others. Hence the concept of freedom constitutes an important place in power.

According to him, when considering the exclusive relationship between them (actions), not from encounters of freedom, but from the obligatory conditions between them. It must be mentioned that the application of power is prerequisite. Because, the essence of power, the willingness to indulgence and freedom about power based on Foucault's "(discursive) action," opposition to power from their necessity and inability to separate from one another. It means that he has introduced power as a producer, not just oppressive mechanism and means placing the resistance within not out of power. On the other hand, power is an important concept to be solved regarding Foucault as it is still a principle to be explained by itself. Prisons for Foucault, on behalf of the individual to develop and save his points towards a form of power applied. The concepts of guilt, discipline and punishment are also produced in the world and are open to the public. Prisons reduce crime instead of producing and criminalising the guilty that is controlled by pathological subjects. Thus, guilt has turned into an instrument of oversight in power to control of the entire social area was ensured through criminals.

---

<sup>29</sup> Ball and Olmedo, "Care of the self, resistance and subjectivity under neoliberal governmentalities," pp. 85-96.

Therefore, each new situation is under the control of the institutions opened by the government and then enriched. The power-power relation in Foucault is not independent of the strategies that have been developed. An integral part of the area which is in power relations that create, transform, reinforce, or reverse these power relations as the process of converging, that these relations of power find one another and that a chain and as support for creating strings for isolating them as separations. According to Foucault, the ruling with the judicial discourse in the sixteenth and seventeenth centuries, instead of reducing it to the sovereignty, elements need to be acted upon.<sup>30</sup> The function of power is a direct reflection of who cannot release the roots of the great power of men and women, family members, teachers, students, who do not know who knows the power relations between it owes.

Thus Foucault's rule out conditions which enable functional resolution, making it easier to try to grasp his true nature that is possible to say. Foucault regarding power to the individual or collective moving from *wills* that occur and does not indicate the species of interest. Foucault read like a diary dominated by the rising issues of sexuality, power, which is the main mode of knowing and addressing gender concept based on the concept of printing and provoking taken to talking about sexuality in this way, and said that collects on emitting institutions have attempted to show. Sexuality, to be a holistic and discursive phenomenon in the context of loss has been resolved by the concept in the area of sexuality, which showed itself from the power, the suppression delimiting points to the negative sense.

### **3. Ethical Construction of Self**

This particular section is concerned with the discourse on sexuality, self-creation and the concept of freedom. In a context, where the "coming out" no longer seems to be the result of the discovery of a true homosexual personality, Foucault remains suspicious at the community to identify the policy which individuals in a particular and fixed community, with attributes determined and specific. It would be tantamount to recognise once again that there is an authentic self, a true self, that a certain community would be able to represent and that there would be a correspondence

---

<sup>30</sup> Pavlich, "The power of community mediation: Government and formation of self-identity," 707-733.

between my real inside and out that invites me to free my true self.<sup>31</sup> We see in Foucault this tension always renewed in outside, that is to say, external normative determinations, and the within, the reflexive experience of my existence.

Foucault believes that sex, power and politics of identity articulate this tension between cumbersome identity essentialism and the need for reference to a certain conception of identity. He tries to articulate the thinking identity not just as a defensive attitude, that is to say by refusing to internalise this outside, but also as an affirmative attitude and creative culture. On the subject of gay culture, we should create a culture with its cultural creations. Indeed, Foucault wants to avoid falling into an essentialist conception, where one thinks regarding creations of culture. Foucault admits that sexual choices and ethics can lead to the creation of something that will have to do with homosexuality. Instead of conceiving of this culture as a liberation of desire, it should be seen regarding the creation of new pleasures.<sup>32</sup> Foucault seeks to overthrow the idea that culture would be the result that essentially defines men and women.

Foucault shows originality to create desirable thinking about homosexuality not as the expression of a desire, but as which is desirable. Foucault has seen the ever-present tensions in the identification of minor- in as much as the subjective self-identification which take up with historically result from exclusion. Foucault's constructivist position will be retaken and commented in particular on questions of Identity. Foucault and Taylor on the truth with the well-known Nietzsche's inspiration to Foucault. However, the idea of an artistic identity that the individual would allow the elaboration of a true identity without the notion of truth that Foucault's discourse rejects, implicit in the criticism that Taylor addresses to him. Such an aesthetic ideal of identity would not be based on the covered with a true self but would be a practical ideal that aims to live free from any idea of essentialist inner truth which defines in advance individuals' existence.

The idea is to allow creative life, which does not refer to an ideal of truth, in the sense of conformity between myself and external realities which are ignored by

---

<sup>31</sup> Hofmeyr, "The power not to be (what we are): The politics and ethics of self-creation in Foucault," pp. 215-230.

<sup>32</sup> Markula and Pringle, *Foucault, Sport and Exercise: Power, Knowledge and Transforming the Self*, pp. 7-8.

language and knowledge, but to an aesthetic ideal, which would allow a greater expression of individual differences. Sexual identity is useful as Foucault thinks if it constitutes a game of new friendships. But it should not be thought either regarding compliance with universal ethical rules. Similarly, the reports we have to ourselves should not be relationships of identity but differentiation, creativity and innovation.<sup>33</sup> Foucault estimates that aesthetic ideal implies such a notion of authenticity in the background. Moreover, since this idea of authenticity does not exist in a dialogical relationship and mutual recognition, against a background of the common horizon in which it is failing.

The aesthetic ideal of creating a sexual identity subversive background that seems to escape the idea of creating new identities, new cultural creations. It is clear that Foucault calls for subversion of the existing culture with his dialogical policy. It invites to practices of strategies of power to build a world in which there is a plurality of modalities of existence. The revolutionary in Foucault's approach prefers to see in homosexual identity, as well as in its social and political legitimacy with a dialogical and rational recognition, which is based on the necessity, peculiar to our culture, to recognise identity differences.<sup>34</sup> This idea of identity recognition understanding the idea of access to greater truth, insofar as it allows everyone to live a life more faithful to what he is of repression which was exerted upon him. On the other hand, Foucault accepts the possibility of identity, the latter would not be linked to the idea of underlying truth awaiting recognition, but would be of the order practical or aesthetic authenticity, in a manner of analogous to the work of the artist who is authentic because it is indeed the artist himself.

Foucault and liberal thought is the way of closing Foucault's contribution to contemporary thought. As the liberal thought is characterised by the search for concepts criteria universally valid, Foucault would be concerned with issues about cultural contexts and more specific and localised. Even the understanding of liberalism as application criteria within a particular society there is resistance in conjunction with the thought of Foucault. The liberal understanding of universal ideas, the application of a significant number of people with the general criteria within

---

<sup>33</sup> Infinito, "Jane Elliot meets Foucault: The formation of ethical identities in the classroom," pp. 67-76.

<sup>34</sup> Fernet-Betancourt et al., "The ethic of care for the self as a practice of freedom: An interview with Michel Foucault on January 20, 1984," pp. 112-131.

a specific context of society, judging proceed with fairly universally valid criteria. The liberal thought is based on trying to make a universally valid theory in action. For Foucault, the gap theory regarding the practice does not imply guarantee objectives and valid criteria. The theory does not apply to the sovereign practice through a gap.<sup>35</sup> The only interaction with the practice allows reaching the point of his able understanding. Although out of focus which he analysed, we can remember the arguments expressed by Foucault in the final moments of his intellectuals and power.

The liberalism versions happen as a violation of equality in the name of equality. We seem to be faced with two contradictory positions but at least inaccurate in regarding the logical constitution of their formulations. On the one hand, we have the idea that orders policies that have as their certain foundation versions of liberalism can help themselves shelter moments supposedly aware of rape. On the other, these moments of violation run counter to what they hold equality. The institution of equal would be a violation of itself. However, the apparent inaccuracy conclusion is undone when we follow the arguments that preceded it, particularly about the main subject. The political liberalism tells us about a new conception of liberalism that, Foucault said, they should be distinguished from traditional versions of liberal as other philosophers argue upon it. The liberalism is not in common neutrality claim to some liberal versions, either the simple recognition of a conception of justice while equity is an important phase, especially the delimitation of liberalism to the political sphere, thus realising in its normative sense.<sup>36</sup> This normative sense, in turn, does not say respect to anything but to the unspoken but decisive manifestations of power in liberal thought. The legal sense that liberal thought brings us to the thought expressed at the beginning of this showed more understanding of Foucault.

The philosophical or moral doctrines whether religious or non-religious come up with a unified society through a rational way of utilitarianism through rational liberalism of state power in order follow the sanctions to preserve its unity. The recognition of the oppression as constituting any practical, theoretical enterprise brings out the character of struggle inherent to the various individuals of the same society. The imposition of a doctrine whether liberal or not is the free acceptance of individuals and their ability to legitimation. So every liberal attempt to ground a

---

<sup>35</sup> Shankar et al., "Consumer empowerment: a Foucauldian interpretation," pp. 1013-1030.

<sup>36</sup> Foucault, *The Birth of Biopolitics: Lectures at the Collège de France, 1978-1979*, p. 73.

universally valid theory in repressive action is to assume the consent of all. Its implementation is oppression itself.<sup>37</sup> That's why it seems to be a subject of political liberalism attention as to when one can develop liberal conceptions of equality even under oppression.

Foucault created the concept of self-government with the acceptance of truth, and not because it corresponds to a true, essential or ontological reality. Any sexual identity to be authentic that must be the work of the individual self. If it is the question at Foucault of the idea of liberation, it is not so much a definitive liberation of an outside which oppresses, but the liberation of oneself by self by practices of freedom. The transformation of subjectivity is not to discover power and knowledge.<sup>38</sup> The development of the individual work will not lack a real work on oneself and contrary to what Foucault seems to claim in a relationship to the other.

Foucault on the truth which would be refused by him as the authentic work that must nevertheless be the work of a true self's pre-existing identity. The aesthetic identity with the notion of self-creation promotes a notion of true identity that would escape such a dilemma. *Self-Government in Foucault on Freedom and Truth* was published in 1984, the year of Foucault's death, while the courses Foucault gave to the College de France have not yet been published. In the second and third volumes of the *History of Sexuality* appear at the time of Foucault's death, and Taylor consulted them for the drafting of its article. Observing that the questioning of Foucault in the early 1980s, moved in the direction of ethics, as he thinks that this should be done, to be quiet with the thought of self.<sup>39</sup> Taylor seems to rely mainly on the analysis to show that Foucault is trying to rediscover Ancients, in particular, the materialists of the Hellenistic and the notion of an aesthetic of existence, which would allow maintaining a certain relationship to oneself freed from the Christian borrowing.

Thus, the theoretical displacements that Foucault replace the concept of power by the notion of government. He describes criticisms regarding the perspective of the production in this area that seeks to problematize this perspective. He argues that the notion of resistance accompanies the theoretical movements of Foucault towards his

---

<sup>37</sup> Patton, "Taylor and Foucault on power and freedom," pp. 260-276.

<sup>38</sup> Prozorov, *Foucault, freedom and sovereignty*, p. 18.

<sup>39</sup> Markula, "Tuning into one's self: Foucault's technologies of the self and mindful fitness," pp. 302-321.

conceptualisation of power. Foucault's idea of freedom, pointing to productivity analytic approach that the notion of government offers for the affirmation of something different. The State, and the self-Foucauldian production, especially from 1977 to 1984, makes it possible to analyse the way individuals in Western societies are led and other individuals. Foucault calls the government the point of account, between the way this conduction takes place and this knowledge which individuals conduct themselves and know themselves.<sup>40</sup> To perform this analysis, Foucault stresses the importance of taking into account not only the techniques of domination but also the techniques of the self.

It involves the interaction between these two types of techniques, i.e. the points in that the technologies of domination of individuals over one another resort to the processes by which the individual acts on himself and, on the other hand, the points in which self-techniques are integrated into structures of coercion. In 1977, Foucault ran a course titled "Security, Territory and Population," sub-titled "The genesis of a political knowledge" that has a central concern the notion of the population and the procedures and means that enable and guarantee regulation. In this course, the terms pastoral power, state reason and art of government are three specifications which Foucault identifies in the creation of self and having freedom in doing sexual acts.<sup>41</sup> The expression art of governing is used by Foucault to refer to the correct way to meticulously manage individuals, assets, families, etc., and to the way, this regulatory management was used in the management of a state. This use is based on the different parts of governing that were from the middle of the sixteenth century, more specifically on the passage of art of governing that had as principles of traditional virtues or common skills for the art of governing linked to the emergence of State.

Such a reason, whose rationality has its principles and domains of specific application in the State, established for the art of obstacles that lasted until the beginning of the eighteenth century. The unlocking of this art of government is linked to the emergence of the problem of the population. It was the development of a science of government which enabled a precise and systematised knowledge of the

---

<sup>40</sup> Burchell, "Liberal government and techniques of the self," pp. 267-282.

<sup>41</sup> Starkey and Hatchuel, "The long detour: Foucault's history of desire and pleasure," pp. 641-656.

population. For the state reason, it is necessary to have adequate and detailed knowledge of the reality to be governed. This knowledge should be used in shaping reality so that certain ends can be attained.<sup>42</sup> Foucault analyses the forms of liberalism such as classical liberalism, economic liberalism, social liberalism, welfare liberalism and neoliberalism in their different versions of the government practices to which these shapes are attached. Foucault shows that analysing liberalism about government practices allows us to understand that its distinct forms are not opposed to government conduct.

In *The Care of the Self*, Foucault emphasises the analysis of the forms of political rationalities and how they are articulated to the regimes of government. Foucault's analyses show the genealogical uniqueness of liberalism approach not as a period, philosophy or a form not as a coherent set of ideas or as an institutional structure for the care of self. For Foucault, self-care is a permanent form of criticism of government practice. While a critical practice, liberalism presents a certain degree of invention. It means that targets may change depending on the circumstances in which they are located. At the end of the eighteenth century, were the notions of state and police reason. In the eighteenth century, the old forms of self-creation after World War II in Europe were the forms of national totalitarianism of the socialist state.<sup>43</sup> At the end of the twentieth century, the idea of the Welfare State and the concept of Foucault's research emphasises on critiques of the irrationality of the excess of government.

To emphasise the plurality of liberalism and the intellectual formation of each instance, Foucault analyses care of self-elaborations that can be considered neoliberals, in the sense that they sought to rebuild the operation and the system of pricing mechanisms. However, the specificities of these forms of liberalism, Foucault's focus on both the forms of liberalism what is criticised, contrasted and problematised. The Welfare State and the excesses of government emphasise that neoliberalism works as a condition of possibility for from the government of society in liberalism to the government of subjects. It should be noted that it was the creation of self-established itself by guiding Western economic policies and, later, almost all

---

<sup>42</sup> Wattanasuwan, "The Self and Symbolic Consumption," pp. 179-184.

<sup>43</sup> Besley, "Foucault, Truth Telling and Technologies of the Self in Schools," pp. 76-89.



the world. By using the notion of choice, as a human capacity that suppresses and precedes all social determinations.

The impulses of nature of antagonistic to one another, whose possible and rare reconciliation is achieved only superficially through the word art. Apollo as the god of the arts conformers, and Dionysius, as the annihilator of these forms, undertake an eternal struggle, according to which the incessant process of birth and death is described and from the rare moments of conciliation. Without seeking a thorough interpretation to establish that Nietzsche sought, among other things, indicate the dialectical relationship between man and nature. In addition to the possible promisors, one can say that the idea of sexual freedom and self-care is the equivalent of the idea of creation and perishability.<sup>44</sup> It is the basis of thinking related to the concept of sexual freedom in Foucault's arguments regarding the power as a manifestation of the incessant struggle between two distinct spheres whose form conciliator comes only through the act of a will.

Foucault has certain agreements with Nietzsche's perception of power. The move along with an understanding of power takes place when Nietzsche brings to the centre of his perceptions the idea that any manifestation (concept, norm or even an institution) is always subjugated to a value system, which in turn gives a sense of power. This idea is at the heart of his genealogical inquiry. However, this idea happens through the Natural Sciences, to the extent that Nietzsche transposes the results achieved into the scope of social mores. Precisely, the contact with the natural sciences will be decisive in Nietzsche's understanding of the concept of power, finding the basis for much of his philosophical thinking. Therefore, Foucault explains it as better sort of relationship.

The scope of the natural sciences in Nietzsche's thinking is confused with his sporadic studies of natural sciences and physiology, but more doubt of their appreciation of a very specific fate of thinkers. The development that the concept of power possesses in the thought of Nietzsche. The relation to be established is, precisely, that made between the concepts of Apollo and Dionysus with that of will to power. Nietzsche had carried out the concept of power at the time of the birth of tragedy. The critical Philosopher, on the contrary, for himself is last inquiry as to the

---

<sup>44</sup> Nettleton, "Governing the risky self: How to Become, Healthy, Wealthy and Wise," pp. 207-222.

first and foremost task.<sup>45</sup> With these words, the critical thinking, but especially that famous sentence present at the close of the critique of pure reason that has been presented by Foucault in his theories of power.

It also indicates the fundamental thrust of an entire generation of post-Kantians to investigate the nature and limits of the faculty of knowledge. For them, the core problem is recognising the critical direction while the only one epistemological and truly scientific justification. In this sense that Philosophy of Post-Kantian criticism takes on the task of investigating the human faculty of knowing, research to a basic scientific assumption, that is, the conjunction between *apriori* categories and the empirical nature of the faculty of knowledge. Nietzsche closely observes the conduct of such investigations, concentrating his interest according to a reflection he developed even in his youth times.

This opportunity to determine the nature of man without resorting to anything external to it rightly translates the attempt to start from premises that emerge from experience, but rather do not extrapolate it. We, probably, want to investigate the man empirically without based on ideas directed and withdrawn from the unconditioned freedom facts. Also, it is clear in the difference of a theoretical-philosophical investigation proposed by Foucault and mere scientific positivism regarding freedom. For Foucault, it does not reduce inquiry into the nature of man to the proof of empirical premises, as he renounces the possibility of taking given the phenomenal nature of man towards the medium that presents him.<sup>46</sup> It is precisely the common research between Natural Sciences and Philosophy, to each of them in particular. Thus, the interest in the natural scientist presupposes philosophically understanding the nature of man, seeking an understanding of the truth.

One of the most important interpreters of the Foucault of our time expressed with great propriety with Nietzsche's interest in the Natural sciences. Foucault often took into account that they should be and that the path of his philosophising would need to be one of them. Nietzsche's research, as well as those of those above, consisted of in a speculative investigation from inductive methods. But while some post-Kantians emphasised the induction of an empirical character, Nietzsche does so

---

<sup>45</sup> Olssen, "Foucault and the imperatives of education: Critique and self-creation in a non-foundational world," pp. 245-271.

<sup>46</sup> Wain, "Foucault: The Ethics of Self-Creation and the Future of Education," pp. 163-180.

in a speculative way. Thus, the conclusions reached in this reference to the natural sciences and the scope of philosophical speculation, since they do not have some clear empirical evidence.

Foucault's analysis of the different types of freedom as an art of government, as a way of doing things which shows that it is necessary to analyse specific forms of political rationality and as these are articulated to regimes of government. These analyses understand that these forms rely on specific techniques of regulation of the conduit. The analysis of forms of sexual freedom about human practices makes it possible to understand its process of directly involved with historical circumstances and natural nature of an individual.<sup>47</sup> Foucault studies the problem of confession and the examination of conscience based on a broader understanding of the oriented to conduct the conduct of individuals.

The issue of government continues, resulting in the study of the technologies. This term government is used by Foucault to designate the shaping, guiding, directing the conduct of individuals or groups: the government of children, souls, communities, families, the sick and the insane including both men and women. Therefore, it is not employed by Foucault exclusively in the same sense that it acquires in modernity that of management and administration States, as it relies on the significance that the term government had in a century, which is a way to structure the eventual field of action of the others. He emphasises that no principle of sexual freedom dominates to the smallest element of society, but a spread of power throughout the social network. Sexual relations are, therefore, rooted in its dissemination implies a multiplicity of disparate and individual forms.<sup>48</sup>

This spread extends throughout the social relationship, defining different forms of power. In contemporary societies, the state is not the only place or the only exercise of power. Even the other types of sexual relationships, which it does not mean that they derive from it. The continuous nationalisation of power relations, in which these relations were progressively governed, i.e. elaborated, rationalised and centralised in the form or under the guarantee of state institutions. The notion of government points to the diversity of forces involved in regulating of individuals, aiming at different ends. Thus, the State is not seen as of the government, but as a

---

<sup>47</sup> Ono and Sloop, "Commitment to telos—A sustained critical rhetoric," pp. 48-60.

<sup>48</sup> Garrison, "Foucault, Dewey, and Self-creation," pp. 111-134.

constituent and constituent of a field of calculations and interventions. The question of the state which was central to the investigations of political power is repositioned from the perspective of the government.

In this way, investigating power relations does not imply to counter the micro to the macro level of sexual interactions. The power of the Modern Western state integrates a form of power that originated in Christian institutions, which combined techniques of individualisation and procedures of the totalization process. A power that, connected to the idea of government, aims not only to care for and save humanity as a whole but each in the other world, is a form of power-oriented to the political power. The life and constitutes its extension is linked to the production of the truth of the own individual.<sup>49</sup> Such a form of power requires that people's minds be known, their souls, their innermost secrets so that they can be oriented towards the salvation. This technique has been expanded outside the religious institutions of the eighteenth century, aiming no longer to guide the people for their salvation in the other world but to ensure it in this world, in a way that would health, wealth, security, etc.

As the pastoral power and its objectives multiplied with psychiatry, education and employers primarily focus on power to become the development of knowledge about the man around two poles. First, a globalising and quantitative, concerning the population with the other, analytic, concerning the individual. The definition of government as conduct may mean guiding, driving and analysing the forms of government policies. Government is understood by Foucault both in a broad sense and restricted. So much it concerns with the relation of the person with itself or with other people, when it involves some form of control or within institutions or in communities, as well as in relations regarding the exercise of political sovereignty. It is necessary to govern people that should not be seen as a way of forcing them, to make them do what the ruler wants, through techniques of domination.

Freedom helps in knowing oneself. It specifies the understanding of the term "will" as the affection of the certain notions that are usually associated with it. Among these notions, that which names the will while the absolute foundation of every event is immediately rejected by the assertion. Regardless of which is frequently presented

---

<sup>49</sup> Clifford, *Political genealogy after Foucault: Savage identities*, p. 14.

in Foucault's position in front of the determination of the will is nothing else than a struggle between opposing forces. Foucault is clear in saying that there is no will, but only one wanting something and still concludes that the target must not be removed from the total condition, that is, it should not be will that which constitutes it as such to want something. In fact, there is no will that has the will while act and thus conceived as the causality of a subject or regulator of reality. But the will is to want something that expresses itself, regarding apart from good and bad, from of the tension between sensations, thought and affection.

The self is always a construction of powers and knowledge, and the possibility of discovering oneself, starting from a self-construct by itself. It is possible to better understand the ethical project of Foucault and its aesthetic ideal of freedom and truth. It is the idea which would define the essence of man, but of a practice which encourages a certain differential distance about oneself.<sup>50</sup> This distance is a kind of reflection on how an individual is constructing as an autonomous subject, or as a subject lacking autonomy, this relationship of self to self, bearing in mind the way in which someone thinks contextually. To address the issue of self-liberation and Foucault refers first to the possibility of self in the Government of Self and others.

“Self” according to Foucault, is one of the aspects of the art of governing. The government consists of a tenuous set of rational techniques, the efficiency of which is of such art is due to the subtle integration of coercive technologies of the self. In the same way, an analytical regarding the relationship between the techniques of domination and the techniques of the process of subjectivities of individuals. According to Foucault, the government by introducing the idea of self-techniques seems to relaxation of the bond between subjection which is not to say that there is a break. There is an interaction between the techniques of self and domination, and the irreducibility of one to another shows that the interaction between them is not always harmonious.<sup>51</sup> From power to a theory of action, the notion of government appears as a result of an axis of power. The idea of power, as a relation of forces, is replaced by a notion of power directed to a theory of action that leads to the notion of government. The government comes to be seen as a sort of an intermediate region which is neither freedom nor domination; it is coercion. The reversible and strategic relationship

---

<sup>50</sup> Thiele, “The agony of politics: The Nietzschean roots of Foucault's thought,” pp. 907-925.

<sup>51</sup> Taylor, “Foucault on freedom and truth,” pp. 152-183.

between freedom and domination is something that fixes and blocks these relationships. For this reason, the government is the freedoms of those on whom it is exercised.

In *The Will to Knowledge*, power is conceived by Foucault as a set of multiple relations of forces. In the courses he had offered between 1975 and 1976 – entitled *Society must be defended* – more specifically, that same power appears as a result of struggles, battles and war. In this way, Foucault established that power relations develop and distribute around, about, and between themselves as a map with a complex and reversible battlefield of intensive forces which plays the role of adversary, target and support. The power relations variable configurations of forces that are subtly intertwined.<sup>52</sup> These relationships are subject to the resistance of imminent to their objects and the resistance.

For Foucault, ethics are genuinely allied to self-care. The struggle in making the forms of power could be identified with domination, referring to a conception of unsatisfying and politically naive power. However, at the same time, there is no relation of power without resistance as Foucault states that “the whole relation of power implies at least in a virtual way with a strategy of struggle.” The truth and aesthetics of existence which Foucault affirms the need to have turned around the same problem with a change of perspective among other expressions that he used, to characterise theoretical localisation in the axis of power and give voice to the resistance. In the Ethics of self-care as a practice of freedom according to Foucault is the notion of resistance which is explicitly retaken and reworked. The notion of resistance accompanies that this theoretical shift in the axis of power. When Foucault is asked about a certain deficiency in its problematic, more specifically, the concept of resistance to power brings back to the problem of self-care.

Analogously to the book *The Will to Knowledge*, power relations are movable, reversible and unstable that are not given once and for all. However, in his interview, Foucault adds another element, relations of power and the states of domination, which are deprived of their liberty. Therefore, there is necessarily the possibility of escape, strategies that reverse the situation. Moreover, when Foucault is asked whether “it is a work of self, upon itself that it can be understood as a certain liberation, as a pro-

---

<sup>52</sup> Weberman, “Are Freedom and Anti-humanism Compatible? The Case of Foucault and Butler,” pp. 255-271.

release,” he says, “he is always a bit suspicious of the general theme of liberation by explaining the need when speaking about it. It is important to deal the self-care concerns carefully and within certain limits, as there is always a risk associated with the idea that there is a natural, or a human essence, which, as a result of some historical, economic and social concerns which is alienated or imprisoned by mechanisms repressive.<sup>53</sup> According to this hypothesis, it would suffice to blow the lock repressive for a man to reconcile with himself, to rediscover the natural self that relates to its origin and re-establish a positive and satisfactory to himself.

In this way, Foucault admits that he is not sure that he had in mind when he became interested in the problem of power. Foucault by proposing arguments, he says that we must distinguish the relations of power as strategic games between freedoms and states of domination which usually call power. Foucault constitutes the techniques of self. It is the relationship between the two that the governmentality. It was the displacement of the power axis that made it possible for Foucault to pass from the government of others to self-government. This mode of analysis is evident when Foucault analyses the sexuality and its history. At the moment, he realises that when studying prison and asylum, he had seen too much control over techniques of domination and the exercise of power that should not be understood as pure violence or coercion, since that power consists of complex relationships.<sup>54</sup> After studying the field of government, starting from the techniques of domination, Foucault starts to study the techniques of the self, in the specific case of sexuality.

