

MICHEL FOUCAULT

ETHICS

SUBJECTIVITY AND TRUTH

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that is, I must constitute myself in each of my actions as a universal subject by conforming to universal rules." The old questions were reinterpreted: How can I constitute myself as a subject of ethics? Recognize myself as such? Are ascetic exercises needed? Or simply this Kantian relationship to the universal which makes me ethical by conformity to practical reason? Thus Kant introduces one more way in our tradition whereby the self is not merely given but is constituted in relationship to itself as subject.

THE ETHICS OF THE CONCERN OF
THE SELF AS A PRACTICE OF FREEDOM*

Q. First of all, I would like to ask what is the focus of your current thinking. Having followed the latest developments in your thought, particularly your lectures at the Collège de France in 1981-82 on the hermeneutics of the subject, I would like to know if your current philosophical approach is still determined by the poles of subjectivity and truth.

M.F. In actual fact, I have always been interested in this problem, even if I framed it somewhat differently. I have tried to find out how the human subject fits into certain games of truth, whether they were truth games that take the form of a science or refer to a scientific model, or truth games such as those one may encounter in institutions or practices of control. This is the theme of my book *The Order of Things*, in which I attempted to see how, in scientific discourses, the human subject defines itself as a speaking, living, working individual. In my courses at the Collège de France, I brought out this problematic in its generality.

Q. Isn't there a "break" between your former problematic and that of subjectivity/truth, particularly starting with the concept of the "care of the self"?

M.F. Up to that point I had conceived the problem of the relationship between the subject and games of truth in terms either of coer-

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cive practices—such as those of psychiatry and the prison system—or of theoretical or scientific games—such as the analysis of wealth, of language, and of living beings. In my lectures at the Collège de France, I tried to grasp it in terms of what may be called a practice of the self; although this phenomenon has not been studied very much, I believe it has been fairly important in our societies ever since the Greco-Roman period. In the Greek and Roman civilizations, such practices of the self were much more important and especially more autonomous than they were later, after they were taken over to a certain extent by religious, pedagogical, medical, or psychiatric institutions.

Q. Thus there has been a sort of shift: these games of truth no longer involve a coercive practice, but a practice of self-formation of the subject.

M.F. That's right. It is what one could call an ascetic practice, taking asceticism in a very general sense—in other words, not in the sense of a morality of renunciation but as an exercise of the self on the self by which one attempts to develop and transform oneself, and to attain to a certain mode of being. Here I am taking asceticism in a more general sense than that attributed to it by Max Weber, for example, but along the same lines.

Q. A work of the self on the self that may be understood as a certain liberation, as a process of liberation?

M.F. I would be more careful on that score. I have always been somewhat suspicious of the notion of liberation, because if it is not treated with precautions and within certain limits, one runs the risk of falling back on the idea that there exists a human nature or base that, as a consequence of certain historical, economic, and social processes, has been concealed, alienated, or imprisoned in and by mechanisms of repression. According to this hypothesis, all that is required is to break these repressive deadlocks and man will be reconciled with himself, rediscover his nature or regain contact with his origin, and reestablish a full and positive relationship with himself. I think this idea should not be accepted without scrutiny. I am not trying to say that liberation as such, or this or that form of liberation, does not exist: when a colonized people attempts to liberate itself from its colonizers, this is indeed a practice of liberation in the strict sense. But we know very well, and moreover in this specific case, that this practice of liberation is not in itself sufficient to define the practices of freedom that will still be needed if this people, this society, and these individuals are to be able to define

admissible and acceptable forms of existence or political society. This is why I emphasize practices of freedom over processes of liberation; again, the latter indeed have their place, but they do not seem to me to be capable by themselves of defining all the practical forms of freedom. This is precisely the problem I encountered with regard to sexuality: does it make any sense to say, "Let's liberate our sexuality"? Isn't the problem rather that of defining the practices of freedom by which one could define what is sexual pleasure and erotic, amorous and passionate relationships with others? This ethical problem of the definition of practices of freedom, it seems to me, is much more important than the rather repetitive affirmation that sexuality or desire must be liberated.

Q. But doesn't the exercise of practices of freedom require a certain degree of liberation?

M.F. Yes, absolutely. And this is where we must introduce the concept of domination. The analyses I am trying to make bear essentially on relations of power. By this I mean something different from states of domination. Power relations are extremely widespread in human relationships. Now, this means not that political power is everywhere, but that there is in human relationships a whole range of power relations that may come into play among individuals, within families, in pedagogical relationships, political life, and so on. The analysis of power relations is an extremely complex area; one sometimes encounters what may be called situations or states of domination in which the power relations, instead of being mobile, allowing the various participants to adopt strategies modifying them, remain blocked, frozen. When an individual or social group succeeds in blocking a field of power relations, immobilizing them and preventing any reversibility of movement by economic, political, or military means, one is faced with what may be called a state of domination. In such a state, it is certain that practices of freedom do not exist or exist only unilaterally or are extremely constrained and limited. Thus, I agree with you that liberation is sometimes the political or historical condition for a practice of freedom. Taking sexuality as an example, it is clear that a number of liberations were required vis-à-vis male power, that liberation was necessary from an oppressive morality concerning heterosexuality as well as homosexuality. But this liberation does not give rise to the happy human being imbued with a sexuality to which the subject could achieve a complete and satisfying relationship. Liberation paves the

way for new power relationships, which must be controlled by practices of freedom.

