UNIT 11  MICHAEL FOUCAULT: POWER AND KNOWLEDGE*

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11.0 OBJECTIVES

After studying this Unit, you should be able to:

- Outline the basic tenets of Power and Knowledge from a sociological and critical perspective;
- Explain social and public institutions with a deeper understanding of Panopticon and Governmentality;
- Describe Foucault’s views on the relationship between individuals and institutions;
- Highlight the relevance of these concepts in contemporary Indian society.

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11.1 INTRODUCTION

Foucault was interested in power and social change. In particular, he studied how these played out as France shifted from a monarchy to democracy via the French revolution. He tried to explain the formation of ideas in different period of history or epochs. He argued that that we make the mistake of looking at change as inevitable and that change can be for betterment or progress; for human freedom or reason. He on the other hand found that various institutions play a huge part in the formation of ideas and these institutions are not incidental. For instance, even though the new form of government no longer relied on torture, and public hangings as punishments, it still sought to control people through new “humane” practices of “discipline” and “surveillance”, used in new institutions such as prisons, the mental asylums, schools, workhouses and factories. These institutions produced compliant citizens who comply with social norms, not simply under threat of corporal punishment, but as a result of their behaviour being constantly sculpted to ensure they fully internalise the dominant beliefs and values and not because of punishment alone. So, for Foucault the power and knowledge are not seen as autonomous units but are inextricably related—knowledge is always an exercise of power and power always a function of knowledge.

We will try to understand these concepts and the interrelationship between them through four of his important books, Madness and Civilization, The Birth of the Clinic, The Order of Things, and The Archaeology of Knowledge. His work, Discipline and Punish is also referred to and is mentioned several times for a better explanation of some of his key concepts and their emergence. But before we start to explain in detail his basic ideas, concepts and methods, we will try and understand Foucault and the times he lived.

11.2 FOCAULT: LIFE AND TIMES

Michel Foucault is one of the most influential thinkers of 20th century, achieving a celebrity status before his untimely death in 1984. His radical and often severe arguments and thinking, however difficult to grasp, profoundly influenced social science disciplines like Sociology, Anthropology, History, Political Science, Psychology, Medicine, Gender Studies and Philosophy.

In this section we will try and understand Michel Foucault’s life and the social context in which he lived and some of the intellectual influences on him.
11.2.1 Michel Foucault: A Biographical Note

Michel Foucault (1926-1984) was born on October 15, 1926 in Poitiers, France in a bourgeois family. His father was a physician. He disliked the restrictiveness and provincialism of his upbringing and his country and therefore sought to expand his horizons by travelling and working outside of his native country France. Foucault gained entry at the age of 20 to the École Normale Supérieure (ENS) in Paris in 1946. There he studied psychology and philosophy, and established a reputation as a diligent, brilliant, and eccentric student.

As early as his school days, Foucault began to read thinkers such as Heidegger, Hegel, Kant, Husserl and Marx. Later on, during his college days, he also studied other important thinkers such as studying the works of Pavlov, Dostoyevsky, Kafka, Piaget, Jaspers, and Freud. (Some of these thinkers you might have heard of, but those who you have not heard of, do try and find out about these thinkers in your own time)

Foucault’s doctoral thesis was titled, “Madness and Insanity: History of Madness in the Classical Age” in which he asserted that madness was a social construct originating in medical institutions. Foucault saw medical institutions exerting power and social control. Foucault argued that people with “mental illnesses” (formerly known as madness) were controlled by relentless efforts at correction to a scientifically determined “norm”. His thesis was published in 1961 and later the abridged edition of the thesis came out as a book titled, Madness and Civilization in 1964. His other important works include, The Birth of the Clinic; The Order of Things; The Archaeology of Knowledge; Discipline and Punish and the History of Sexuality. His theories looked at the relationship between knowledge and power and how these concepts were used in advancing social control through social institutions. Foucault dismissed the morality of bourgeois society and culture and developed sympathy for marginalised groups like the mad, prisoners and homosexuals. Foucault was consistently found protesting on behalf of marginalised groups and was also recognised for his political activism. Foucault was known for his engagements with public intellectual with various issues of social justice and human rights.

