FOUCAULDIAN INFLUENCE ON THE LITERARY MOVEMENTS IN THE TWENTIETH CENTURY
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Abstract

Purpose: This research paper is an attempt to investigate Foucault's concepts of power relations and knowledge and their impact on modern society. The study will explain Foucault's influence on the Historical movement and Cultural materialism. By focusing on Foucauldian reading of Power and knowledge, Historical movement and Cultural materialism were able to conceive the historical events and their role to generate a mature society.

Methodology: Power relations and knowledge are prevalent concepts of Foucault vastly argued today. These two concepts have been examined by many critics from different views, but this paper tries to study power relations and knowledge from Foucault's view. These two concepts are closely related to Historical and Cultural materialism movements and they have a huge impact on them. In this context, data have been collected by using the library and documentary method.

Findings: Foucault's period exposed a lot of events. Foucault in a certain period his writings and researches were responses to Althusser's ideological ideas. Foucault's researches have a vast impact on other thinkers in which many types of theses researches in contemporary age deal with issues that Foucault involves in his works. He has dealt with social, political and economic issues. This study helps us to find solutions for many issues at present. Foucault has focused on the significance of the past and relate to the present. For him, without the past, we cannot understand the present. Therefore, the new historicists were admired and inspired by him because they have been focused on the importance of the past to create the present.

Implications: Foucault has criticized the dictatorship governments that tried to separate the past from the present. Individuals were oppressed and subjected to the dominant policies of the tyrant governments but Foucault as critic and theorist through his writings could relate the past to the present and how positively affect the society. He can affect and lead individuals to the safe side by resisting the tyrant apparatuses running by the governments.

Novelty/Originality of this study: This study has explored the Foucauldian concepts of power and Knowledge and its influence on society. It will enable the reader to have ample knowledge of how Foucault was able to create an active society that can revolt against oppression and domination. This study will help grant the readers a wide variety of knowledge of such society and how they can demand their rights.

Keywords: Cultural Materialism, Historicism, Michel Foucault, Knowledge, Power Relations.

INTRODUCTION

Foucault's ideas influenced some movements such as New Historicism and Cultural Materialism. At the same time, he was inspired by some thinkers like Nietzsche and Althusser. Firstly, I will discuss how Foucault was inspired and influenced by some thinkers like Nietzsche. Foucault has been inspired by Nietzsche's anti-idealism as an attempt to avoid historical projecting. He considered Nietzsche's ideas, particularly, those related to power as a fundamental for his literary works. For Nietzsche, history emerges from the order of events. He is one of the thinkers or philosophers who portrayed these events in a new picture, according to their logic and strategy. Nietzsche explains through his works there are important spaces in history, but these spaces have a material interest. Lacwing points out that, the history specialist always takes into account what is more active and more vigorous at present. Therefore, history always is written from a personal perspective of the present. So the present appears to be the issues to be studied historically. This point of view led to the rise of some movements which are focusing on present issues and problems. Structuralism is one of these movements which arose in the 1960s and was employed in Foucault's writings such as The Order of Things and Discipline and Punish the Birth of the Prison (P.136).

Foucault's inspiration from Nietzsche's view of power led him to develop it through his analysis of the original power. Accordingly, he coined new concepts related to the main concept of power such as disciplinary power, biopower, and governmental power. Moreover, Foucault also focused on some of the Nietzsche's notions prevalent in his works such as body, history, and events related to these notions. He tried to shed light on the general principle of power. Nietzsche used power idea as the significant reinterpretation of the central concept of human intellectual activity called knowledge concept. Thus, Foucault focuses on this point. He is concerned with the study of relations between power and knowledge. So, he regarded Nietzsche's view of power as the departure point for his study of power and knowledge (Fujita, 2013).
Foucault interpreted Nietzsche's view of power as an ambivalent relationship between power and knowledge that is as metaphysics of power. Foucault perused Nietzsche's books intensively for its unique view of power. He used it as well as constricts of power theory as a base for his theoretical framework. According to Foucault in Nietzsche's view, power exists everywhere. Power is an essential element in the domination of the World. It is not limited only to human relations but includes animals, vegetables and minerals. When this power concerns humans, he expresses it in many terms like desire, will, instinct, drive, and passion. The world is filled with such powers and individuals that fight to dominate each other and sometimes the individual struggle manifests itself as a conflict of passions within the individual himself (Fujita, 2013).