Q. Can't liberation itself be a mode or form of practice of the freedom?

M.F. Yes, in some cases. You have situations where liberation and the struggle for liberation are indispensable for the practice of freedom. With respect to sexuality, for example—and I am not indulging in polemics, because I don't like polemics, I think they are usually futile—there is a Reichian model derived from a certain reading of Freud. Now, in Reich's view the problem was entirely one of liberation. To put it somewhat schematically, according to him there is desire, drive, prohibition, repression, internalization, and it is by getting rid of these prohibitions, in other words, by liberating oneself, that the problem gets resolved. I think—and I know I am vastly oversimplifying much more interesting and refined positions of many authors—this completely misses the ethical problem of the practice of freedom: How can one practice freedom? With regard to sexuality, it is obvious that it is by liberating our desire that we will learn to conduct ourselves ethically in pleasure relationships with others.

Q. You say that freedom must be practiced ethically...

M.F. Yes; for what is ethics, if not the practice of freedom, the conscious [*réfléchi*] practice of freedom?

Q. In other words, you understand freedom as a reality that is already ethical in itself.

M.F. Freedom is the ontological condition of ethics. But ethics is the considered form that freedom takes when it is informed by reflection.

Q. Ethics is what is achieved in the search for or the care of the self?

M.F. In the Greco-Roman world, the care of the self was the mode in which individual freedom—or civic liberty, up to a point—was reflected [*se réfléchi*] as an ethics. If you take a whole series of texts going from the first Platonic dialogues up to the major texts of late Stoicism—Epictetus, Marcus Aurelius, and so on—you will see that the theme of the care of the self thoroughly permeated moral reflection. It is interesting to see that, in our societies on the other hand, at a time that is very difficult to pinpoint, the care of the self became somewhat suspect. Starting at a certain point, being concerned with oneself was readily denounced as a form of self-love, a form of selfishness or self-interest in contradiction with the interest to be shown in others or the self-sacrifice required. All this happened during Christianity; however, I am not simply saying that Christianity is responsible for it. The ques-

tion is much more complex, for, with Christianity, achieving one's salvation is also a way of caring for oneself. But in Christianity, salvation is attained through the renunciation of self. There is a paradox in the care of the self in Christianity—but that is another problem. To come back to the question you were talking about, I believe that among the Greeks and Romans—especially the Greeks—concern with the self and care of the self were required for right conduct and the proper practice of freedom, in order to know oneself [*se connaître*]¹—the familiar aspect of the *gnōthi seauton*—as well as to form oneself, to surpass oneself, to master the appetites that threaten to overwhelm one. Individual freedom was very important for the Greeks—contrary to the commonplace derived more or less from Hegel that sees it as being of no importance when placed against the imposing totality of the city. Not to be a slave (of another city, of the people around you, of those governing you, of your own passions) was an absolutely fundamental theme. The concern with freedom was an essential and permanent problem for eight full centuries of ancient culture. What we have here is an entire ethics revolving around the care of the self; this is what gives ancient ethics its particular form. I am not saying that ethics is synonymous with the care of the self, but that, in antiquity, ethics as the conscious practice of freedom has revolved around this fundamental imperative: "Take care of yourself" [*soucie-toi de toi-même*].

Q. An imperative that implies the assimilation of the *logoi*, truths.

M.F. Certainly. Taking care of oneself requires knowing [*connaître*] oneself. Care of the self is, of course, knowledge [*connaissance*] of the self—this is the Socratic-Platonic aspect—but also knowledge of a number of rules of acceptable conduct or of principles that are both truths and prescriptions. To take care of the self is to equip oneself with these truths: this is where ethics is linked to the game of truth.

Q. You are saying that it involves making this truth that is learned, memorized, and progressively applied into a quasi subject that reigns supreme in yourself. What is the status of this quasi subject?

M.F. In the Platonic current of thought, at least at the end of the *Alcibiades*, the problem for the subject or the individual soul is to turn its gaze upon itself, to recognize itself in what it is and, recognizing itself in what it is, to recall the truths that issue from it and that it has been able to contemplate;¹ on the other hand, in the current of thinking we can broadly call Stoicism, the problem is to learn through the teaching of a number of truths and doctrines, some of which are fun-

damental principles while others are rules of conduct. You must proceed in such a way that these principles tell you in each situation and, as it were, spontaneously, how to conduct yourself. It is here that one encounters a metaphor that comes not from the Stoics but from Plutarch: "You must learn the principles in such a constant way that whenever your desires, appetites, and fears awake like barking dogs, the *logos* will speak like the voice of the master who silences his dogs with a single cry."² Here we have the idea of a *logos* functioning, as it were, without any intervention on your part; you have become the *logos*, or the *logos* has become you.