Foucault had seen many phases of political and social turmoil and disturbance in Europe during his growing up years that motivated him to keenly observe and question the socio-cultural spaces and institutions. Foucault’s family had a tradition of medical practitioners, which must have acquainted him with the world view of medical sciences. Foucault’s own sense of self was in contradiction with the existing social norms and belief system. In those days anyone who did not conform to the established social structures and belief systems was considered “abnormal” and “guilty”. Foucault found that medical science was also indulging in promoting such notions and structures, which excluded, targeted and negatively labelled any non-conformist attitude. That’s how Foucault got interested in the history of science, history of sexuality and history of illness.
11.2.2 Major Influence on Foucault

The various intellectual influences on Foucault are difficult to establish in any concrete way; Foucault does not also directly refer to existing theories or philosophies. However, one can see from his writings that he was indeed in a dialogue with some of the ideas and writings which were prevalent in his time and before. While Foucault was a philosopher who straddled many disciplines, he too like Durkheim was interested to know what is normal and abnormal and how these notions changed in different periods. When Foucault entered the École Normale Supérieure in 1946, the existential philosophy was very influential. The existential philosophers gave primacy to the existence of the individual person as a free and responsible agent determining their own development through acts of the will. One of the existentialist philosophers Merleau-Ponty, whose lectures Foucault attended influenced Foucault in that he shared Merleau-Ponty’s interest in the limits of language and expression and Science. For Merleau-Ponty, scientific view has limitation for it only abstracts from the phenomena, he says it "always both naive and at the same time dishonest", unable to capture subjective experiences of individuals. Though not directly influenced by Jean Paul Sartre, similar to Sartre, Foucault’s work is characterised by deep hatred for bourgeois society and culture and sympathy for marginalised groups such as the mad, homosexuals, and prisoners. However, Foucault rejected the individual subject as the starting point of all his analyses and was against universal moral principles such as human freedom. Foucault was more interested to understand how history revealed discontinuities and changes in perception and ideas.

Georges Canguilhem, a powerful figure in the French University establishment, whose work in the history and philosophy of biology provided a model for much of Foucault’s work in the history of the human sciences. Canguilhem sponsored Foucault’s doctoral thesis on the history of madness and, throughout Foucault’s career, remained one of his most important and effective supporters. Canguilhem’s approach to the history of science (an approach developed from the work of Gaston Bachelard), provided Foucault with a strong sense of the discontinuities in scientific history.

One of the most prominent influences on Foucault was Friedrich Nietzsche; Nietzsche’s ideas of “doing history” find reflection in Foucault’s approach and method. Nietzsche as well as Foucault argued for an approach in which history was supposed to discard certain practices usually followed in the traditional ways of history writing. The traditional ways writing history mostly intended to find meanings and make sense of events or practices retrospectively i.e. by finding justification for the current happenings in the past traditions and practices. Nietzsche calls it “monumental history”. Both Nietzsche and Foucault were against this approach. Monumental history is also understood as ‘reverential history’, which glorifies incidents and practices from the past without being critical of it. It was mostly meant to draw inspiration from the past icons, events and practices to inspire the present.
**Box 11.1 Friedrich Nietzsche (1844-1900)**

Nietzsche was a German philosopher and essayist who was also known as a cultural critic for his criticisms of traditional European morality and cultural practices. His writings on truth, history, language, morality, power and consciousness hugely influenced Western philosophy. Among Nietzsche’s many other prominent works are *The Birth of Tragedy*, *God is Dead*, *Thus Spoke Zarathustra*, *Beyond Good and Evil* and *The Genealogy of Morals*.

Foucault supports Nietzsche’s ‘genealogical approach’, which condemns history writing based on ‘assumptions’ about certain social practices. This approach critiques the idea that social practices always have a purpose and that the purpose is predetermined by the past traditions. Genealogical approach rather encourages a critical enquiry of events and happenings. It starts with the investigation of certain practices by questioning the root cause of those practices and also by questioning those practices in themselves. For example, if certain punishment style is practised in a particular period, the enquiry into it should raise questions about the need of that practice and why that particular practice came into existence and also how it changed over different time periods. Similarly, if we examine certain medical practices especially in the field of mental health – many questions would be raised about what is considered normal and what is considered problematic? Why some forms of mental state are of interest to the State and medical practitioners? The purpose is not to justify the practices rather examine them critically for a fairer understanding. The various meanings, reasons and purposes that have been assigned to that practice through history in different time periods are investigated. For example, one could examine the current medical practice of treatment as well as the functioning of medical institutions by examining such practices in different time periods and see the changes in the forms and processes of those practices. Foucault analyses specific historical situations or instances to understand the present more clearly by understanding its history. He focuses on the genesis of a given situation, issue or practice – how and why it emerged and how it reached its current form.

Foucault’s method and approach is to trace the development of thought structures and ideas through history.