Foucault also inspired by another thinker who became a as significant teacher in Foucault's life. Therefore, we can say that the relationship between Foucault and Althusser is affecting relations; it is more than the relationship between the tutor and his student. When Foucault studied under Althusser at the École Normale Supérieure, he was influenced by Althusser's ideology. Althusser noted that Foucault "was a pupil of mine and 'something' from my writings has passed into his, including certain of my formulations. But... under his pen and in his thought even the meanings he gives to formulations he has borrowed from me are transformed into another, quite different meaning than my own" (Althusser, 2006).

Therefore, we can say that Foucault in a certain period his writings and researches were responses to Louis Althusser's 'Ideological State Apparatuses' Foucault's texts that appear to involve the former concepts, it has Althusser's features. Accordingly, the response seems to be indirect. However, the domination and subject problems that involve in their works recognized that Foucault's perspectives in various literary works were truly responses to Althusser. Accordingly, there is a large body of writing concerned with this interaction (Koizumi, 2017). Although, there is an interaction between Althusser and Foucault in the writings and researches, Foucault's scope in literary critique beyond more than Althusser's scope. Therefore the researchers noted that there are two shifts "two successive shifts" during his epoch. It's reflected On the Government of the Living (1979–1980) which is asserted through Foucault's lectures that he delivered it in different places. The first shifting, when Foucault moves from the notion of domination to that of Knowledge and Power, and the second shift from the notion of Knowledge and Power to that of government by truth, (Ibid).

Foucault in his early literary life was influenced by some thinkers such as Althusser, Nietzsche's and Machiavelli. But after periods of his ideas and thoughts particular, power relation theory became more influential on other intellectuals and literary movements, for instance, Materialism and Historicism movements.

Foucauldian Influence on New Historicism

New Historicism, as a new kind of historical criticism, was established in the late 1970s and early 1980s, when Greenblatt's book Renaissance Self-Fashioning: From More to Shakespeare in 1980 introduced a new movement. In his introduction to The Power of Forms in the English Renaissance, he points out that "The new historicism erodes the firm ground of both criticism and literature. It tends to ask questions about own methodological assumptions and those of others" (P.5). In this context, we understand New Historicism is a set of practices, not a school or a certain method, but new historicists think of culture as a semiotic system and regard history as a kind of discourse. Through that, they can resist disciplinary hegemony. For Greenblatt, one of the exceptional qualities of the "new historicism" in scholarly examinations is decisively how the events to be uncertain and another insincere. He explained the cause of New Historicism's distinction by his claim that:

Openness to the theoretical ferment of the last few years is precisely what distinguishes the new historicism from the positivist historical scholarship of the early twentieth century. Certainly, the presence of Michel Foucault on the Berkeley campus for extended visits during the last five or six years of his life, and more generally the influence in America of European (and especially French) anthropological and social theorists, has helped to shape my literary-critical practice. (Greenblatt, 2012)

Accordingly, we can say that New Historicism was influenced by Foucault's ideas and thoughts. They try to put Foucault's ideas as the basis of their literary contexts. Traditionally, the literary works dealt with direct historical information and set the text in its historical context, but this work has a realistic view of the text rather than an imaginative one. Moreover, the historical information has been used to give clarifications in literary texts. Foucault, through his work, explains that the historical analysis could rouse and focus on thematic concerns like power relations and sexuality instead of contextual information for the realization of literary texts. Foucault has a great impact on New Historicist accounts as critics Rice and Waugh comment:

His writings have been consistently shown on how so-called objective historical accounts are always products of a will to power enacted through formations of knowledge within specific institutions. His ‘histories’ resist the allure of ‘total theories’ which offer overarching narratives and instead focus attention on the ‘other’ excluded by and constructed by such accounts. (Mills, 2003)