Q. I would like to come back to the question of the relationship between freedom and ethics. When you say that ethics is the reflective part [*la partie réfléchie*] of freedom, does that mean that freedom can become aware of itself as ethical practice? Is it first and always a freedom that is, so to speak, "moralized," or must one work on oneself to discover the ethical dimension of freedom?

M.F. The Greeks problematized their freedom, and the freedom of the individual, as an ethical problem. But ethical in the sense in which the Greeks understood it: *ethos* was a way of being and of behavior. It was a mode of being for the subject, along with a certain way of acting, a way visible to others. A person's *ethos* was evident in his clothing, appearance, gait, in the calm with which he responded to every event, and so on. For the Greeks, this was the concrete form of freedom; this was the way they problematized their freedom. A man possessed of a splendid *ethos*, who could be admired and put forward as an example, was someone who practiced freedom in a certain way. I don't think that a shift is needed for freedom to be conceived as *ethos*; it is immediately problematized as *ethos*. But extensive work by the self on the self is required for this practice of freedom to take shape in an *ethos* that is good, beautiful, honorable, estimable, memorable, and exemplary.

Q. Is this where you situate the analysis of power?

M.F. I think that insofar as freedom for the Greeks signifies non-slavery—which is quite a different definition of freedom from our own—the problem is already entirely political. It is political in that non-slavery to others is a condition: a slave has no ethics. Freedom is thus inherently political. And it also has a political model insofar as being free means not being a slave to oneself and one's appetites, which means that with respect to oneself one establishes a certain

relationship of domination, of mastery, which was called *arkhē*, or power, command.

Q. As you have stated, care of the self is in a certain sense care for others. In this sense, the care of the self is also always ethical, and ethical in itself.

M.F. What makes it ethical for the Greeks is not that it is care for others. The care of the self is ethical in itself; but it implies complex relationships with others insofar as this *ethos* of freedom is also a way of caring for others. This is why it is important for a free man who conducts himself as he should to be able to govern his wife, his children, his household; it is also the art of governing. *Ethos* also implies a relationship with others, insofar as the care of the self enables one to occupy his rightful position in the city, the community, or interpersonal relationships, whether as a magistrate or a friend. And the care of the self also implies a relationship with the other insofar as proper care of the self requires listening to the lessons of a master. One needs a guide, a counselor, a friend, someone who will be truthful with you. Thus, the problem of relationships with others is present throughout the development of the care of the self.

Q. The care of the self always aims for the well-being of others; it aims to manage the space of power that exists in all relationships, but to manage it in a nonauthoritarian manner. What role could a philosopher play in this context, as a person who is concerned with care for others?

M.F. Let's take Socrates as an example. He would greet people in the street or adolescents in the gymnasium with the question: Are you caring for yourself? For he has been entrusted with this mission by a god and he will not abandon it even when threatened with death. He is the man who cares about the care of others; this is the particular position of the philosopher. But let me simply say that in the case of the free man, I think the postulate of this whole morality was that a person who took proper care of himself would, by the same token, be able to conduct himself properly in relation to others and for others. A city in which everybody took proper care of himself would be a city that functioned well and found in this the ethical principle of its permanence. But I don't think we can say that the Greek who cares for himself must first care for others. To my mind, this view only came later. Care for others should not be put before the care of oneself. The care of the self is ethically prior in that the relationship with oneself is ontologically prior.

Q. Can this care of the self, which possesses a positive ethical meaning, be understood as a sort of conversion of power?

M.F. A conversion, yes. In fact, it is a way of limiting and controlling power. For if it is true that slavery is the great risk that Greek freedom resists, there is also another danger that initially appears to be the opposite of slavery: the abuse of power. In the abuse of power, one exceeds the legitimate exercise of one's power and imposes one's fantasies, appetites, and desires on others. Here we have the image of the tyrant, or simply of the rich and powerful man who uses his wealth and power to abuse others, to impose an unwarranted power on them. But one can see—in any case, this is what the Greek philosophers say—that such a man is the slave of his appetites. And the good ruler is precisely the one who exercises his power as it ought to be exercised, that is, simultaneously exercising his power over himself. And it is the power over oneself that thus regulates one's power over others.

Q. Doesn't the care of the self, when separated from care for others, run the risk of becoming an absolute? And couldn't this "absolutization" of the care of the self become a way of exercising power over others, in the sense of dominating others?

M.F. No, because the risk of dominating others and exercising a tyrannical power over them arises precisely only when one has not taken care of the self and has become the slave of one's desires. But if you take proper care of yourself, that is, if you know ontologically what you are, if you know what you are capable of, if you know what it means for you to be a citizen of a city, to be the master of a household in an *oikos*, if you know what things you should and should not fear, if you know what you can reasonably hope for and, on the other hand, what things should not matter to you, if you know, finally, that you should not be afraid of death—if you know all this, you cannot abuse your power over others. Thus, there is no danger. That idea will appear much later, when love of self becomes suspect and comes to be perceived as one of the roots of various moral offenses. In this new context, renunciation of self will be the prime form of care of the self. All this is evident in Gregory of Nyssa's *Treatise on Virginity*, which defines the care of the self, the *epimeleia heautou*, as the renunciation of all earthly attachments. It is the renunciation of all that may be love of self, of attachment to an earthly self.³ But I think that in Greek and Roman thought the care of the self cannot in itself tend toward so exaggerated a form of self-love as to neglect others or, worse still, to abuse one's power over them.