### 11.3 OVERVIEW OF FOUCAULT’S THOUGHT

Foucault’s work often comes across as overly complicated and difficult to comprehend due to its unconventional ways of dealing with histories, ideas and thoughts. For any reader of Foucault, it is important to understand the location or roots of his enquiries and interests. His interest was in the changes, which thoughts and ideas undergo over a period of time. These changes are reflected in the changed socio-economic and political forms and practices that exist in societies. Foucault has explained history as a study of the changes in various socio-economic and political practices, which tend to change in different time periods.
This understanding of history goes against the linear sequential narrative of history, as it is not a study of events or incidents in a sequence occurring one after the other. Instead of narrating the whole period as a series of events, Foucault analyses specific events or instances in different time periods to understand the origin of thought behind the practices and incidents. For example Foucault studied the social and medical practice of isolation or exclusion and also studied the creation of exclusionary institutions for the people who were considered inappropriate to be part of the mainstream society. He saw the changes in the perception of illness in different periods. He studied the institutions, which were meant to isolate a certain group of people – for example Foucault was interested in medical institutions; places designated for people affected by leprosy; mental asylums, and prison cells, in different time periods. Through the study of these institutions a common link between social control and power was deciphered. Society and medical practitioners divided people into fit and misfit. The misfits had to be controlled and excluded from the rest of the society. Foucault highlighted that this exclusionary practice existed in every period but the categories of people who were considered misfits kept changing. Foucault studied the idea of madness in different historical periods and realised that it kept changing. It was changing according to the socio-cultural and economic spaces and structures. Even the category of people who were believed to be of unsound mind or mad kept changing and the list was revised and expanded to include people considered morally deranged. Similarly, Foucault tried to bring out the fact that things or categories were not fixed or unchanging. He also brought to light how people were categorised according to the socio-economic and political spaces in order to implement various mechanisms of control. For this purpose Foucault studied a number of things like psychiatry, medicine, the penal system, which he defined as mechanisms of confinement, exclusion, surveillance and individual control. He wanted to see how certain behaviours and relations started being considered as new problems while they always existed in the society across time periods.

The following section explains his most prominent concepts like Governmentality; Panopticon; Biopolitics and Power/Knowledge but before moving ahead, Let us check your progress.

**Check Your Progress 1**

**Note:** Check your answer with those given at the end of the unit.

1) State whether the following statements are True (T) or False (F)

   a) Genealogical approach critiques the idea that social practices always have a purpose and that it is predetermined based on the past events.

   b) Foucault condemned the genealogical approach.

   c) Genealogical approach is similar to reverential history.

   d) Traditional history writing follows genealogical approach

   e) Foucault critiqued the linear approach to History
2) Fill in the blank with appropriate word/s
a) Foucault analyses specific historical situations or instances to understand the present more clearly by understanding its ____________.
b) __________________ is also understood as ‘reverential history’.
c) Foucault studied the social and medical practice of isolation or exclusion and also studied the creation of ____________ for the people who were considered inappropriate to be part of the mainstream society
d) Foucault’s doctoral thesis was titled, __________________ in which he asserted that madness was a social construct originating in medical institutions.
e) Foucault was introduced to the _______________ in science history through Canguilhem’s works, which heavily influenced his approach and method of enquiry.
f) Foucault shunned the ___________ approach to history.

11.4 FOUCAULT’S KEY CONCEPTS AND IDEAS

In this section we explain some of the key concepts which will help you to understand Foucault’s general ideas and theory. We encourage you to examine these key concepts by relating it to your own everyday life social phenomena and institutions and various practices of power, domination and surveillance.

11.4.1 Governmentality

In Governmentality (1979), Foucault analyses the idea of “representative government.” He developed this idea in his works like Discipline and Punish and Madness and Civilization. Foucault traced the changes in the “art of government”.

In the 16th century the monarch was meant to maintain personal power and control property rights over the territories by keeping the external attacks at bay as seen in Machiavelli’s The Prince. The monarch was motivated by self-interest. The population was to pay its allegiance to the monarch. The monarch did not pretend to be favouring the interests of a population, rather its subjects had to surrender to interests of the ruler. This form of sovereign rule went through drastic changes overtime.