In this context, Foucault's writings manifested that ruling power gains strong authority due to the state's knowledge of the historical accounts and related this knowledge to their institutions. Foucault has a great influence on critical researchers through his critical works particularly, his historical interpretation of power and explains how the state tries to limit
knowledge within its institutions. Moreover, Foucault has always been criticized by historians for his disregard of and simplifications about the past. He is unlike them in investigating the historical materials for different dedications. For instance, "The Foucauldian methods use of history is not a turn to teleology, that is, it does not involve assumptions of progress" (Kendall and Wickham, 1998). This fact was illustrated by Gavin Kendall and Gary Wickham, through their claim:

"The difference of purpose can be seen in the following terms: the Foucauldian method's use of history...does not involve assumptions of progress (or regress)...it involves histories that never stop; they cannot be said to stop because they cannot be said to be going anywhere. To use history in the Foucauldian manner is to use it to help us see that the present is just as strange as the past, not to help us see that a sensible or desirable present has emerged...or might emerge. Sometimes the Foucauldian approach to history is referred to as the history of the present." (P. 4-5)

Foucault's view of history differs from other philosophers. He believes that the past is a continuation of the present, and understanding past events help us to understand the present. Accordingly, we will not be surprised by the events that will occur in the present and future because it is a series of events. Therefore, Foucault's style of analyzing social power led some of the thinkers or theorists to follow his theories. We found this view as an opposite to totalitarian governments particularly, in dystopian societies. They try to disconnect the past from the present or sometimes try to abolish it and misrepresent facts for their benefit.

Greenblatt is one of the most important contributors to the development of the critical theory of New Historicism. In his prominent work Renaissance Self-Fashioning: From More to Shakespeare 1980s, he investigates the technique that social power employs to examine the subjectivity of texts. In this way, he follows Foucault's style of historical writing to explain how social power establishes the subject in different ways. He explains this truth in his books and articles like "Hamlet in purgatory". Greenblatt has been one of the admirers of Foucault. Therefore, he reflects Foucault's pessimistic view in his writings to the extent that he points out that "Renaissance subversion inevitably played into the hands of power" (Bertens, 2007).

Greenblatt explains that "subversiveness is the very product of that power and furthers its ends". This pessimistic view applies to many of the commentators that raised doubts about the new history. Greenblatt and Foucault share the same view that history is not linear or progressive and finding the truth is impossible. For Greenblatt, history "cannot simply beset against literary texts as either stable antithesis or stable background, and the protective isolation of those texts gives way to a sense of their interaction with other texts and hence of the permeability of their boundaries" (P. 198). In this context, literary texts are a reflection or criticism of events that occurred in the past, but it is not possible to object to these events. Greenblatt and Foucault share the same point of view on the importance of the past.

New Historicists, similar to Greenblatt, have been inspired by Foucault's conceptions such as power, knowledge, and discourse. The text is believed to be a discourse and a literary text as discourse is within other discourses that make the culture of the place. At this point, all discourses are a problem. Moreover, factors such as cultural, political and social discourses influencing the interpretation of a literary text are all means of power. According to Greenblatt literary text is a place for the circulation of social dynamism. So, it exerts more power and effect on the other. All discourses determine a text elucidation. Hans Bertens points out:

"The literary text is a time- and place-bound verbal construction that is always in one way or another political. Because it is inevitably involved with one or more discourses or an ideology it cannot help being a vehicle for power. As a consequence, and just like any other text, literature does not simply reflect relations of power, but actively participates in the consolidation and/or construction of discourses and ideologies, just as it functions as an instrument in the construction of identifications, not only at the individual level – that of the subject – but also on the level of the group or even that of the national state." (P. 140)

In this context, power does not belong to and is not limited to one person or group. Robson argued that "people at any level of the society may play an active part in exercising control over others within the same society" (P. 19). Therefore, the exchange of the discourses makes a power move within the culture. As explained by Bertens, New historicists have been studying a literary text to bring the light to the political dimension of literary texts thus," new historicists and cultural materialists often read them in connection with non-literary texts and concerning the dominant discourse or discourses of a given period" (P. 152). In this context, we can observe that, although the cultural Materialism and New Historicism are influenced by Michal Foucault there are some differences between them. Briefly, the differences depend upon the interpretation of the significance of history's effect on literary texts, in particular, those which are interested in power.