Q. Thus it is a care of the self that, in thinking of itself, thinks of others?

M.F. Yes, absolutely. He who takes care of himself to the point of knowing exactly what duties he has as master of a household and as a husband and father will find that he enjoys a proper relationship with his wife and children.

Q. But doesn't the human condition, in terms of its finitude, play a very important role here? You have talked about death: if you are not afraid of death, then you cannot abuse your power over others. It seems to me that this problem of finitude is very important; the fear of death, of finitude, of being hurt, is at the heart of the care of the self.

M.F. Of course. And this is where Christianity, by presenting salvation as occurring beyond life, in a way upsets or at least disturbs the balance of the care of the self. Although, let me say it again, to seek one's salvation definitely means to take care of oneself. But the condition required for attaining salvation is precisely renunciation. Among the Greeks and Romans, however, given that one takes care of oneself in one's own life, and that the reputation one leaves behind is the only afterlife one can expect, the care of the self can be centered entirely on oneself, on what one does, on the place one occupies among others. It can be centered totally on the acceptance of death—this will become quite evident in late Stoicism—and can even, up to a point, become almost a desire for death. At the same time, it can be, if not a care for others, at least a care of the self which will be beneficial to others. In Seneca, for example, it is interesting to note the importance of the theme, let us hurry and get old, let us hasten toward the end, so that we may thereby come back to ourselves. This type of moment before death, when nothing more can happen, is different from the desire for death one finds among the Christians, who expect salvation through death. It is like a movement to rush through life to the point where there is no longer anything ahead but the possibility of death.

Q. I would now like to turn to another topic. In your lectures at the Collège de France you spoke about the relationship between power and knowledge [*savoir*]. Now you are talking about the relationship between subject and truth. Are these pairs of concepts—power-knowledge and subject-truth—complementary in some way?

M.F. As I said when we started, I have always been interested in the problem of the relationship between subject and truth. I mean, how does the subject fit into a certain game of truth? The first problem I

examined was why madness was problematized, starting at a certain time and following certain processes, as an illness falling under a certain model of medicine. How was the mad subject placed in this game of truth defined by a medical model or a knowledge? And it was while working on this analysis that I realized that, contrary to what was rather common practice at that time (around the early sixties), this phenomenon could not be properly accounted for simply by talking about ideology. In fact, there were practices—essentially the widespread use of incarceration which had been developed starting at the beginning of the seventeenth century, and had been the condition for the insertion of the mad subject in this type of truth game—that sent me back to the problem of institutions of power much more than to the problem of ideology. This is what led me to pose the problem of knowledge and power, which for me is not the fundamental problem but an instrument that makes it possible to analyze the problem of the relationship between subject and truth in what seems to me the most precise way.

Q. But you have always “forbidden” people to talk to you about the subject in general?

M.F. No, I have not “forbidden” them. Perhaps I did not explain myself adequately. What I rejected was the idea of starting out with a theory of the subject—as is done, for example, in phenomenology or existentialism—and, on the basis of this theory, asking how a given form of knowledge [*connaissance*] was possible. What I wanted to try to show was how the subject constituted itself, in one specific form or another, as a mad or a healthy subject, as a delinquent or nondelinquent subject, through certain practices that were also games of truth, practices of power, and so on. I had to reject a priori theories of the subject in order to analyze the relationships that may exist between the constitution of the subject or different forms of the subject and games of truth, practices of power, and so on.

Q. That means that the subject is not a substance.

M.F. It is not a substance. It is a form, and this form is not primarily or always identical to itself. You do not have the same type of relationship to yourself when you constitute yourself as a political subject who goes to vote or speaks at a meeting and when you are seeking to fulfill your desires in a sexual relationship. Undoubtedly there are relationships and interferences between these different forms of the subject; but we are not dealing with the same type of subject. In each case, one plays, one establishes a different type of relationship to oneself.

And it is precisely the historical constitution of these various forms of the subject in relation to the games of truth which interests me.

Q. But the mad, the ill, the delinquent subject—and perhaps even the sexual subject—was a subject that was the object of a theoretical discourse, let us say a “passive” subject, while the subject you have been speaking about over the past two years in your lectures at the Collège de France is an “active,” a politically active subject. The care of the self concerns all the problems of political practice and government, and so on. It would seem, then, that there has been a change for you, a change not of perspective but of problematic.

M.F. If it is indeed true that the constitution of the mad subject may be considered the consequence of a system of coercion—this is the passive subject—you know very well that the mad subject is not an unfree subject, and that the mentally ill person is constituted as a mad subject precisely in relation to and over against the one who declares him mad. Hysteria, which was so important in the history of psychiatry and in the asylums of the nineteenth century, seems to me to be the very picture of how the subject is constituted as a mad subject. And it is certainly no accident that the major phenomena of hysteria were observed precisely in those situations where there was a maximum of coercion to force individuals to constitute themselves as mad. On the other hand, I would say that if I am now interested in how the subject constitutes itself in an active fashion through practices of the self, these practices are nevertheless not something invented by the individual himself. They are models that he finds in his culture and are proposed, suggested, imposed upon him by his culture, his society, and his social group.