It is believed that the change in power pattern happened due to three developments -- the invention of gunpowder; the invention of the printing press, and the discovery of new territories. All these led to the overthrow of feudal system and also the expansion of territories needed a different system of control and governance. The printing press helped and made it easy to disseminate information and literature. Monarchical system was not suiting the new situation and requirements. Government was not seen any more as the domination of a population by a despot. Fulfilment of the interests of the people started to be projected as the primary focus of the government but more and more disciplining of citizens also started. Disciplining became the main tool of governance.
Ruler’s personal interests were no longer acceptable. *Ruling* changed into *governing*. Multiplicity of governing bodies came about. While monarchical rule was not about the economic welfare of the population, the new “governmentality” included the welfare of the population in the “responsibilities” of the government.

Foucault explains how the new governmentality retains the original characteristics of sovereignty -- that makes the subjects to surrender to interests of the ruler-- even when the new governmentality claims to have expanded and shifted to the judicial system. Even though the new system was believed to be different in nature from the monarchical systems and solutions, it resembles the old system in many ways. State power was being consolidated by means of the legal systems and procedures. Law was being formulated as the means of maintaining state power. Police system was seen as the custodian of this rationality behind the State power. From here the *act* of governing becomes an *art* of governing. This governmentality was meant to influence all the components of society by setting standards of morality to control the self, family and the state.

Foucault talks about the role of obedience which continues to find relevance even in the new governmentality for creating obedient subjects. Earlier, it was obedience to the monarch; later it was obedience to law. Judiciary and a rational system of law seems to have an equalising effect claiming that the government and the citizens are equal but Foucault emphasises that this projection or claim is mostly used to neutralise resistance and make the government seem more welfarist in its approach, which might not be its actual feature or intention. People fail to understand how the state establishes its dominance through the use of certain concepts like “saviour” of the people, and “policies” for the people. Monarch’s army is replaced by the new government’s police but similar relation continues to exist between the state and the subjects as earlier. Foucault asserts that these are all measures of control and tactics of inducing obedience among people.

11.4.2 Panopticon

Panopticon is broadly understood as a method of surveillance and control for disciplining people. Let us understand this concept in a little more detail.

11.4.2.1 Understanding Panopticon through old forms of punishments, surveillance and control

Michel Foucault was interested in studying the system in which fewer guards or security apparatus controlled large number of people or prisoners. In his work, *Discipline and Punish: The Birth of the Prison*, he discusses such forms and processes, which governments acquire to garner greater control over many aspects of individuals’ lives.

Foucault explores the culture of ‘spectacle’ or bodily punishment on public display through ‘carceral or prison culture’. The transition from one form of
culture to another, shows that earlier, punishment was visible on the body in full public view. Some examples of such a culture of punishment would be cutting of limbs or such other bodily punishments but later day punishment was also focused on disciplining and internal regulation i.e. regulation from within. It also indulged in rehabilitation of social subjects (people believed to be guilty) whenever needed.

Jeremy Bentham's nineteenth-century prison reforms gave Foucault an insight into the nineteenth century society. In The "Panopticon", Bentham described that a perfect prison would have prison cells built around a central tower. The central tower would serve the purpose of transmitting a feeling among the individuals or inmates that they are constantly being observed or looked-over from the central tower. It would not be known to the inmates in their separate prison cells whether or not anyone is inside the tower to observe them but they will still have a sense of being observed.

This model of prison reforms based on observation or surveillance from a centrally located position was seen by Bentham as a vision for a functional society. To maintain order, people need to believe that anyone could be inspected or checked at any time. Gradually, it was believed that, people would start internalising or sensing such a structure from within and become the agents of their own regulation or control of their own power. They would start limiting their own power in accordance with the social structures.

**Box 11.2 The Panopticon Prison**

![Plan of Jeremy Bentham's panopticon prison, drawn by Willey Reveley in 1791](Source: wikicommons)

**11.4.2.2 Understanding Panopticon through new forms of punishments, surveillance and control**

The new forms of control and surveillance in the societies are strengthened by technological advancements and digital data records, which make it easy to trace people’s behaviours and actions from anywhere. There is an expansion in the idea of panopticon to include old forms of bodily punishments and prisons
culture and new forms of guilt entrapments for the purpose of control, which might not be as visible as bodily punishments. Power through panopticon gets manifested in various ways and methods of surveillance and it exists in the structures and institutions of society.

Such a system of control can be seen in prisons, hospitals, workshops or schools for controlled behaviour through surveillance. Foucault believed that the panoptic model or schema is also implemented by placing people at various hierarchical positions in institutions. By virtue of their hierarchical position, they control and check their own behaviour as well as other’s behaviours. This idea of panopticon and observation has been found relevant in different time periods to understand the systems of governance and social structures.

