

Izabela Pasternak

*A man and the power in Michel Foucault's philosophy*

The subject of my dissertation is a man in various contexts of power in Michel Foucault's philosophy: as a concept of subject in the humanities, as the object of the humanities, as the body shaped by history, power and social relations and as a man *controlling* oneself. Thus, I treat a man as an object of reflection. My ultimate goal is to present the relations between a man and power, mainly the tactics of power and ways, which in western culture were used to make a man 'subject' and 'produce' his identity and also answering the questions who we are or who we are becoming in course of processes such as upbringing, education, socialization or through being a member of a society (in Foucault's case – European, western) and participating in social life. Foucault concerns in the ways how the identity has been produced. The question 'how' seems essential for Foucault's theory.

Chapter one refers to the issues of nature, essence of a man, a concept of subject and subjectivity. I discuss the matter of the humanities, which accordingly to Foucault, are responsible for making a man 'an object' of research, making him an object in relation to phenomena and patterns: language rules, rationality, social behaviors. I describe the problem of producing subjectivity in society and also the discourses formulated in the humanities.

Chapter two describes power and the features of power: omnipresence, lack of substantiality, looseness, positivity, resistance. I present the techniques of power leading to the fact that a man progressively and uncontrollably is being given in.

The part of the considerations about power is the matter of sexuality but it is so separate issue that I regard it in chapter three. According to Foucault, sexuality in the western culture is a set of tactics which are used to deprive people of getting the pleasures of the body in order to cause 'the soul' and 'subjectivity' to grow.

Chapter four refers to the issues which Foucault considered in the final period of his creativity, when he paid attention to the relation of a man to oneself. Then, Foucault found out that a man is not only the prisoner of power but also he may be a source of his inner creativity. Caring for himself, coming from the philosophy of antique Greece and Rome, is for Foucault, a sort of ethics, which a contemporary man can affirm.

At the end of my work, I summarize all the considerations.