Q. It would seem that there is something of a deficiency in your problematic, namely, in the notion of resistance against power. Which presupposes a very active subject, very concerned with the care of itself and of others and, therefore, competent politically and philosophically.

M.F. This brings us back to the problem of what I mean by power. I scarcely use the word *power*, and if I use it on occasion it is simply as shorthand for the expression I generally use: *relations of power*. But there are readymade models: when one speaks of *power*, people immediately think of a political structure, a government, a dominant social class, the master and the slave, and so on. I am not thinking of this at all when I speak of *relations of power*. I mean that in human relationships, whether they involve verbal communication such as we are engaged in at this moment, or amorous, institutional, or economic rela-

tionships, power is always present: I mean a relationship in which one person tries to control the conduct of the other. So I am speaking of relations that exist at different levels, in different forms; these power relations are mobile, they can be modified, they are not fixed once and for all. For example, the fact that I may be older than you, and that you may initially have been intimidated, may be turned around during the course of our conversation, and I may end up being intimidated before someone precisely because he is younger than I am. These power relations are thus mobile, reversible, and unstable. It should also be noted that power relations are possible only insofar as the subjects are free. If one of them were completely at the other's disposal and became his thing, an object on which he could wreak boundless and limitless violence, there wouldn't be any relations of power. Thus, in order for power relations to come into play, there must be at least a certain degree of freedom on both sides. Even when the power relation is completely out of balance, when it can truly be claimed that one side has "total power" over the other, a power can be exercised over the other only insofar as the other still has the option of killing himself, of leaping out the window, or of killing the other person. This means that in power relations there is necessarily the possibility of resistance because if there were no possibility of resistance (of violent resistance, flight, deception, strategies capable of reversing the situation), there would be no power relations at all. This being the general form, I refuse to reply to the question I am sometimes asked: "But if power is everywhere, there is no freedom." I answer that if there are relations of power in every social field, this is because there is freedom everywhere. Of course, states of domination do indeed exist. In a great many cases, power relations are fixed in such a way that they are perpetually asymmetrical and allow an extremely limited margin of freedom. To take what is undoubtedly a very simplified example, one cannot say that it was only men who wielded power in the conventional marital structure of the eighteenth and nineteenth centuries; women had quite a few options: they could deceive their husbands, pilfer money from them, refuse them sex. Yet they were still in a state of domination insofar as these options were ultimately only stratagems that never succeeded in reversing the situation. In such cases of domination, be they economic, social, institutional, or sexual, the problem is knowing where resistance will develop. For example, in a working class that will resist domination, will this be in unions or political parties; and what form will it take—a strike,

a general strike, revolution, or parliamentary opposition? In such a situation of domination, all of these questions demand specific answers that take account of the kind and precise form of domination in question. But the claim that "you see power everywhere, thus there is no room for freedom" seems to me absolutely inadequate. The idea that power is a system of domination that controls everything and leaves no room for freedom cannot be attributed to me.

Q. You were talking before about the free man and the philosopher as two different modes of the care of the self. The care of the self of the philosopher would have a specificity that cannot be confused with that of the free man.

M.F. I would say that these figures represent two different places in the care of the self, rather than two forms of care of the self. I believe that the form of such care remains the same, but in terms of intensity, in the degree of zeal for the self, and, consequently, also for others, the place of the philosopher is not that of just any free man.

Q. Is there a fundamental link we can make at this point between philosophy and politics?

M.F. Yes, certainly. I believe that the relationship between philosophy and politics is permanent and fundamental. It is certain that if one takes the history of the care of the self in Greek philosophy, the relationship with politics is obvious. And it takes a very complex form: on the one hand, you have, for example, Socrates as well as Plato in the *Alcibiades*⁴ and Xenophon in the *Memorabilia*⁵—greeting young men, saying to them: "You want to become a politician, to govern a city, to care for others, and you haven't even taken care of yourself. If you do not care for yourself you will make a poor ruler." From this perspective, the care of the self appears a pedagogical, ethical, and also ontological condition for the development of a good ruler. To constitute oneself as a governing subject implies that one has constituted oneself as a subject who cares for oneself. Yet, on the other hand, we have Socrates saying in the *Apology* that he approaches everyone because everyone has to take care of himself;⁶ but he also adds, "In doing so, I am performing the highest service for the city, and instead of punishing me, you should reward me even more than you reward a winner in the Olympic Games."⁷ Thus we see a very strong connection between philosophy and politics, which was to develop further when the philosopher would care not only for the soul of the citizen but for that of the prince. The philosopher becomes the prince's counselor, teacher, and spiritual adviser.

Q. Could the problematic of the care of the self be at the heart of a new way of thinking about politics, of a form of politics different from what we know today?

