

Understanding Michel Foucault and Child Discourse: The context of Bangladesh

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Abstract

This article examined the power/knowledge discourse which has been playing positive as well as negative impact on children as well as human society. Usually, the influential hold the power and knowledge with power makes a nexus to dominate the powerless. Developed countries subjugate the developing countries, while white people gain upper hand over black people, western on eastern, adult on children, literate on illiterate as well as core on periphery. Overall development of a nation depends on the development of all individuals. Reducing the gaps in between the rich and poor, literate and illiterate, developed and developing, powerful and powerless, core and periphery are strongly recommended in this connection. Developed nations, world leaders, developments agencies, developing countries have to come together to reduce existing gaps and to ensure global development. This study is based on primary and secondary sources of data where primary data have been collected from observation and experience, where secondary data from various types of books, e-books, journals, articles, newspapers, magazines, biography, periodicals, conference papers and websites related to power-knowledge discourse as opined by Michel Foucault.

Keywords: Power, Knowledge, Discourse, Children, Bangladesh.

Introduction

...the formation of knowledge and the increase of power regularly reinforce one another.

--- Michel Foucault, *Discipline and Punish: The Birth of the Prison*, 1977.

Michel Foucault, the most prominent figure in critical theory has been concerned largely with the concept of power/knowledge and discourse. The issue of children's rights has

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increasingly become incorporated into discourse on children and childhood, both giving rise to and deriving from the adoption by the United Nations of the Convention on the Rights of the Child (1989). Defining a child as a person under the age of 18 years, the convention has particular relevance for those working within the field of education. For the purposes of this article, Articles 12 and 13, which assert the child's right to voice his/her opinion, to freedom of expression and to obtain and make known information, are of particular importance. However, children are becoming not being in many sectors of developing countries especially in Bangladesh. The more recent sociology of childhood analyses the position and status of children within the society as a whole considering their experiences in the light of the dominant adult group. (e.g. Adler, 1991; Qvortrup, 1994; Corsaro, 1997; Hill & Tisdall, 1997; James et al., 1998).

In considering the exercise of power in modern societies, Foucault (1979) asks us to question not who has power, but rather how power is exercised between and among groups and individuals within society. Drawing central links between knowledge, power and identity, he highlights how discourses frame thoughts, behavior and action, constructing a normativity and way of relating to the self:

'In thinking of the mechanisms of power, I am thinking ... of capillary form of existence, the point where power reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives' (Foucault, 1980, p. 39).

Traditional view of knowledge, and particularly scientific knowledge, is that it is created by a series of isolated creative geniuses, for example, Einstein and Pasteur. They are characterized as exceptional people who were able to transcend the conventional ideas of their period and who were able to formulate completely new ideas and theoretical perspectives. In a similar way, the History of Ideas within the philosophical tradition is largely characterized by this concern with individual thinkers, such as Hegel and Wittgenstein, who, it is claimed, changed the course of intellectual endeavor. Foucault would like to produce a much more anonymous, institutionalized and rule-governed model of knowledge-production (Mill, 2003). However, knowledge-power nexus integrate them together to dominate on others.

Power is never exclusively in the hands of one group to be exercised over another but:

'Individuals are also in the position of simultaneously undergoing and exercising this power. They are not only its inert or consenting target, they are also the elements of its articulation. In other words, individuals are the vehicles of power, not its points of application' (Foucault, 1980, p. 96).

Power relations are one of the most central issues of Michel Foucault and he wished to understand more fully power relations, i.e. how power mechanisms affect every day lives. This is opposed to views of power as a commodity, which may be held or possessed, embodied in a person/institution/structure, or used for organizational or individual purposes. *'Power is not something that is acquired, seized or shared, something one holds on to or allows to slip away.'* (Foucault, 1981, p.94)

Power is not founded on itself or generated by itself. Or we could say, more simply, that there are not first of all relations of production and then, in addition, alongside or on top of these relations, mechanisms of power those modify or disturb them, or make them more consistent, coherent, or stable (Foucault & Burchell, 1977-78).