The modern CCTV cameras, which might be broken but the mere placement of it at a strategic location still has the potential to make you conscious of your behaviour and appropriateness of it by giving a sense that you are being observed. Another example of modern-day panopticon in India could be understood through the distribution of Aadhar card, which uses Unique Identification of biometrics like iris and fingerprints to create a data base of citizens for a wider electronic surveillance. Another example is of PAN (Permanent Account number) card through which all the bank accounts linked to PAN number and other information linked to PAN card is just a click away and easily accessible.

**11.4.2.3 Biopower**

Foucault’s concept of biopower can be found in almost all his works in one way or the other but the works directly engaging with this concept are **-- The Birth of Biopolitics; Security, Territory and Population; The Birth of the Clinic and The History of Sexuality.** There are two forms of biopower according to Foucault -- “anatamo-politics” and “bio-politics”. The idea of anatamo-politics is related to the knowledge of the anatomy of the body and its functioning for the purpose of developing certain norms and rules for those bodies. This could be found in medical establishments as well as in various systems of surveillance where individual body is considered to be ailing or deserving of punishment.

Another form of biopower is Bio-politics, which moves beyond individual bodies. It deals with the establishment of norms, which are used to standardise behaviour for defining acceptable behaviour. Any deviation from those norms invites suffering since the suffering is justified and validated to let the bodies suffer individually and collectively. This leads to the homogenisation of control of all bodies and not just individual bodies. Even death of a segment of the population could be attributed to their deviation from the norm. This would validate in the eyes of the public that those who deviate from the established norms deserve to suffer or face whatever misfortune comes their way. Foucault also discusses the transition from anatamo-politics to bio-politics while explaining old and new sovereignty respectively. In old sovereignty control is
achieved by the power of sword and other such weapons while in the new sovereignty control is achieved through various technologies of surveillance. He also traces the roots of bio-politics in the idea of liberalism which radiates from economics and spreads to all aspects of our lives. This way governance is decreased and self-regulation is increased. Some more examples of bio-politics could be found in the arbitrary standards of health which lead to shaming of bodies which don’t adhere to those standards as can be seen in fat-shaming or racial discrimination. Another example could be attributing the problem of AIDS mostly to gays as they do not seem to be following the set norm and expectations of sexual behaviour. Dealing with AIDS at the individual level would come under anatamo-politics but attributing the occurrence of AIDS and deaths caused by it to a particular sexual preference which is seen in opposition to the more acceptable choices and behavioural practices, would amount to bio-politics.

11.4.2.4 Power/Knowledge

Michel Foucault asserts that power is inherent in all social relations. Foucault emphasises that power is not a thing that one possesses rather power is a relation. It cannot exist in vacuum without the existence of other persons and their reactions. All social relations are considered relations of power – be it in family or other social institutions. Power is also manifested in the relations formed within the hierarchical order and positions of government institutions.

Foucault’s discourse on power engages with the underlying structures of power and establishes that those structures of power get revealed in the way rules-regulations are made. It also gets revealed in the way knowledge is produced and its acceptance is achieved. Power is also revealed in various classifications and categories created in society. He asserts that the classification of people under the category of ‘sick’, ‘criminal’ and ‘mad’ was done to keep them under observation for the purpose of control. These categories make surveillance easier for authorities. Such systems of surveillance were coded as discourses or line of thought or a system of knowledge. It creates a particular type of language and regulations, which allow certain things to be said and others to be restricted.

Foucault’s analysis of ‘power’ shows some level of acceptance of established positions and order in relationships and structures that exist in society. In some cases a sense of belonging and in other cases a sense of security or well-being that comes from the established order, governs such acceptance of positions and hierarchical relations.

Foucault gets to the roots or to the main source or cause of various forms of knowledge that shape the ideas of sickness, madness, sexuality, morality, criminality, and so on. It reveals how dominant power structures maintain their superiority through the creation of a certain system of knowledge and its acceptance and how they even change over a period of time. Foucault tried to show through his study and discourse analysis that history is a disconnected range or spectrum of varied and changing knowledge forms and practices.
In his works like *Madness and Civilization*, *The Birth of the Clinic*, or *Discipline and Punish*, he proposes that various forms of knowledge about psychiatry, crime, and madness have emerged and have also been replaced later. He focused on the shifts in the functionality and usage of certain concepts, knowledge systems, and practices, occurring between markedly different periods. One system of knowledge might be useful in one period but not so in the other period. Some rules and categorisation exist in one historical period but lose their importance and utility in another historical period.

