

(editing, narrative) and film as controlling the dimension of space (changes in distance, editing), cinematic codes create a gaze, a world, and an object, thereby producing an illusion cut to the measure of desire. It is these cinematic codes and their relationship to formative external structures that must be broken down before mainstream film and the pleasure it provides can be challenged.

To begin with (as an ending), the voyeuristic-scopophilic look that is a crucial part of traditional filmic pleasure can itself be broken down. There are three different looks associated with cinema: that of the camera as it records the profilmic event, that of the audience as it watches the final product, and that of the characters at each other within the screen illusion. The conventions of narrative film deny the first two and subordinate them to the third, the conscious aim being always to eliminate intrusive camera presence and prevent a distancing awareness in the audience. Without these two absences (the material existence of the recording process, the critical reading of the spectator), fictional drama cannot achieve reality, obviousness, and truth. Nevertheless, as this essay has argued, the structure of looking in narrative fiction film contains a contradiction in its own premises: the female image as a castration threat constantly endangers the unity of the diegesis and bursts through the world of illusion as an intrusive, static, one-dimensional fetish. Thus the two looks, materially present in time and space are obsessively subordinated to the new erotic needs of the male ego. The camera becomes the mechanism for producing an illusion of Renaissance space, flowing movements compatible with the human eye, an ideology of representation that revolves around the perception of the subject; the camera's look is disavowed in order to create a convincing world in which the spectator's surrogate can perform with verisimilitude. Simultaneously, the look of the audience is denied an intrinsic force: as soon as fetishistic representation of the female image threatens to break the spell of illusion, and the erotic image on the screen appears directly (without mediation) to the spectator, the fact of fetishization, concealing as it does castration-fear, freezes the look, fixates the spectator, and prevents him from achieving any distance from the image in front of him.

This complex interaction of looks is specific to film. The first blow against the monolithic accumulation of traditional film conventions (already undertaken by radical filmmakers) is to free the look of the camera into its materiality in time and space and the look of the audience into dialectics, passionate detachment. There is no doubt that this destroys the satisfaction, pleasure, and privilege of the 'invisible guest,' and highlights how film has depended on voyeuristic active/passive mechanisms. Women, whose image has continually been stolen and used for this end, cannot view the decline of the traditional film form with anything much more than sentimental regret.

12 Michel Foucault (1926–1984) A Lecture

This lecture does not specifically address problems of art and culture, but the argument represented has been central to thought about culture and the practice of art in the present period. Foucault proposes a radical departure from the governing norms of

traditional avant-garde practice, playing on the passages between certain forms of cultural and political 'vanguardism' which are connected if far from isomorphic. The lecture is informed by his own work on control and punishment, and by his findings regarding the forms of 'knowledge' which are typically controlled and punished. He draws attention to a widespread modern refusal to accept global criteria of rationality, and hence of emancipation and freedom, as these criteria had become enshrined both in the official Communist movement and in Western liberalism. Contrary to the methods of both liberal and Marxist analysis, he proposes a 'non-economic analysis of power'. To this end he makes a tactical connection, under the term 'genealogy', between 'erudite knowledge' and a disregarded, more-or-less plebeian cluster of rules-of-thumb for negotiating a hostile world. This new constellation of knowledges is opposed, foundationally, to the assumptions of an avant-garde. The upshot is a heightened focus on the variant mechanisms of power: on the questions of who exercises it, how, to what ends, and by what strategies it may be interrupted. The consequence of Foucault's work has been to affirm critical activity in the predominantly institutional nexuses of 'power-knowledge' over the attractions of the 'universal intellectual'. The ideas here articulated have come to constitute an agenda for radical cultural practice on the part of a generation as motivated by social concerns as it has been wary of global solutions to them. Delivered on 7 January 1976 in Turin, and transcribed by Alessandro Fontana and Pasquale Pasquino; translated in Colin Gordon (ed.), *Michel Foucault. Power/Knowledge*, London, 1980. The present version is taken from pp. 78-89 of that edition.

[...] It seems to me that the work we have done could be justified by the claim that it is adequate to a restricted period, that of the last ten, fifteen, at most twenty years, a period notable for two events which for all they may not be really important are nonetheless to my mind quite interesting.