To understand what power relations are, Foucault proposes that one should investigate not only forms of resistance but also attempts to disassociate these relations. To do so, it refers to a series of oppositions that have developed in recent years, such as the power of men on/over women. For this Foucault suggests that these are struggles that the status of the individual. On the one hand, they affirm the right of individuals to be different, emphasizing what makes them truly individual, on the other, attacking all that separates the individual, breaks his relationship with others, fragments the community life, forces the individual to turn to yourself and binds to its own identity in a coercive mode. These struggles are battles against the government of

---

<sup>53</sup> Cruikshank, “Revolutions within: self-government and self-esteem,” pp. 327-344.

<sup>54</sup> Caldwell, “Agency and change: Re-evaluating Foucault’s legacy,” pp. 769-791.

individuality which are not against or in favour of the individual with different forms of power.

The forms of power are applied directly to the everyday life of the individual. These forms take care of the self too. They mark the self with its individuality, its own identity by imposing a real law. It is a form of power that treats individuals as subjects. For Foucault, existing power has two meanings for the word subject to control the dependence, and stuck to his own identity by conscience or self-knowledge. Both suggest a form of power which subjugates and makes different forms of subjectivity. The subject term was not used by Foucault concerning a person or form of identity.<sup>55</sup> The terms Subjectivity was used, respectively to the process and relative to each other. The relationship of force can constitute actions on stocks. It is double the power line, or rather of the invention other and new ways of being able to withstand the power and be able to steal to learn, even if one knows how to try to penetrate it and the power to appropriate set of sexual desires.

#### **4. The Feminist Movement**

Foucault highlights the passionate commitment for the defence of freedom present in the intellectual and political Foucault, who claims the right to freedom as a right so inscribed in the idea of humanity. Concern for freedom evident in his work, designed to highlight the structural relationship of power and knowledge, relations that through human bodies and their consciences, to discipline them and control them. Since the issue of freedom refers to those who we are and to what we do, perceive and feel, the last works of Foucault deal with the elaboration of historical ontology ethics through which we are constituted. The commitment to seeing requires a critique of moral values and knowledge about the circumstances in which they have arisen and changed. Foucault sought to understand the history of Western morality. Such a quest led him to track morale institution, understood as a normative device historically constituted that presented itself as the true and only moral possible to be followed.<sup>56</sup> Foucault, opposing to treat the moral codes as unquestionable truths that should be followed by the individuals, sought to identify the conduct and denied the practices of freedom.

---

<sup>55</sup> Weiskopf and Steyaert, "Metamorphoses in entrepreneurship studies: Towards an affirmative politics of entrepreneuring," pp. 183-201.

<sup>56</sup> Kay, "Rethinking institutions: Philanthropy as an historiographic problem of knowledge and power," pp. 283-293.



Foucault has shown us, through his vast and the normative effects of the modes of domination in the production of human subjectivity. Considered one of the philosophers of greater influence in the modern thought on the sexuality, to a great extent resultant feminist studies have been produced from the Foucauldian groups. The constitution of the category of sexuality in its moral codes throughout history, hence the importance of their work. Questioning about sexuality in itself means to understand sexuality from the relations of power which confirm it in each period of history and each social, economic and cultural contexts.<sup>57</sup> Despite the criticism of feminists, the gender aspects of Foucault highlight some convergences between the feminism such as the empowerment of women's groups and the proposition affirmative feminist policies, that is, policies aimed at reducing the historical inequalities suffered by women.

The main philosophy of gender oppression is predominant geographic and historical mode in which sexual politics implies that men establish the rules of power and social control. It is not necessarily the domain of the father, but generally, of men's dominion which has assumed different forms throughout history. The forms of female resistance throughout and opposed to the victimisation of women, feminists have shown that power predominantly belonged to men, whose original objective was the domination over women in general, of their bodies in specific. This domination seems to be an anthropological project since the Neolithic period. This one power project/domination gained its most transformation in the sixteenth century, implicit in the words of knowledge is power (only men were given a chance to and academy).

Marxist and materialist feminists made a powerful criticism, as well as the identity politics has been a constant instance even today. Judith Butler criticises the identity politics of feminists which provides an understanding that the unit of the category "women" is neither presupposed nor desired, since fixes and restricts the very subjects that release the concept of gender. Foucault and the denial of Feminine Erotica is the criticism in his gender theory in the historical construction of sexuality and subjectivity, with the use of masculine forms of human as a generalising model based on ancient sexuality has also been the target of feminist problems.<sup>58</sup> Since the erotic is constitutive of human subjectivity is taken from the male model in Foucault,

---

<sup>57</sup> Collier, "Topologies of power: Foucault's analysis of political government beyond 'governmentality'," pp. 78-108.

<sup>58</sup> Willcocks, "Foucault, power/knowledge and information systems: Reconstructing the present," pp. 238-296.

the assumption found there is that the male erotic model which values the model phallic and represents erotic relations as a necessary.

Foucault builds a vision of sexuality based on male eroticism and as a relationship between an active subject and a passive partner. However, although the role of the boy is the passive partner is that of object pleasure in the relationship, such degrading position could be understood as honoured if this involved training for future social relations or a lasting friendship. The displacement of male eroticism to the eroticism of humankind, in general, reveals Foucault's denial of the uniqueness of the women's eroticism. Also, Foucault points out, other erotic possibilities such as the feminine erotica evidenced in the poems of Sappho based on reciprocity relations rather than on relations of persecution and conquest about the female discourse expressed by the knowledge.<sup>59</sup> The fact that women are objects in Foucault's writings reveals the generalising homocentric vision, or androcentric, of the author, which can be the choice of thinkers and from the ancient sources on which it is based to develop its logic. Although Foucault did not choose the Greek model as transcendent or desired for our time, since he states that the Greek hierarchical order is degrading, once based on submission of women and slaves.

For Foucault, power and knowledge are intertwined. Power is not just coercive or repressive, but productive, heterogeneous, and acts through practices and techniques that have been invented, improved and are developing without ceasing. There is true power, or rather power, which each have their histories. In each society, there is a regime of with its particular mechanisms of production. Foucault tells us that *truth* is never outside the system of power and that there is no *truth* without power. Rejecting the repressive hypothesis power in which power would only operate from the system of the coercive theme of the laws or the state as it describes the complex networks of disciplinary systems and technologies through which they operate, particularly through the standardisation disciplines of the medicine, education and psychology in modernity. The notion of power includes the possibility of resistance, which is fundamental in against all forms of oppression and violence.

Therefore, the analysis/understanding of the relations of power dominance/resistance in the condition of free subjects, emphasises Foucault, a particularly problematic notion regarding the female condition. The feminists, following Foucault,

---

<sup>59</sup> Balbus, "Disciplining women: Michel Foucault and the power of feminist discourse," pp. 110-127.

also understand that there are relations in which power is frozen, saturation, with no mobility or fluidity. Domination takes place in a manner of asymmetric, uneven, linear and vertical. The metaphors of the Lord and the slave or the prisoner and jailer, found in Hegel and Nietzsche, offer an example of the misconception to which the idea of circularity of power can lead.<sup>60</sup> The notion of circularity confounds the asymmetrical relations, attributing complementarity to people who do not have it. Emphasizing the “power of the weak” in complementary, abuses of power are kept out of focus, unrelated to the critical consciousness and the possibility of transformation.

As per Foucault’s understanding, decentralisation is operated by genealogy. Nietzsche generated two important (and positive) aspects in the analysis of the social interactions between men and women. The first aspect is that such decentralisation was opposed to the idea of seeking solely on the rationality of the instrumental type. The second aspect is the rejection of the idea of a universal-rational historical subject in which all differences would converge on a single value system. The reflections of Foucault and the diversity of his contributions are strongly marked by theoretical, epistemological discontinuities. This discontinuity becomes more evident when we try more to frame Foucault as the psychiatrist and French historian in a single tradition of knowledge.

The main contribution of the concept of regularity in the dispersion of Foucault’s theory of discourse is the articulation of an illuminating theory of practices are as discursive as constitutive of interdiscursive social relations in portions, as well as in the coercive formal institutions, or in the relations of daily life as a whole. It synthesises the archaeological work of Foucault in two aspects, on the one hand, the constitutive nature of discourse and, on the other, the primacy of between interdiscursivity and intertextuality in the elaboration of the concept of Foucault.<sup>61</sup> The latter aspect, therefore, requires the size of the force operating within the structure or discursive formation. The subject producing a statement is not an entity that exists outside and independent of speech itself. The Foucauldian theory of discourse accuses structuralism because it has minimised the capacity of social actors to shape the structure and generate concrete changes within it.

Foucault brings together a set of texts, conferences and colloquia contributed to boosting the debate on the notion of power in modern days. He was one of the first

---

<sup>60</sup> Besley, “Foucault, truth telling and technologies of the self in schools,” pp. 76-89.

<sup>61</sup> Martin, “Feminism, criticism, and Foucault,” pp. 3-30.

scholars who attempted to systematically investigate the genealogy of power and to try to apply it, to a field of analysis not restricted to the formal instances of the political system. That is an insurrection against the effects of powers of centralised discourses linked to the unitary institution of knowledge hierarchized in the State of apparatus. Unlike his approaches to the unity of discursive practice previously analysed, the last phase of Foucault's work was an attempt to equating the difficulties to which his archaeological analysis of discourse generated, thus conveying the idea that there is a structured field of discourse. In the genealogy of power, Foucault sought to locate the existing elements in a discursive structure within the structure of a discontinuous history, whose elements or regularities had no principle of theological unity.<sup>62</sup> Power was the concept to which Foucault gave more attention to, just as they gave those analysts who are strongly related to the reformulation of the Foucault's intellectual project to try to solve the difficulties encountered in his work.

The solution he offers is to consider power as an active force relationship established in a given historical period inversely of power as maintenance and reproduction of economic, legal and political assumptions. Power must be analysed as something that circulates. Never is it located here and there, impossible to be appropriate only with criticism of Marx's ideology, which attempts to unmask the humanist approach and such thinking. Foucault tried to somehow avoid the classical view of political representation such as the relations between representatives and represented, for example, according to which the will of the majority is something constituted after representation, not vice versa. The analysis of genealogy of power produced a shift in science and philosophy of politics that privilege in their investigations of power as the prominence of the State. In this way, Foucault places limits on the political analysis based on the homogenization of the social field.<sup>63</sup> Foucault has given us a convincing analysis of the new type of open power which can be analysed and exercised, as well as establish the relationship between power and knowledge. In this conception, there is a Foucauldian duality, in which the power happens to be constituted using two techniques distinct as the technique produced in the knowledge base, and the technique related to knowledge that Foucault called the "bio-power." The notion of the power of Foucault is not sufficient to account for the social change.

---

<sup>62</sup> Detel, *Foucault and Classical Antiquity: Power, Ethics and Knowledge*, p. 23.

<sup>63</sup> Hunt, "Foucault's expulsion of law: toward a retrieval," pp. 1-38.

The same difficulty pointed out by Fairclough in his *Critical Discourse Analysis*.<sup>64</sup> Fairclough accuses Foucault of giving greater weight to manipulation of power. According to Foucault, one cannot think of the possibility of a political discursive. The Foucauldian concept of power does not admit a countervailing articulation with the capacity to provide significant changes in social life. It is because, according to the interpretation proposed by Foucault, one of the fundamental functions of power analysis is to describe reflective discursive practices as a mode of hegemonic and ideological struggle which reproduces and restructures the speeches and practices in force in the society.<sup>65</sup> This hegemonic struggle presupposes, in social movements, the political participation of society as a struggle for the institutionalisation of democracy, expansion of the public sphere and reduction of social inequalities.

As feminist epistemology understands that knowledge is always situated, positioning itself against the objectivity and neutrality, science features positivist and areocentric and rescuing role of emotion, body and experience in the production of the scientific notion. Also, disciplinary practices of femininity of the contemporary Western society act on the bodies of women, to make them docile and discipline them, a distinct form of domestication of men's bodies. Foucault's model of power, more than evident to help a vision only a neutral or not mentioned gender, it reveals itself as an extension of view centred on masculine Traditional Western culture.

Foucault developed a historical ontology about which we constitute ourselves as subjects, knowledge and subject of power to understand how each time it produced the truth about themselves and how the moral and ethical relations come under these particular domains. In ancient Greece, he found a concern of the Greeks with their moral conduct and ethics that established with oneself and with others through choicest ways of life, understood as aesthetic choice or policy its forms of existence. This art of building self-built by the Greeks was a personal choice in search of perfect government or mastery of oneself. So the Greeks could decide for themselves whether or not they took care of themselves through search practices the truth that included self-care, the techniques themselves and scriptures themselves, which involved exercises and written exchanges.

*The History of Sexuality*, speaks of the three major arts of life, the three major techniques of the self that have been developed in Greek thought. Moreover, it not

---

<sup>64</sup> Fairclough, *Critical Discourse Analysis*, p. 2.

<sup>65</sup> Sawiwiki, "Foucault and feminism: Toward a politics of difference," pp. 23-36.

only was the concern of the Greeks to the regulation of sexual behaviour but concern evident in the withdrawal of prescriptions and renunciation of pleasures of the flesh or compulsory monogamous heterosexuality of Christianity. But also a concern about feeding practices, with given body, excesses with food and drink and political relations between the Greek subjects. The subjects were not equal in the Greek city, particularly women, slaves and inferior status of non-citizens.<sup>66</sup> Foucault notes that the codes of conduct of the regulatory ethics were not based on a unit of moral hegemony as if it has a distinctly higher than the unitary Christian morality. Ethical and political relations in ancient Greece presupposed an asymmetry with others, particularly with women and with carnations, considered passive and not citizens, hence the manly nature and uneven Greek society already admitted by Nietzsche.

Since ancient times, the relation between the human being and his body has been researched, and different paths have guided this scholarly curiosity throughout history. The body can be thought, for example, of the point of political, social, economic and organic. Pertinent to note, the organicist approach of the physical body that corresponds to the body of science with its organs, apparatus and systems. However, an individual is more than a body set of mass and blood. Impelled by this observation, the human being became privileging the relationship of the body with the soul, until he perceives the difficulties implied in the attempt to dissociate them. The body is inserted in the social and, in this way, is marked by the social interactions. It is the difficulty in examining both our body and that of the other. The most common consequence is the attempt to protect, it is tried to preserve it, to avoid exposure, safeguard it as if it were the danger and threats. In this sense, it is presumed that the more equal we are to each other, the less threatened we will feel. It seems have been the dominant thinking for a long time in our society.

The body is subject to social management as much as it constitutes and to overcome it. Body Modification comes contemporaneity and presents itself as questioning. The ornamentation and rituals involving bodily transformations are millenarian. However, it seems to be the context in which we live the reason why Body Modification points to a new direction. Believing the body to be a historical construction, we are led to think in its social representation and in the meaning of the marks made by

---

<sup>66</sup> Escobar, "Discourse and power in development: Michel Foucault and the relevance of his work to the Third World," pp. 377-400.

itself for free and spontaneous will. We think that in Body Modification it is not only in the play of the physical body, the organism of the individual.

In this sense, Foucault's work is fundamental for the development of present research. I present, through Foucault's argument, how the body-soul-power will act in a way that produces subjectivity. Also, its design about the power and struggles that are established in the social sphere is relevant to understand the movement of Body Modification in the contemporary world. The conception of power in Foucault, we will draw some general considerations on the conception of power for Foucault. This approach will be important so that we can present the constitution of subjectivity.<sup>67</sup> Although Foucault himself never aimed to construct a theory of power, the concept is relevant because it is recurrent throughout his works. For Foucault, the question of power must be thought, first and foremost, as a relation of forces. His analysis of transformations in the forms of power as he departs from the sovereign power passes through disciplinary power until it reaches to bio-power. Foucault discusses the discourses, mechanisms and tactics present in each of these manifestations, always seeking to associate them with a certain historical context.

Therefore, the multiple relations of subjection that operate within the social body are intrinsic to the relationship between domination and subjection. For Foucault, there are three different types of struggle: Against forms of domination (ethnic, social and religious); against forms of exploitation that separate individuals from what they produce that which binds the individual to himself and thus subjects him to the others (struggles against subjection and submission). The latter would be found more frequently in the contemporaneity. They are, in fact, those that arouse the as greatest interest, besides being also the most suitable for this research. Power should be thought of not as property, as a good that someone who possesses and can be given to another person, but it must be thought from the relational character between the terms that integrate it.

---

<sup>67</sup> Hollway, "Women's power in heterosexual sex," pp. 63-68.

## Chapter IV

### SEXUALITY IN INDIAN CONTEXT

---

Following Foucault's *The History of Sexuality*, there are some issues in Indian society that need to be discussed in detail, but, in the light of the text, I have selected few pertinent issues to discuss in this chapter. The chapter starts with a discussion on the origin of the psychoanalytic theory of sexuality in India and moves on to do a thorough review of issues related to Lesbian, Gay, Bisexual and Transgender (LGBT) people in India. Mainly, it is an attempt, while unfolding the debates and discourses around the larger context of the study of sexuality and moral concerns, to align Foucault's thoughts and philosophy with the Indian context. Or to say it is a researcher's call to bring Foucault to India to engage with his methodology to contemplate on different issues in Indian social setup.

#### 1. Psychoanalytic Theory of Sexuality in India

Psychoanalysis probably no longer has the same relevance it had a few years ago with psychiatrists, psychologists and the general public. However, many notions from the Freudian theoretical corpus are now familiar to us. It is easy to speak today of repression, of denial or of cleavage, of all those notions which emphasise a Freudian "unconscious" marked by the desire and the importance of infantile sexuality. In the same way, many expressions derived from the Freudian vocabulary, such as lapses or the missed act, are today passed into everyday language.<sup>1</sup> Today, there is a specific social appropriation of Freudian vocabulary and concepts. An essential psychoanalytical notion of the Oedipus complex has become quite commonplace with the general public although the media regularly undermine it.

---

<sup>1</sup> Greenberg and Mitchell, *Object Relations in Psychoanalytic Theory*, p. 2.



The first of these stratifications that we can qualify as hermeneutics concerns the presence of India or the Indian world in Freud's theory. Freud's post-romantic aspects and his mistrust of the Indian and Hindu world had not failed to intrigue as it seems to be a further indication of a certain romantic anti-classicism as the founder of psychoanalysis. That one thinks of the irony with which Freud responds to Romain Rolland's "two-headed trilogy" devoted to three great figures of modern Indian mysticism. Ramakrishna Paramahansa, Vivekananda and Gandhi justifying his reluctance to enter the Hindu jungle with his Greek taste for *sophrosyne*. The little scope for adventure; and even with his "Jewish prosaicism." These remarks, not devoid of self-irony, seemed already an entry into matter much more intriguing and rich of suggestions that all Jung enthusiasm for India and the East.<sup>2</sup> Through these resistances, at first sight anecdotal, confessed by Freud in the face of Rolland's research on India's contribution to the spiritual renewal of Europe resulting from the Great War, is, in fact, a fundamental Freudian motive.

Indian culture appears to the eyes of Freud as being essentially a culture of the *Urmutter*, the Mother Goddess, the generalised predisposition to reinstate a state of pre-symbolic fusion and all power paradoxical through dissolution in the flow, in *samsara*.<sup>3</sup> We will see later how Indian psychoanalysis will have to reckon with this Freudian diagnosis, by giving it a singular twist, to make its way inside the Hindu jungle. Presence, it is true, rather spectral, and nevertheless strong informative. Here are some points, schematically: the meeting in Vienna, in 1926, with the poet Rabindranath Tagore, figure essential of what is called the "Bengali Renaissance" (late nineteenth and early twentieth century), on which they will have occasion to return during this presentation.

The protagonist of the Modern Renaissance in India – Tagore was honoured with Nobel Prize for Literature in 1913. To mention passage that it is only in recent years that specialists and Tagore's biographers have begun to focus on the effects produced afterwards, at home, by the encounter with Freud, who did not seem to impress him either moment. Indeed, there is apparently no record of this meeting by Tagore himself. But some researchers, such as Santanu Biswas in Calcutta, has

---

<sup>2</sup> Mijolla, ed., *International dictionary of psychoanalysis, Vol. 1: A-F*, p. 117.

<sup>3</sup> *Urmutter* refers to the earth mother, primal mother, first mother or even grandmother, and *Samsara* refers to the world, passage, or circuit of mundane existence.

highlighted the growing interest in psychoanalysis on the part of Tagore during the 1930s. Especially as to its implications for modern poetry and free association technique(s), an interest that even pushed him to intervene in a debate concerning the more appropriate translation of psychoanalysis into Bengali, which contrasts with the positions opposed to psychoanalysis adopted by Tagore during the 1920s.<sup>4</sup>

There are two other indices, less anecdotal and more consistent on the philological and conceptual plan, in beyond the pleasure principle. The speculative summit of the Freudian work indeed represents the notion of “principle of *Nirvana*,”<sup>5</sup> radicalised version of the “principle of constancy” borrowed from Fechner. It is impossible to go into the details of the place occupied by this new concept in Freudian construction. So let us just notice how such a choice implies a reception of the concept of *Nirvana* as it is Schopenhauer and Nietzsche, which implies the opening of a canal of communication between Freudianism and Indian philosophy. In this case, with the Buddhism though filtered through anti-idealist German philosophy.<sup>6</sup> A second philologically consistent trace of the presence of an Indian horizon in Freudian speculation can be found in a footnote added to the second edition of *Beyond the pleasure principle*.

Referring to the myth of platonic Androgynous, Freud, following Heinrich Gomperz (son of the most famous Theodor) seems to admit the possibility of an Indian origin myth in question. In this case, the reference to India seems to play a rhetorical function in Freudian argumentation. The hypothesis of an Indian origin reinforces the idea of an ultra-original character of the myth, almost timeless to express itself in the lexicon of Derrida. Freud seems to yield to the leitmotiv exemplified by the word of Friedrich Schlegel according to which “Everything, absolutely everything, is from India.”<sup>7</sup> In any case, the origin which is below the origin of the Greek philosophy itself contributes strategically to create this speculative dilation where the question of the origin, that of the origin of the drive, and finally that of the death drive, become the same question.

---

<sup>4</sup> Greenberg, *The construction of homosexuality*, p. 90.

<sup>5</sup> According to Merriam-Webster Dictionary, *Nirvana* principle is “the psyche’s characteristic tendency to reduce inner tensions and approach an inorganic state as if responding to the death instinct.”

<sup>6</sup> Chodorow, *Feminism and psychoanalytic theory*, p. 8.

<sup>7</sup> Caplan, *The cultural construction of sexuality*, p. 3.

In Calcutta in 1922, the first Society of Psychoanalysis established outside the Western world. They had therefore begun to take an interest in the history of psychoanalysis in India, but stopped at the observation of a fairly rapid exhaustion of his vein creative from the 1950s, when the Indian Psychoanalytic Society seems to be conforming to dominant canons in international English-language psychoanalysis, renouncing the daring and cultural experimentation that had marked the beginnings of the years.<sup>8</sup>

The invitation from Lorena Preta<sup>9</sup> and Maurizio Balsamo<sup>10</sup> to design the Indian section of the *Psyche* issue devoted to *Geografie della psicoanalisi* in 2008 was an opportunity to draw an initial assessment, enriched by an interview with Sudhir Kakar - the only Indian psychoanalyst whose work is known, and recognized, outside India as well as of a conversation with Charles Malamoud about the interest of psychoanalysis for Sanskrit studies, in particular for the study of the Veda. It required a change of perspective since the Freudian and the history of the psychoanalysis up to Gandhism and the political history of modern India, to be able to cross a new stage in research and interest in the Indian sexual theories.<sup>11</sup> *On the Origins of Militant Nonviolence*<sup>12</sup> as well as the contributions of the two main contemporary Freudians in India today argues that the psychoanalyst Sudhir Kakar and the political psychologist Ashis Nandy, one like the other influenced by Erikson's work. It was considering the possibility of rethinking, through the Gandhian prism, the question of the violence of the drive.

The interest of an approach analytic to the question of Gandhian non-violence is indeed to take against the foot the usual readings, ethics-spiritualists, of Gandhism, which aim to bring the latter back to an ethics-religious idealism, in order to insist, on

---

<sup>8</sup> Details with regard to different issues of *Samiksha*, the journal of the Indian Psychoanalytic Society, founded in 1947, are available online. It has ceased to appear after 2005-06. See <<http://www.samiksha.cuspthejournal.com/>>

<sup>9</sup> Director of the International Research Group: "Geographies of Psychoanalysis" and member of the International Psychoanalytic Association.

<sup>10</sup> Professor of Psychoanalytic and Psychopathology at University of Paris is a member of the International Psychoanalytical Association.

<sup>11</sup> Braidotti, *Nomadic subjects: Embodiment and sexual difference in contemporary feminist theory*, p. 94.

<sup>12</sup> Authored by German-born American developmental psychologist E.H. Erikson, who won the Pulitzer Prize for General Non-Fiction and the U.S. National Book Award in category of Philosophy and Religion.

the contrary, on the material construction, almost technique, that it operates, of a libidinal body other, alternative to that formed on the dominant-couple. To put it another way, the analytic approach seemed to consider Gandhism as a self-technology to use a formula of the last Foucault), while considering it, at the same time, as a construction collective, and not as a universal-individual ethic, as far as he realizes, around the ascetic body of Mahatma, a process of mass subjectivities, a body collective libidinal of a completely new genre.<sup>13</sup>

On the occasion of a series of hunger strikes in Indian prisons, how in Gandhi, the well-known practice of the hunger strike as a militant tool was never aimed at the adversary that was, at the English occupier, for the most part, but always and only to his fellow soldiers.<sup>14</sup> Since the first experimentation of the hunger strike as a political means, which took place in Ahmedabad in 1918, in support of the claims of textile workers, property of a family that was one of Gandhi's supporters, the Guru of hunger strike aimed to weld a collective in struggle, to urge him to maintain a position intransigence of non-violence, not to give way to acts of God, nor to respond to provocations and the repression exercised by the opposing party.

The Charismatic and determined Sandip, become independentist leader, who does not hesitate to manipulate Bimala, the wife of his host and friend, and to sacrifice the Muslim community of village, in order to strengthen its position as a nationalist leader, even as the phlegmatic Nikhil, aristocrat somewhat tired, hesitant about everything, and intimidated by the personality of Sandip, will finally choose to sacrifice himself in the vain attempt to save the Muslim community, showing both noble and late courage.<sup>15</sup> Without falling into a typology, Tagore builds the plot of his masterpieces on a series of psychological intricacies and reversals of morality which intend to show the impracticability of any unequivocal solution.

For Bose, such reactivation of the desire to be a woman would contribute to essential to the separation of the boy from the mother, and the resolution of the Oedipus. He insists furthermore that in India the Oedipus resolution would not be rivalry and guilt over the father, but rather in the unconscious fear/desire to be castrated by the latter, as well as by a lasting phallic inhibition, crystallising around

---

<sup>13</sup> Ricoeur, *Freud and philosophy: An essay on interpretation*, p. 8.