Power-knowledge discourse in no way means “knowledge is power.” Rather it is a relationship that reveals how certain knowledge and practices are suppressed to establish other forms of knowledge and practices in the web of power-relations. For example, the knowledge production during colonial times was guided by the relationships and institutions created by the dominant colonial rule. The actual knowledge forms and languages of indigenous groups were lost in the larger discourse creation of the colonial rulers and the interpretation of indigenous knowledge also depended on the limited understanding of colonial rulers.

New methods of power, operate not by right but by technique; not by law but by normalization; not by punishment but by control. Power operates in such ways that it largely remains invisible and hidden in various socially and institutionally acceptable relationships and positions.

According to Foucault power is everywhere because it comes from everywhere as power is exercised through choices and decisions of an individuals. Where there is a concentration of power there will be resistance but according to Foucault this resistance remains within the limits of those power-relations.

Power according to Foucault is not just a physical force but a pervasive force emerging from all forms of relationships and positions, which determine relationships with one another. Through some of Foucault’s works one might get anxious and get a sense of powerlessness at the individual level but Foucault makes it clear in his later works that power ultimately does exist in individuals, including those that are observed, or put under surveillance or punished. Even those individuals have power. Power always involves a set of actions carried out upon the other person’s actions and reactions. Power in itself is not violence though violence may become a part of some power relationships. Power is always a way of acting upon another acting subject who have a potential to act or are capable of action.

Next part of the unit comprises of a brief discussion of Foucault’s important works but do check your progress before moving onto the next segment.

**Check Your Progress 2**

**Note:**
1) Use the space given below for your answer.
   ii) Check your answer with those given at the end of the unit.

1) Explain the concept of Panopticon.
2) What is Biopower?

In this Unit we have comprehensively discussed Foucault’s major concepts and works. A brief introduction to Foucault’s life, experiences and influences give a background to his research enquiries and methods. With special focus on all permeating concepts of power and knowledge the unit helps in understanding the interconnectedness of the concepts and his engagement with them in almost all his works. In this unit we progressed to understand Foucault’s discourse on power, which he asserts is immanent or spread throughout all social relations. All social relations are considered relations of power – be it in family or other social institutions. Power relations formed within the hierarchical order of government institutions are also included in the discourse of power. In the course of this unit, we have familiarised you with the underlining structures of power, which are revealed in the way rules-regulations are made and also in the processes of knowledge production and its acceptance. We learn how power is also revealed in various classifications and categories created in society. We understand through this unit that “Power-knowledge” discourse in no way means “knowledge is power”. We rather realise that it is a relationship that reveals how certain knowledge and practices are suppressed to establish other forms of knowledge and practices.

Other concepts related to power/knowledge are also discussed in the unit. The old and new forms panopticon are discussed and explained through examples. The ideas of Governmentality and Biopower are also explained in detail. Foucault’s work, Discipline and Punish, often comes up while explaining his key concepts. After going through this Unit, it is expected that you would have equipped yourself with substantial understanding of Foucault’s discourse analysis of power, knowledge and social control. Finally, it is expected that after studying the unit carefully, you would have learnt to critically engage with various thoughts, idea and forms of knowledge.

11.6 REFERENCES


(2012). The Birth of the Clinic. Routledge

Check Your Progress 1

1) State whether the following statements are True (T) or False (F)
   a) T
   b) F
   c) F
   d) F
   e) T

2) Fill in the blank with appropriate word/s
   a) History
   b) Monumental history
   c) Exclusionary institutions
   d) Madness and Insanity: History of Madness in the Classical Age
   e) Discontinuities
   f) Linear

Check Your Progress 2

1) Panopticon is broadly understood as methods of surveillance and control for disciplining people. Foucault explored the culture of ‘spectacle’ or bodily punishment on public display through ‘carceral or prison culture’. Jeremy Bentham's nineteenth-century prison reforms gave Foucault an insight into the nineteenth century society. In The "Panopticon", Bentham described that a perfect prison would have prison cells built around a central tower. The central tower would serve the purpose of transmitting a feeling among the individuals or inmates that they are constantly being observed or looked-over from the central tower. It would not be known to the inmates in their separate prison cells whether or not anyone is inside the tower to observe them but they will still have a sense of being observed. This model of prison reforms based on observation or surveillance from a centrally located position was seen by Bentham as a vision for the society’s better functioning.