In one of the interviews with Foucault entitled "Truth and power" his answers to the questions involves a striking tone, it resonates in his later works "If power was ever anything but repressive, if it never did anything but to say no, do you think one would be brought to obey it? What makes power hold good...[is that] it doesn't only weigh on us as a force that says no, but that it traverses and produces things; it induces pleasure" (P. 137). In other words, power involves violence and subjection to make people obedient to authority; this fact is opposed to Foucault's ideas. Within his writings, he wants to
liberate the individual from the oppression. For Foucault, individually do not become subject to power directly, but gradually and this depends on the historical development of events, so the history is very important for Foucault. Accordingly, Harpham and Galt in their work “Foucault and the new historicism” argue that if Foucault is "Modern or post-modern?” they have discussed that Foucault refers to what Hoy named “intransitivity freedom” as the vital state of power (Harpham and Galt,1991).

Foucault in his book The Archeology of Knowledge points out that, history consists of layers of events. The historians have been able to analyze these events by using certain tools some of which are partly inherited and some others are created by their own like "models of economic growth, quantitative analysis of market movements, accounts of demographic expansion and contraction, the study of climate and its long-term changes, the fixing of sociological constants, the description of technological adjustments and their spread and continuity" (P.4). The history events change from time to time according to the political flexibility in the apparent down to the slow movements. Some of the intellectuals relate the historical events in a literary movement in different aspects of life such as social and economic ones. These issues will be appearing through literature.

From the above discussion, we conclude that Foucault's influence on the new historicisms can be noted through the analysis of the literary texts. New Historicisms placed Foucauldian thoughts as the basis of literary contexts. Previously, literary texts dealt with historical pieces of information as well as the historical context directly, but these works have a realistic view of the text rather than an imaginative one. In other words, New Historicism, before Foucault's influence, looked at the literary texts in a general way but after that, they started to look at it in a specific way and more accurate. Accordingly, the historical information has been used to give clarifications to the literary texts. Moreover, new historicism becomes more interesting in investigating the techniques which social power practices on social subjects through literary texts; in this way, New Historicism followed Foucault's style.

Greenblatt, as the founder of the New Historicism movement, has been inspired by Foucault's conceptions such as Power, Knowledge, and Discourse. These concepts can be comprehended through the investigation of history. In short words, Foucault's influence on New Historicism lies in the historical analysis of the literary texts.

**Foucauldian influence on Cultural Materialism**

Michael Foucault has had a great influence on the other movements and theorists. His effectiveness comes from his thoughts or ideas which were used for analyzing literary texts, like power relations, knowledge, discipline and discourse. So, some of the theories and intellectuals were inspired by his style of interpreting literary texts. One of these theorists is Cultural Materialism. Cultural Materialists are post-Structuralist in the essence; they have been influenced by Foucault's conceptions. They started their practice by highlighting the renaissance of literature. They have selected renaissance of literature, particularly, drama like Shakespeare's works because they find drama involved in contradictory discourses and voices. Moreover, it includes both dominating power and subordinate forces. These texts enable them to reveal their voice which has not been heard through history, due to the totalitarian governments which strive to silence the society to achieve their aims.

Cultural Materialists believe that a literary work is a cultural object and unconventional because literary work and its historical context are not distinguishable. They like Foucault in their emphasizing the relationship between power and literature. Moreover, they believe that literary text is a discourse and is related to ideology and can be viewed as a means of power. For Materialists, literature reflects the power construction which can shape the knowledge system and can impact the world forever. Both of them relate literature to history to explain there are no differences between the literary texts and other taxes (Ryan 1996).