<sup>14</sup> Connell, *Gender and power: Society, the person and sexual politics*, p. 14.

<sup>15</sup> Lorber and Farrell, eds., *The social construction of gender*, p. 91.

the cultural myth of the child-god (Ganesh).<sup>16</sup> Beyond the judgment that one can carry on the relevance, or impertinence, of Bose's theoretical perspective (Freud confesses his reservations to in 1933 while regretting subsequently the lack of credit given to the Bose theory by the analytical community. The first Non-Western Psychoanalyst and the Politics of Secret Selves in Colonial India is high time to translate into Italian and French and have described the displacement made by Bose about the ubiquitous pattern of male castration in India, and this through a reassessment of the feminine polarity of post-Oedipal subjectivities. In other words, we are in the presence of a theoretical solution that is reminiscent of the Gandhian gesture itself.<sup>17</sup> Just like Gandhi strives to conceive and embody a becoming-woman who opens up new forms of subjectivities, neither reactive nor regressive, of emancipation in relation to colonial tutelage, Similarly Indian psychoanalysis attempts, in its first decades of existence, to propose a dynamic conception of the subject, by identifying an efficient and positive position of identification with the feminine.

It has long been sought, indeed, to reject the universal character of the Oedipus. Ethnologists like Malinowski and many others have questioned its universality. The current reorganisation of the family and the roles that the fathers exercise there today question the Freudian conceptions often accused of bearing the trace of their time. The modern family in our country appears weakened, decomposed, recomposed, single-parent or homo-parental, even if the nuclear family can remain a model at the level of the social ideal. At the same time, the particularities, values and cultural traditions of different ethnic or religious groups come to question what we call universal values.<sup>18</sup> If we are all convinced of the values of mutual help and common good of humanity, we are nevertheless led to question our certainties about the essential bases of the society like those of the family and in particular the respective roles, inside of it, of the father and the mother. Then, such fidelity on the part of the analytic community to a notion which, like all the others, is subject to the wear of time and could be subject to reworking?

---

<sup>16</sup> Chodorow, "Gender as a personal and cultural construction," pp. 516-544.

<sup>17</sup> Steinmetz, "Bourdieu's disavowal of Lacan: Psychoanalytic theory and the concepts of "habitus" and "symbolic capital," pp. 445-464.

<sup>18</sup> Steinmetz, "Bourdieu's disavowal of Lacan: Psychoanalytic theory and the concepts of "habitus" and "symbolic capital"," pp. 445-464.

Freud summarised this point of view in his interview where he remarked that psychoanalysis theorised an archaic family which it did not see as being in the process of liquidation. Also, today, psychoanalysts are very embarrassed with a theory of the father, the mother, the family, obsolete about the reality of contemporary social evolution. The reformulation of psychoanalytic theory should have two starting points, namely the recognition of this appropriation by contemporary culture of the psychoanalytic discovery and the taking into account of the mutation of the family institutions which makes that the history continued to walk and creates a landscape completely different from that in which the Freudian theory was formulated.<sup>19</sup>

To the accusation of dogmatism, psychoanalysts have always pointed out that Freud himself had not stopped revising his theory over time and forging new concepts. About the Oedipus complex, Melanie Klein provided decisive elements in describing an early Oedipus. The Oedipal organisation of the child can today be evoked from early phantasmatic interactions that are to say from what in the unconscious of the mother will allow the child to be conscious to organise an Oedipus. The Oedipus complex, for ordinary mortals, is what marks the attachment to the mother and the rivalry with the father in the little boy. It happens in the opposite direction in the little girl, without it being necessary to change the name of the complex title *Electre*.

For a few years now, a considerable number of clinical, psychopathological and psychoanalytic works have focused mainly on the mother's place and its psychogenetic or developmental effects in children. The emphasis on the archaic with Melanie Klein and the influence of post-Freudian writers, such as Winnicott, who have emphasized the very early relationships with the maternal environment, as well as the work John Bowlby's on attachment, Thomas Berry Brazelton's, Edward Tronik's, or Colwyn Trévarthen's on primary intersubjectivity, are certainly important.<sup>20</sup> All this work has contributed much to our understanding of the early development of the child, but at the risk of a certain de-sexualisation of our conceptions, a failure to take into account the importance of the difference of the sexes which governs destiny of the child. The double reference to the father and the mother remains, in fact, indispensable to the understanding of the functioning of the

---

<sup>19</sup> Lynch, "The social construction of emotion in India," pp. 3-34.

<sup>20</sup> Elliott, *Psychoanalytic theory: An introduction*, p. 15.

psyche, taking into account the multiple configurations, the plural scenarios, the different images and the various fantasies that these figures or images arouse.

If, indeed, what Freud identifies in his psychoanalytic practice as being of the order of this symptom is regularly sexual in its substance, if Freud goes so far as to say that the symptom is, strictly speaking, the sexual life of the neurotic and that it is maintained because of the satisfaction of a sexual nature that it provides. The questions precisely the satisfaction of this, since it is permissible to think that, if sexuality manifests itself as a symptom, it is precisely so far as something hinders a more direct satisfaction or opposes its integration into the lived experience.<sup>21</sup> The sexuality is discovered precisely as the domain where something, irreducibly, escapes the subject in its effort to be realised, the mark of incompleteness, a fault of a limit that is to be recognised as constitutive of subjectivity itself.

This fault is what Freud discovered by naming it the term unconscious: sexuality is the area where the human being can only be constituted as subject marked by ignorance, a non-knowing of what he is inside this field. The close connection, always explicitly maintained by Freud, between sexuality and the unconscious requires, of course, to be made explicit, but it is certain that it is the emphasis on the radical character of the unconscious determination and therefore the rupture that has been affected.<sup>22</sup> With all pretended sovereignty of the conscious subject who gives to Freud's work, its subversive significance is called as pan-sexualism.

The book by Sanjay K. Gautam entitled *Foucault and the Kamasutra*, defies the dominant opinion by juxtaposing Foucault's name to the peak icon of Indian literature on erotic-sexual pleasure. The work of Foucault and by extension, his behaviour and way of life is controversy, even causing some perplexity between portions of the reading public skilled.<sup>23</sup> However, this strangeness has another origin, resulting in more from the association of this book, from the first translation into a Western language was immediately linked to the pornography, to one of the most influential authors currently in the humanities context (literary criticism, history, social sciences, etc.). The unusual title derives exactly from this Foucault association with the *Kamasutra*, Gautam rescues the book attributed to the Mallanaga Vatsyayana

---

<sup>21</sup> Creed, *The monstrous-feminine: Film, feminism, psychoanalysis*, p. 93.

<sup>22</sup> Taylor, "The discursive construction and regulation of dissident sexualities," pp. 106-130.

<sup>23</sup> Nair and John, eds., *A question of silence: The sexual economies of modern India*, p. 20.

from the swamp of pornographic obscenity, to where it had been relegated by community of Western readers, to restore it to the canon of Indian classical literature written in Sanskrit, making it an object worthy of academic research.

Asian Studies combine aspects of sociology, history, cultural anthropology and several other disciplines of the social sciences to investigate the traditional and contemporary societies of the East. In the specific case of the author, his interests are delimited in the time, but they are extended as far as the themes such as chronologically, their research focuses mainly on the ancient period of history Indian and South Asian (Pakistan, Bangladesh, Sri Lanka, etc.).<sup>24</sup> However, its scope also extends to war, gender issues, sexuality and eroticism.

The first translation of the *Kamasutra* into English is attributed to Richard Burton, but today we know that it was made mostly by Foster Fitzgerald Arbuthnot, being the first to review and the readjustment of the text to the English public. According to the author's own words, Foucault and the *Kamasutra* aim to provide a historical exploration of the nature and origins of erotica art, such as theatre, in *Kamasutra*, from a critical engagement with Michel Foucault's work on the history of sexuality. In other words, it is an investigation into the *Kamasutra*, but at the same time, a systematisation of the Foucauldian concepts of pleasure and ardour, fundamental elements of his history of sexuality, but left without the definitive finish. In fact, by using the theoretical and methodological arsenal Foucauldian, notably the heuristic opposition between erotica and Scientia sexualise proposed by Foucault in the first volume of his *History of Sexuality*.<sup>25</sup> The Sanjay Gautam provides an important contribution not only to studies on the thinking of the French philosopher but, mainly, it inaugurates a new and creative epistemological thread for the *Kamasutra*.

On Foucault's writings on sexuality, the author explores his insights on erotica and pleasure, notions that will be used in his later investigation of the *Kamasutra*. That analyses and contrasts Foucault's conception of pleasure as 'de-subjectivities' or deconstruction of ego/identity, proper to experiences of aesthetic and sexual ecstasy, with the central concepts of 'truth' and 'identity', immanent to the concept of sexually west. The most important thing to note is that its first chapter seeks to systematise a

---

<sup>24</sup> Bucholtz and Hall, "Theorizing identity in language and sexuality research," pp. 469-515.

<sup>25</sup> Erwin, ed., *The Freud encyclopedia: Theory, therapy, and culture*, p. 2.



notion of pleasure that Foucault failed to define precisely, remaining fragmentary and dispersed, appearing in his work (books and interviews) more as something implicit rather than explicit. Precisely because of this, it is the most critical moment because it contains many elements of inference and conceptual re-composition. It does not compromise the author's theoretical framework since its reconstruction of these notions is viscerally based on a reliable and scrupulous reading of the work of Michel Foucault.

The first chapter underlies the whole theoretical-conceptual framework that will be employed in reading the *Kamasutra*. In the second chapter, "Pleasure and Patriarchy: The Discourse of the Dharma and the Figure of the Wife," the author situates the discourse of erotica in the historical and discursive context of two developments of Indian culture: the hegemonisation of the erotic-sexual pleasure discourse by the discourse of the Brahmanism law (defender of the caste system) and the subordination of women to patriarchal power. The strong thesis of the author is that the origin of erotic discourse and, due to the diversity of research interests, Foucault ends up abandoning the concepts of pleasure and erotica without the due development. Undoubtedly, the central to their history of sexuality is, for the most part, brief and fragments. In the first volume of *The History of Sexuality - The Will to Know* - Foucault claims a distinction between *Scientia sexualis* and *ars erotica* as a central element of its long-sought history of sexuality. However, from the second volume onwards, this approach is changed, being progressively abandoned due to 'care of each other'.

The Indian discursive tradition of erotica itself, as *Kamasutra*, must be understood as a counter-hegemonic response to the diffusion of patriarchal ideals and the subjection of women to the family environment. In this sense, the author accuses *Manu Dharmasāstra* of being the vehicle of a powerful speech founded on the construction of a new subjectivity, that of the submissive and servile wife and husband. Then the appearance of the *Kamasutra* could be understood as a movement discursive defence of legality and the autonomy of erotic-sexual pleasure in the face of the offensive of the speech of the Brahman law. The courtesan and the birth of Erotica as theatre, the author investigates the influence of the courtesan on the conformity of erotica as theatre, as it is expressed in the *Kamasutra*. His exposition unfolds in two main planes: first, places the courtesan in a context outside the caste

circle and patriarchal identity, as a free figure of the imposition of the roles demanded by the patriarchy. Then through the exploration of the ancient texts, constructs a compelling presentation by the courtesan the main artifice of the process of constitution of the discourse of eroticism like the theatre of the love.

In open opposition to the Brahmanical discourse, centred on the diffusion of the figure of the wife, the *Kamasutra* constructs an alternative speech, centred on the figure of the courtesan. Outside the caste arrangement and contrary to the subjectivity of the wife imposed by *Brahman law*, the courtesan was able to shape the matrix of the erotica discourse, founded on the autonomy of in the legitimacy of erotic-sexual pleasure. It is at this moment that the author problematizes the choice of the terms *nayaka* (actor) and *nayika* (actress) used in *Kamasutra* to name the partners involved in the game of love. The courtesan and the origin of *Nātyasastra*: from *Erotica* to *Ars Theatrica* is dedicated to emphasising the inbred affinity between *Nātyasastra* and *Kamasutra*. The *Nāstyasastra*, the founder of the theatre tradition in ancient India, was written a century earlier, serving as the choreographic model and parameter for kinetics *Kamasutra* composition.

The continuity between theatre and eroticism in India ancient origin derives from its common origin centred on the triad composed by the courtesan, at dandy-consort (*Vaisika*) and the *dândi-guru* (*Vita*). Of course, chronological order is reversed with the discourse on theatre, which emerged a century earlier, provides a shift in the paradigm for construction of the discourse on eroticism.<sup>26</sup> The parallels confirming this are many, as the author points out, but the importance of them is perhaps the similarity between the notion of *rasa* or aesthetic pleasure in *Natyasastra* and the notion of erotic-sexual pleasure in the *Kamasutra*, both understood as a process of suspension of the waking consciousness or de-subjectivities. This legitimation of the search for the aesthetic pleasure provided by the *Nātyasastra* enabled, a century later, under the threat of hegemony of the *Brahman law*, to constitute a tradition of discourse founded on the legitimacy of erotic-sexual pleasure.

On the other hand, under the influence of theatre, sexual expression becomes the exercise of the theatre of love. Therefore, the umbilical between theatre and eroticism existing in the culture of ancient India. Then, the dandy-guru and the birth

---

<sup>26</sup> Hyam, *Empire and sexuality: The British experience*, p. 19.

of discourses are controversial, the most accepted dates for the composition of the two works are as follows: the *Nāṭyasastra* or treatise on the theater was composed around the 2nd century AD, and the *Kamasutra* or treatise on erotic-sexual pleasure was composed a century later, around the 3rd century A.D.

Eroticism and theatre is the construction of the typical discourses of erotica and theatrical erotica through the mediation of the historical figure of the *Vita or dandy-guru*. *Vita* is presented as a fundamental character of ancient Indian culture because it was through that the set of erotic-sexual and theatrical practices widely diffused to become topics of intellectual reflection. That is, from the meticulous observation of established practices and relationships between the courtesan and the dandy-consort, the *Vita or dandy-guru* codified the tradition of discourse both of arsenic and of erotic theory. Even though the central figure of the triad, around which the dandy-consort and the dandy-guru gravitated, the courtesan left no treaty at all about eroticism or the theatre.

This function fell to the dandy-guru. To sustain your affirmations the author uses one of the most important historical-literary sources of ancient India, denominated in their set of *Catubhanis*. It is the file to use the language of Foucault that allows the reconstruction of the process of affirmation of the discourses on the eroticism and theatre, centred on the figure of the courtesan, but codified by the dandy-guru. The *Dandy-Urban and the Vision of a City Based on Art*, dedicated to the figure of the *Nagaraka* or dandy-urban, Gautam clarifies how this emblematic figure condenses in itself the whole aesthetic and artistic vision of the city presented in the *Kamasutra*. In that sense, the *Nagaraka* represents the reconfiguration of the dandy-consort, now embodied in the figure universal of the inhabitant of the city, endowed with possessions and moved by the search of the aesthetic fruition of life.

This reconfiguration operates according to a reterritorialization of the local action of the dandy-consort and its later reterritorialization, now on a wider scale, encompassing the larger context of the city. It is how the *Kamasutra* diffuses a public pedagogy of urban conviviality based entirely on the pursuit of aesthetic and erotic-sexual pleasure. Foucault and the *Kamasutra* based on similar ruptures which conclude the work of Sudhir Kakar using a critical examination of the theoretical turn of Michel Foucault, in the final years of his life, when he completely abandons the concept of 'truth' and 'self-care'. It is now elevated to the centre of their research

concerns. The title of the chapter itself reveals the rupture work of Foucault. The concepts of pleasure and ardour, peremptorily announced in the years of his work on the history of sexuality, have not resisted with Greek philosophy. From now on, this new file will address the concerns of French philosopher in his last years of life.

Also, Freud was criticised for not having sufficiently focused his attention on the mother and for having constructed a metapsychology that was too phallogocentric and therefore too strongly referred to the father. In other words, Freud would have relied too much on the paternal complex. Alongside Melanie Klein and Anna Freud, many female analysts like Helen Deutsch, Ruth Mack Brunswick, Karen Horney and many others challenged Freud's positions on the masculinity complex in their day. The mother as the first object of love of childhood should not supplant the father as a dominant figure and did not Freud himself revise his theory of anxiety in 1926 in inhibition, symptom, anguish, by writing that the anxiety of separation from the mother was just as important as the anxiety of castration. In the 1930s, the effort led to a major shift in analytic paradigm from father to mother, from castration to separation and from authority to dependency.

Freud himself acknowledged that he did not like being in the mother's place during maternal transfer movements of his patients. A confession that places him at the antipodes that the analyst must be in the place of the mother during the cure. The analyst is in a situation comparable to that of the mother of an unborn child or a newborn. In fact, Donald Woods Winnicott's ideas profoundly changed the understanding of the analytic field. In Freud's theory of drives, he associated a new conception of the organisation of the psyche that takes into account the environment and the maternal psyche. The basic hypothesis is that a sufficiently good environment adapted to the care of the baby is necessary for the development of the child and the construction of the psyche. His theories focus on object relationships, primality of object love, and bonding.

## **2. Sexuality and LGBT Movements in India**

Homosexuality in Indian society until 2009 was considered as a criminally reprehensible act. Section 377 of the Indian Penal Code (IPC now on) criminalises the unnatural carnal relations, punishable by life imprisonment. Whereas in pre-colonial India there was a certain tolerance for homosexual practices, British

colonisation was marked by the conservative Christian morality that gave rise to this legislation dating back to 1861. As it was pointed out, Section 377 was a major movement of marvellous colonial masters, who repealed this law in 1967. Although a few homosexuals have been imprisoned by slapping “section 377,” like this law, also known as the anti-sodomy law which has been widely used, in particular by the police, to blackmail and extort money.<sup>27</sup>

This anachronistic law has been challenged by the historic judgment of the High Court of Delhi in 2009 by decriminalising the homosexual relationship between consenting adults. Describing Section 377 as a violation of fundamental human rights, the High Court states that the law violates the fundamental rights to life, liberty and equality enshrined in Articles 14. The non-discrimination according to religion, race, caste, sex and place of birth) and protection of life and individual liberty of the Indian Constitution had been major reforms of Section 377.<sup>28</sup>

According to Arvind Narrain, a founding member of the Bangalore-based Alternative Law Forum, which offers legal services, this ruling gives LGBT (Lesbian, Gay, Bisexual and Transgender) people Indian citizenship has practised both their dignity and their morals were considered only through the prism of heterosexuality. According to Narrain, the fight for gay rights began in 1993 with the organisation in Delhi of the first protest against police violence against LGBT people. Subsequently, the voices of homosexuals were heard on several occasions, for example during the 1998 protests against the violence sparked by Hindu fundamentalists following the release of the film titled *Fire* by director Deepa Mehta, whose storyline was female homosexuality.<sup>29</sup>

The movement for the decriminalisation of homosexuality has had to deal with the very strong reticence and conservatism of the Government of the Indian Union, to which the Delhi High Court has shown independence and progressivism. In its defence of section 377 before the High Court, the Government stated that the decriminalisation of homosexuality would open the floodgates to delinquent behaviour, referring to paedophilia and that homosexuality was a social vice and the

---

<sup>27</sup> Ablove, ed., *The lesbian and gay studies reader*, p. 12.

<sup>28</sup> Asthana and Oostvogels, “The social construction of male ‘homosexuality’ in India: Implications for HIV transmission and prevention,” pp. 707-721.

<sup>29</sup> Misra, “Decriminalising homosexuality in India,” pp. 20-28.

reflection of a perverse spirit. Other elements have played in favour of the decriminalisation of homosexuality, such as the words of Anbumani Ramadoss, the then Minister of Health of the Indian Union, who called in 2008 for the legalisation of homosexuality in the country particularly as the framework to fight against AIDS.

Further, Nithin Manayath believes that lesbian groups in India played a more radical and political role because they came from women's movements. It is through the lesbians and lesbian groups that the gay movement has joined the wider network of social movements. Pride Marches were also organised as a protest against the arrest in 2001, in Lucknow, the capital city of Uttara Pradesh state where social workers from *Bharosa* and the Naz Foundation, (two organisations working with homosexuals) particularly in the prevention of AIDS. The members of these organisations were accused of promoting homosexuality in violation of section 377.<sup>30</sup> But the long-awaited judgment of the Delhi High Court is precisely the result of a long 8-year legal battle waged by the same Naz Foundation, based in Delhi, which filed a Public Interest Litigation to the Delhi High Court in 2001 for the legalisation of homosexuality between consenting adults. This movement for the repeal of Section 377 was also supported by other organisations such as the Lawyers linked to the Naz Foundation, or Voices against 377, LGBT coalition and human rights activists.

The judicial process was long-winded, with the High Court declining to try the case first, arguing that the organisations were not empowered to file a PIL. But as the Supreme Court upheld the validity of the PIL, the High Court was finally declared to rule on the constitutionality of Section 377. Indeed, the criminalisation of homosexuality made access to care difficult or impossible for homosexuals who always risked being reported, harassed or imprisoned. For their part, doctors could be convicted of not treating a homosexual, and a social worker could be arrested for making no prevention with homosexuals. India, however, is the country with the highest population of HIV-positive people, with an overall prevalence of 0.31% and 7.3% among gays. In 2008, the number of gay men in India was estimated at 2.46 million by the Minister of Health (and the number of lesbians and transgender people in the hundreds of thousands), but the real numbers are probably higher.<sup>31</sup> There is no

---

<sup>30</sup> Puar, "Homonationalism as assemblage: Viral travels, affective sexualities," pp. 23-387.

<sup>31</sup> Menon, "Sexuality, caste, governmentality: Contests over 'gender' in India," pp. 94-112.

doubt that the decriminalisation of homosexuality will indeed have important consequences in the fight against AIDS.

The Supreme Court of India has yet to rule on the appeal against the decision of the High Court of Delhi by essentially religious organisations (Hindu, Muslim and Christian). The fight continues on the request for repeal of section 377 which alone would constitute a real recognition of the rights of homosexuals. The judgment of July 2009 was like a fringe of Indian society. In motion and accommodating more bad laws which are conservative. It is how homosexuals dare to increasingly invest in public space and claim their identity, an identity that also largely passes through their sexual and romantic preferences.<sup>32</sup> The first Gay Pride Parades were organised in 2008 in the major cities of Delhi, Bangalore, Chennai, Bhubaneswar, Kolkata and Mumbai. Even if they remain rather the fact of well-off and urbanised social classes, they attracted several thousand participants.

In August 2017, the Supreme Court unanimously ruled that the right to individual privacy is an intrinsic and fundamental right under the Indian Constitution. The Court also rules that a person's sexual orientation is a privacy issue, giving hopes to LGBT activists that the Court would soon strike down Section 377.<sup>33</sup>

Meanwhile, media has been making some positive work as more recently, the film *I am* (Afia, Megha, Abhimanyu, Omar) of the independent director Onir, much more appreciated by critics for its cinematographic quality, dedicated the last part of these four portraits to highlight the difficulties faced by homosexuals Indians to live in complete freedom their love relationships, placed as they were until recently under the constant threat of police repression and violence. In the Indian media, the word has also been released. Following the judgment of the Delhi High Court, newspapers have carried multiplied the special cases on homosexuality, combining analyses, stories, testimonies all aimed at denouncing the discrimination, violence, oppression and harassment of the victims.

At the more intimate level of the family, the parents' acceptance of the homosexuality of their children also finds its public expression. Faced with the appeal

---

<sup>32</sup> Altman, "Rupture or continuity? The internationalization of gay identities," pp. 77-94.

<sup>33</sup> Ganguly, "India's Supreme Court Upholds Right to Privacy: Government Should Now Repeal Law Criminalizing Gay Sex," *Human Rights Watch*, 24 August 2017. See <<https://www.hrw.org/news/2017/08/24/indias-supreme-court-upholds-right-privacy>>

against the 2009 ruling by religious organisations, 19 parents of homosexuals have come together to defend this court decision and support their children in their daily struggle. In a petition addressed to the Supreme Court, they reaffirm the right of everyone to live their sexual orientation without social, moral or religious ostracism. A moving testimony concerns the young director Nishit Saran who filmed his “coming out” in 1999 teamed up with his mother, who then expressed his love for his son and his unfailing support. The young man died accidentally in 2004, his mother Minna Saran continues this fight on his behalf.<sup>34</sup>

The Indian mentality revolution in the sense of equal rights for all citizens, of which the acceptance of homosexuality is only one element, is a long process, which is only his beginnings. The recognition of their rights and the possibility for homosexuals to file a complaint of discrimination is, as per some sections of the society, a considerable and essential step that must be welcomed. However, it cannot hide the conservative and reactionary forces that dominate Indian society. The appeal against the 2009 ruling by various groups, religious or political, is a glaring manifestation.

The Indian psychoanalyst Sudhir Kakar and the writer Katharina Kakar draw attention to the fact that in India sensual relationships between people of the same sex are frequent, particularly because of the prohibition on relations between men and women before the wedding. But they are neither lived nor perceived as homosexuality. On the other hand, asserting that one has an exclusive preference or attraction for people of the same sex is unacceptable to the extent that the couple is there first of all the place of procreation and the foundation of a family.<sup>35</sup> The relative tolerance of homosexual practices in a way diminishes the conflict around homosexual behaviour. But for many homosexuals, it also serves to mask their sexual orientation. It also removes the possibility of an essential aspect of self-knowledge.

It also shows how homosexuality is present in all socioeconomic circles, and not only in the urbanised and westernised elite so also in the rural settings. The life and personal development of homosexuals are, therefore, most often hampered by social and family pressure. It is not given to them to live openly and freely their love

---

<sup>34</sup> Kole, “Globalizing queer? AIDS, homophobia and the politics of sexual identity in India,” pp. 1-16.

<sup>35</sup> Altman, “Rupture or continuity? The internationalization of gay identities,” pp. 77-94.



preference, and many are married to avoid stigmatisation, denial and ostracism. The story of Leela and Urmila, two young women police officers living in a small town in Madhya Pradesh is somewhat of an exception. They managed to marry religiously in 1988, the priest invoking all the same rather the union of two souls than two bodies. But, for women who love another woman, the alarm is even stronger because, as women, they are the supposed custodians of honour and dishonour. It is not surprising that many of them who are discovered either run away from their homes or commit suicide to escape the trauma. There are, indeed, many women who are desperate for their homosexual relationship and preferring death to a forced marriage with a man.<sup>36</sup>

A student in Mumbai, Kushagra began accepting his homosexuality two years ago, when he met his first boyfriend. Reserved, it does not appear at first. He wants to remain discreet. The Supreme Court of India renewed the relationship between same-sex adults. Five years ago, however, the Delhi High Court ruled that article 377, criminalising homosexuality, constitutes a violation of fundamental rights. But the Supreme Court does not agree, it seems, and his opinion is also imposed on the government, which for its part supported the fight of LGBT associations.