2) There are two forms of biopower according to Foucault -- “anatamo-politics” and “bio-politics”. The idea of anatamo-politics is related to the knowledge of the anatomy of the body and its functioning for the purpose of developing certain norms and rules for those bodies. This could be found in medical establishments as well as in various systems of surveillance where individual body is considered to be ailing or deserving of punishment.
Another form of biopower is Bio-politics, which moves beyond individual bodies. It deals with the establishment of norms, which are used to standardise behaviour for defining acceptable behaviour. Any deviation from those norms invites suffering since the suffering is justified and validated to let the bodies suffer individually and collectively.
<table>
<thead>
<tr>
<th>Glossary</th>
<th>Definition</th>
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<tbody>
<tr>
<td><strong>Appearance</strong></td>
<td>It consists of those things we most closely associate with the person themselves – the things which ‘follow them around’ and consists of fixed attributes such as one’s racial background or age, as well as things like clothes and the items one chooses to carry around.</td>
</tr>
<tr>
<td><strong>Atomisation</strong></td>
<td>Splitting a unit into many sub parts which are disconnected from each. For example, modern factory production is atomised, each individual units or individual takes care of a single part and he/she has no idea sometimes of the role of the part in the whole.</td>
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<tr>
<td><strong>Back Stage</strong></td>
<td>In dramaturgical analysis, this is the social space where performers are present, but an audience is not.</td>
</tr>
<tr>
<td><strong>Cathectic</strong></td>
<td>Reacting positively or negatively to objects.</td>
</tr>
<tr>
<td><strong>Cathexis</strong></td>
<td>Having attachment with objects that are satisfying and while rejecting the unpleasant or harmful ones. (ceremony amongst Hindus)</td>
</tr>
<tr>
<td><strong>Cognitive discrimination</strong></td>
<td>How much a particular action will lead to the satisfaction of drives.</td>
</tr>
<tr>
<td><strong>Counter-culture</strong></td>
<td>A way of life and set of attitudes opposed to or different from the existing norms. In the 1960s and 1970s in the West, a ‘counter culture’ developed that opposed war, advocated civil rights, women’s rights, rights and other issues.</td>
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<tr>
<td><strong>Dialectics</strong></td>
<td>A method of discovering the truth of ideas by discussion and logical argument and by considering ideas that are opposed to each other.</td>
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<tr>
<td><strong>Embodiment</strong></td>
<td>It refers to the actualisation or manifestation of ideas through one’s bodily expressions or actions.</td>
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<tr>
<td><strong>Empirical</strong></td>
<td>Based on observation and experience</td>
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<tr>
<td><strong>Eros and Logos</strong></td>
<td>Terms derived from Greek mythology which signify the creative, sensual (Eros) and the rational or logical (logos).</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>Ethnography</td>
<td>Collecting and compiling information regarding the life customs, institutions, social relationships etc. of a particular social group</td>
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<tr>
<td>Existentialism</td>
<td>Is a form of philosophy which has many proponents; Such as Jean Paul Sartre, Camus, Martin Heidegger, Simone de Beauvoir, Karl Jaspers, Gabriel Marcel, and Paul Tillich The existentialist focus on the nature and problem of human existence and on the subjective experience of thinking, feeling, and acting.</td>
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<tr>
<td>Externalization</td>
<td>It is process in which human beings imprint their ideas and projects on the outside world</td>
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<tr>
<td>Fascism</td>
<td>Apolitical philosophy, movement or regime that is highly centralised, dictatorial and gives exaggerated importance to the nation and race. In the 1920s and 1930s, it became prominent in Italy and Germany.</td>
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<tr>
<td>Front Stage</td>
<td>That part of a dramaturgical performance that generally functions in rather fixed and general ways to define the situation for those who observe the performance.</td>
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<tr>
<td>Generalized other</td>
<td>It refers to a collection of roles and attitudes that people use as a reference point for figuring out how to behave in a given situation.</td>
</tr>
<tr>
<td>Gratification</td>
<td>Satisfaction of needs</td>
</tr>
<tr>
<td>Habitus</td>
<td>It refers to the embodiment of one’s cultural practices and beliefs.</td>
</tr>
<tr>
<td>Impression management</td>
<td>The techniques actors use to maintain certain impressions in the face of problems they are likely to encounter.</td>
</tr>
<tr>
<td>Indexicality</td>
<td>A term used by ethnomethodologists to indicate that all events, whether physical actions or the spoken word, are dependent for their meaning on the context in which they occur. Events can only be understood by reference to context, so the actual event is only a pointer to the meaning of the situation. In order to understand what is going on, actors need to grasp the context through glossing, or explore the indexicality of the event through further interaction.</td>
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<tr>
<td><strong>Initiation ceremonies</strong></td>
<td>Ceremonies through which the young members of a group are ritually initiated.</td>
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<tr>
<td><strong>Interaction</strong></td>
<td>The process through with two or more people communicate with each other.</td>
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<tr>
<td><strong>Internalization</strong></td>
<td>Is the process of learning something so that it can be used as the basis for production.</td>
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<tr>
<td><strong>Internalization of norms</strong></td>
<td>An individual has accepted the sanctions, rewards attached with certain perspectives.</td>
</tr>
<tr>
<td><strong>Intersubjectivity</strong></td>
<td>A term used by Schutz which suggests that we each have a unique stock of knowledge, some of which overlaps with those with whom we interact, made a part of adult social life, which involves certain rights and duties (e.g. janesorf thread).</td>
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<tr>
<td><strong>Manner</strong></td>
<td>It is the attitude to one’s setting one displays – confidence, humility, authority etc.</td>
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<tr>
<td><strong>Nazism</strong></td>
<td>A short form for ‘National Socialism’, the ideology and practices associated with Adolf Hitler and the Nazi party in Germany. It believed in the superiority of the ‘Aryan’ race and discriminated against and committed terrible atrocities against the Jewish people.</td>
</tr>
<tr>
<td><strong>New Left</strong></td>
<td>Abroad political movement in the 1960s and 1970s that campaigned for social issues and civil and political rights especially of the underprivileged sections.</td>
</tr>
<tr>
<td><strong>Organic Solidarity</strong></td>
<td>A concept put forward by Durkheim, referring to a form of social solidarity which gives full scope to individuality and personal creativity</td>
</tr>
<tr>
<td><strong>Polarisation of the classes</strong></td>
<td>Karl Marx distinguished between two classes; the wealthy capitalist class – the bourgeoisie and the working class -- proletariat. Marx suggested that as capitalism developed the concentration of the wealth will be more acute with the bourgeoisie and they will be a united front of the powerful against the poor workers. The workers too, because of their increasing poverty, (or as Marx termed it pauperization) will also unite realising their interest (marx uses the term class consciousness ) and will eventually overthrow the capitalist regime.</td>
</tr>
</tbody>
</table>
Props : The things used to decorate a setting, according to Goffman’s theory of impression management. Props also include manner of dress.