On the one hand, it has been a period characterized by what one might term the efficacy of dispersed and discontinuous offensives. There are a number of things I have in mind here. I am thinking, for example, where it was a case of undermining the function of psychiatric institutions, of that curious efficacy of localised anti-psychiatric discourses. These are discourses which you are well aware lacked and still lack any systematic principles of coordination of the kind that would have provided or might today provide a system of reference for them. I am thinking of the original reference towards existential analysis or of certain directions inspired in a general way by Marxism, such as Reichian theory. Again, I have in mind that strange efficacy of the attacks that have been directed against traditional morality and hierarchy, attacks which again have no reference except perhaps in a vague and fairly distant way to Reich and Marcuse. On the other hand there is also the efficacy of the attacks upon the legal and penal system, some of which had a very tenuous connection with the general and in any case pretty dubious notion of class justice, while others had a rather more precisely defined affinity with anarchist themes. Equally, I am thinking of the efficacy of a book such as *L'Anti-Oedipe* [Deleuze and Guattari], which really has no other source of reference than its own prodigious theoretical inventiveness: a book, or rather a thing, an event, which has managed, even at the most mundane level of psychoanalytic practice, to introduce a note of shrillness into that murmured exchange that has for so long continued uninterrupted between couch and armchair.

I would say, then, that what has emerged in the course of the last ten or fifteen years is a sense of the increasing vulnerability to criticism of things, institutions, practices, discourses. A certain fragility has been discovered in the very bedrock of existence – even, and perhaps above all, in those aspects of it that are most familiar, most solid and most intimately related to our bodies and to our everyday behaviour. But together with this sense of instability and this amazing efficacy of discontinuous, particular and local criticism, one in fact also discovers something that perhaps was not initially foreseen, something one might describe as precisely the inhibiting effect of global, *totalitarian theories*. It is not that these global theories have not provided nor continue to provide in a fairly consistent fashion useful tools for local research: Marxism and psychoanalysis are proofs of this. But I believe these tools have only been provided on the condition that the theoretical unity of these discourses was in some sense put in abeyance, or at least curtailed, divided, overthrown, caricatured, theatricalised, or what you will. In each case, the attempt to think in terms of a totality has in fact proved a hindrance to research.

So, the main point to be gleaned from these events of the last fifteen years, their predominant feature, is the *local* character of criticism. That should not, I believe, be taken to mean that its qualities are those of an obtuse, naive or primitive empiricism; nor is it a soggy eclecticism, an opportunism that laps up any and every kind of theoretical approach; nor does it mean a self-imposed ascetism which taken by itself would reduce to the worst kind of theoretical impoverishment. I believe that what this essentially local character of criticism indicates in reality is an autonomous, non-centralised kind of theoretical production, one that is to say whose validity is not dependent on the approval of the established régimes of thought.

It is here that we touch upon another feature of these events that has been manifest for some time now: it seems to me that this local criticism has proceeded by means of what one might term 'a return of knowledge'. What I mean by that phrase is this: it is a fact that we have repeatedly encountered, at least at a superficial level, in the course of most recent times, an entire thematic to the effect that it is not theory but life that matters, not knowledge but reality, not books but money etc.; but it also seems to me that over and above, and arising out of this thematic, there is something else to which we are witness, and which we might describe as an *insurrection of subjugated knowledges*.

① By subjugated knowledges I mean two things: on the one hand, I am referring to the historical contents that have been buried and disguised in a functionalist coherence or formal systemisation. Concretely, it is not a semiology of the life of the asylum, it is not even a sociology of delinquency, that has made it possible to produce an effective criticism of the asylum and likewise of the prison, but rather the immediate emergence of historical contents. And this is simply because only the historical contents allow us to rediscover the ruptural effects of conflict and struggle that the order imposed by functionalist or systematising thought is designed to mask. Subjugated knowledges are thus those blocs of historical knowledge which were present but disguised within the body of

functionalist and systematizing theory and which criticism – which obviously draws upon scholarship – has been able to reveal.

On the other hand, I believe that by subjugated knowledges one should understand something else, something which in a sense is altogether different, namely, a whole set of knowledges that have been disqualified as inadequate to their task or insufficiently elaborated: naive knowledges, located low down on the hierarchy, beneath the required level of cognition or scientificity. I also believe that it is through the re-emergence of these low-ranking knowledges, these unqualified, even directly disqualified knowledges (such as that of the psychiatric patient, of the ill person, of the nurse, of the doctor – parallel and marginal as they are to the knowledge of medicine – that of the delinquent, etc.), and which involve what I would call a popular knowledge (*le savoir des gens*) though it is far from being a general commonsense knowledge, but is on the contrary a particular, local, regional knowledge, a differential knowledge incapable of unanimity and which owes its force only to the harshness with which it is opposed by everything surrounding it – that it is through the re-appearance of this knowledge, of these local popular knowledges, these disqualified knowledges, that criticism performs its work.