In 2011, men, women and transgender people jumping for joy in front of their television, wrapping themselves in rainbow flags, applauding in front of the New Delhi courthouse. The announcement of the Supreme Court's decision to study the decriminalisation of homosexuality on Tuesday was met with immense relief. If we are still far from a definitive victory, this is at least a battle won in the long fight led by the Indian LGBT community for fifteen years against the "Section 377" of the penal code. An archaic article, written in 1861 during British colonisation under the rule of the very rigorous Queen Victoria, and punishes ten years in prison for sex against nature.<sup>37</sup>

In 2009, the Delhi High Court blew a wind of freedom on the subcontinent by declaring article 377 unconstitutional because denying the right of a homosexual person to a full personality. Relations between consenting adults of the same sex finally became legal in this society of 1.25 billion deeply conservative people. Four years later, on appeal by a dozen Christian, Hindu and Muslim leaders, including an astrologer invoking the security of the country on the pretext that the soldiers were

---

<sup>36</sup> Khan, "Culture, sexualities, and identities: Men who have sex with men in India," pp. 99-115.

<sup>37</sup> D'emilio and Freedman, *Intimate matters: A history of sexuality in America*, p. 98.

going to spend their time fornication, the Supreme Court went back a hundred and fifty years by cancelling the decision of the High Court.

After the failure of several procedures in recent years, the curative petition examined is a rare procedure specific to Indian law, had a meagre chance to reopen the case then that India is headed since 2014 by the BJP, the conservative Hindu nationalist party of Prime Minister Narendra Modi. The decision to instruct a panel of five judges to review the law was therefore welcomed with all the more joy that it was not won in advance, even if no timetable was set. For Gilles Verniers, professor of political science at Ashoka University in Haryana State, this flip-flop of the Supreme Court is mainly because two of the three judges have retired and have been replaced by judges more receptive to the arguments of LGBT associations and civil rights which are extraordinarily tenacious on this issue.<sup>38</sup> They are fighting in the field of law because they know that social change will take much longer.

While condemnations for homosexuality are rare in India, the spirit of the law is invoked, particularly by the police, to discriminate against and harass the gay community, and place on its members the perpetual fear of rejection and violence. In recent years, Hindu nationalist organisations have stigmatised homosexual couples, claiming that these relations were pathological and that it was a Western cultural import. For Gilles Verniers, the representations of homosexuality remain very Victorian. Narendra Modi's government openly supports a religious leader, Baba Ramdev, who claims to be able to heal homosexuality through breathing. The question remains largely taboo in rural areas and medium-sized towns. Today, there are spaces in large cities where individuals can assert their sexual identity.<sup>39</sup> But this remains confined to elite circles, often disconnected from family settings.

Article 377 does not only put homosexuality, paedophilia or zoophilia in the same bag. Prince Manvendra Singh Gohil, the first member of the royal family to come out and to hail a historic decision in the *Hindustan Times*, calls on Indian society to realise that this Victorian law is not aimed only at homosexuals but also oral and anal sex between husband and wife. Director Hansal Mehta, whose next film *Aligarh*, inspired by the life of a homo teacher, is threatened with censorship, said in

---

<sup>38</sup> Shahani, *Gay Bombay: Globalization, love and (be) longing in contemporary India*, p. 2.

<sup>39</sup> Reddy, "Geographies of contagion: Hijras, Kothis, and the politics of sexual marginality in Hyderabad," pp. 255-270.

the press which illustrates that: "I am a criminal, I practised oral sex." Gilles Verniers recalls that "there are many ancient texts, poems, treatises and architectural traces attesting to a greater tolerance for homosexuality in India in ancient times. The legacy of the prudery of British colonisation and the development of social conservatism seeks to deny this tolerance in the past.<sup>40</sup> For this researcher, there is a worrying trend of rising moral creep and government control over issues related to sexuality.

We find here the idea which unfortunately has some years of legitimacy on the counter that homosexuality is a choice, and that this choice is specific to a culture or a social environment. Homosexuality evolves in the collective imagination like fiction, a zone of "non-being," of "bug," even of temporary misplacement which only needs to be rectified. With all this implies as social, emotional, or identity difficulties for the individuals concerned. It is this nonchalance not to recognise homosexuality as plausible, not to take into account the multiplicity of experiences, which constitutes great social violence.<sup>41</sup> To deny the existence of these desires, to marginalise without hating openly is a comfortable position and probably easier to assume that radical hatred after viewing the practices of homosexuality.

Love, though present in all cinemas, on all lips and all the waves, leaves the field of possibilities in the Indian reality of marriage. The conception of marriage that dominates is that of the reproduction and perpetuation of generations. The love sentiment is secondary, and as such homosexuality which by definition does not allow reproduction naturally, that has no place. The emotional or sexual development of individuals is not an acceptable argument as this is the basis of the founding argument for the recognition of the rights of sexual minorities. In a given society, the lawful and the unlawful most often constitute the direct consequences of the dictate able and the unspeakable.<sup>42</sup> We must, therefore, look at these two aspects, and seek to develop them together that is legislation and mentalities.

Regarding the issue of homosexuality, the awareness of civil society to these issues is progressing. In 2013, during the reinstatement of article 377, influential intellectuals like Nobel laureate Amartya Sen took a stand in favour of better

---

<sup>40</sup> Kollman and Waites, "The global politics of lesbian, gay, bisexual and transgender human rights: An introduction," pp. 1-17.

<sup>41</sup> Richardson and Seidman, eds., *Handbook of lesbian and gay studies*, p. 22.

<sup>42</sup> Weston, "Lesbian/gay studies in the house of anthropology," pp. 339-367.

recognition of LGBT rights. The same year, the writer Vikram Seth made the cover of India Today mugshot way with a slate on which we read “Not a criminal”. Bollywood industry remains rather cautious in the matter but would be an excellent lever for the acceptance of homosexuality in Indian society. To get around censorship, nothing better than the Internet. An Indian web series called “The Other Love Story” was put online in 2016 and tells the daily life of two young Indian girls who have a romantic relationship.

Celebrity coming-out is also a good way to raise awareness; in 2006, Prince Manvendra Singh Gohil hit the headlines by publicly admitting his homosexuality. He has since been an important figure in the fight for the rights of sexual minorities in India.<sup>43</sup> At the legal level, the Indian Supreme Court agreed on last consider a possible challenge to the famous Article 377 of the Penal Code. It is with pride that Sridhar Rangayan, Filmmaker, writer and festival director queer KASHISH, the original LGBT Indian activist from Mumbai, will take part in the Montreal celebrations as honorary co-president, discusses his plans and his coming to the metropolis.

The international festivals and recipient of several awards expose the discrimination of LGBTs due to the law 377, which criminalises homosexuality. Across India to meet with LGBT people to film their stories of violence and discrimination, resulting from laws such as the 377.<sup>44</sup> Shooting from over 400 hours of recordings, the 82-minute film is only a glimpse of the enormity of the problems; blackmail, physical violence, sexual assault, rape and murder. The LGBT community has suffered in silence for decades. Many Indian films explore the passage from the community of invisibility to emancipation, by speaking. Indeed, it was not easy to find people to testify on camera, but since they have been involved in the community for several years, they trusted to share their stories.

It was very difficult for homosexuals to relive those events they had tried to forget to move forward. Some stories are traumatic, like those of Kokila, a Tran’s gender woman from Bangalore who, after being raped by a militia group, was then sexually assaulted by the station’s policeman, where she tried to plead justice. The interview with Jayalakshmi tells the tragic story of his brother Pandian who, after

---

<sup>43</sup> Wolf, *Sexuality and Socialism: History, Politics, and Theory of LGBT Liberation*, p. 9.

<sup>44</sup> Wieringa et al., eds., *Women’s sexualities and masculinities in a globalizing Asia*, p. 27.

being repeatedly raped by six police officers, immolated himself in front of the police station. However, many Indian films also feature stories of success, where people have lived worthily after coming out, giving LGBT after more than two decades of struggle. As a gay director, who was discriminated against and harassed at a young age, those films also tell the story of the campaign for a more just society and the emancipation of LGBT people.

The movie “The Pink Mirror” (2003), which explores trans and homosexual taboo in India, was banned by the Central Board of Film Certification (CBFC) after receiving a warm welcome from all over the world. India lives in both the 16th and 21st century, which brings its share of advantages and disadvantages.<sup>45</sup> The legacy of the cultural tradition is enriching, but it is demoralising to get bogged down in misplaced beliefs and archaic moral values. The Indian Government continues in this impasse, in the same way as the CBFC, by making contemporary social conditions. A committee under the chairmanship of filmmaker Shyam Benegal was recently formed to take a look at the rules of the Office of CBFC, and it is hoped that the recommendations submitted to the Government will be implemented. Filmmakers and artists must be able to create in an environment free from constraints, to produce a work that presents the many social facets.

In 2014, the Supreme Court of India recognised Tran’s people as belonging to a “third kind (sex)”<sup>46</sup>, however, the treatment towards homosexuality is still intact illegal and criminalised. This dichotomy where the government and the justice system offer legal aid and policies of change to support transgender people while denying these policies to gays and lesbians. They stipulate that it is fine to be a person of “third kind”, but this person cannot have sex since criminalised under the law 377. There is also a huge gap between the announcement of the law and its concrete application, about transgender and Hijras.<sup>47</sup> That said, the Indian LGBT movement is very united, and the LGBT acronym is often used to include transgender and Hijras, which are an important part of the movement, taking part in Pride marches and other

---

<sup>45</sup> Mitra and Gajjala, “Queer blogging in Indian digital diasporas: A dialogic encounter,” pp. 400-423.

<sup>46</sup> There has been a sincere move from the Government end for ensuring the third sex people to be mainstreamed. It has categorised third sex to be treated as Other Backward Class (OBC) hence allowed to avail reservation facility in all spheres of life.

<sup>47</sup> Han, “They don’t want to cruise your type: Gay men of color and the racial politics of exclusion,” pp. 51-67.

LGBT initiatives. Politicians and religious leaders feel threatened by gays and lesbians.

Films do not change beliefs that are established suddenly, but serve as a catalyst, challenge thoughts and ideas, and can slowly create social change. A film cannot do it alone as it must be a cinematic movement. Many films promote the production, distribution and promotion of LGBTQ of Indian films. The initiative puts forward is the first Indian cinema festival that travels to student campuses, having already screened LGBTQ films in 10 colleges across India. The response was extraordinary and the audience, mostly young people, said that the screenings sparked reflections and a better understanding of LGBTQ realities and issues.<sup>48</sup> It was also a motivation for them to form a new LGBTQ support group and ally on campus while getting involved in events. For most filmmakers, the work ends when the film is completed.

Homosexuals based in India honoured to have been chosen and excited to fly to Montreal with the Indian tricolour and the rainbow flag, to emphasise that they are both gays and Indian. They will be able to expose the struggles and victories of the Indian LGBT community to find the support needed to ensure freedom and social equality. According to few studies that held in India argues that “We are together in this common mission for a better understanding of human rights and a recognition of the rights of every individual to live with dignity.” No individual should be deprived of this, whether by governments or by society.

The position of women in Indian society is today the subject of many debates that go well beyond the Indian framework. In particular, sexual violence is associated with the image of India since the gang rape and the murder of a student (Nirbhaya) on a New Delhi bus in December 2012, rape that has gained high media attention nationally and internationally. For this great violence than for the mobilisation, he has stirred up. For several weeks, thousands of people rubbed their shoulder in solidarity in almost daily demonstrations to protest against violence against women. In 2013, India’s ranking in 101st position in the Global Gender Gap Report was widely commented, with India having very poor scores in health and education. The 2011 census figures, published during the same period, recalled the precariousness of

---

<sup>48</sup> Rimmerman et al., eds., *The politics of gay rights*, p. 20.

women's position in Indian society since today there are only 933 women per 1000 men.<sup>49</sup>

In this context of media coverage, the cause of Indian women, two books published in 2014 are particularly interesting, because they invite to observe these issues at the local level, through ethnography. In the first, questioning the Muslim Woman which provides and identity and insecurity in an *Urban Indian Locality*. Nida Kirmani analyses the construction of gender, religious and class identities among women living in a predominantly Muslim neighbourhood of Delhi. In *Public Secrets of Law, Rape Trials in India*, Pratiksha Baxi develops a feminist approach (but also sociological and legal) analysis of the judicial treatment of sexual violence in India, based on the rape trials held in Gujarat (a state of Western India) in the 1990s.<sup>50</sup> These two books are part of a feminist approach, and their cross-reading makes it possible to highlight the tensions and stakes of contemporary gender studies in South Asia.

At first sight, Nida Kirmani's study appears as an ethnographic account of a Muslim neighbourhood, whose particularity lies in the choice to take women as reference respondents, without the scope of their remarks being limited to their gender. In this book, a counterbalance works that, although centred on men, are presented as being gender neutral. However, the author's objective is even more ambitious, since it questions the initial purpose of her research, the "Muslim Woman," by showing how this category is discursively constructed in the public space. It thus opposes approaches that consider gender and religion as obvious markers of identity, to the detriment of class, place of residence and origin or educational level. Using a post-structuralist approach, Kirmani views identities as the inherently unstable product of localised narratives. Based on the observation of Zakir Nagar, a predominantly Muslim neighbourhood in Delhi interviews with her inhabitants (and some inhabitants), she analyses how women mobilise religion and relate this aspect of their identity to their other social positions, especially regarding class and gender.<sup>51</sup>

---

<sup>49</sup> Tremblay et al., eds., *The lesbian and gay movement and the state: Comparative insights into a transformed relationship*, p. 11.

<sup>50</sup> Shah, "Sexuality, identity and the uses of history," pp. 113-132.

<sup>51</sup> Joseph, "Gay and Lesbian Movement in India," pp. 2228-2233.

Debates around the “Muslim woman” have focused on some key issues, first the “veil” (usually included in the concept of purdah, which refers to norms and practices aimed at regulating and often limiting gender interactions), and then from the 1980s, the “personal Muslim status,” i.e. the Muslim-specific family law in India. In these speeches, Muslim women are usually portrayed as victims. The figure of the Muslim woman was also used in nationalist and religious revivalist discourses to mark the boundaries between communities. It partly explains, according to the author, the sexual violence during clashes between religious groups, and fears about the safety of women in the urban space perceived (rightly) as the privileged site of communal riots in contemporary India.

In this respect, the idea of women’s vulnerability, fueled by the collective memory of community violence, plays an important role in creating a feeling of insecurity and forging the need to live in a community neighbourhood. Beyond security, some women want to live in a neighbourhood where religion is not the embodiment of otherness, but a visible norm in everyday sociability. Women Protection Rights Unions in India seeks to overcome the opposition often made in urban studies between the “ghetto”, where the members of a community are forced to live, and the “ethnic enclave” where individuals choose to gather according to certain affinities.<sup>52</sup> According to these reformations, this opposition does not reflect the complexity of the constraints on the choices made by individuals especially those who practice homosexuality.

The ethnographic approach is also central in Pratiksha Baxi’s book, which analyses rape trials in Gujarat, based on judgments, observation of trials and their preparation, interviews with lawyers and court staff. Like Kirmani, Baxi writes his comments in a broader context, here the discussions on the reform of rape legislation and the help in supporting the role of justice in the development of homosexual norms. In this way, Baxi shows how the judiciary and police participate in the regulation of female sexuality by the state. For Baxi, rape is a public secret, that is to say, a phenomenon of common notoriety but which cannot be discussed openly in public. The way this secret is exposed during the trials does not bring justice to the

---

<sup>52</sup> Nair and John, eds., *A question of silence: The sexual economies of modern India*, p. 4.



victims but reinforces the phallogocentric representations of justice.<sup>53</sup> It manifests itself in the violent medical-legal examinations that victims of rape must undergo, the techniques of cross-examination that question their credibility, or the recognition of “compromises” (though illegal) between the accused and the victims.

In this regard, Baxi shows that when rape is revealed in a court of law, it is done in a violent way for the victim, forced to give a detailed and pornographic account of what she has suffered, while the compromises put back into place the secret of the rape, without the victim being generally involved in the elaboration of the agreement. A feminist approach to the issue of rape rooted in contemporary debates, particularly those that followed the rape of Delhi in 2012, and the establishment of a committee to make proposals to improve the take-up of rape in the Indian legal system. It proposes an evaluation of the changes in the penal code made in the name of women's rights in 1983.<sup>54</sup> While calling for certain reforms (such as the recognition of marital rape), Baxi strongly shows the limits of the legal reform vis-à-vis feminist goals, insofar as the law as it is said in the courts remains phallogocentric. For example, while rape victims are often accused of lying to conceal a consensual sexual relationship, those who have consensual sex can see their lover accused of rape by their family, and be prosecuted for complicity in kidnapping.

According to Act 1989, violence against a Dalit or tribal person may be considered caste-based violence and punished as such. According to Baxi, many rapes could be analysed according to this grid of reading, but the law has ambivalent effects.<sup>55</sup> In fact, it provides for compensation to be awarded to complainants as soon as a rape complaint is filed, in recognition of the social and material costs of a complaint. As a result, women are suspected of false testimony, since they have a (slight) advantage. Baxi also points out that rapes are rarely recognised as caste-based acts of domination. According to a logic that she qualifies as an additive, rape is added to riots or caste violence, without this context altering the meaning commonly given to rape.

---

<sup>53</sup> Alexander, “Not just (any) body can be a citizen: The politics of law, sexuality and postcoloniality in Trinidad and Tobago and the Bahamas,” pp. 5-23.

<sup>54</sup> Aldrich, “Homosexuality and the city: An historical overview,” pp. 1719-1737.

<sup>55</sup> Donham, “Freeing South Africa: The “Modernization” of Male-Male Sexuality in Soweto,” pp. 3-21.

For more than a century, men and women with homosexual tendencies relied on sexual and emotional needs and desires in their suicidal thoughts, but this was essentially an individual struggle, which was also driven by self-esteem and fear of laws and social embarrassment. Most homosexuals lived their lives secretly in the cabinet. Homeland movement offered them the opportunity to get visible and get out of the closet. The emergence of the cabinet was a sign of self-test and self-confidence. As English sociologist Ken Plummer has argued, there were sexual stories that grew up on the surface and talked about a new collective awareness of the nature of the crippled stories.<sup>56</sup> These stories were mainly about suffering, self-reflection and enlightenment, which featured thousands of autobiographies and biographies, oral narratives, documentaries and films in India and all over the world.

Many stories talked about love, friendship, networking and community. For many gays, but for many lesbians, it was primarily a sexual revolution, an opportunity to carry out the hounds that were suppressed for too long. The 1970s, following Stonewall, were the time of sexual experimentation for the masses as it was a challenge to the culture of monogamous standards.<sup>57</sup> Sex was a pleasure, but crossing beyond the limits and showing the erotic and human ways of being, also in the process acquired political significance. The sexual release was the main goal of homosexuality for many, and today we often heard that how many representatives of that Western generation complain that the subsequent emphasis on topics such as homosexuals, same-sex marriages and homosexuals is the abandonment of the original direction.

As Michel Foucault has already acknowledged for a long time, it is not certain that sex itself could never be the point of departure for power. Showing our sexuality was an essential part of our social freedom, but, as Foucault once again argued, the relations that we developed were a truly radical consequence of homeliest entities. The relationship offered to the status quo was presented with a much more radical challenge than requiring more sex, no matter how personally releasing it might seem. Over the next decade, due to the outbreak of HIV / AIDS, it became clear that, apart from the importance of sexual freedom, LGBT struggles would be more than that. It

---

<sup>56</sup> Parker, "Sexuality, culture and society: Shifting paradigms in sexuality research," pp. 251-266.

<sup>57</sup> Drucker, "In the tropics there is no sin: Sexuality and gay-lesbian movements in the Third World," pp. 75-101.

also concerns about caring, mutual responsibility, love and in fact it was indeed radical assumptions to believe at.<sup>58</sup>

It soon became clear that there was no such thing as a single homo agent. Instead, there was a dynamic explosion of new identities. From the outset, the Lesbians did not want to subjugate their struggle for the needs and passions of gays. As a byproduct, other variants of identity emerged as a byproduct. Other voices were also heard by lesbians and gay members of ethnic minorities who said that sexual freedom was defined so that the result was too white, too male and too middle class. Every national experience turned out to be a bit different from the Indian one. Other political, cultural and religious influences form different types of indent patterns: Homomarkets were balanced by homoconvergests, even homophasicists; we saw homo-Christians and homosexuals to fight for their particularity.

New lesbian and gay theoreticians talked about the “social interpretation” of sexuality, claiming that sexual identity is a historical construct. There was nothing like certain homosexuality, but a lot of different homosexuality (and also a lot of heterosexuality), which also resulted in many different lifestyles. But identity has its hiding place as it limits potentially spills, so even the new identities that have emerged in the wake of homosexuality have been doing. India’s LGBT movement has since itself been seen as part of a wider radical, even revolutionary movement.<sup>59</sup> Its direct inspiration was the contrasting culture, the opposition to Indian imperialism, the rebellion of the people and the second wave of feminism. Many of the initial expressions of homo-logic originate from these movements. The gay power repeated the expression as black power as a reflection, the liberation movement of the gays repeated as the liberation movement of women. In emphasising our identity, it was central to the sense of collective struggle and unity. It was a solid solidarity feeling that encouraged individuals to stand up against these sort of acts.

Since the early 1970s, there has been an explosion in community self-expression in most Western countries: neighbourhoods, clubs, bars, self-help and campaign groups, telephone lines, newspapers, magazines, political conferences,

---

<sup>58</sup> Waites, “Critique of ‘sexual orientation’ and ‘gender identity’ in human rights discourse: Global queer politics beyond the Yogyakarta Principles,” pp. 137-156.

<sup>59</sup> Waites, “Human rights, sexual orientation and the generation of childhoods: Analysing the partial decriminalisation of ‘unnatural offences’ in India,” pp. 971-993.

religious networks, mobilisation on health issues, in particular about the spread of HIV / AIDS. In the early 1980s, sexual subcultures, shops, restaurants, trade union groups, legal campaigns, parent support groups, anti-violence campaigns, student groups, teachers' associations and companies join hands together to support the sexual reforms and prevent HIV.<sup>60</sup> The movement has become a strong network to fight against AIDS, but closely linked with emotionally and sexually acts. However, this intertwined with civil society, in an ongoing debate about meanings and opportunities hopes and sexual desires. The irony was that the best way to protect privacy was to bring it to the public.

The growth of the power of vigorous homosexuality in most countries raised new questions about which direction to move forward. On the one hand, we are witnessing the consolidation that Steven Epstein called the gays' ethnic identity. This was especially true in the United States, where the idea of homosexuality's nationality fitted into existing models, and the requirements for minority status arose immediately. Such opinions were supported by strong neighbourhoods such as Greenwich Village in New York. But perhaps the minority approach was important, in part, because it contributed to the debate that shapes sexual orientation, identity and community. The homosexual movement was the beginning of the idea of freeing human homosexuality.

Finding a homogeneous or heterogeneous variety, in many ways, has become an integral part of the demand for minority rights. Sexual orientation and identity were viewed as the basis of legal, social identity. In particular, in the India, "we are born as such" phenomenon was seen as an essential basis for gaining a recognized minority status. In the 2007 US presidential elections for Democrats, became a religion for some of the homosexuals. The candidates were checked for confirmation that nods believed in the biological secrets of such sexual orientation. On the other hand, as we have seen, the diversity of identities, the plurality of subjectivity, political and cultural projects have occurred in the propagation of identity politics. For many, homosexuality was a preference, not a predetermined orientation, rather a choice than a fate. From this surface, a variety of positions emerged with unity as this was a question of a political position, not inherent mutual favour.

---

<sup>60</sup> Jackson, "Capitalism and Global Queering: National Markets, Parallels among Sexual Cultures, and Multiple Queer Modernities," pp. 357-395.

The homeland for many Indian homosexuals was based on the idea of the oppression was seen as part of the forms of expression associated with oppression. In the beginning, they were typically seen as capitalism and patriarchy. However, attempts to link the oppression of homosexuals to capitalism or patriarchy proved to be infertile, as power relations interact with each other in ways that are not always easy to unravel. Individual identity is the point of contact between some contradictory dynamic manifestations such as class, gender, nationality and race. The interaction or dominance of the various forms of sexuality was first identified by the black-feminists of the 1980s when it turned out that the analysis of women's rights in white women did not reflect the experience of all women. It also became clear that at an early stage, the abundance of possible forms of homo-theory was not addressed properly.

These issues and analysis of the social status and heteronomy of sexuality in the LGBT viz-a-viz Queer theory have become more complex after the declaration of Section 377 in India. The earlier homosexuals and later queer theory have attempted to show that the hostility to homosexual and non-abortive gender behaviours have been organised systematically. For example, instead of dealing with the historical rise of homosexuality, queer theorists have devoted more attention to the interpretation of the desires of social uplift, which changed such categories and the necessity of subjectivity in general. As Dennis Altman remarked at the beginning of homosexuality, the ultimate goal of this movement was not the release of homosexuality, but the liberation of the concept of homosexuality as well as heterosexuality.

Participants at the early stage of homeland thought that homosexual freedom did not match the times of the present sexual life. However, since the 1970s, the attitude of Indian society has changed considerably, although unevenly liberal, especially in Western India, Australia and North America. In India, where LGBT rights are strongly contested. In most of these countries, formal equality has become the norm as the laws have been reformed, human rights of homosexuals have been recognised, and extended legal protection for sexual minorities. In the UK, the legal status of LGBT people has undergone a significant change since 2000. For example, the gender regulation act provides for the right of the sexes to change their legal definition as a woman or a man, and the right of equal adoption and the formal recognition of same-sex couples by essentially giving same-sex couples the same

rights as heterosexual couples. In general, the issue of LGBT politics in India has become a new challenge for the same-sex couples and marital formalities. In most EU Member States, they have recognised to varying degrees to allow and give protection to homosexuals.<sup>61</sup>

For many LGBT peoples, this has been a step towards full and equal citizenship. However, according to many queer critics, it is only adaptation or assimilation within the status quo. They are quite rightly pointing to a reality characterised by a continuation of homophobic attacks and active discrimination in many areas of life. In many parts of the world, such as Iran, violence and discrimination against homosexuals are related to religious fundamentalism and the suppression of Western values. Some critics have linked recent reforms with the rise of neo-liberalism on a global scale, arguing that formal equality and same-sex marriages are simply in the hands of the authorities, creating a better fit for them with new world order.

In many African and the Caribbean regions, post-colonial governments have publicly condemned homosexuality as something imported from the West. In India, the formal legalisation of homosexuality has not changed the attitude of conservative moral forces, and the attempt at organising a protest against homosexuality at the beginning of 2006 which met at the poisonous opposition of Indian Orthodox, Muslim and Hindu leaders. But the researcher believes that in the last 40 years there have been profound and fundamental shifts in society.

Lesbians and gays have achieved a new public image on several occasions. In fine arts, theatre, politics, trade unions, the academic world, business, television, press and at the police dept. These practices are common in the present century. In 2006, a UK police officer was awarded the title of Mr Gay UK. Prominent places in these areas can now be seen by people who are openly lesbian or gay. But behind the scenes of public life, there has also been something that is perhaps more important. Thousands of LGBT people have quietly built their lives, behaving like full-fledged members of society, often assuming their rights and responsibilities for legal advances, and creating a situation that the law must eventually respond to and adapt

---

<sup>61</sup> Jewkes and Morrell, "Gender and sexuality: Emerging perspectives from the heterosexual epidemic in South Africa and implications for HIV risk and prevention," p. 6.

to. It is precisely the fact that people decide themselves about their lives by requiring their customary rights which is also a sign of real change.