Reflexivity : The ability to put ourselves into the place of others and act as they act.

Role-taking : It refers to social interaction in which people adopt and act out a particular social role.

Sanctions : Rewards or punishments given by society for conformity or non-conformity to social rules.

Self : The self is our personal identity that is separate and different from all other people.

Setting : It refers to the fixed elements of front – the physical layout of a room and associated background props – someone’s work space or living room is a good example of a ‘setting’.

Setting : The physical scene that ordinarily must be there if the actors are to engage in a dramaturgical performance.

Significant symbols : A “significant symbol” is anything with a shared meaning to a group of people or collectivity. It may be an object, gesture, sound, color, person, event, or any other thing; its distinctiveness lies in the fact that it means the same thing to most members of a group or collectivity.

Social constructionism : A theoretical approach which regards certain aspects of human experience and knowledge as originating within and cultivated by society or a particular social group, rather than existing inherently or naturally.

Symbolic capital : It refers to the resources accessible to an individual or social group which indicates one’s status in society. The kind of an individual is a symbol/indicator of his/her economic as well as cultural capital.

Symbolic interaction : The distinctive human ability to relate to one another, not only through gestures but also through significant symbols.
<table>
<thead>
<tr>
<th><strong>Symbolic interactionism</strong></th>
<th>A theory that views human interaction and communication is facilitated by words, gestures, and other symbols that have meanings.</th>
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</thead>
<tbody>
<tr>
<td><strong>Symbolic violence</strong></td>
<td>It refers to the subtle cultural and social domination specially existing in educational setups.</td>
</tr>
<tr>
<td><strong>Symbols</strong></td>
<td>Gestures, objects and words that form the basis of human communication.</td>
</tr>
<tr>
<td><strong>Typification</strong></td>
<td>In sociology, refers to the fact that the bulk of life-knowledge refers not to the individual or unique qualities of things or persons, but to their typical or broad features. A stereotype is a one-sided, exaggerated and normally prejudicial view of a group which is usually associated with racism or sexisms.</td>
</tr>
<tr>
<td><strong>Vocal gesture</strong></td>
<td>Any sound such as a word or a phrase coming though one’s vocal cords.</td>
</tr>
</tbody>
</table>
SUGGESTED READINGS