M.F. I admit that I have not got very far in this direction, and I would very much like to come back to more contemporary questions to try to see what can be made of all this in the context of the current political problematic. But I have the impression that in the political thought of the nineteenth century—and perhaps one should go back even farther, to Rousseau and Hobbes—the political subject was conceived of essentially as a subject of law, whether natural or positive. On the other hand, it seems to me that contemporary political thought allows very little room for the question of the ethical subject. I don't like to reply to questions I haven't studied. However, I would very much like to come back to the questions I examined through ancient culture.

Q. What is the relationship between the path of philosophy, which leads to knowledge of the self, and the path of spirituality?

M.F. By spirituality I mean—but I'm not sure this definition can hold for very long—the subject's attainment of a certain mode of being and the transformations that the subject must carry out on itself to attain this mode of being. I believe that spirituality and philosophy were identical or nearly identical in ancient spirituality. In any case, philosophy's most important preoccupation centered around the self, with knowledge [*connaissance*] of the world coming after and serving, most often, to support the care of the self. Reading Descartes, it is remarkable to find in the *Meditations* this same spiritual concern with the attainment of a mode of being where doubt was no longer possible, and where one could finally know [*connaît*].⁸ But by thus defining the mode of being to which philosophy gives access, one realizes that this mode of being is defined entirely in terms of knowledge, and that philosophy in turn is defined in terms of the development of the knowing [*connaissant*] subject, or of what qualifies the subject as such. From this perspective, it seems to me that philosophy superimposes the functions of spirituality upon the ideal of a grounding for scientificity.

Q. Should the concept of the care of the self in the classical sense be updated to confront this modern thought?

M.F. Absolutely, but I would certainly not do so just to say, "We have unfortunately forgotten about the care of the self; so here, here it is, the key to everything." Nothing is more foreign to me than the idea that, at a certain moment, philosophy went astray and forgot something,

that somewhere in its history there is a principle, a foundation that must be rediscovered. I feel that all such forms of analysis, whether they take a radical form and claim that philosophy has from the outset been a forgetting, or whether they take a much more historical viewpoint and say, "Such and such a philosopher forgot something"—neither of these approaches is particularly interesting or useful. Which does not mean that contact with such and such a philosopher may not produce something, but it must be emphasized that it would be something new.

Q. This leads me to ask: Why should one have access to the truth today, to *truth* in the political sense, in other words, in the sense of a political strategy directed against the various "blockages" of power in the system of relations?

M.F. This is indeed a problem. After all, why truth? Why are we concerned with truth, and more so than with the care of the self? And why must the care of the self occur only through the concern for truth? I think we are touching on a fundamental question here, what I would call *the* question for the West: How did it come about that all of Western culture began to revolve around this obligation of truth which has taken a lot of different forms? Things being as they are, nothing so far has shown that it is possible to define a strategy outside of this concern. It is within the field of the obligation to truth that it is possible to move about in one way or another, sometimes against effects of domination which may be linked to structures of truth or institutions entrusted with truth. To greatly simplify matters, there are numerous examples: there has been a whole so-called ecological movement—a very ancient one, by the way, that did not just start in the twentieth century—that was often in opposition, as it were, to a science or, at least, to a technology underwritten by claims to truth. But this same ecology articulated its own discourse of truth: criticism was authorized in the name of a knowledge [*connaissance*] of nature, the balance of life processes, and so on. Thus, one escaped from a domination of truth not by playing a game that was totally different from the game of truth but by playing the same game differently, or playing another game, another hand, with other trump cards. I believe that the same holds true in the order of politics; here one can criticize on the basis, for example, of the consequences of the state of domination caused by an unjustified political situation, but one can only do so by playing a certain game of truth, by showing its consequences, by pointing out

that there are other reasonable options, by teaching people what they don't know about their own situation, their working conditions, and their exploitation.

Q. With regard to the question of games of truth and games of power, don't you think that there can be found in history evidence of a particular kind of these games of truth, one that has a particular status in relation to all other possible games of truth and power, and is marked by its essential openness, its opposition to all blockages of power—power here meaning domination/subjugation?

M.F. Yes, absolutely. But when I talk about power relations and games of truth, I am absolutely not saying that games of truth are just concealed power relations—that would be a horrible exaggeration. My problem, as I have already said, is in understanding how truth games are set up and how they are connected with power relations. One can show, for example, that the medicalization of madness, in other words, the organization of medical knowledge [*savoir*] around individuals designated as mad, was connected with a whole series of social and economic processes at a given time, but also with institutions and practices of power. This fact in no way impugns the scientific validity or the therapeutic effectiveness of psychiatry: it does not endorse psychiatry, but neither does it invalidate it. It is also true that mathematics, for example, is linked, albeit in a completely different manner than psychiatry, to power structures, if only in the way it is taught, the way in which consensus among mathematicians is organized, functions in a closed circuit, has its values, determines what is good (true) or bad (false) in mathematics. This in no way means that mathematics is only a game of power, but that the game of truth of mathematics is linked in a certain way—without thereby being invalidated in any way—to games and institutions of power. It is clear that in some cases these connections are such that one could write the entire history of mathematics without taking them into account, although this problematic is always interesting and even historians of mathematics are now beginning to study the history of their institutions. Finally, it is clear that the connection that may exist between power relations and games of truth in mathematics is totally different from what it is in psychiatry; in any case, one simply cannot say that games of truth are nothing but games of power.