Further, LGBT rights advocates do not care about specific interests. As they raise meaningful questions about what it means to be a person in a globalised world that is still largely seeking to deny the people of non-heterosexual or transgender people. LGBT people need to raise questions about the injustice they face because if they do not, their humanity will continue to be questioned. To affirm the value of LGBT identities and ways of life means challenging the reality of the past and proving that there can be sexual and humanity in some different ways. The fight for sexual rights is a struggle for being human. As discrimination, prejudice, oppression and exploitation mean the prohibition of complete humanity, so the demand for rights confirms the versatility of human possibilities.

### **3. Reflections on Section 377 of the Indian Penal Code**

Homosexuality has been historically perceived and presented both in the society and the intellectual history as a concept of the forbidden act, and hence it has been facing stringent suppression as well as oppression. A parallel wave of resistance to the restraint of homosexuality has always been there, but some sections of society with vested interests have been making it invisible and erasing it out from the social memory. Historically speaking, the temporality of the discourse around (homo)sexuality has kept pointing out its essence towards the very presence of it on the surface of social history. It is, probably, the reason why the form of argument on sexuality and its augmentation looming large time and again. The unfolding of recent social history can be understood in the world how different sexual identities (LGBTQIA) are coming under the roof of the rainbow flag. Additionally, Indian homosexual movement has been witnessing plenty of unprecedented support from all walks of life. However, it's unsure whether such support is a preform of social acceptance of homosexuality or not. Indian media, particularly the one with liberal ideas is one of the backing pillars in sensitising people as part of demystifying undisclosed truth about homosexuality. This phenomenon development demands academic attention and this paper aims at it.

Section 377 of the Indian Penal Code (IPC), entitled "Offenses against Nature" punishes "carnal relations contrary to the order of nature" with a sentence of

up to 10 years imprisonment. A challenge to the constitutionality of Section 377 was filed in the High Court of Delhi in 2001 by the *Naz* Foundation India, asking the court to assert that the law should no longer apply to consenting adults. In 2002, as a sign of support and to substantiate the homosexuality movement in India noted by the Human Rights Watch report, *Epidemic of Abuse*, demonstrated how Indian anti-sodomy laws were used to disrupt HIV/AIDS prevention efforts, harass sex workers, and men who have sex with men.<sup>62</sup>

After a long struggle of the NGO and other agencies, in 2009, the Delhi High Court came up with a historic judgment, wherein the Section was declared unconstitutional. It was celebrated throughout the country by thousands of people, especially the concerned communities. The ruling of the Court recognised that Section 377 violates the right to equality and right to privacy as guaranteed by the Constitution. Consequently, associations and magazines (*Pink Pages*), film festivals (the first, *Kashish* Mumbai Queer Film Festival, in 2010) and pride marches were set up. A glass ceiling was broken, and the rainbow flag was raised! Members of the LGBT community took to the streets and flaunted their expressions. The decision of the Delhi High Court was challenged by several religious groups in the country, in particular by Muslim and Christian dignitaries, who appealed to the Supreme Court. In this connection, in 2013, the Supreme Court overturned the judgement of the 2009 and held that any amendment or repealing of the Section be left to legislation to decide and not by the judiciary.

### ***The dichotomy of Modern and Conservative India***

The government had already begun to recognise the transsexual community that represents nearly a million people<sup>63</sup>, that is, the *hijra* community<sup>64</sup>. This move of the Government can be seen as the progressive pace of the country. However, the

---

<sup>62</sup> Human Rights Watch, "This Alien Legacy: The Origins of "Sodomy" Laws in British Colonialism," 2008. See <<https://www.hrw.org/report/2008/12/17/alien-legacy/origins-sodomy-laws-british-colonialism>>

<sup>63</sup> According to a government agency, India has about 2.5 million homosexuals (Source: BBC News, 2 March 2012 & 14 March 2012). More than 8% of them would have HIV. UNAIDS estimated at the end of 2005 that 5.7 million Indians were HIV-positive surpassing South Africa as the number one country in the world for HIV-positive people (Source: *The Hindu*, New Delhi, 13 March 2012, updated on 24 July 2016).

<sup>64</sup> *Hijras* are traditionally considered made up of man and woman - an incarnation of the Lord Ardhanari, symbol of fertility.



decision of the Supreme Court is surprising to LGBT community and remains misunderstood by a large number of population in the country. The confusion generated out of Government's move and Supreme Court's overturning of 2009 judgement is an indication of the misfitting nature of Section 377 with the modern times. Additionally, at this same point of time, the Delhi Commission for Protection of Child Rights says that only a man and a woman can be a family citing that the healthy development of a child is impossible without a father and a mother, which was possibly a move to discourage homosexual couples to adopt children.

India as a secular state where family law varies according to religion, the impact of religious movements must not be underestimated. The leaders of the Muslim, Christian and Hindu communities, who despite their different perpetuities, spoke with one voice. Zafaryab Jilani, a member of the association for the rights of Muslim people, supports the decision of the Supreme Court and says that it doesn't oppress any citizen in the country rather it reflects the beliefs and values of the vast majority of the population.<sup>65</sup> The *Manusmriti* (Laws of Manu), which enumerates the oldest codes of conduct proposed to Hindus, refers to homosexual practices, but only as something that needs to be regulated. Although homosexuality was considered a sexual practice, it was not always well accepted. There were punishments for homosexual behaviour.<sup>66</sup> For example, here is what the verse says referring to the relationship between a virgin and an older woman "A woman who pollutes a maiden (virgin) must be immediately shaved (the head) or cut two fingers, and she must show on a donkey all over the city, suggesting a very severe punishment."<sup>67</sup>

A decision that reflects the chasm between the liberalism of large cities, where the rapid growth often rhymes with a certain Westernization, and conservatism of the rural, whose opinion is often overlooked, although it constitutes 68% of the population. Homosexuality remains a taboo subject however it went through a little jostling by the 2009 judgment because it brings into question the family values, the pillars of a patriarchal society in India. Thousands of people especially members of LGBT groups, human rights defenders, students and lawyers have taken to the streets to challenge the Supreme Court decision. The decision has been considered as a step

---

<sup>65</sup> *Business Standard*, 11 Dec 2013.

<sup>66</sup> García and Parker, "From global discourse to local action: The makings of a sexual rights movement?" pp. 13-41.

<sup>67</sup> Buhler, G. *Manusmriti: The Laws of Manu*, d.n.a.

back in the struggle for equality. The protests mainly began in major cities including New Delhi, Mumbai, Calcutta, Bangalore and Hyderabad.

The Court has invoked the separation of powers to legitimise its decision. Guarantor of the Constitution, the Court, through its jurisprudence, has granted itself certain liberalism in its interpretation, urging the government to legislate on major issues such as the right to education or equal access to justice. If it is not for the Court to amend section 377, it could have declared it unconstitutional. The legalisation of homosexuality in Parliament seems to be compromised with the strong opposition of the BJP and the favourable but discreet opinion of the Congress and other parties of the then ruling coalition in anticipation of the parliamentary elections next spring in 2014.

### *Uncovering essence from literature*

The Criminalization of Sexual Orientation and Gender Identity affirmed that sexual minorities in India were often victims of homophobia and transphobia. According to the English version of the Al Jazeera news network, homosexuality remains extremely proscribed almost everywhere in the country, and many homosexuals hide their sexual orientation from friends and family members.<sup>68</sup> It has been submitted to the Research Directorate by a representative of Sangini (India) Trust, a Delhi-based nonprofit organisation that supports homosexual women, or people with their sexual orientation often termed as bisexual and transgender, or people who are victims of homophobia, discrimination and violence because of their sexual orientation.<sup>69</sup> There are cases stating that LGBT could lose their jobs, be victims of domestic violence, discouraged to socialise or may be forced to marry or be locked at home. The United States Country Reports on Human Rights Practices for 2010 states that, according to LGBT rights activists, some employers have fired LGBTs who do not hide their sexual orientation and desires.<sup>70</sup>

---

<sup>68</sup> Al Jazeera. 5 July 2011, "India's Health Minister in Gay Gaffe," See <<http://www.aljazeera.com/news/asia/2011/07/20117515437104974.html>> Accessed 12 Apr 2012.

<sup>69</sup> Hilsdon et al., eds., *Human rights and gender politics: Asia-Pacific perspectives*, p. 6.

<sup>70</sup> The 2010 country reports on Human Rights practices are accessed from the website <<https://www.state.gov/j/drl/rls/hrrpt/2010/>> of The U.S. Department of State, Diplomacy in Action. For report on India, See <<https://www.state.gov/documents/organization/160058.pdf>> Accessed 13 Nov. 2016.

Also, according to Country Reports 2010, LGBTs in India “are victims of physical assault, rape and blackmail.” The Sangini representative stated that, according to their experience, LBTs in both urban and rural areas are victims of violence as the main difference in rural areas is that all villagers commit acts of violence against them, while in urban areas these are usually only immediate family members and neighbours. Homosexuals have gradually gained a certain degree of acceptance in some parts of India, especially in the big cities. According to an article on the Wall Street Journal’s (WSJ) ‘*India Real Time*’ blog, Mumbai is perhaps the least hostile place in the country for the LGBT community.<sup>71</sup> In Mumbai, there are at least twenty six LGBTQ friendly pubs (bars)<sup>72</sup>, an LGBT shop (Azaad Bazaar) which is temporarily located in Goa,<sup>73</sup> local websites supporting queer community,<sup>74</sup> media platforms such as Mumbai International Queer Film Festival,<sup>75</sup> as well as gay pride weeks.

In 2011, Al Jazeera reported that during the last two years, there had been major gay pride parades in New Delhi, Mumbai, Kolkata and other major cities in India. The New York Times also reported that to celebrate the second anniversary of the decriminalisation of homosexuality by the Delhi High Court; participants wore masks to conceal their identities during parades.<sup>76</sup>

### ***Treatment towards LGBT Community and Rights Activists***

The Country Reports 2010 states that, although LGBT groups have been active throughout India, they have experienced discrimination and violence in many sectors

---

<sup>71</sup> Kollman and Waites, “The global politics of lesbian, gay, bisexual and transgender human rights: An introduction,” pp. 1-17.

<sup>72</sup> See <<http://gaysifamily.com/2016/05/25/26-LGBTq-friendly-pubs-bars-mumbai/>> Accessed 06 Dec 2016.

<sup>73</sup> Azaad Bazaar claims to be India’s first LGBT pride store that sells everything gay related. The shop in Mumbai is currently closed and has temporarily moved to Goa Saturday Night Market. See <<https://www.travelgayasia.com/venue/azaad-bazaar/>> Accessed 16 Dec. 2016.

<sup>74</sup> Such as <<http://gaysifamily.com/>>, <<https://lovematters.in/>>, <[mumbaiqueerfest.com/](http://mumbaiqueerfest.com/)>, <[www.LGBTeventsindia.com/](http://www.LGBTeventsindia.com/)>, <<https://www.youthkiawaaz.com/>>, <<https://www.lonelyplanet.in/>>, <[mumbaipride.in/](http://mumbaipride.in/)>

<sup>75</sup> KASHISH Arts Foundation has been presenting Mumbai International Queer Film Festivals since 2010.

<sup>76</sup> The New York Times (12 Aug 2009) reported that after the New Delhi High Court had repealed Section 377 of Indian Penal Code, there were celebrations in metropolitan cities especially at Delhi and Mumbai. There was an organization of ‘queer azaadi march’ (queer freedom march) in Mumbai.

of society, especially in rural areas and remain unreported. Similarly, the United Nations Special Rapporteur on the situation of human rights defenders reports that LGBT rights in India are likely to be discriminated against ostracised and threatened in many sectors of society, especially in rural areas. It also points out that on a few occasions the police attacked activists because they raised issues regarding the situation of the LGBT community. For example, an activist in West Bengal who told the UN Special Rapporteur that she had been the victim of harassment, emotional abuse and assaults in public. In another incident, an LGBT activist in Orissa was arrested in 2009 and detained for one day because of his work as a rights defender. He said police officers insulted him throughout his arrest and detention.<sup>77</sup> From these anecdotal cases, one can sense that both the members of the LGBT community and the LGBT rights defenders have been facing ill treatment from the society with its institutional apparatus. Additionally, many such cases remain undelivered to masses through mainstream media resulting in the suppression of not only these cases but also of the people.

### ***Decriminalization of Homosexuality in India***

The Delhi High Court removed Section 377 of the Indian Penal Code in 2011, which criminalised unnatural sexual acts and provided up to ten years' imprisonment for anyone who had sex with a same-sex partner. The Delhi High Court ruled that section 377 violates the Constitution. The report on South Asian LGBT laws drafted by the South Asia LGBT Network<sup>78</sup>, states that under the Supreme Court's principle if a High Court finds any law that contravenes the Constitution the judgment becomes applicable throughout the country and thus decriminalisation is effective.

However, an Associate Professor, York University<sup>79</sup> pointed out that views on whether the High Court's decision is only relevant in Delhi or the whole of India are

---

<sup>77</sup> Misra, "Decriminalising homosexuality in India," pp. 20-28. These facts are also quoted on page 4 of the report of National Human Rights Commission of India to the regional national human rights institutions project on inclusion, the right to health and sexual orientation and gender identity (published in 2013). See <[http://www.asia-pacific.undp.org/content/dam/rbap/docs/Research%20&%20Publications/hiv\\_aids/rbap-hhd-2013-nhri-project-on-right-to-health-sogi-india.pdf](http://www.asia-pacific.undp.org/content/dam/rbap/docs/Research%20&%20Publications/hiv_aids/rbap-hhd-2013-nhri-project-on-right-to-health-sogi-india.pdf)> Accessed 13 Dec. 2016.

<sup>78</sup> which is composed of LGBT rights organisations fighting for health and human rights such as lesbian, gay, bisexual and transgender people in India, Sri Lanka, Bangladesh, Nepal and Pakistan.

<sup>79</sup> The Associate professor at York University is also a faculty associate at York's Center for Feminist Research and the Principle Investigator for an International Research Project on the

different across India. Country Reports 2010 states that Section 377 continues to apply to cases involving minors or coercion. According to the Economic Times, in 2012, the Supreme Court heard appeals by groups that the 2009 verdict of the Delhi High Court should be set aside, as well as by groups trying to defend.<sup>80</sup> According to Pink Paper, a London based news website, India's most conservative communities have protested against the 2009 ruling during a month-long trial. Activists who oppose gay rights, as well as social and religious organisations, have reportedly filed more than 12 petitions to overturn the decision. On the WSJ's 'India Real Time' blog, one can also read that petitions to overturn the High Court's decision were presented by different groups and different people, including a yoga guru, a Muslim group and the Delhi Commission for protecting the rights of children.<sup>81</sup>

In 2012, the Supreme Court "deliberated its verdict" on the appeal of the High Court of Delhi's decision to decriminalise homosexuality and postponed the decision to a later date. The decision of the Supreme Court, section 377 is still in effect.<sup>82</sup> According to the International Lesbian, Gay, Bisexual, Trans and Intersex Association, an international non-governmental organisation (NGO) that draws the attention of public and political bodies on cases of discrimination against LGBT by supporting programs and protest measures, exerting diplomatic pressure, disseminating information and working with global organisations as well as with the media that prohibits discrimination on the basis of sexual orientation.

### ***Application of Section 377 of the Indian Penal Code***

Various sources indicate that there have often been no prosecutions for offences under Section 377 of the Indian Penal Code. Media reported on a case involving the arrest of LGBT activists in Lucknow in the early 2000s.<sup>83</sup> They have spent 40 days in jail and continue to report to the police because the charges are upheld. However, Section 377

---

Impact of Criminalising Sexual Orientation and Gender Identity. This reference was found in the Immigration and Refugee Board of Canada's website as this Associate Professor (whose gender is not established) has responded to a telephonic interview with Research Directorate of the UNHCR.

<sup>80</sup> *The Economic Times*, 24 Mar 2012.

<sup>81</sup> *Wall Street Journal*, 10 Dec 2013.

<sup>82</sup> Tremblay et al., eds., *The lesbian and gay movement and the state: Comparative insights into a transformed relationship*, p. 11.

<sup>83</sup> *Aljazeera*, 17 Apr 2014. See <<http://america.aljazeera.com/articles/2014/4/17/living-in-fear-LGBTsinindia.html>>

is used against sexual minorities, who are subjected to intimidation, rape and other forms of violence. For example, Section 377 was not only used against LGBTs in India but also targeting South Asia LGBT Network at large. It intends to harass and punish them. To substantiate this, a conference of civil judges on transgender rights held in 2011, noted that Section 377 had been widely used by law enforcement officers to harass and exploit homosexuals and transgender people.<sup>84</sup> Also, the Associate Professor at York University explained that police use the law to blackmail LGBT people.

According to an article on the decriminalisation of homosexuality in India published in 2009 in *Reproductive Health Matters* and written by Geetanjali Misra, executive director of CREA, a women's rights organisation, homosexual men are often trapped by the police and blackmailed under section 377. The Supreme Court Justice also said that homosexuals had been victims of financial extortion by police officers so that they do not reveal their identity to society. The Sangini representative pointed out that the government does not specifically provide services or protection to sexual minorities. Similarly, the Associate Professor at York University noted that the government does not protect sexual minorities. One of Sangini's representatives reported that there was hardly any LBT person who had himself/herself appealed to the police for protection against violent assault or discrimination against him/her.<sup>85</sup>

The representative further pointed out that, LBTs is known to the organisation, first sought the protection of an NGO before approaching the police. The organisation claims that it is not formed if any investigation or prosecution initiated by the authorities for crimes against sexual minorities. In 2011, Al Jazeera reported that India's the then health minister, Ghulam Nabi Azad at a conference on AIDS held in New Delhi described homosexuality as an abnormality and disease of the West.<sup>86</sup> According to the New York Times, the Minister of Health stated that the sex between two men was completely abnormal, although according to Al Jazeera, he also said that his words had been deformed.<sup>87</sup> In late 2012, media reported that in New Delhi police

---

<sup>84</sup> Reese and Newcombe, "Income rights, mothers' rights, or workers' rights? Collective action frames, organizational ideologies, and the American welfare rights movement," pp. 294-318.

<sup>85</sup> See <<https://sanginiindia.wordpress.com/>>

<sup>86</sup> See <<http://www.aljazeera.com/news/asia/2011/07/20117515437104974.html>> Accessed 23 Dec 2012.

<sup>87</sup> Seidman, *Beyond the boycott: Labor rights, human rights, and transnational activism*, p. 7.

stopped the opening night of a photographic exhibition with the theme of homosexuality after receiving a complaint.<sup>88</sup> As for the content of the exhibition, it was closed the next day by the Alliance, the institution that sponsored the event. A guest at the exhibition told *The Hindustan Times* that the police invaded the premises during the preview and inquired about the artist. The photographer, a gay rights activist, said the police had removed some photographs as well. When LBTs decide to leave their family home to live with their partner, their parents sometimes call on the police to force them back to the family home. Unfounded prosecutions are brought against these people so that the police can intervene. It is relatively easy for parents and family members to convince the police to help them find their daughter/son. Emotional blackmail is then used to force these people to return to their parents, and partners are often charged with kidnapping.<sup>89</sup>

According to the *Times of India*, in 2011, police in Vasant Kunj, New Delhi attempted to break into a rented apartment of a lesbian couple, to arrest them.<sup>90</sup> The Couple, the two women, had fled from Mumbai to Delhi because they had been ostracized. Following protests from NGOs who spoke on behalf of the couple, the police, who refused to show their IDs, asserted that they would make the arrests next morning. According to the Indo-Asian News Service (IANS), women were invited to report to the police station the next morning. The parents of one of the women had accused her of committing a robbery at home before leaving Mumbai. The IANS points out that the woman's parents accused the two women of the same allegations. They also used various pressure tactics to try to get their daughter home. The family approached the National Commission for Women (NCW) and sought their intervention in the case by citing the girls as minors. In this regard, a notice was served by the NCW to the girls. The couple responded to the NCW that they did not want to go home and wanted to live their lives as adults. The woman who was pressurised by her family also claimed that she was abused at home, especially by her brother.<sup>91</sup>

---

<sup>88</sup> It's quite unsure who complained it against.

<sup>89</sup> See <[https://www.ecoi.net/local\\_link/222863/330337\\_en.html](https://www.ecoi.net/local_link/222863/330337_en.html)>

<sup>90</sup> Ayoub, "With arms wide shut: Threat perception, norm reception, and mobilized resistance to LGBT rights," pp. 337-362.

<sup>91</sup> Guidry et al., eds., *Globalizations and social movements: Culture, power, and the transnational public sphere*, p. 23.

### *Protection and Services offered by NGOs*

The report of the South Asia LGBT Network predicted that India has a strong and effective LGBT activist movement, largely supported by the civil society as well as mass media that advocate for human rights. LGBT people explained that the main goal of NGOs that advocate for LGBT in India is to provide a social space where sexual minorities can meet and organise themselves and exchange information. On the health issues (HIV/STDs) of sexual minorities, it can be said that NGOs can also intervene in cases where LGBT persons have been arrested or affected by the law. However, they cannot assist in cases where LGBT persons are discriminated against employment and housing.<sup>92</sup> A few of them reported that in New Delhi, Sangini (India) Trust provides shelter and support to lesbians.<sup>93</sup> For example, it is possible as mentioned elsewhere in this paper that for some parents who have a lesbian daughter who left home and to get her back through police intervention, this organisation helps women sign affidavits that show they have left their home on their own will and wish.

One of the categories of people, i.e. transgender, have their unique set of problems as far as their social interaction, and social acceptance is concerned. These issues are unique because transgender people have been a socially constructed marginalised group for having half male and half female bodily characteristics. Hence, their identities are structured as ‘other’ in the society which is resulting in lack of getting an acceptable social orientation to the ‘normal’ society in every sense of their presence as well as their absence. The main challenges being faced by them are discrimination, unemployment, lack of educational facilities, homelessness, lack of medical facilities such as a health and care centre for people with AIDS, depression, overuse of the hormonal pill, drug abuse, and marriage and adoption issues.

Transgender people also have (a legal) difficulty in receiving an inheritance and adopting children because of which many of them end up begging and furthermore they are easily expected by the so-called ‘normal’ society to enter into the sex work. The South Asia LGBT Network report states that transgender people in India enjoy some positive discrimination in their favour and that there are decrees that protect their rights and their interests. For example, since 2005, they can identify themselves as ‘other’ on passport application forms. Also, in 2009, the national

---

<sup>92</sup> Joseph, “Gay and lesbian movement in India,” pp. 2228-2233.

<sup>93</sup> Ibid.



electoral law was amended, allowing transgender people to register as third-sex. According to the Supreme Court Judgement, since 2009, transsexuals in India have been designated as 'other' on the voter's list and their voter ID cards.<sup>94</sup> The Government of India reportedly announced that transgender people would have the opportunity to self-identify as other in the 2011 national census.<sup>95</sup>

Some of the states Governments in India have taken a proactive and inclusive step for the benefit of the transgender community. According to Country Reports 2010 that the State of Tamil Nadu issues separate identity and ration cards to transgender people. The necessary steps to achieve equality for transgenders by reserving places for third-sex students in state-owned science and arts colleges by categorising them as OBCs (Other Backward Classes). The state government also provides a subsidy to all transgenders people who wish to undergo sex reassignment surgery.<sup>96</sup>

The first big gay festival in India, called *Nigah Queer Fest* had started in New Delhi in 2009 and lasted more than a week. Gay activist associations organised it, the festival provides, among other things, the projection of films and the organisation of exhibitions of photos and paintings as well as a pride march. "The festival was a celebration of sexuality and gay culture," said Gautam Bhan, the main initiator of the event who recalled that the famous Kama Sutra, dating back over 2000 years, incorporated in its original representations of gay and lesbian sex acts. The festival is also an opportunity for the country's LGBT community to publicly call for the repeal of anti-gay laws inherited from the British occupation.<sup>97</sup> Indeed, homosexuality remains officially banned in India and punishable by ten years of imprisonment.

Under the pressure of their families who forced them to marry men, two lesbians from the Chhattisgarh region found no way out other than to go to the police

---

<sup>94</sup> Merry et al., "Law from below: Women's human rights and social movements in New York City," pp. 101-128.

<sup>95</sup> *The Hindu*, 9 Jan 2011, updated on 13 Oct 2016. See <<http://www.thehindu.com/features/metroplus/society/Census-2011-Transgenders-prepare-to-be-counted-for-first-time/article15513211.ece>>

<sup>96</sup> Chakrapani, V., "The Case of Tamil Nadu Transgender Welfare Board: Insights for Developing Practical Models of Social Protection Programmes for Transgender People in India," Report submitted to UNDP, 2012. See <[http://www.c-sharp.in/research\\_policy/Download/CaseStudyReport\\_TGWB\\_2013.pdf](http://www.c-sharp.in/research_policy/Download/CaseStudyReport_TGWB_2013.pdf)>

<sup>97</sup> Gandhi and Shah, "Inter movement dialogues: Breaking barriers, building bridges," pp. 72-76.

to ask for their marriage to be registered. The local police, although seemingly sensitive to their distress, could only dismiss them and did not acknowledge their request officially citing that the marriage of same-sex people is not legally allowed and homosexuality is considered a criminal act. In 2007, they openly claimed to be lesbians, Meena, 21, and Bundkunwar, 22, had been in a relationship for a year.<sup>98</sup>

While anti-LGBT laws are at the heart of the media's concerns following the appeal of the 150 personalities to demand their repeal, a poll of 15 to 25-year-olds in Mumbai and New Delhi clearly shows cleavage on the subject.<sup>99</sup> Indeed, only about half of the young people (46% in Bombay and 52% in New Delhi) are in favour of cancelling this archaic law.<sup>100</sup> These findings from young people in the two largest megacities traditionally more open than the rest of the country show how difficult it is to live in the country that does not allow the multiplicity of sexual identities. Opposition to the repeal of anti-gay laws is even more important in provincial towns and the countryside.

More than 150 prominent Indian figures have mobilised to launch a national petition calling for the abolition of the law criminalising homosexuality. Indeed, in India, a law known as Section 377 defines homosexuality, along with paedophilia and zoophilia, as an unnatural act that may lead to a sentence of up to 10 years of imprisonment. In a climate of greater tolerance for homosexuality in the country's major cities, this call was followed by a national press campaign to put pressure on the government to repeal this anachronistic law. Among the signatories, there are very diverse personalities such as the Nobel economist Amartya Sen, the famous writer Vikram Seth, the former representative of India at the United Nations, Nitin Desai or the Attorney General Soli Sorabjee and many other artists. This petition could bring to this law of another time in a country that wants to be modern, open and democratic.<sup>101</sup> The appeal, published in Indian newspapers, recalls how this law was, and still is,

---

<sup>98</sup> See <<http://archive.globalgayz.com/asia/india/gay-india-news-and-reports-jan-jun-2007/>> Accessed 12 Dec. 2012.