According to Foucault (1982) the production of truths and the retention of power are intrinsically related. Moreover, it is not only a negative but also a productive force. For example, power produces disciplines (i.e. psychology and educational system), which in turn produces a specific type of knowledge (i.e. the establishments of children's needs) and these disciplines and knowledge will justify certain forms of control (i.e. state intervention in the family and in other states). So the development of childhood and children's rights discourses can be understood as the effects of power relations. Although they seem to be liberating, they are in fact a way in which to keep control over subjects, i.e. children, parents, non-Western citizens. Control in this way is no longer exercise through repression, but through the stimulation of an ideal, i.e. childhood (Gadda, 2008).

Power is not an institution, neither a structure; nor is it certain strength we are endowed with, it is the name that one attributes to a complex strategically situation in a particular society. Knowledge is not made for understanding; it is made for cutting. There is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relation. The process of transformation that the notion of knowledge has undergone in our time has had a lasting influence on our understanding of how knowledge is created, distributed, and used. But it has also been confirmed that the linkages between knowledge and power are both very intimate and very consequential, and that arriving at a better understanding of this linkage is crucial to any attempt to formulate a political theory of knowledge and its production. Though discourse is formulated, distributed and used by the dominant class of the society- underprivileged children are vulnerable in relation to privileged children, poor to rich, illiterate to literate, black to white and even eastern children to western children.

Recognizing the fact that knowledge and power are closely and symbiotically related is nothing new, of course; it can be found in different forms in the works of Karl Marx and Karl Mannheim as well as in those of Emile Durkheim and Max Weber. But it was Michel Foucault (1980) who took up this issue with an acumen that is without peer even in this illustrious company – in his, as Edward Said puts it, “highly wrought presentation of the order, stability, authority, and regulatory power of knowledge” (2000, 239; cf. Escobar 1984–85; DuBois 1991).

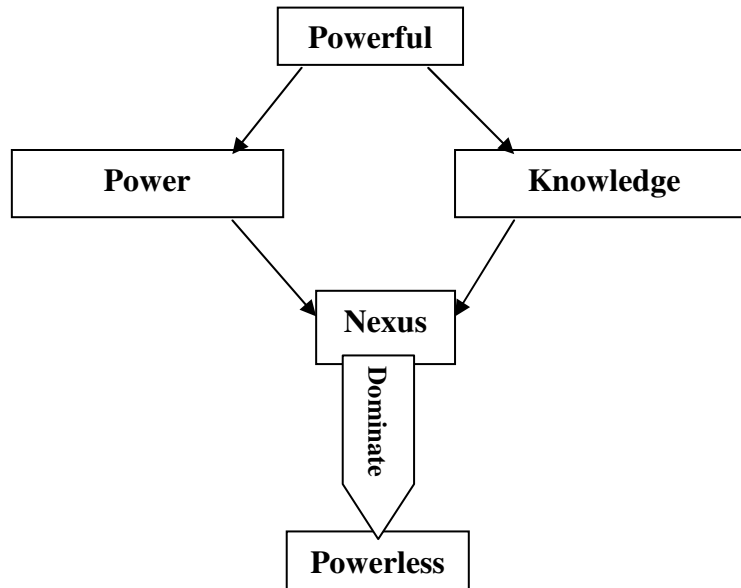
The legitimating of knowledge, like that of political power, is subject to changes in their respective criteria, and these changes cannot be explained – at least not exclusively – in terms of the content of knowledge itself. Knowledge and power are connected by a relationship of reciprocal legitimating – i.e., knowledge legitimates power and, conversely, knowledge is legitimated by power. There is ample evidence for this symbiotic relationship between knowledge and power, most notably the ever-increasing degree to which political decisions are justified by reference to a particular body of knowledge – from environmental policies to the location of new industries and from the redistribution of wealth to decisions on the investment of public funds. In our complex societies, knowledge and science have virtually

become the currency of choice in legitimizing state power (Berger and Luckmann 1967, 102; cf. Gouldner 1970, 50; Marcuse 1964, 158–159). As an impact of environmental politics, Bangladesh is becoming very much vulnerable due to the activities of industrialized countries which are an example of power/knowledge discourse according to Foucault. In this regard, children are mostly in danger zones due to many reasons like children, eastern children, poor children, illiterate children etc.