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However, there is a strange kind of paradox in the desire to assign to this same category of subjugated knowledges what are on the one hand the products of meticulous, erudite, exact historical knowledge, and on the other hand local and specific knowledges which have no common meaning and which are in some fashion allowed to fall into disuse whenever they are not effectively and explicitly maintained in themselves. Well, it seems to me that our critical discourses of the last fifteen years have in effect discovered their essential force in this association between the buried knowledges of erudition and those disqualified from the hierarchy of knowledges and sciences.

In the two cases – in the case of the erudite as in that of the disqualified knowledges – with what in fact were these buried, subjugated knowledges really concerned? They were concerned with a *historical knowledge of struggles*. In the specialised areas of erudition as in the disqualified, popular knowledge there lay the memory of hostile encounters which even up to this day have been confined to the margins of knowledge.

What emerges out of this is something one might call a genealogy, or rather a multiplicity of genealogical researches, a painstaking rediscovery of struggles together with the rude memory of their conflicts. And these genealogies, that are the combined product of an erudite knowledge and a popular knowledge, were not possible and could not even have been attempted except on one condition, namely that the tyranny of globalizing discourses with their hierarchy and all their privileges of a theoretical avant-garde was eliminated.

Let us give the term *genealogy* to the union of erudite knowledge and local memories which allows us to establish a historical knowledge of struggles and to make use of this knowledge tactically today. This then will be a provisional definition of the genealogies which I have attempted to compile with you over the last few years.

You are well aware that this research activity, which one can thus call

genealogical, has nothing at all to do with an opposition between the abstract unity of theory and the concrete multiplicity of facts. It has nothing at all to do with a disqualification of the speculative dimension which opposes to it, in the name of some kind of scientism, the rigour of well established knowledges. It is not therefore via an empiricism that the genealogical project unfolds, nor even via a positivism in the ordinary sense of that term. What it really does is to entertain the claims to attention of local, discontinuous, disqualified, illegitimate knowledges against the claims of a unitary body of theory which would filter, hierarchize and order them in the name of some true knowledge and some arbitrary idea of what constitutes a science and its objects. Genealogies are therefore not positivistic returns to a more careful or exact form of science. They are precisely anti-sciences. Not that they vindicate a lyrical right to ignorance or non-knowledge: it is not that they are concerned to deny knowledge or that they esteem the virtues of direct cognition and base their practice upon an immediate experience that escapes encapsulation in knowledge. It is not that with which we are concerned. We are concerned, rather, with the insurrection of knowledges that are opposed primarily not to the contents, methods or concepts of a science, but to the effects of the centralizing powers which are linked to the institution and functioning of an organized scientific discourse within a society such as ours. Nor does it basically matter all that much that this institutionalization of scientific discourse is embodied in a university, or, more generally, in an educational apparatus, in a theoretical-commercial institution such as psychoanalysis or within the framework of reference that is provided by a political system such as Marxism; for it is really against the effects of the power of a discourse that is considered to be scientific that the genealogy must wage its struggle.

To be more precise, I would remind you how numerous have been those who for many years now, probably for more than half a century, have questioned whether Marxism was, or was not, a science. One might say that the same issue has been posed, and continues to be posed, in the case of psychoanalysis, or even worse, in that of the semiology of literary texts. But to all these demands of: 'Is it or is it not a science?', the genealogies or the genealogists would reply: 'If you really want to know, the fault lies in your very determination to make a science out of Marxism or psychoanalysis or this or that study'. If we have any objection against Marxism, it lies in the fact that it could effectively be a science. In more detailed terms, I would say that even before we can know the extent to which something such as Marxism or psychoanalysis can be compared to a scientific practice in its everyday functioning, its rules of construction, its working concepts, that even before we can pose the question of a formal and structural analogy between Marxist or psychoanalytic discourse, it is surely necessary to question ourselves about our aspirations to the kind of power that is presumed to accompany such a science. It is surely the following kinds of question that would need to be posed: What types of knowledge do you want to disqualify in the very instant of your demand: 'Is it a science'? Which speaking, discoursing subjects – which subjects of experience and knowledge – do you then want to 'diminish' when you say: 'I who conduct this discourse

am conducting a scientific discourse, and I am a scientist? Which theoretical-political avant-garde do you want to enthrone in order to isolate it from all the discontinuous forms of knowledge that circulate about it? When I see you straining to establish the scientificity of Marxism I do not really think that you are demonstrating once and for all that Marxism has a rational structure and that therefore its propositions are the outcome of verifiable procedures; for me you are doing something altogether different, you are investing Marxist discourse and those who uphold them with the effects of a power which the West since Medieval times has attributed to science and has reserved for those engaged in scientific discourse.