<sup>99</sup> The ILGA - RIWI Global Attitudes Survey on LGBTI People in Partnership with LOGO, 2016. Survey Report available online: <[http://ilga.org/downloads/07\\_THE\\_ILGA\\_RIWI\\_2016\\_GLOBAL\\_ATTITUDES\\_SURVEY\\_ON\\_LGBTI\\_PEOPLE.pdf](http://ilga.org/downloads/07_THE_ILGA_RIWI_2016_GLOBAL_ATTITUDES_SURVEY_ON_LGBTI_PEOPLE.pdf)>

<sup>100</sup> Sanders, "Getting lesbian and gay issues on the international human rights agenda," pp. 67-106.

<sup>101</sup> Asthana and Oostvogels, "The social construction of male 'homosexuality' in India: Implications for HIV transmission and prevention," pp. 707-721.

used to persecute and terrorise sexual minorities. The open letter also highlights the barriers to AIDS prevention efforts that result from this criminalisation of homosexuality, at a time when the country is facing a worrying progression of the disease on its territory.

Manvendra Singh Gohil, the only Royal personality known as a homosexual in the world, announced that he would become a father. He publicly stated that he would adopt a child. Prince Manvendra revealed his homosexuality to his family in 2002 when he was 37 years old. However, his family did not support him; he could openly disclose his sexual preferences only in 2006. By this gesture, he became the emblem of the LGBT associations in the state of Gujarat. He is the head of the anti-AIDS organisation and openly supports the abolition of Indian laws that repress sodomy. The prince, being a member of one of the richest families in the state of Gujarat, was disqualified by his family for publicly ‘coming out’. He was denied inheritance and the royal title.<sup>102</sup> In response, Manvendra Singh Gohil said that his legacy did not interest him and he found happiness being in the gay community.<sup>103</sup>

The status of homosexuality is intact in India both regarding legal implications and social acceptance. Among many other things that have been discussed in and around Section 377 issue, one of the most captivating points was a connection of homosexuality with the spread of HIV/AIDS. National AIDS Control Organisation (NACO) is one of the important bodies that is aimed at controlling and reducing the menace called AIDS. Some of the narratives of its officials on homosexuality were seemingly sensitising for the public but at the same time rhetoricising how/what Government wants to deal with those people who raised their hands up against criminalising the sodomy. As one of the newspapers report carried that “men who have sex with men are at risk” said a NACO official who preferred to remain anonymous. As, according to him, they work in the field of AIDS prevention, they have been asked that the ban should be lifted. Further, to ensure that unsafe sex is not known and not taken into account, as per the official. One can draw inferences from the above-stated narrative that the Government has been using the infection (of HIV/AIDS) as an instrument to criminalise the other possible existence of identities

---

<sup>102</sup> Waites, “Human rights, sexual orientation and the generation of childhoods: Analysing the partial decriminalisation of ‘unnatural offences’ in India,” pp. 971-993.

<sup>103</sup> Kole, “Globalizing queer? AIDS, homophobia and the politics of sexual identity in India,” pp. 1-16.

viz-a-viz sexualities. We want to clarify that identity of a person or a sexual being is inclusive of Heterosexual or LGBTQIA or any such possible orientation but not related to any interspecies mating.

The acts of security forces (police), another apparatus of state power, are a matter of concern and under question as far as their treatment towards homosexuals or transsexual in specific and heterosexuals in general. Past many years the cases of moral policing have been reported by both mainstream and alternative media. For instance, in one of the cases, police had apprehended a couple of men to be members of an “international gay club” while they were having a picnic in a public place. They were accused of belonging to the club centred on the website [www.guys4men.com](http://www.guys4men.com)<sup>104</sup> on which homosexual men can file announcements and chat online. Reports received by Human Rights Watch indicate that a secret agent pretended to be a homosexual on the website, trapped one man, and then forced him to call others to arrange a meeting. The Lucknow Police have a distasteful tradition of harassing homosexuals and non-governmental organisations working with them. They cannot behave this way because the Indian government is clinging to the criminalization of homosexual behaviour, which only deters people from taking the HIV/AIDS test, and prevents them from gaining access to information and services.

Human sexuality like other aspects of human behaviour at any given point of time and place has been controlled by the power of respective society. Probably that is the reason why Michel Foucault concluded that the realm of sexuality throughout social history has its politics, inequities and modes of oppression. This inference suggests that human sexuality in specific and human behaviour/activity, in general, is imbued with the conflicts of interests and political choreography both incidentally and deliberately. The core argument about and around the Section 377 in India is exactly making a sense that sex is always political. We need to see the ongoing queer resistance against criminalising homosexuality in the country as an unprecedented historical process and more importantly a part of history in which sexuality is sharply contested and overtly politicised. As a result of such contestation, (of the people against the politicisation), the domain of erotic life is being renegotiated. The above-quoted media reports about homosexuality in India needed to be interpreted that the contemporary erotic life has been renegotiated; through a multiplicity of explanations

---

<sup>104</sup> This website has changed its URL as [www.planetromeo.com](http://www.planetromeo.com)

on how we understand the sex. These explanations of explorations have been going on in a myriad of contexts - in the media, in medicine, in academia, in courts of law and parliament. The analytical focus of media explanations and explorations are exclusively about the individuals and groups that have experienced the fullest and at times deadliest effects of politics of sex. It was women who had first questioned the gender difference followed by lesbians, gay men and other groups whose sexual identities have been exploited by the politics of sexuality which are defined against norms of heterosexuality. This resistance is challenging our most basic assumptions and understanding of sex, sexuality, gender, self and identity. The media hosted discussions also help the current generation to revisit the oppositions between heterosexual and homosexual, biological sex and culturally determined gender and man and woman. Thus, these explanations are paving new ways for the development of future explorations to redefine human identity and existence.

Media reportage on sexualities in India is quite positive and proactive. The anecdote cases that are referred in this paper seem to encourage the people to enable them psychologically and emotionally to come out healthily, who otherwise remain aloof. It is in a way akin and about how Freudian psychoanalysis invites and incites homosexuals to contribute to the production of knowledge about sexuality. Further, such a media-based corpus of knowledge is helpful to understand how it contributes to the maintenance of specific power relations in a given society. The format of media coverage on sexuality just as it happens in psychoanalysis seeks not to silence or repress sexuality rather makes people speak about it. However, talking about sexuality was a matter of shame in India in the past the media attached the value of truth with it and became a venue or a platform for a person to come out as a particular sexual self/identity'. Psychoanalysis is a contemporary 'science practice' through which human desires, emotions, thoughts, past and present, are told and scrutinised to trace the mental history of a person. Media, in this connection, works as an important element to document the process of coming out and preserving it for the consumption of future generations. It operates as a confessional space wherein people confess truth like confessing sins, diseases, and crimes, and here their truth is in sexuality. Like, all such confessional scenes that a narrator produces a narrative of his or her sexuality is interpreted by a figure of authority, the same happens in case of media confessions where a narrator seeks the acceptance from the society that serves as a figure of

authority. Therefore, the ‘truth’ that is revealed in the media centred on psychoanalysis, of course, is not found rather it is produced. It exists in the form of knowledge on a particular discourse and is closely associated with power.

To sum up this section, the sexuality movement that is going on in the world since the second half of the twentieth century has created such corners where people could feel comfortable in sharing their identities. Phrases such as ‘coming out’ and ‘closeted’ or ‘in the closet’ have become crucial markers of politics of sex since then. Emerging from confinement and concealment into the open is the secrecy to public affirmation and the stark reality of the success of this movement. Media, as an agent of socialisation, has been creating an environment for the social approval of all possible forms of sexuality. The movement has been spreading and widening its horizon with the inclusion of more identities while adding more colours to the rainbow flag. There are growing concerns from a section of the population about this continuous expansion whether the movement is growing inclusively by including every possible identity or exclusively by constructing more brackets viz-a-viz alphabets such as LGBTQIA... or LGBTQQA.... Whatever approach the movement is passing through it should lead to a space of much harmony and peace. The world must see all its inhabitants with an impartial eye. The same applies to the group of these communities as well so that there is no scope for internal disparities/politics/subsections which could otherwise be exploited by the mainstream society to further disciplining, controlling and marginalising of the already marginalised.

#### **4. Engaging with Foucauldian Methodology**

In spite the fact that issues related to sexuality arise at several places in Foucault’s entire work but primarily taken for discussions in the three volumes of *The History of Sexuality*. Foucault deals with sexuality with a variety of thoughts and contentions which viably challenge the conventional ideas on sex and sexuality.

Through his work on sexuality Foucault aims at providing an understanding of the “formation and development of the experience of sexuality in modern societies” in addition to the processes that are involved in the identification of individuals about themselves as sexual objects. The *will to knowledge* looks at how a particular discourse historically constructs the analysis of sex – the discourse concerning

mechanism with which power centres/structures are operating at certain times to organise the human bodies in general and their sexuality in specific. By digging into the layers of knowledge from the archives of the post-Enlightenment events in Europe along with institutional processes, Foucault presents a constitutive of the history of our present. His analytical focus directs us to understand the preoccupation of power and knowledge with a more explicit concern on the issues of subjection/subjectivation. Foucault aims through his discursive approach to analysing the historical process(es) to know how individuals acknowledge themselves as subjects of desire or subjects of sexuality. It is in this context he implicates the “techniques of the self” through which human beings form and transform, and, constitute and modify their very existence regarding being, body and thought. Power of repression as noted by Foucault yields the docility among subjects and probably because of the adequacy of the repressive regimes that are present in society since the Victorian age. Methodologically speaking, the value of a conception of repression that otherwise prohibits the fragments of history undoubtedly stimulates the repressed and results in the proliferation of its discourse. From such an analysis, Foucault raises a different set of questions radically to create a corpus of knowledge on human sexuality:

Why has sexuality been so widely discussed and what has been said about it? What were the effects of power generated by what was said? What are the links between these discourses, these effects of power, and the pleasures that were invested by them? What knowledge (savoir) was formed as a result of this linkage?<sup>105</sup>

Thus, Foucault aims through his project on the history of sexuality to question the acts of repression, the sense of prohibition, censorship, set of rules in the domain of sexuality and general silencing on the sexual discussion. It was quite evident in the seventeenth century wherein sex increasingly becomes a subject of governmentality in the form of enquiry. There is a diversity of discourses on sexuality in different fields of medicine, psychiatry, pedagogy, criminal justice and social work. It refers to a time when a web of discourses and forms of analysis are negotiating between the state and individuals: the time when Government investigated into the birthrate, the legitimacy of birth, the age of marriage, frequency of sexual relations, fertility and so on.<sup>106</sup> In

---

<sup>105</sup> Foucault, *The Will to Knowledge*, p. 11.

<sup>106</sup> *Ibid.*, p. 25.

Foucault's understanding, it was not until Freud that discourse on sex was seen as dispersion avoidance, evade the unbearable and too hazardous to speak the truth of sex. Instead, it was expressed as the subdued, rarified and neutral viewpoint of science – a science that refused to talk about sex itself but spoke of “aberrations, perversions, exceptional oddities, pathological abatements, and morbid aggravations....It stirred up people's fears; to the least oscillations of sexuality, it ascribed an imaginary dynasty of evils destined to be passed on for generations.”<sup>107</sup>

The development of *scientia sexualis* was aimed at producing discourses on sex. Foucault noted that the Christian confession was a central tool to the production of truth about sex. It is through the process of confession truth and sex has been integrated, and the knowledge of the subject evolved.<sup>108</sup> Foucault says;

Confession, the examination of the conscience, all the insistence on the important secrets of the flesh, has not been simply a means of prohibiting sex or of repressing it as far as possible from consciousness, but was a means of placing sexuality at the heart of existence and of connecting salvation with the mastery of these obscure movements. In Christian societies, sex has been the central object of examination, surveillance, avowal and transformation into discourse.<sup>109</sup>

By stating this Foucault reiterates that the lacing the technology of the confession with the scientific investigation discourse is constructed the domain of sexuality within post-enlightenment societies. The constructed discourse merits as problematic and needs of interpretation. Since trilogy of History of sexualities was one of the objects of knowledge of the individual to locate truth about one's truth of sex and uncover the hidden secrets of one's self, the discourse took a turn from “truth of sex” to the “truth in sex.” Thus Foucault had noted that the transformation of sex into discourse with reinforcement of heterogenous sexualities compels individuals to dispel their sexual peculiarities.

Sexual(ity) discourses not only served to provide a foundation for understanding the repressive mechanisms that curb the freedom and the very presence of sex and sexualities in their material form on the face of the world but also helps us to understand how such a society aimed at eradicating the “unproductive” forms of sexuality. One can understand that such forms of discourse, probably, had their

---

<sup>107</sup> Ibid., p. 53.

<sup>108</sup> Ibid., pp. 58-59.

<sup>109</sup> Foucault, *Politics, Philosophy, Culture: Interviews and Other Writings*, p. 111.



hidden agenda(s) to cultivate a population of their times to be in a capacity to expend their labour to meet the capitalist needs and build social relations accordingly. This thesis argues that if such destructive discourses are aimed at eliminating fruitless pleasures and people, then such attempts have been eliminated by the power of the discourse of the confessional and they were incited and multiplied. Thus the Christianity had helped to eventuate to resist the proliferation of unorthodox (different) sexualities.

Some of the Asian countries, particularly India and China have been in forefront historically for producing the truth of sex by promoting erotic art where truth is drawn from the pleasure in itself. It is a fundamental difference that one can note that the Western societies of the industrial times bestowed upon themselves a *scientia sexualis* and by accepting the ancient procedure of the confession to the rules of scientific discourse.

The by-products of modern homosexuality are many. Thanks to the number of philosophical movements, that especially the twentieth century had hosted, such as modernism, feminism, postmodernism, structuralism, post-structuralism and so on. A variety of genres of theorisations have been attempted on concepts like love, romance, erotics, platonic love, and (in)toxication of sex, which is not mere essential points to ponder over but equally relevant topics to elaborate and understand the contemporary meanings of them. These discursive aspects are to be seen in their trajectory of discourse as an extension to what Foucault viewed elsewhere as a *constructed category of knowledge rather than as a discovered identity* but need to be seen probably as an essence of their existence. Looking at the growing academic interests in these times on both the sexuality and its related subjects (love/romance/erotics/platonic love, (in)toxication of sex and so on) is one of the most significant achievements of Foucauldian thought.

Another significant observation of Foucault was the rise and presence of nineteenth century's medical science to understand the homosexuality particularly among women, children, the working classes that later became a focus for a variety of studies and strategies. Studies such as *scientia sexualis*, sexuality studies, queer studies, gender studies, feminist or women studies were designed to preserve and foster homosexuals as both productive and procreative population (or workforce) that intended to meet the needs of the capitalist system in the modern day. What is similar

and intact from nineteenth century's discovery of modern sexuality to twenty-first century's digital age that the fundamental unit of social order was the common interest in the future workforce would be produced. Probably, one can say that the particular human stories of homosexuals that the media carries today on their achievements in different fields are another exact reflection of the capitalism.

As far as academic understanding of Indian homosexuality is concerned, there is a noticeable dearth. Indian ancient religious, philosophical, and mythological texts vital elements have been in the social, political and psychological matrix of cultures of those times in which these texts were produced, and they continued to be demonstrating their relevance through the history. Certain texts, particularly the religious, philosophical, and mythological texts (both written and performative) of traditional Asian cultures, have only occasionally been read for what they can tell us about the inner effect and power relations associated with specific cultural and social configurations. It has been particularly true in the case of traditional India where text-based-scholarship has tended to concentrate on philological, theological, and philosophical analysis and has rarely shown much interest in reading traditional Indian texts as vital elements in the social, political, and psychological matrix of South Asian cultures. Nonetheless, to the extent that we fail to examine the cultural purposes served by specific texts and their recurrent themes, how they were intended to be read by their original audiences, and how successive indigenous audiences have read them. We may for all our philological skill and hermeneutical wit, utterly misunderstand what they are about, either in some probably irrecoverable intended meaning or any of the other meanings constructed by historically particular users and consumers of these texts.

In this regard, there is a wide range of discursive fields including demography, education and the law. Sexuality or homosexuality is, however, needed to be understood as it is much more than just a question of "who one sleeps with." As Foucault conceives, in culture sexuality is deployed as the privileged locus of individual truth and knowledge. Identities of sexual plurality in the world have assumed an absolute excess of social significances, both multiplicity of meanings and effects that exceed the simple human sexual acts. The way how Western cultures are penetrating every sphere of modern life and forcing the human to identify himself/herself through a sign of sex as aptly Foucault demonstrated, our sexualities

operate as the ground for a specification of identities that it takes all our capacities and properties that it entails. Identifying one's queerness probably in post-colonial countries like India is undeniably complex and multivalent. In a particular network, where "self" reiterates sexuality and functions of homosexuality, that has similar socio-discursive relations and specific occasions, and sexuality evolves in the events or incidents as noted by Teresa de Lauretis as "socio symbolic form."<sup>110</sup> It is in this regard; this study claims that the notion of societal spectatorship towards sexual plurality is, as a particular configuration of media, reading human identity. We can see that consequence and psychosocial discursivity of "coming out" will affect the processes of meaning production in any given society, the unique social engagement and distinctive exchange of communication with such an individual or a subject. We can say that this whole process is a site of a subjective specification that provides identifications, desires and knowledge. Otherwise, such results are not entirely predictable or even knowable without being a specific form of media constructed engagement and reading.

The power of particular society has controlled human sexuality as with other aspects of human behaviour at any given point in time and place. Probably that is the reason why Foucault concluded that the realm of sexuality throughout the history has its politics, inequities and modes of oppression. This inference suggests that human sexuality in specific and human behaviour/activity, in general, is imbued with the conflicts of interests and political choreography both deliberately and incidentally. The core argument about and around the Section 377 in India is precisely sensing that sex is always political. We need to see the ongoing queer resistance against criminalising homosexuality in the country is an unprecedented historical process and more importantly, it is part of history in which sexuality is more sharply contested and even more overtly politicised. As a result of such contestations of people and politicisation by the state in those periods, the domain of erotic life is renegotiated. The media reports (quoted elsewhere in the chapter) concerning homosexuality in India needs to be interpreted that the contemporary erotic life is being renegotiated through the multiplicity of explanations on how we understand the sex in the ways we do. These explanations of explorations have been going on in a myriad of contexts in

---

<sup>110</sup> "Socio Symbolic form" is a form of psychosocial subjectivity that entails a different production of reference and meaning. Lauretis, *Technologies of Gender: Essays on Theory, Film, and Fiction*.

the media, in medicine, in courts of law and parliament. The analytical focus of media explanations and explorations are exclusively about the individuals and groups that have experienced the fullest and at times deadliest effects of politics of sex. It was women who first questioned the gender difference followed by lesbians, gay men and other groups whose sexual identities and selves have been exploited by politics of sexuality and more importantly they are defined against the norm of heterosexuality. These resistances are challenging our most basic assumptions and understanding of sex, gender, sexuality, self and identity. The media hosted discussions also help the current generation to revisit the oppositions between heterosexual and homosexual, biological sex and culturally determined gender and man and woman. Thus, these explanations are paving new ways for the development of future explorations to redefine human identity.

Media reportage on sexualities in India is quite positive and proactive. The anecdote cases that are referred (in the chapter) seem to encourage the people to enable them psychologically and emotionally to come out healthily, who otherwise remain aloof. It is in a way akin to and concerning how Freudian psychoanalysis invites and incites homosexuals to contribute to the production of knowledge about sexuality. Further, such a media-based corpus of knowledge is helpful to understand how it adds to the maintenance of specific power relations in a given society. The format of media coverage on sexuality just as it happens in psychoanalysis seeks not to silence or repress sexuality instead makes people speak about it. However, talking about sexuality was a matter of shame in India in the past the media attached the value of truth with it and became a venue or a platform for a person to come out as a particular sexual self/identity. Psychoanalysis is a contemporary “science practice” through which human desires, emotions, thoughts, past and present, are told and scrutinised to trace the mental history of a person. Media, in this connection, works as an important element to document the process of coming out and preserving it for the consumption of future generations. It operates as a confessional space wherein people confess truth like confessing sins, diseases, and crimes, and here their truth is in sexuality. Like, all such confessional scenes that a narrator produces a narrative of his or her sexuality is interpreted by a figure of authority, the same happens in case of media confessions where a narrator seeks the acceptance from the society that serves as a figure of authority. Therefore, the “truth” that is revealed in the media centred on

psychoanalysis, of course, is not found instead it is produced. It exists in the form of knowledge on a particular discourse and is closely associated with power.

A good amount of academic interest attempted to understand the relationship between queerness and religion.<sup>111</sup> If such interest unleashed here in India, that would have to focus on the caste as an important arena to contemplate. Because caste system in India is thickened with social arrangements and processes through which (sexual) identities are merged and emerged. Some of the questions like what if a Dalit takes to mean something more than a specific difference, what is the implication of being a Dalit as well as queer: a “Dalit queer?” Some of the similarities between these two differences may, in fact, be traced through a genealogy of their interrelations. An attempt to understand caste through the lens of sexuality could be a discursive site to locate how mechanisms of oppressions responsible for the creation/emergence of “othering” and “marginalisation.”

---

<sup>111</sup> Korte, “Openings: A Genealogical Introduction to Religion and Gender,” pp. 1-17. Fedele and Knibbe, eds., *Gender and Power in Contemporary Spirituality: Ethnographic Approaches*.

## CONCLUSION

---

What is revealing from the thesis is that Foucault is a distinctive philosopher. Looking at power relations as central to any analysis of society, one may confuse him only as Marxist, but I would like to call him also a revolutionary. He talks about the suppression at the micro levels of our being. Moreover, our being, he clarifies is relational as well as productive.

The young Foucault's intellectual formation was decisively influenced by an expanded presence of Marxism in the post-war France in which he lived, however, his views were often articulated differently from Marx. Probably, the major intellectual conflict between these two scholars is about the causal explanations. Marx's scholarly investigations usually begin with questions using the prefix 'why' – "why did things happen in the way they did?" Whereas, Foucault's research trajectory usually starts with 'how' to search the origins that bring with them some causal connection – that links the past to the present. Both Marx and Foucault took a critical stance in their domain of knowledge in which they have invested their abilities to show the world, how the world has neglected to change the existing conditions and how to think differently about socially marginalised people, respectively. From this experience, probably, Foucault identified a myth of silence, invisibility, and isolation related to issues of sexuality created by the bourgeois of the society during the industrial revolution. Ruling classes were very successful in all periods of times in making different sexual identities the victims of systematic, undifferentiated, and terrible oppression. What is similar in here is Marx's identification of proletarians/labour class and Foucault's identification of sexual minorities/homosexuals which have not always existed, instead, are the product of history, and have come into the present in a particular time. Both the groups share their historical trajectory of oppression within the capitalistic or Bourgeois system. Following reference of Marx presents precisely the same:

The ideas of the ruling class are in every epoch the ruling ideas: i.e. the class, which is the ruling material force in society, is at the same time its ruling intellectual force. The class which has the means of material production at its disposal, consequently also controls the means of mental production, so that the ideas of those who lack the means of mental production are on the whole subject to it. The ruling ideas are nothing more than the ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas.... For each new class which puts itself in the place of one ruling before it is compelled, merely in order to carry through its aim, to present its interests as the common interest of all the members of society, that is, expressed in ideal form; it has to give its ideas the form of universality, and present them as the only rational, universally valid ones.<sup>1</sup>

This quote reiterates the fact how dominant ruling class's role is in the society that controls not just the social material production but also convinces people's thinking to be in line with what is required and how it could be achieved. In Foucauldian understanding such an attempt is nothing but normalising what the dominant power wanted, the same power dictates the relationship between the material and its producer. It could mean that Marx had tried to identify the processes involved in capitalising everything in the society that was dominated by Bourgeois, whereas Foucault attempted to understand the way subjects of such a state reduced to a level where they were not able to be independent to frame their own life. Marxism reveals that the "haves" in a capitalistic society make the "have-nots" expend their labour to achieve the aims and goals set by them (the haves) making them (have-nots) not to realise the fact that they (have-nots) are trapped in an ideology. Foucauldian understanding is that the capitalism has led to the separation of sexuality from procreation. In that sense, the expression of sexuality, in the industrial age in a specific and capitalistic society in general, has increasingly entered the realm of choice since homosexual relationships are entirely standing outside the procreative framework. The social acceptance of people's sexual choice eventually depends on the degree of affirmation of sexual expression in the form of an argument that is already dying for enhancing its life. The currents of thought on sexuality all over the world suggest believing that sexual liberation is part of the political and capitalist enterprise.

Political power tries, in its conventional sense, to control the people – people with different sexual orientations. Whereas the capitalist enterprise and, more

---

<sup>1</sup> Marx and Engels, *Marx & Engels: Collected Works*, p. 60.

specifically, its free labour system allows a large number of men and women (has allowed in the late twentieth century) around the world to identify themselves as sexually different and relate to a similar community. Under the capitalist system, the working class owns their ability to work, so they have the freedom to sell their labour for wages to anyone who is willing to buy it. There has been a constant interplay between exploitation and some measure of autonomy. By relating this to the idea(s) of Marx and Foucault, one can understand that it all began with the expansion of capital and spread of wage labour which affected a profound transformation in the structure and functions of the family along with the meaning of the heterosexual relations.

The work of Emilio, "Capitalism and Gay Identity," suggests that the changes in structure and function of the traditional family that are most likely to appear in the form of collective expression of the homosexual life are due to capitalism. Capitalism, in its material sense, weakens the bonds that once kept the families together and results in breaching the stability of the institution providing happiness and emotional security. Thus, the capitalism has provided a real foundation to different sexualities for the collective expression. Alongside they are also held responsible for the social instability. Such an analysis has a higher relevance and implication in every society. It affects one's perception of one's own identity and one's formulation of political goals related to their social approval and survival.<sup>2</sup>

Foucault's views are closer to Marx. However, he was never prepared to concede. Although his following statement may be viewed as an objection to Marxist approach to understanding the meaning of power, it serves as a nuanced line of thought for the reader:

One cannot confine oneself to analysing the State apparatus alone if one wants to grasp the mechanisms of power in their detail and complexity. There is a sort of schematism that needs to be avoided here - and which incidentally is not to be found in Marx - that consists of locating power in the State apparatus, making this into the major, privileged, capital and almost unique instrument of the power of one class over another.<sup>3</sup>

Taking a cue from this observation one can say that Foucault's invaluable exploration on power, micro-powers, microphysics of power and the micro-penalties associated with them, was based on Marx's understanding of state-power.

---

<sup>2</sup> D'Emilio, "Capitalism and Gay Identity," pp. 100-113.

<sup>3</sup> Foucault, *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*, p. 72.



Twentieth century's social history witnessed two unique projects on the face of the intellectual world, one Psychoanalysis and the second, Feminism. Both of them have opened a plethora of avenues for rethinking sexuality, identification, fantasies and sexual differences. Discussions on sexuality in Freud's work was an engagement with psychoanalysis that helped to understand/ locate the signs of radicalisation in gender theories. It also provided hope to feminists to highlight other distinctive sexualities that otherwise remain in closets. Psychoanalysis helps feminist politics and has been working on the abstract theorisation of femininity. The best part of looking at sexuality through the lens of psychoanalysis is that it introduces to a wealth of insights on sexuality. Moreover, these insights are filled with the riches of ordinary lives and fantasies without reducing sexuality just to an account of the body, experience and sexual practices.