Q. This question takes us back to the problem of the subject because, with games of truth, it is a question of knowing *who* is speaking the

truth, how he speaks it, and why he speaks it. For, in games of truth, one can play at speaking the truth: there is a game, one plays at truth or truth is a game.

M.F. The word “game” can lead you astray: when I say “game,” I mean a set of rules by which truth is produced. It is not a game in the sense of an amusement; it is a set of procedures that lead to a certain result, which, on the basis of its principles and rules of procedure, may be considered valid or invalid, winning or losing.

Q. There remains the problem of “who”: Is it a group, a body?

M.F. It may be a group or an individual. Indeed, there is a problem here. With regard to these multiple games of truth, one can see that ever since the age of the Greeks our society has been marked by the lack of a precise and imperative definition of the games of truth which are permitted to the exclusion of all others. In a given game of truth, it is always possible to discover something different and to more or less modify this or that rule, and sometimes even the entire game of truth. This has undoubtedly given the West possibilities for development not found in other societies. Who speaks the truth? Free individuals who establish a certain consensus, and who find themselves within a certain network of practices of power and constraining institutions.

Q. So truth is not a construction?

M.F. That depends. There are games of truth in which truth is a construction and others in which it is not. One can have, for example, a game of truth that consists of describing things in such and such a way: a person giving an anthropological description of a society supplies not a construction but a description, which itself has a certain number of historically changing rules, so that one can say that it is to a certain extent a construction with respect to another description. This does not mean that there's just a void, that everything is a figment of the imagination. On the basis of what can be said, for example, about this transformation of games of truth, some people conclude that I have said that nothing exists—I have been seen as saying that madness does not exist, whereas the problem is absolutely the converse: it was a question of knowing how madness, under the various definitions that have been given, was at a particular time integrated into an institutional field that constituted it as a mental illness occupying a specific place alongside other illnesses.

Q. At the heart of the problem of truth there is ultimately a problem of communication, of the transparency of the words of a discourse.

The person who has the capacity to formulate truths also has a power, the power of being able to speak the truth and to express it in the way he wants.

M.F. Yes, and yet this does not mean that what the person says is not true, which is what most people believe. When you tell people that there may be a relationship between truth and power, they say: "So it isn't truth after all!"

Q. This is tied up with the problem of communication because, in a society where communication has reached a high level of transparency, games of truth are perhaps more independent of structures of power.

M.F. This is indeed an important problem; I imagine you are thinking a little about Habermas when you say that. I am quite interested in his work, although I know he completely disagrees with my views. While I, for my part, tend to be a little more in agreement with what he says, I have always had a problem insofar as he gives communicative relations this place which is so important and, above all, a function that I would call "utopian." The idea that there could exist a state of communication that would allow games of truth to circulate freely, without any constraints or coercive effects, seems utopian to me. This is precisely a failure to see that power relations are not something that is bad in itself, that we have to break free of. I do not think that a society can exist without power relations, if by that one means the strategies by which individuals try to direct and control the conduct of others. The problem, then, is not to try to dissolve them in the utopia of completely transparent communication but to acquire the rules of law, the management techniques, and also the morality, the *ethos*, the practice of the self, that will allow us to play these games of power with as little domination as possible.

Q. You are very far from Sartre, who told us power is evil.

M.F. Yes, and that idea, which is very far from my way of thinking, has often been attributed to me. Power is not evil. Power is games of strategy. We all know that power is not evil! For example, let us take sexual or amorous relationships: to wield power over the other in a sort of open-ended strategic game where the situation may be reversed is not evil; it's a part of love, of passion and sexual pleasure. And let us take, as another example, something that has often been rightly criticized—the pedagogical institution. I see nothing wrong in the practice of a person who, knowing more than others in a specific game of truth, tells those others what to do, teaches them, and transmits knowledge

and techniques to them. The problem in such practices where power—which is not in itself a bad thing—must inevitably come into play is knowing how to avoid the kind of domination effects where a kid is subjected to the arbitrary and unnecessary authority of a teacher, or a student put under the thumb of a professor who abuses his authority. I believe that this problem must be framed in terms of rules of law, rational techniques of government and *ethos*, practices of the self and of freedom.

Q. Are we to take what you have just said as the fundamental criteria of what you have called a new ethics? It is a question of playing with as little domination as possible...

M.F. I believe that this is, in fact, the hinge point of ethical concerns and the political struggle for respect of rights, of critical thought against abusive techniques of government and research in ethics that seeks to ground individual freedom.

Q. When Sartre speaks of power as the supreme evil, he seems to be alluding to the reality of power as domination. On this point you are probably in agreement with Sartre.