By comparison, then, and in contrast to the various projects which aim to inscribe knowledges in the hierarchical order of power associated with science, a genealogy should be seen as a kind of attempt to emancipate historical knowledges from that subjection, to render them, that is, capable of opposition and of struggle against the coercion of a theoretical, unitary, formal and scientific discourse. It is based on a reactivation of local knowledges – of minor knowledges, as Deleuze might call them – in opposition to the scientific hierarchisation of these disordered and fragmentary genealogies. If we were to characterize it in two terms, then 'archaeology' would be the appropriate methodology of this analysis of local discursivities, and 'genealogy' would be the tactics whereby, on the basis of the descriptions of these local discursivities, the subjected knowledges which were thus released would be brought into play.

What is at stake in all these genealogies is the nature of this power which has surged into view in all its violence, aggression and absurdity in the course of the last forty years, contemporaneously, that is, with the collapse of Fascism and the decline of Stalinism. What, we must ask, ~~is this power~~ or rather, since that is to give a formulation to the question that invites the kind of theoretical coronation of the whole which I am so keen to avoid – what are these various contrivances of power, whose operations extend to such differing levels and sectors of society and are possessed of such manifold ramifications? What are their mechanisms, their effects and their relations? The issue here can, I believe, be crystallized essentially in the following question: is the analysis of power or of powers to be deduced in one way or another from the economy? Let me make this question and my reasons for posing it somewhat clearer. It is not at all my intention to abstract from what are innumerable and enormous differences; yet despite, and even because of these differences, I consider there to be a certain point in common between the juridical, and let us call it, liberal, conception of political power (found in the philosophes of the eighteenth century) and the Marxist conception, or at any rate a certain conception currently held to be Marxist. I would call this common point an economism in the theory of power. By that I mean that in the case of the classic, juridical theory, power is taken to be a right, which one is able to possess like a commodity, and which one can in consequence transfer or alienate, either wholly or partially, through a legal act or through some act that establishes a right, such as takes place

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through cession or contract. Power is that concrete power which every individual holds, and whose partial or total cession enables political power or sovereignty to be established. This theoretical construction is essentially based on the idea that the constitution of political power obeys the model of a legal transaction involving a contractual type of exchange (hence the clear analogy that runs through all these theories between power and commodities, power and wealth). In the other case – I am thinking here of the general Marxist conception of power – one finds none of all that. Nonetheless, there is something else inherent in this latter conception, something which one might term an economic functionality of power. This economic functionality is present to the extent that power is conceived primarily in terms of the role it plays in the maintenance simultaneously of the relations of production and of a class domination which the development and specific forms of the forces of production have rendered possible. On this view, then, the historical *raison d'être* of political power is to be found in the economy. Broadly speaking, in the first case we have a political power whose formal model is discoverable in the process of exchange, the economic circulation of commodities; in the second case, the historical *raison d'être* of political power and the principle of its concrete forms and actual functioning, is located in the economy. Well then, the problem involved in the researches to which I refer can, I believe, be broken down in the following manner: in the first place, is power always in a subordinate position relative to the economy? Is it always in the service of, and ultimately answerable to, the economy? Is its essential end and purpose to serve the economy? Is it destined to realize, consolidate, maintain and reproduce the relations appropriate to the economy and essential to its functioning? In the second place, is power modelled upon the commodity? Is it something that one possesses, acquires, cedes through force or contract, that one alienates or recovers, that circulates, that voids this or that region? Or, on the contrary, do we need to employ varying tools in its analysis – even, that is, when we allow that it effectively remains the case that the relations of power do indeed remain profoundly enmeshed in and with economic relations and participate with them in a common circuit? If that is the case, it is not the models of functional subordination or formal isomorphism that will characterize the interconnection between politics and the economy. Their indissolubility will be of a different order. [...]

13 Fredric Jameson (b. 1934) from 'Reflections on the Brecht–Lukács Debate'

Jameson's dialectic resolution of the debate

In the radical climate of the 1970s the far-reaching Marxist cultural debate of the 1930s was rediscovered, after having been occluded by decades of the Cold War. In 1977 several contributions were gathered and republished under the title *Aesthetics and Politics*. Fredric Jameson, by then established as a leading Marxist intellectual, contributed an Afterword to the collection in which he surveyed the materials of the debate. His conclusion was that not only Socialist Realism but its protagonist Modernism were now both inadequate to the experience of modern society: the former through its