Now, in an age of differences, there has been a growing interest in the intersection of feminism called 'queering', coupled with identity politics and deconstructivism. Although, homosexuality emerged as a site of resistance and a crucial part of the feminist discourse while the structure and attitude of the society remain intact. Homosexuality essentially according to Foucault is a production of history whereas 'masculinity' and 'femininity' are ideological constructs. Theorisation of homosexuality or to use the term in ordinary language falls into the ideologies of essentialism and heterosexism. Surfacing homosexuality was a need in the world where the 'masculinity' and the 'femininity' remain to demonstrate their differences. These gender binaries create a polarisation that suppresses the subversive multiplicity of sexuality giving much relevance to heterosexual, reproductive and medico-judicial hegemonies.

There are feminists/gender theorists who do not like to go with the idea of polarisation, like, Judith Butler echoes that there is no gender, femininity, masculinity or sex but the performance of sexual identity.<sup>4</sup> Theorizing sexuality through psychoanalysis is a unique formulation of sexual identification as it is reiterated in Foucault's historicism. Foucault noted that the sociological view on sexuality and power turns responsible for mobilising the constructive use of politics around sex. In that context, psychoanalysis that claims to be a form of mental therapy is not just to find sexual preferences of individuals or identities, above all, it is to treat the

---

<sup>4</sup> Butler, J. (1990) *Gender Trouble*, New York: Routledge

unconscious mind from a state of confusion to bring it to the level of conformity to the social norms. So, psychoanalytically speaking, the construction of sexuality is a departure from the ground where pleasure is complex and highly contested, to a point where it prospers beyond fantasies or desires and the governance of the body.

Feminist history has, indeed, triggered many issues related to women; their identity, sociality, and sexuality. Among all discourses, the people belonging to a separate category called third gender/sex got a chance to be included among women folk because of their (bodily) aspiration to be like them. The unique power that the very presence of the third sex people carries would enable them to question the category of sex (female/male) they relate to. They invite a reading of themselves as females and rarely as males if one attempts to read them more as a mannish female for ambiguous signs that are explicitly visible. Similar understanding might be possible in case of same-sex sexualities as Foucault noted elsewhere. They are referred to as sexual objects (as per choice) rather than ‘deviants’ which has been the principal cultural marker for homosexuality during the post-industrial age. What is unclear here is whether the same-sex sexualities raise the question of being closer to female/male sex or not which the third sex surely does. Foucault warns,

[W]e must not forget that the psychological, psychiatric, medical category of homo-sexuality was constituted from the moment it was characterized . . . less by a type of sexual relations than by a certain quality of sexual sensibility, a certain way of inverting the masculine and the feminine in oneself. Homosexuality appeared as one of the forms of sexuality when it was transposed from the practice of sodomy onto a kind of interior androgyny, a hermaphroditism of the soul.<sup>5</sup>

There are categories of homosexuality identified at a particular point in time having its relevance which is drawn more from the subtlety of being sexual or an invert. Such an exchange between the heterosexual activities of a person and homosexual/transsexual desires of a being constructs different forms of sexuality at different times. These constructions are not only products of exchange but a change in itself.

The thesis argues that queering cyberspace in India is a confessional space. Using Foucault’s three types of practices of confessions are important to consider here- public ritual, private as a way of self-knowing, and private as a way of self-

---

<sup>5</sup> Foucault, *The Will to Knowledge*, 43.

regulating.<sup>6</sup> According to Foucault, a private confession is a tool for authoritarian control. In that sense, cyberspace is not only private space confession of self-knowledge but also self-regulation, truth construction and power relations. For instance, the relation of a profile on online space such as on Facebook, Myspace and other social networking sites happen with an assemblage of written text and visual cues, particularly in the case of queers with anticipation of dating, sexual bonding or to do political activism. Images laced with texts and other visual cue is the result of self-knowledge of an individual. He or she knows what it means to him or her. One would also be well aware of what to be written, what not to be on one's cyberspace, whom to tag such posting or whether to appear to the public or to 'me only' (on Facebook) which constitutes the self-regulation. Thanks to the ubiquitous nature of the online media one would get a friend request, a like or a share or a comment on one's post by an unknown friend at an unknown space, which are what constituting power relations.

A human being is a social animal who constantly keeps pushing his boundaries of self either by confessing himself to his private space while regulating self. Confessions of cyberspace, as I argue, that is relatively a new phenomenon or a standard of governing the production of the true discourse on sexuality. Such a confession exemplifies the effect of political and relating powers and at the same time need to be seen as a tool to build an honest scientific discourse about one's sexuality. Practices of online confessions construct a knowledge power that provokes authority and supremacy to the online listeners, instead of the self. This study suggests that using Foucault's ideas to think online confessions help us to comprehend and highlight the regulatory power structure inherent in this digital practice.

With the inception of new media technologies into the modern human being's life language of confession and practice of confession have changed. Posting different queer related postings that include both texts only, texts with visuals or visuals only changes the order to confessional language, while liking/loving via clicking on the emojis on somebody's post is an indication of changing the practice of confession. It is also an indication of a change in the existing discourses on sexuality and its confessions. In the past, sexuality-related matters were a matter of public and legal

---

<sup>6</sup> Tokunaga, "Social networking site or social surveillance site? Understanding the use of interpersonal electronic surveillance in romantic relationships," pp. 705-713.

concern. It seems that queering cyberspace becomes more secular and safer for the people to disclose their different sexual identities and inclinations to the world. With this queers have been exposed to mainstream culture... a culture probably 'truth-telling culture'. When these people's confessions publicly displayed on different online avenues, the discourse is now more of political and thus public. However, the making of process of one's sexuality public, more responsibility is bestowed upon the abilities of the individual's self-regulation. This (self-regulation) is by Foucault, becomes a technique for self-denial/self-mastery. Eventually, self-regulation cannot complete with a confession. For which, contemporary digital cultures through their structures to be understood as places for sharing, create technological incitements to confess.

The "specific mechanisms of knowledge and power centering on sex" become moral grounds for the "production of sexuality."<sup>7</sup> Sexual ethics guided by values that should grow out of the homosexual struggle to overcome heterosexual domination. Sexuality struggles historically and contingently to insert the characteristics identified as homosexual into the dominant culture or mainstream struggle. Moral Development theory<sup>8</sup> serves a heuristic function in the development of ethics that include the experience of different sexual identities. Socialization of people with different sexual orientations defines themselves in a context and relationships. Foucault's third volume of the "History of Sexuality" is more of how an individual could achieve the ethical ground by using specific technologies of the self. These technologies are nothing but heuristic elements. For Foucault, ethics are not like moral but a relation that one establishes with oneself in the act of constituting oneself as a moral subject. Sexuality-based differences in socialisation and identity may lead to different conceptions of ethics and morality. Foucault's work was aimed at tracing how an individual could become moral subject using different sexual identities. Being, a postmodern thinker one would not be prescriptive in one's approach towards social issues rather one would explain it in one's own best possibility, but Foucault by suggesting different technologies of the self, one can say that he breached post-modern protocols.

---

<sup>7</sup> Foucault, *The Will to Knowledge*, pp. 103-105.

<sup>8</sup> which is a system of prescriptive codes and pattern of behavioural response.

Pornography knows that sexuality is only its expression. In my opinion, the laws governing it are otherwise. In pornography real people – women, children, adolescents are exploited where it breaks from its eroticism. That is the probable reason why society considers pornographic appetite is a degraded anti-human appetite. With the emphasis on anatomical detail display of human body the *who* is always translated into *what*, this *what* embraces not merely action porn content but also the actors. This denial of seeking *who as who alone* is the central tenet of individuality since the beginning of the industrial age. Denial of the creative artistic processes is central to the power structures geared to deny individuality and sexuality. The obscenity of pornography seen as the ‘abnormality’ in the body of a person with different sexual orientation reflected in the narcissism because it denies access to those in the picture or book as far as pornography is concerned and denies the very existence of the homosexual to access the world. In that sense, sexuality expressions are reclusive, given that these people’s personality has been wholly or partly denied access to social interaction and ashamed in society. The acts of categorising homosexuals by the society as impotent giving an edge for them to tell that world that they are representatives of different society’s power as they claim to have a different sexual potency which otherwise society bracketed it.

Analogizing sexuality to caste is one of the critical research fields that requires serious attention. Because, in case of India, both the categories both these categories have been facing social oppression for ages. *Dalits* have been religiously discriminated social group, both regarding its religiosity attached to *Manusmriti* and continuity of oppression. Let us see the discrimination to specific forms of sexuality akin to caste discrimination. That analogy can be made in great depth without necessarily giving much attention to casteism except in so far as it sets up our analysis of sexuality. The whole attempt of this analogy between these highly discriminated categories - caste groups and sexualities, would establish a relationship between various ‘oppressions’, to their similarities and the complexities of their interrelations are lost. Further, the possibility of this analogy could also give the sense that it explains everything about any experience of oppression. Bringing *Dalits* and issues related to their sexuality to the context of this research is both important to understand how they are made doubly disadvantaged in their attempt to get social approval as well as to philosophise such a psychological and a social phenomenon called

oppression. Structurally, Dalits have been socialised to get stigmatised while if one comes out as a “queer” which immediately follows social labelling, stereotyping, separation, loss of status and discrimination that co-occur in the context of power. Since upper castes in Indian society hold a social power that devalues, rejects and excludes certain groups, which contribute to making the lives and existence of “Dalit queers” socially deprived and vulnerable. Power games take a different turn as one’s community would also reject one if one being a Dalit has disclosed his/her sexuality to the world as “queer.” Probably, this can be well understood from Foucault’s unfinished project on the genealogy of racism where he talks about the irrational prejudice that constitutes bio-political governmentality to form socio-political discrimination. He states that biopower seeks to affirm the life of population whereas the racism or in more specific what Foucault termed as internal racism operates a ‘biological caesura within a population’ between worthy and unworthy life.<sup>9</sup> The specificity of “Dalit queer” bounds up with the technique of power with the technology of social power viz-a-viz the power that lies in the hands of upper castes in India. This social power operates with the mentalities, ideologies or the lies of power as that determines the very existence or non-existence of the “queer.” What is contrasting here in the perspective of Foucault that racism is seen as a technology in a modern state that maintains its sovereign power within a general context of bio-power, whereas in Indian casteism historically state only maintains its sovereign power within the specific context of biopower.

The statement: “Being queer is ethically wrong” remained a matter of contestation in any age. It manifested the judgment of religion, sectarian belief or prejudice norm of “normal” majority is hostile to the already frustrated sexual minority. What is still unclear in this argument is whether the morality related to sexual behaviour or the morality related to sexual identity. The feminist theory further substantiates this confusion or lesbian feminist theory as it talks that sex between women is central to the definition of lesbianism whereas queer theory sees sexual identity as a common thread for establishing lesbianism. Lesbian feminism is a cultural movement and critical perspective, most influential in the 1970s and early 1980s (primarily in North America and Western Europe), that encourages women to direct their energies toward other women rather than men, and often advocates

---

<sup>9</sup> Foucault, *Psychiatric Power: Lectures at the Collège de France, 1973-1974*, pp. 222-223.

lesbianism as the logical result of feminism. Bringing Foucauldian understanding to this context could be a resolute resort. Foucault underscores an account of the subject that would avoid both sexual behaviour and sexual identity. Instead, he proposed the subject as a merely passive product of power relations and entirely self-creating. He notes the modern age as an era of subjective as well as personal transformation. By saying the subject is a self-creation he means that it is anchored in the conception of freedom. The ethical encounter of the subject is a process of self-reflective symmetry of knowing the “I”. In that sense, feminist lesbianism follows the erotic ethics while political ethics is the base for queer lesbianism. The freedom that one attains with the help of ethics is an erotic transformation of our bio-political presence. The possible conclusion that this research could give on this confused dichotomy is that one who emerges as a sexual subject is nothing but a truth hence the subject remains ethically a *parrhesiastes*.

It is not an end to my study rather a beginning to discover more into the area of philosophy of sex, and uncover the both explored and unexplored ideas of Foucault through his writings and works on him. I would like to situate my work on “sexuality and moral concerns” in the field of sexuality and queer studies, contemporary politics around genders and alternate sexualities, and moral philosophy.

# BIBLIOGRAPHY

---

The research is primarily text-based and partially philosopher oriented. Hence, the primary texts are ofcourse the three volumes of *The History of Sexuality* along with Foucault's other writings. And, rest of the works either on Foucault or by Foucault, including his edited lectures and published interviews, and subjects related to sexuality and allied issues are listed as secondary sources. All the sources are listed in alphabetical order.

## Primary Sources

(Books by Michel Foucault in English Translation)

*Discipline and Punish: The Birth of the Prison*, tr. Alan Sheridan, New York: Vintage Books, 1995 (orig. 1975, tr. 1978).

*Madness and Civilization: A History of Insanity in the Age of Reason*, tr. Richard Howard, New York: Vintage Books, 1988, (orig.1961, tr. 1970).

*The Archaeology of Knowledge and The Discourse on Language*, tr. A.M. Sheridan Smith, New York: Pantheon Books, 1972.

*The Birth of the Clinic: An Archaeology of Medical Perception*, tr. A.M. Sheridan, Taylor & Francis e-Library, 2003 (orig. 1963, tr. 1973).

*The History of Sexuality*, vol. 1 (*The Will to Knowledge*), tr. Robert Hurley, New York: Penguin Books, 1990 (orig. 1976), tr. 1978.

*The History of Sexuality*, vol. 2, (*The Use of Pleasure*), tr. Robert Hurley, New York: Penguin Books, 1992 (orig. 1984), tr. 1985.

*The History of Sexuality*, vol. 3, (*The Care of the Self*), tr. Robert Hurley, New York: Penguin Books, 1990 (orig. 1984), tr. 1986.

*The Order of Things: An Archaeology of the Human Sciences*, tr. Tavistock, London: Routledge, 1989 (orig. 1966, tr. 1970).



(Articles by Michel Foucault)

“Governmentality,” in Graham Burchell et al., eds., *The Foucault Effect: Studies in Governmentality*, The University of Chicago Press, 1991, pp. 87-104.

“Power and Sex,” in L.D. Kritzman, ed., *Politics, Philosophy, Culture: Interviews and other writings*, tr. A. Sheridan, New York: Routledge, 1988, pp. 110-124.

“Subject and Power,” *Critical Inquiry*, Vol. 8, No. 4, Summer 1982, pp. 777-795.

“The body of the condemned,” in P. Rabinow, ed., *The Foucault Reader*, New York: Pantheon Books, 1984, pp. 171-178.

“The meshes of power,” in J.W. Crampton and S. Elden, eds., *Space, Knowledge and Power: Foucault and Geography*, Aldershot: Ashgate, 2007, pp. 153-162.

“The Order of Discourse,” Inaugural Lecture at the Collège de France on 2 December 1970, in R. Young, ed., *Untying The Text: A Post-Structuralist Reader*, Boston: Routledge & Kegan Paul, 1981, pp. 48-78.

**Secondary Sources**

(Books)

Abelove, H., ed., *The lesbian and gay studies reader*, Routledge, 2012.

Abercrombie, N. et al., *The Penguin Dictionary of Sociology*, 5<sup>th</sup> edition, London: Penguin Books, 2006.

Adams, M. et al., eds., *Teaching for Diversity and Social Justice*, 3<sup>rd</sup> ed., New York and London: Routledge, 2016.

Besley, T., and M.A. Peters, *Subjectivity & Truth: Foucault, Education, and the Culture of Self*, Peter Lang, 2007.

Braidotti, R., *Nomadic subjects: Embodiment and sexual difference in contemporary feminist theory*, Columbia University Press, 1994.

Buhler, G. *Manusmriti: The Laws of Manu*, d.n.a.

Butler, J., *Gender Trouble: Feminism and The Subversion of Identity*, New York: Routledge, 1990.

Caplan, P., ed., *The Cultural Construction of Sexuality*, London and New York: Tavistock Publications, 1987.

Chodorow, N.J., *Feminism and psychoanalytic theory*, Yale University Press, 1989.

Clifford, M., *Political Genealogy after Foucault: Savage Identities*, Psychology Press, 2001.

- Cohen, S., *Folk Devils and Moral Panics: The Creation of the Mods and Rockers*, Psychology Press, 2002.
- Connell, R.W., *Gender and power: Society, the person and sexual politics*, John Wiley & Sons, 2014.
- Crampton, J.W., and S. Elden, eds., *Space, Knowledge and Power: Foucault and Geography*, Aldershot: Ashgate, 2007.
- Creed, B., *The monstrous-feminine: Film, feminism, psychoanalysis*, Psychology Press, 1993.
- D'emilio, J., and E.B. Freedman, *Intimate matters: A history of sexuality in America*, University of Chicago Press, 1988.
- Deleuze, G., *Foucault*, University of Minnesota Press, 1988.
- Detel, W., *Foucault and Classical Antiquity: Power, Ethics and Knowledge*, Cambridge University Press, 2005.
- Diamond, I., and L. Quinby, eds., *Feminism and Foucault: Reflections on Resistance*, Boston: Northeastern University Press, 1988.
- Dollimore, J., *Sexual Dissidence: Augustine to Wilde, Freud to Foucault*, Oxford University Press, 1991.
- Dumm, T.L., *Michel Foucault and The Politics of Freedom*, Rowman & Littlefield, 2002.
- Elliott, A., *Psychoanalytic theory: An introduction*, Palgrave Macmillan, 2015.
- Erwin, E., ed., *The Freud encyclopedia: Theory, therapy, and culture*, Taylor & Francis, 2002.
- Evans, D.T., *Sexual Citizenship: The material construction of sexualities*, Psychology Press, 1993.
- Fairclough, N., *Critical Discourse Analysis*, Boston: Addison Wesley, 1995.
- Fedele, A., and Knibbe, K.E., eds., *Gender and Power in Contemporary Spirituality: Ethnographic Approaches*, New York: Routledge, 2013.
- Foucault, M., *Abnormal: Lectures at the Collège de France, 1974-1975*, New York: Picador, 2007.
- Foucault, M., *Ethics: Subjectivity and Truth, The Essential Works of Michel Foucault, 1954-1984*, ed. Paul Rabinow, Volume 1, tr. Robert Hurley et al., New York: The New Press, 2000.
- Foucault, M., *Foucault Live: Collected Interviews, 1961-1984*, ed. S. Lotringer, Semiotext(e), 1996.

- Foucault, M., J.D. Faubion, and R. Hurley, *Aesthetics, Method, and Epistemology*. Vol. 2. New York: New Press, 1998.
- Foucault, M., *Politics, Philosophy, Culture, Interviews and other writings 1977-1984*, ed. L.D. Kritzman, tr. Alan Sheridan et al., New York: Routledge, 1988.
- Foucault, M., *Power/knowledge: Selected interviews and other writings, 1972-1977*, ed. C. Gordon, tr. C. Gordon et al., New York: Pantheon, 1980.
- Foucault, M., *Psychiatric Power: Lectures at the Collège de France, 1973-1974*, Vol. 1, ed. J. Lagrange and A.I. Davidson, St Martins Press, 2008.
- Foucault, M., *Security, Territory, Population: Lectures at the Collège de France, 1977-78*, ed. A.I. Davidson, Palgrave Macmillan, 2009.
- Foucault, M., *Society Must Be Defended, Lectures at the Collège de France, 1975-76*, eds. M. Bertani and A. Fontana, New York: Picador, 2003.
- Foucault, M., *Technologies of the self: A seminar with Michel Foucault*, ed. L.H. Martin et al., University of Massachusetts Press, 1988.
- Foucault, M., *The Foucault Reader*, ed. P. Rabinow, New York: Pantheon Books, 1984.
- Foucault, M., *The government of self and others: Lectures at the Collège de France 1982–1983*, eds., A.I. Davidson and G. Burchell, Palgrave Macmillan, 2010.
- Foucault, M., *The Hermeneutics of the Subject: Lectures at the College de France 1981-1982*, eds., F. Gros and F. Ewald, London: Picador, 2006.
- Fraser, N., *Unruly Practices: Power, Discourse, and Gender in Contemporary Social Theory*, University of Minnesota Press, 1989.
- Freud, S., *Three Essays on The Theory of Sexuality*, tr. and ed., J. Strachey, London: The Hogarth Press and The Institute of Psycho-Analysis, 1970.
- Goldhill, S., *Foucault's Virginitly: Ancient erotic fiction and the history of sexuality*, Cambridge University Press, 1995.
- Greenberg, D.F., *The construction of homosexuality*, University of Chicago Press, 1990.
- Greenberg, J.R., and S.A. Mitchell, *Object Relations in Psychoanalytic Theory*, Cambridge and London: Harvard University Press, 1983.
- Greenberg, J.S. et al., *Exploring the Dimensions of Human Sexuality*, Burlington, Massachusetts: Jones & Bartlett Learning, 2017.

- Guidry, J.A. et al., eds., *Globalizations and social movements: Culture, power, and the transnational public sphere*, University of Michigan Press, 2000.
- Gutting, G., ed., *The Cambridge Companion to Foucault*, Cambridge University Press, 2005.
- Halperin, D.M., *Saint Foucault: Towards a Gay Hagiography*, Oxford Paperbacks, 1997.
- Harkness, J., ed. & tr., *Michel Foucault: This is not a pipe*, With Illustrations and Letters by René Magritte, Berkeley: University of California Press, 1983.
- Hilson, A.-M. et al., eds., *Human rights and gender politics: Asia-Pacific perspectives*, Routledge, 2006.
- Hyam, R., *Empire and sexuality: The British experience*, Manchester University Press, 1990.
- Jenkins, P., *Moral Panic: Changing Concepts of the Child Molester in Modern America*, Yale University Press, 2004.
- Lauretis, *Technologies of Gender: Essays on Theory, Film, and Fiction*.
- Lorber, J., and S.A. Farrell, eds., *The social construction of gender*, Newbury Park, CA: Sage, 1991.
- Marcuse, H., *Eros and Civilization: A Philosophical Inquiry into Freud*, Boston: Beacon Press, 1955.
- Markula, P., and R. Pringle. *Foucault, Sport and Exercise: Power, knowledge and transforming the self*, New York: Routledge, 2006.
- Marx, K., and F. Engels, *Marx & Engels: Collected Works Vol. V, Marx and Engels 1845-1847*, Lawrence and Wishart, (e-book), 2010.
- McHoul, A., and W. Grace, *A Foucault Primer: Discourse, power, and the subject*, New York University Press, 1997.
- McNay, L., *Foucault and Feminism: Power, Gender and the Self*, John Wiley & Sons, 2013.
- McWhorter, L., *Bodies and Pleasures: Foucault and the politics of sexual normalization*, Indiana University Press, 1999.
- Mijolla, A., ed., *International dictionary of psychoanalysis, Vol. 1: A–F*. New York: Macmillan, 2005.
- Minson, J., *Genealogies of Morals: Nietzsche, Foucault, Donzelot and the Eccentricity of Ethics*, Springer, 1985.

- Morgenthau, H.J., *Politics Among Nations: The Struggle for Power and Peace*, 5<sup>th</sup> edition, Indian reprint, Calcutta: The Indian Press Pvt. Ltd., 1976, orig. 1948.
- Nair, J., and M.E. John, eds., *A question of silence: The sexual economies of modern India*, Zed Books, 2000.
- Nietzsche, F., *On The Genealogy of Morals: A Polemic*, New York: Vintage, 1967.
- O'Leary, T., *Foucault and the Art of Ethics*. New York: A&C Black, 2006.
- Owen, D., *Maturity and Modernity: Nietzsche, Weber, Foucault and the Ambivalence of Reason*, Routledge, 2013.
- Pearson, J., ed., *Michel Foucault: Fearless Speech*, Los Angeles: Semiotext(e), 2001.
- Popkewitz, T.S., and M. Brennan, *Foucault's Challenge: Discourse, Knowledge, and Power in Education*, Teachers College Press, 1998.
- Prozorov, S., *Foucault, Freedom and Sovereignty*, Routledge, 2016.
- Ramazanoglu, C., ed., *Up against Foucault: Explorations of some tensions between Foucault and feminism*, Psychology Press, 1993.
- Ransom, J.S., *Foucault's Discipline: The politics of subjectivity*, Duke University Press, 1997.
- Richardson, D., and S. Seidman, eds., *Handbook of lesbian and gay studies*, Sage, 2002.
- Ricoeur, P., *Freud and philosophy: An essay on interpretation*, Motilal Banarsidass Publisher, 2008.
- Rimmerman, C.A. et al., eds., *The politics of gay rights*, University of Chicago Press, 2000.
- Rorty, R., *Philosophy and the Mirror of Nature*, Princeton: Princeton University Press, 1979.
- Rose, N., *Powers of freedom: Reframing political thought*, Cambridge University Press, 1999.
- Salazar, C., *Anthropology and Sexual Morality: A Theoretical Investigation*, New York: Berghahn Books, 2006.
- Sawicki, J., *Disciplining Foucault: Feminism, power, and the body*, Psychology Press, 1991.
- Schick, I.C., *The Erotic Margin: Sexuality and spatiality in alteritist discourse*, London: Verso, 1999.

- Schrift, A.D., *Nietzsche's French legacy: A Genealogy of Poststructuralism*, New York: Routledge, 1995.
- Seidman, G.W., *Beyond the boycott: Labor rights, human rights, and transnational activism*, Russell Sage Foundation, 2007.
- Senellart, M., ed., *Michel Foucault, The Birth of Biopolitics: Lectures at the Collège de France, 1978-79*, tr. Graham Burchell, New York: Palgrave Macmillan, 2008.
- Sevenhuijsen, S., *Citizenship and the ethics of care: Feminist considerations on justice, morality, and politics*, Psychology Press, 1998.
- Shahani, P., *Gay Bombay: Globalization, love and (be) longing in contemporary India*, Sage Publications, 2008.
- Shildrick, M., *Dangerous Discourses of Disability, Subjectivity and Sexuality*, Springer, 2009.
- Simons, J., *Foucault and the Political*. Psychology Press, 1995.
- Singh, Y., *Modernization of Indian Tradition: A Systematic Study of Social Change*, Jaipur & New Delhi: Rawat Publications, reprinted 2011, orig. 1986.
- Smart, B., *Michel Foucault*, London & New York: Routledge, 2007 (first published 1985).
- Spargo, T., *Foucault and Queer Theory*, Cambridge: Icon books, 1999.
- Stoler, A.L., *Carnal Knowledge and Imperial Power: Race and the intimate in colonial rule*, University of California Press, 2010.
- Stoler, A.L., *Race and the Education of Desire: Foucault's history of sexuality and the colonial order of things*, Duke University Press, 1995.
- Thompson, K., *Moral Panics*, Routledge, 2005.
- Townley, B., *Reframing Human Resource Management: Power, ethics and the subject at work*, New Delhi: Sage Publications, 1994.
- Tremblay, M. et al., eds., *The lesbian and gay movement and the state: Comparative insights into a transformed relationship*, Ashgate Publishing, 2011.
- Verbeek, P.P., *Moralizing Technology: Understanding and designing the morality of things*, University of Chicago Press, 2011.
- Weeks, J., *Against Nature: Essays on History, Sexuality and Identity*, Rivers Oram Press, 1991.
- Weston, K., *Families We Choose: Lesbians, Gays, Kinship*, New York: Columbia University Press, 1991.