M.F. Yes, I believe that all these concepts have been ill defined, so that one hardly knows what one is talking about. I am not even sure if I made myself clear, or used the right words, when I first became interested in the problem of power. Now I have a clearer sense of the problem. It seems to me that we must distinguish between power relations understood as strategic games between liberties—in which some try to control the conduct of others, who in turn try to avoid allowing their conduct to be controlled or try to control the conduct of the others—and the states of domination that people ordinarily call "power." And between the two, between games of power and states of domination, you have technologies of government—understood, of course, in a very broad sense that includes not only the way institutions are governed but also the way one governs one's wife and children. The analysis of these techniques is necessary because it is very often through such techniques that states of domination are established and maintained. There are three levels to my analysis of power: strategic relations, techniques of government, and states of domination.

Q. In your lectures on the hermeneutics of the subject there is a passage in which you say that the first and only useful point of resistance to political power is in the relationship of the self to the self.

M.F. I do not believe that the only possible point of resistance to

political power—understood, of course, as a state of domination—lies in the relationship of the self to the self. I am saying that “governmentality” implies the relationship of the self to itself, and I intend this concept of “governmentality” to cover the whole range of practices that constitute, define, organize, and instrumentalize the strategies that individuals in their freedom can use in dealing with each other. Those who try to control, determine, and limit the freedom of others are themselves free individuals who have at their disposal certain instruments they can use to govern others. Thus, the basis for all this is freedom, the relationship of the self to itself and the relationship to the other. Whereas, if you try to analyze power not on the basis of freedom, strategies, and governmentality, but on the basis of the political institution, you can only conceive of the subject as a subject of law. One then has a subject who has or does not have rights, who has had these rights either granted or removed by the institution of political society; and all this brings us back to a legal concept of the subject. On the other hand, I believe that the concept of governmentality makes it possible to bring out the freedom of the subject and its relationship to others—which constitutes the very stuff [*matière*] of ethics.

Q. Do you think that philosophy has anything to say about why there is this tendency to try to control the conduct of others?

M.F. The way the conduct of others is controlled takes very different forms and arouses desires and appetites that vary greatly in intensity depending on the society. I don't know anything about anthropology, but I can well imagine societies in which the control of the conduct of others is so well regulated in advance that, in a sense, the game is already over. On the other hand, in a society like our own, games can be very numerous, and the desire to control the conduct of others is all the greater—as we see in family relationships, for example, or emotional or sexual relationships. However, the freer people are with respect to each other, the more they want to control each other's conduct. The more open the game, the more appealing and fascinating it becomes.

Q. Do you think the role of philosophy is to warn of the dangers of power?

M.F. This has always been an important function of philosophy. In its critical aspect—and I mean critical in a broad sense—philosophy is that which calls into question domination at every level and in every form in which it exists, whether political, economic, sexual, institu-

tional, or what have you. To a certain extent, this critical function of philosophy derives from the Socratic injunction “Take care of yourself,” in other words, “Make freedom your foundation, through the mastery of yourself.”

NOTES

- 1 Plato, *Alcibiade*, trans. M. Croiset (Paris: Belles Lettres, 1925), pp. 109–110 [*Alcibiades*, trans. W. R. M. Lamb, in *Plato* (Cambridge, Mass.: Harvard University, 1967), vol. 12, pp. 210–15].
- 2 Plutarch, *De la tranquillité de l'âme*, trans. J. Dumortier and J. Defradas, in *Oeuvres Morales* (Paris: Belles Lettres, 1975), vol. 3, pt. 1, 465c, p. 99 [*Tranquillity of Mind*, in *The Complete Works of Plutarch: Essays and Miscellanies*, ed. W. L. Bevan (New York: Thomas Y. Crowell, 1909), vol. 2, pp. 283–84]. The citation is an inexact paraphrase.
- 3 Gregory of Nyssa, *Traité de la virginité*, trans. M. Aubineau (Paris: Cerf, 1966), ch. 13, 303c–305c, pp. 411–17 [*Treatise on Virginity*, in *Saint Gregory of Nyssa: Ascetical Works*, trans. V. W. Callahan (Washington, D.C.: Catholic Universities of America Press, 1966), pp. 46–48].
- 4 Plato, *Alcibiade*, 124b, p. 92; 127d–e, p. 99 [*Alcibiades*, pp. 173–75; p. 189].
- 5 Xenophon, *Mémorables*, trans. E. Chambry (Paris: Garnier, 1935), bk. 3, ch. 7, §9, p. 412 [*Memorabilia*, trans. A. L. Bonnette (Ithaca: Cornell University, 1994), bk. 3, ch. 7, §9, p. 91].
- 6 Plato, *Apologie de Socrate*, trans. M. Croiset (Paris: Belles Lettres, 1925), 30b, p. 157 [*Socrates' Defense (Apology)*, trans. H. Tredennick, in *Plato: The Collected Dialogues*, eds. E. Hamilton and H. Cairns (Princeton: Princeton University Press, 1961), 30b, p. 16].
- 7 Plato, *Apologie de Socrate*, 36c–d, p. 166 [*Socrates' Defense (Apology)*, 36c–d, pp. 21–22].
- 8 R. Descartes, *Méditations sur la philosophie première*, in *Oeuvres* (Paris: Gallimard, 1952), pp. 253–334 [*Meditations on First Philosophy*, trans. and ed. J. Cottingham (Cambridge: Cambridge University Press, 1996)].