Foucault's concepts like power discourse, knowledge, and discipline have affected literary theory and criticism. In his work *The Archeology of knowledge*, Foucault rejected the chronological analysis of history and organization of the events that take in the past then introduced in the present. Foucault never accepted the definition presented by old historicists of history. For him, history is not a linear process and has no end. History is open and past events are going on in a random way rather than in a sequence. In his book *The Archeology of knowledge*, he argues that "it is not, therefore, an interpretation of the facts of the statement that might reveal them, but the analysis of their coexistence, their succession, their mutual functioning, their reciprocal determination, and their independent or correlative transformation” (P.32). In this context, he does not depend on the analysis of events and relationships without guidelines, but for him, there must be an organization to analyze texts and events in an ordinal manner. He always emphasizes that history is monitored by many interrelated discourses. History has great significance in the establishment of the totalitarian governments, therefore most of them try to change or misrepresent the past as its usefulness.

Foucault introduces his concepts that are linked together and each one supports the other. For instance, power and knowledge have a mutual relationship. We cannot understand the power and knowledge separately. Also, power and discourse are similarly interrelated. The discourses used in Foucault's *The Archeology of knowledge* are a kind of language employed in a particular framework from certain social and cultural aspects of particular periods. It describes the way people perceive the world. Mills points out that discourses are "necessarily a total system of knowledge that makes true or false statements possible. Certain statements become possible within a certain discourse." (P.25).
Discourses are necessary to show what is right or wrong and to make knowledge of historical events possible. Therefore, investigation of the historical events during a certain period requires more than one discourse, because there are many crossings between the discourses.

Power appears in society through the discourses. In his book The History of Sexuality, he shows that the relation between power and discourse can be used as a strategy of domination which is practiced by the ruling power. At times, these discourses result in the encouragement of people on resistance. Foucault believes such discourses involve power all the time. He argues that "where there are power and discipline there is resistance" (p.94). In this situation, resistance is generated out of strict discipline. Foucault in Discipline and Punish tries to highlight ideas of ideology and power. How is the totalitarian government practicing them in modern societies? To show this picture, he gives the example of a prison system where the prisoners are rigidly observed. He employs Bentham's idea in prison construction to describe the strict surveillance imposed on individuals. The effect of the Panopticon comes through "to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power" (p.201). So, the prisoners ought to get up to a speed of a power circumstance of which they are themselves the bearers. The concept of Panopticon has been applied to all societies of the world miserable and not miserable to achieve the docile body of an individual. In this context, we reveal how the concept of discipline is achieved through the Panopticon idea and then how the authority the ability to control the society and its individuals an easy way, in which the individuals obey the governments' rules.

CONCLUSION

The current study shows firstly that the German philosopher Michel Foucault has a great influence on many literary movements particular the new ones such as cultural materialism and new historicism and so on. Secondly, it appears Foucault's inspiration by some thinkers and philosophers like Louis Althusser, Nietzsche, and Machiavelli. The reader can feel the obvious influence of Foucault's writings through a variety of features of Althusser and Nietzsche's works. Particular, Foucault regarded Nietzsche's idea as the departure point for his power theory. Moreover, the relation between Althusser and Foucault is reflected in relation. We can say that Foucault in certain period his writings and researches were responses to Althusser's "Ideological State Apparatuses". Foucault's texts, that appear to involve the former concepts, it has Althusser's features.

On the other hand, Foucault has an impact on the other movements and thinkers in which many types of research in contemporary age deal with issues that Foucault involves in his works, such as social, political and economic issues. One of the materials that Foucault focusing it, the significance of past to create the present. For him, without the past, we cannot understand the present. Therefore, the new historicists were admired and inspired by him because they have been focused on the importance of the past to create the present. I cannot help thinking that Foucault's work has made a greater number of inquiries than answers. His work must be perused and re-read to increase even the most simple of understandings. Notwithstanding, it very well may be seen from the students of history referenced in these books that his ways to deal with power have been uplifting. Each perusing of Foucault likewise includes an analysis of his ideas; this was his expectation. He has motivated profound considered the general public where we live, and the epistemological inceptions of already unchallenged teach and talks.

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