Wieringa, S. et al., eds., *Women's sexualities and masculinities in a globalizing Asia*, Springer, 2007.

Wolf, S., *Sexuality and Socialism: History, Politics, and Theory of LGBT Liberation*, Haymarket Books, 2009.

Wuthnow, R., *Meaning and Moral Order: Explorations in cultural analysis*, University of California Press, 1989.

Young, R., ed., *Untying The Text: A Post-Structuralist Reader*, Boston: Routledge and Kegan Paul, 1981.

Ze'evi, D., *Producing Desire: Changing sexual discourse in the Ottoman Middle East, 1500-1900*, University of California Press, 2006.

(Articles)

Aldrich, R., "Homosexuality and the city: An historical overview," *Urban Studies*, Vol. 41, No. 9, 2004, pp. 1719-1737.

Alexander, M.J., "Not just (any) body can be a citizen: The politics of law, sexuality and postcoloniality in Trinidad and Tobago and the Bahamas," *Feminist Review*, Vol. 48, No. 1, 1994, pp. 5-23.

Altman, D., "Rupture or continuity? The internationalization of gay identities," *Social text*, Vol. 48, 1996, pp. 77-94.

Arribas-Ayllon, M., and V. Walkerdine, "Foucauldian discourse analysis," *The Sage handbook of qualitative research in psychology*, 2008, pp. 91-108.

Asthana, S., and R. Oostvogels, "The social construction of male 'homosexuality' in India: Implications for HIV transmission and prevention," *Social Science & Medicine*, Vol. 52, No. 5, 2001, pp. 707-721.

Ayoub, P.M., "With arms wide shut: Threat perception, norm reception, and mobilized resistance to LGBT rights," *Journal of Human Rights*, Vol. 13, No. 3, 2014, pp. 337-362.

Balbus, I., "Disciplining Women: Michel Foucault and the Power of Feminist Discourse," in S. Benhabib and D. Cornell, eds., *Feminism as Critique*, Minneapolis: University of Minnesota Press, 1987, pp. 110-127.

Ball, S.J., and A. Olmedo, "Care of the self, resistance and subjectivity under neoliberal governmentalities," *Critical Studies in Education*, Vol. 54, Issue 1, 2013, pp. 85-96.

Besley, T., "Foucault, Truth Telling and Technologies of the Self in Schools," *The Journal of Educational Enquiry*, Vol. 6, No. 1, 2009, pp. 76-89.

- Bevir, M., "Foucault and Critique: Deploying Agency Against Autonomy," *Political Theory*, Vol. 27, No. 1, 1999, pp. 65-84.
- Boyce, P., "Truths and (mis) representations: Adrienne Rich, Michel Foucault and sexual subjectivities in India," *Sexualities*, Vol. 11, Issue 1-2, 2008, pp. 110-119.
- Bucholtz, M., and K. Hall, "Theorizing identity in language and sexuality research," *Language in Society*, Vol. 33, No. 4, 2004, pp. 469-515.
- Burchell, G., "Liberal Government and Techniques of the Self," *Economy and Society*, Vol. 22, No. 3, 1993, pp. 267-282.
- Buzzelli, C., and B. Johnston, "Authority, Power, and Morality in Classroom Discourse," *Teaching and Teacher Education*, Vol. 17, No. 8, 2001, pp. 873-884.
- Caldwell, R., "Agency and change: Re-evaluating Foucault's legacy," *Organization*, Vol. 14, No. 6, 2007, pp. 769-791.
- Callis, A.S., "Playing with Butler and Foucault: Bisexuality and Queer Theory," *Journal of Bisexuality*, Vol. 9, Issue 3-4, 2009, pp. 213-233.
- Capurro, R., "Towards an Ontological Foundation of Information Ethics," *Ethics and Information Technology*, Vol. 8, No. 4, 2006, pp. 175-186.
- Chambers, D. et al., "Teachers' views of teenage sexual morality," *British Journal of Sociology of Education*, Vol. 25, No. 5, 2004, pp. 563-576.
- Cheong, S., and M.L. Miller, "Power and Tourism: A Foucauldian observation," *Annals of Tourism Research*, Vol. 27, No. 2, 2000, pp. 371-390.
- Chodorow, N.J., "Gender as a personal and cultural construction," *Signs: Journal of Women in Culture and Society*, Vol. 20, No. 3, 1995, pp. 516-544.
- Clarke, M., "The Ethico-politics of teacher identity," *Educational Philosophy and Theory*, Vol. 41, No. 2, 2009, pp. 185-200.
- Collier, S.J., "Topologies of power: Foucault's analysis of political government beyond 'governmentality'," *Theory, Culture & Society*, Vol. 26, No. 6, 2009, pp. 78-108.
- Crane, A. et al., "The conditions of our freedom: Foucault, organization, and ethics," *Business Ethics Quarterly*, Vol. 18, No. 3, 2008, pp. 299-320.
- Critcher, C., "Widening the Focus: Moral panics as moral regulation," *The British Journal of Criminology*, Vol. 49, No. 1, 2008, pp. 17-34.
- Cruikshank, B., "Revolutions within: self-government and self-esteem," *Economy and Society*, Vol. 22, No. 3, 1993, pp. 327-344.



- D'Emilio, J., "Capitalism and Gay Identity," in A. Snitow et al., eds., *Powers of Desire: The Politics of Sexuality*, New York: Monthly Review Press, 1983, pp. 100-113.
- Darier, E., "Foucault and the Environment: An Introduction," in E. Darier, ed., *Discourses of the Environment*, Wiley-Blackwell, 1998.
- Dean, M., "A social structure of many souls: Moral regulation, government, and self-formation," *Canadian Journal of Sociology*, 1994, pp. 145-168.
- Detel, W., "Foucault on Power and the Will to Knowledge," *European Journal of Philosophy*, Vol. 4, No. 3, December 1996, pp. 296-327.
- Donham, D.L., "Freeing South Africa: The "Modernization" of Male-Male Sexuality in Soweto," *Cultural Anthropology*, Vol. 13, No. 1, 1998, pp. 3-21.
- Drucker, P., "In the tropics there is no sin: Sexuality and gay-lesbian movements in the Third World," *New Left Review*, Vol. 218, 1996, pp. 75-101.
- Escobar, A., "Discourse and Power in Development: Michel Foucault and the relevance of his work to the Third World," *Alternatives*, Vol. 10, No. 3, 1984, pp. 377-400.
- Fine, M., "Sexuality, Schooling, and Adolescent Females: The Missing Discourse of Desire," *Harvard Educational Review*, Vol. 58, Issue 1, 1988, pp. 29-54.
- Flynn, T., "Foucault's mapping of history," in G. Gutting, ed., *The Cambridge Companion to Foucault*, Cambridge: Cambridge University Press, 2005, pp. 29-48.
- Flynn, T., "Truth and Subjectivation in the Later Foucault," *The Journal of Philosophy*, Vol. 82, No. 10, 1985, pp. 531-540.
- Flyvbjerg, B., "Habermas and Foucault: Thinkers for Civil Society?" *The British Journal of Sociology*, Vol. 49, Issue 2, 1998, pp. 210-233.
- Fornet-Betancourt, R. et al., "The Ethic of Care for the Self as a Practice of freedom: An interview with Michel Foucault on January 20, 1984," *Philosophy & Social Criticism*, Vol. 12, No. 2-3, 1987, pp. 112-131.
- Foucault, M., and M. Blasius, "About the beginning of the hermeneutics of the self: Two lectures at Dartmouth," *Political Theory*, Vol. 21, No. 2, 1993, pp. 198-227.
- Frank, A.W., "Stories of Illness as Care of the Self: A Foucauldian Dialogue," *Health*, Vol. 2, No. 3, 1998, pp. 329-348.
- Fraser, N., "Foucault on Modern Power: Empirical insights and normative confusions," *Praxis International*, Vol. 1, No. 3, 1981, pp. 272-287.
- Gandhi, N., and N. Shah, "Inter movement dialogues: Breaking barriers, building bridges," *Development*, Vol. 49, No. 1, 2006, pp. 72-76.

Ganguly, M., "India's Supreme Court Upholds Right to Privacy: Government Should Now Repeal Law Criminalizing Gay Sex," *Human Rights Watch*, 24 August 2017.

García, J., and R. Parker, "From global discourse to local action: The makings of a sexual rights movement?" *Horizontes Antropológicos*, Vol. 12, Issue 26, 2006, pp. 13-41.

Garland, D., "Foucault's Discipline and Punish An exposition and critique," *Law & Social Inquiry*, Vol. 11, No. 4, 1986, pp. 847-880.

Garrison, J., "Foucault, Dewey, and Self-creation," *Educational Philosophy and Theory*, Vol. 30, No. 2, 1998, pp. 111-134.

Gilbert, T., "Reflective Practice and Clinical Supervision: Meticulous Rituals of the Confessional," *Journal of Advanced Nursing*, Vol. 36, No. 2, 2001, pp. 199-205.

Gordon, N., "On Visibility and Power: An Arendtian Corrective of Foucault," *Human Studies*, Vol. 25, No. 2, 2002, pp. 125-145.

Grimshaw, J., "Practices of freedom," in C. Ramazanoglu, ed., *Up against Foucault: Explorations of some tensions between Foucault and feminism*, Psychology Press, 1993, pp. 51-72.

Hall, S., "Foucault: Power, knowledge and discourse," in M. Wetherell, S. Taylor, and S. Yates, eds., *Discourse, Theory and Practice: A reader*, London: Sage Publications, 2001, pp. 72-81.

Halperin, D.M., "Forgetting Foucault: Acts, Identities, and the History of Sexuality," *Representations*, Vol. 63, 1998, pp. 93-120.

Han, C.S., "They don't want to cruise your type: Gay men of color and the racial politics of exclusion," *Social Identities*, Vol. 13, No. 1, 2007, pp. 51-67.

Hartsock, N., "Foucault on Power: A Theory for Women?" in M. Leyenaar et al., ed., *The Gender of Power*, Leiden, Netherlands: Vakgroep Vrouwenstudies, 1987. Reprinted in L. Nicholson, ed., *Feminism/Postmodernism*, New York: Routledge, 1989, pp. 157-175.

Hofmeyr, B., "The power not to be (what we are): The politics and ethics of self-creation in Foucault," *Journal of Moral Philosophy*, Vol. 3, No. 2, 2006, pp. 215-230.

Hollway, W., "Women's Power in Heterosexual Sex," *Women's Studies International Forum*, Vol. 7, No. 1, 1984, pp. 63-68.

Hook, D., "Discourse, Knowledge, Materiality, History: Foucault and Discourse Analysis," in D. Hook, *Foucault, Psychology and the Analytics of Power*, Palgrave Macmillan, 2007, pp. 100-137.

Hoy, D.C., "Power, Repression, Progress: Foucault, Lukes, and the Frankfurt school," *Triquarterly*, Vol. 52, 1981, p. 43.

Hunt, A., "Foucault's Expulsion of Law: Toward a Retrieval," *Law & Social Inquiry*, Vol. 17, No.1, 1992, pp. 1-38.

Infinito, J., "Ethical Self-formation: A look at the later Foucault," *Educational Theory*, Vol. 53, No. 2, 2003, pp. 155-171.

Infinito, J., "Jane Elliot meets Foucault: The formation of ethical identities in the classroom," *Journal of Moral Education*, Vol. 32, No. 1, 2003, pp. 67-76.

Irigaray, L., "Sexual Difference," in L. Irigaray, ed., *An Ethics of Sexual Difference*, tr. C. Burke and G.C. Gill, London: The Athlone Press, 1993.

Jackson, P.A., "Capitalism and Global Queering: National Markets, Parallels among Sexual Cultures, and Multiple Queer Modernities," *GLQ: A Journal of Lesbian and Gay Studies*, Vol. 15, No. 3, 2009, pp. 357-395.

Jewkes, R., and R. Morrell, "Gender and sexuality: Emerging perspectives from the heterosexual epidemic in South Africa and implications for HIV risk and prevention," *Journal of the International AIDS society*, Vol. 13, No. 1, 2010, p. 6.

Joseph, S., "Gay and Lesbian Movement in India," *Economic and Political Weekly*, Vol. 31, Issue No. 33, 1996, pp. 2228-2233.

Kay, L.E., "Rethinking institutions: Philanthropy as an historiographic problem of knowledge and power," *Minerva*, Vol. 35, No. 3, 1997, pp. 283-293.

Kelemen, M., and T. Peltonen, "Ethics, Morality and the Subject: The contribution of Zygmunt Bauman and Michel Foucault to postmodern business ethics," *Scandinavian Journal of Management*, Vol. 17, No. 2, 2001, pp. 151-166.

Khan, S., "Culture, sexualities, and identities: Men who have sex with men in India," *Journal of Homosexuality*, Vol. 40, No. 3-4, 2001, pp. 99-115.

Knauff, B. M., "Foucault meets South New Guinea: Knowledge, power, sexuality," *Ethos*, Vol. 22, No. 4, 2009, pp. 391-438.

Kole, S.K., "Globalizing queer? AIDS, homophobia and the politics of sexual identity in India," *Globalization and Health*, Vol. 3, No. 1, 2007, pp. 1-16.

Kollman, K., and M. Waites, "The global politics of lesbian, gay, bisexual and transgender human rights: An introduction," *Contemporary Politics*, Vol. 15, No. 1, 2009, pp. 1-17.

Korte, A.-M., "Openings: A Genealogical Introduction to Religion and Gender," *Religion and Gender*, Vol. 1, No. 1, 2011, pp. 1-17.

- Lash, S., "Genealogy of the Body: Foucault/Deleuze/Nietzsche," *Theory, Culture and Society*, Vol. 2, Issue 2, 1984, pp. 1-17.
- Lazaroiu, G., "Besley on Foucault's Discourse of Education," *Educational Philosophy and Theory*, Vol. 45, No. 8, 2013, pp. 821-832.
- Lemke, T., "An Indigestible Meal? Foucault, Governmentality and State Theory," *Distinktion: Scandinavian Journal of Social Theory*, Vol. 8, No. 2, 2007, pp. 43-64.
- Lemke, T., "Foucault, Governmentality, and Critique," *Rethinking Marxism*, Vol. 14, No. 3, 2002, pp. 49-64.
- Lemke, T., "The birth of bio-politics: Michel Foucault's Lecture at the Collège de France on Neo-liberal Governmentality," *Economy and Society*, Vol. 30, No. 2, 2001, pp. 190-207.
- Levitt, P., and S. Merry, "Vernacularization on the ground: Local uses of global women's rights in Peru, China, India and the United States," *Global Networks*, Vol. 9, No. 4, 2009, pp. 441-461.
- Levy, N., "Foucault as a virtue ethicist," *Foucault Studies*, Vol. 1, 2004, pp. 20-31.
- Lynch, O.M., "The social construction of emotion in India," in O.M. Lynch, ed., *Divine Passions: The Social Construction of Emotion in India*, University of California Press, 1990, pp. 3-34.
- Markula, P., "The technologies of the self: Sport, feminism, and Foucault," *Sociology of Sports Journal*, Vol. 20, No. 2, 2003, pp. 87-107.
- Markula, P., "Tuning into One's Self: Foucault's Technologies of the Self and Mindful Fitness," *Sociology of Sport Journal*, Vol. 21, No. 3, 2004, pp. 302-321.
- Martin, B., "Feminism, Criticism, and Foucault," *New German Critique*, Vol. 27, 1982, pp. 3-30.
- McHoul, A., "The Getting of Sexuality: Foucault, Garfinkel and the analysis of sexual discourse," *Theory, Culture & Society*, Vol. 3, No. 2, 1986, pp. 65-79.
- McNay, L., "Self as Enterprise: Dilemmas of control and resistance in Foucault's The Birth of Biopolitics," *Theory, Culture & Society*, Vol. 26, No. 6, 2009, pp. 55-77.
- McNeil, M., "Dancing with Foucault: Feminism and power-knowledge," in C. Ramazanoglu, ed., *Up against Foucault: Explorations of some tensions between Foucault and feminism*, Psychology Press, 1993, pp. 147-175.
- McPhail, K., "The threat of ethical accountants: an application of Foucault's concept of ethics to accounting education and some thoughts on ethically educating for the other," *Critical Perspectives on Accounting*, Vol. 10, No. 6, 1999, pp. 833-866.

- Menon, N., "Sexuality, caste, governmentality: Contests over 'gender' in India," *Feminist Review*, Vol. 91, No. 1, 2009, pp. 94-112.
- Merry, S.E. et al., "Law from below: Women's human rights and social movements in New York City," *Law & Society Review*, Vol. 44, No. 1, 2010, pp. 101-128.
- Misra, G., "Decriminalising homosexuality in India," *Reproductive Health Matters*, Vol. 17, No. 34, 2009, pp. 20-28.
- Mitra, R., and R. Gajjala, "Queer blogging in Indian digital diasporas: A dialogic encounter," *Journal of Communication Inquiry*, Vol. 32, No. 4, 2008, pp. 400-423.
- Mohanty, C.T., "Under Western Eyes: Feminist scholarship and colonial discourses," *Feminist Review*, Vol. 30, 1988, pp. 61-88.
- Mukerjee, R., "Morals, the Art of Symbolic Living," *The Journal of Philosophy*, Vol. 47, No. 16, 1950, pp. 453-465.
- Nettleton, S., "Governing the risky self: How to Become Healthy, Wealthy and Wise," in A. Peterson and R. Brunton, eds., *Foucault, Health and Medicine*, London: Routledge, 1997, pp. 207-222.
- Olssen, M., "Foucault and the imperatives of education: Critique and self-creation in a non-foundational world," *Studies in Philosophy and Education*, Vol. 25, No. 3, 2006, pp. 245-271.
- Ono, K. A., and J.M. Sloop, "Commitment to telos—A sustained critical rhetoric," *Communications Monographs*, Vol. 59, No. 1, 1992, pp. 48-60.
- Parker, R., "Sexuality, culture and society: Shifting paradigms in sexuality research," *Culture, Health & Sexuality*, Vol. 11, No. 3, 2009, pp. 251-266.
- Patton, P., "Foucault, Critique and Rights," *Critical Horizons*, Vol. 6, No. 1, 2005, pp. 267-287.
- Patton, P., "Foucault's Subject of Power," *Political Theory Newsletter*, Vol. 6, No. 1, 1994, pp. 60-71.
- Patton, P., "Taylor and Foucault on Power and Freedom," *Political Studies*, Vol. 37, No. 2, 1989, pp. 260-276.
- Pavlich, G., "The power of community mediation: Government and formation of self-identity," *Law and Society Review*, 1996, pp. 707-733.
- Peters, M., "Education, Enterprise Culture and the Entrepreneurial Self: A Foucauldian Perspective," *The Journal of Educational Enquiry*, Vol. 2, No. 2, 2001, pp. 58-71.
- Phillips, K.R., "Spaces of Invention: Dissension, Freedom, and Thought in Foucault," *Philosophy and Rhetoric*, Vol. 35, No. 4, 2002, pp. 328-344.

Pringle, R.G., and C. Hickey, "Negotiating Masculinities via The Moral Problemization of The Sport," *Sociology of Sports Journal*, Vol. 27, No. 2, 2010, pp. 115-138.

Puar, J.K., "Homonationalism as assemblage: Viral travels, affective sexualities," *Jindal Global Law Review*, Vol. 4, 2013, pp. 23-387.

Radford, M.L., and G.P. Radford, "Power, Knowledge, and Fear: Feminism, Foucault, and the stereotype of the female librarian," *The Library Quarterly*, Vol. 67, No. 3, 1997, pp. 250-266.

Rajchman, J., "Ethics after Foucault," *Social Text*, Vol. 13, No. 14, 1986, pp. 165-183.

Reddy, G., "Geographies of contagion: Hijras, Kothis, and the politics of sexual marginality in Hyderabad," *Anthropology & Medicine*, Vol. 12, No. 3, 2005, pp. 255-270.

Reese, E., and G. Newcombe, "Income rights, mothers' rights, or workers' rights? Collective action frames, organizational ideologies, and the American welfare rights movement," *Social Problems*, Vol. 50, No. 2, 2003, pp. 294-318.

Roberts, M., "The Production of the Psychiatric Subject: Power, Knowledge and Michel Foucault," *Nursing Philosophy*, Vol. 6, No. 1, 2005, pp. 33-42.

Rouse, J., "Power/knowledge," in G. Gutting, ed., *The Cambridge Companion to Foucault*, Cambridge: Cambridge University Press, 2005.

Ruonavaara, H., "Moral Regulation: A Reformulation," *Sociological Theory*, Vol. 15, No. 3, 1997, 277-293.

Sanders, D., "Getting lesbian and gay issues on the international human rights agenda," *Human Rights Quarterly*, Vol. 18, No. 1, 1996, pp. 67-106.

Sawiwki, J., "Foucault and Feminism: Toward a Politics of Difference," *Hypatia*, Vol. 1, Issue 2, 1986, pp. 23-36.

Scott, G.A., "Games of Truth: Foucault's Analysis of the Transformation from Political to Ethical *Parrhêsia*," *The Southern Journal of Philosophy*, Vol. 34, Issue 1, 1996, pp. 97-114.

Shah, N., "Sexuality, identity and the uses of history," in R. Ratti, ed., *A Lotus of Another Color: An Unfolding of the South Asian Gay and Lesbian experience*, Boston: Alyson Publications, 1993, pp. 113-132.

Shankar, A. et al., "Consumer Empowerment: A Foucauldian Interpretation," *European Journal of Marketing*, Vol. 40, No. 9/10, 2006, pp. 1013-1030.

Shiner, L., "Reading Foucault: Anti-method and the genealogy of power-knowledge," *History and Theory*, Vol. 21, No. 3, 1982, pp. 382-398.

Shoveller, J.A., and J.L. Johnson, "Risky groups, risky behaviour, and risky persons: Dominating discourses on youth sexual health," *Critical Public Health*, Vol. 16, Issue 1, 2006, pp. 47-60.

Starkey, K., and A. Hatchuel, "The Long Detour: Foucault's History of desire and pleasure," *Organization*, Vol. 9, No. 4, 2002, pp. 641-656.

Steinmetz, G., "Bourdieu's disavowal of Lacan: Psychoanalytic theory and the concepts of "habitus" and "symbolic capital"," *Constellations*, Vol. 13, No. 4, 2006, pp. 445-464.

Tadros, V., "Between Governance and Discipline: The Law and Michel Foucault," *Oxford Journal of Legal Studies*, Vol. 18, No. 1, 1998, pp. 75-103.

Taylor, C., "Foucault on freedom and truth," *Political Theory*, vol. 12, No. 2, 1984, pp. 152-183.

Taylor, G.W., "The discursive construction and regulation of dissident sexualities," in J. Ussher, ed., *Body talk: The material and discursive regulation of sexuality, madness, and reproduction*, London: Routledge, 1997, pp. 106-130.

Thiele, L.P., "The Agony of Politics: The Nietzschean Roots of Foucault's Thought," *American Political Science Review*, Vol. 84, No. 3, 1990, pp. 907-925.

Thompson, K., "Forms of resistance: Foucault on tactical reversal and self-formation," *Continental Philosophy Review*, Vol. 36, No. 2, 2003, pp. 113-138.

Thorpe, H., "Foucault, Technologies of Self, and the Media: Discourses of femininity in snowboarding culture," *Journal of Sport and Social Issues*, Vol. 32, No. 2, 2008, pp. 199-229.

Tobias, S., "Foucault on freedom and capabilities," *Theory, Culture & Society*, Vol. 22, No. 4, 2005, pp. 65-85.

Tokunaga, R.S., "Social networking site or social surveillance site? Understanding the use of interpersonal electronic surveillance in romantic relationships," *Computers in Human Behavior*, 2011, Vol. 27, pp. 705-713.

Townley, B., "Foucault, power/knowledge, and its relevance for human resource management," *Academy of Management Review*, Vol. 18, No. 3, 1993, pp. 518-545.

Turkel, G., "Michel Foucault: Law, Power, and Knowledge," *Journal of Law and Society*, Vol. 17, Issue 2, 1990, pp. 170-193.

Wain, K., "Chapter 11: Foucault: The Ethics of Self-Creation and the Future of Education," *Counterpoints*, Vol. 292, 2007, pp. 163-180.

- Wain, K., "Foucault, Education, the Self and Modernity," *Journal of Philosophy of Education*, Vol. 30, No. 3, 1996, pp. 345-360.
- Waites, M., "Critique of 'sexual orientation' and 'gender identity' in human rights discourse: Global queer politics beyond the Yogyakarta Principles," *Contemporary Politics*, Vol. 15, No. 1, 2009, pp. 137-156.
- Waites, M., "Human rights, sexual orientation and the generation of childhoods: Analysing the partial decriminalisation of 'unnatural offences' in India," *The International Journal of Human Rights*, Vol. 14, No. 6, 2010, pp. 971-993.
- Wattanasuwan, K., "The Self and Symbolic Consumption," *Journal of American Academy of Business*, Vol. 6, No. 1, 2005, pp. 179-184.
- Weberman, D., "Are Freedom and Anti-humanism Compatible? The Case of Foucault and Butler," *Constellations*, Vol. 7, No. 2, 2000, pp. 255-271.
- Weeks, J., "Discourse, Desire and Sexual Deviance: Some Problems in a History of Homosexuality," in R. Parker and P. Aggleton, eds., *Culture, Society and Sexuality: A Reader*, 1999, pp. 125-149.
- Weiskopf, R., and C. Steyaert, "Metamorphoses in entrepreneurship studies: Towards an affirmative politics of entrepreneuring," in D. Hjorth and C. Steyaert, eds., *The politics and aesthetics of entrepreneurship: A fourth movements in entrepreneurship book*, Edward Elgar Publishing, 2009, pp. 183-201.
- Weston, K., "Lesbian/gay studies in the house of anthropology," *Annual Review of Anthropology*, Vol. 22, No. 1, 1993, pp. 339-367.
- Willcocks, L.P., "Foucault, power/knowledge and information systems: Reconstructing the present," in J. Mingers and L.P. Willcocks, eds., *Social Theory and Philosophy for Information Systems*, Wiley, 2004, pp. 238-296.
- Yang, L.H. et al., "Culture and Stigma: Adding Moral Experience to Stigma Theory," *Social Science & Medicine*, Vol. 64, No. 7, 2007, pp. 1524-1535.
- Young, R., "Post-Structuralism: An Introduction," in Young, R., ed., *Untying The Text: A Post-Structuralist Reader*, Boston: Routledge and Kegan Paul, 1981, pp. 1-28.
- Zembylas, M., "Interrogating 'teacher identity': Emotion, Resistance, and Self-formation," *Educational Theory*, Vol. 53, No. 1, 2003, pp. 107-127.
- Zigon, J., "Moral Breakdown and the Ethical Demand: A Theoretical Framework for An Anthropology of Moralities," *Anthropological Theory*, Vol. 7, No. 2, 2007, pp. 131-150.