But the relationship is far from being a one-way street. Just as knowledge legitimizes power, it also derives a great deal of its own legitimating from decisions of the state – decisions on, for example, what is to be learned and taught at schools, what sort of knowledge is required to qualify candidates for public offices and careers, what sort of research should enjoy public funding, etc. In all these and many other decisions that are subject to state authority, one type of knowledge is typically given priority over another and is accorded special standing and legitimacy. The close and often intricate relationship between knowledge and power manifests itself as an instrument of reciprocal legitimating (Weiler, 2001).

Hence, Foucault defines power as ‘a multiple and mobile field of force relations where far reaching, but never completely stable effects of domination are produced’ (1980b: p. 102). This relationship in turn has parallels to the relationship of reciprocal legitimating between knowledge and power. This is particularly evident in the case of institutions such as the World Bank, whose role in the international system is by no means confined to exercising influence on economic activity and policy. Less famous, but extremely effective is the influence the World Bank wields by imposing an orthodoxy of knowledge to which all countries and institutions that wish to enter into negotiations on financial support with the World Bank must subscribe (Weiler 1991; cf. 1988; 1992b). Hence, it is evident that many other organizations like World Bank are working as agents of developed nations in relation to power/knowledge discourse by Foucault.

Theoretical Framework



Power/knowledge is making a nexus to dominate or to make others. They who have knowledge- cannot link them with power are unable to survive in the contemporary era. Knowledge is connected with power to develop a discourse. A discourse is a group of statements which provide a language for talking about, and “representing” a topic in discursive formation. Power produces knowledge, power is implicated in what is considered to be “true” or “false” where power and knowledge imply one another. In addition, discourses are not about objects; they do not identify objects, they constitute them and in the practice of doing so conceal their own invention” (Foucault, 1972: p. 49).

In *Power/Knowledge*, Foucault describes knowledge as being a conjunction of power relations and information-seeking which he terms ‘power/knowledge’ (Foucault 1980). This is an important theoretical advance in this discussion of knowledge, since it emphasizes the way that knowledge is not dispassionate but rather an integral part of struggles over power, but it also draws attention to the way that, in producing knowledge, one is also making a claim for power. For Foucault, it is more accurate to use his newly formed compound ‘power/knowledge’ to emphasize the way that these two elements depend on one another.

Materials and Methods

Data of this article came from mainly two sources: firstly, experience and observation and secondly, published and unpublished literatures in relation to power-knowledge discourse. As members of the society, we are observing the power knowledge relation in the developing countries like Bangladesh. We have experienced viewing this relation in personal, familial, and even community level. As students of Sociology, works in different levels of the society and culture which is academic requirement and seen an unavoidable scenario. Observation and experiences obtained through these have been used as data of our literature. Published and unpublished materials help us to obtain essential information in this connection. The child discourse in the global context is very much important especially for the developing country, and Bangladesh context is discussed in this article.

Findings & Discussion

According to Foucault (1977), it is through discourse (through knowledge) that we are created; and that discourse joins power and knowledge, and its power follows from our casual acceptance of the “reality with which we are presented”. Weedon (1997: p. 105) asserts that discourses, in Foucault’s work, are ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations. Discourse transmits and produces power; it undermines and exposes it, renders it fragile and makes it possible to thwart it (Weedon, 1997: p. 107). Samiul Islam Rajon’s killing in July 2015 is one of the burning issues in Bangladesh. He was a child who was killed brutally by the influential class of the society which is an example regarding power knowledge discourse. Killers treated Rajon as a thief but he shouted and said I am not a thief. They who killed him are more powerful as well as more knowledgeable in the society. They made the power-knowledge discourse to dominated Rajon as well as killed him. They were able to kill Rajon because of their discursiveness.

Poststructuralists see power as a form of hegemony. In hegemony, the oppressed class literally “gives” the oppressors the permission to oppress them. Much of the hegemony occurs through social practices and beliefs which neither the oppressors nor the oppressed are aware of, thus the necessity for raising the consciousness of people as a prerequisite for true freedom. Although Foucault sought to develop a new theory of society, he doubted through most of his career that this freedom could actually be achieved. Becoming conscious for all is not allowed by the world system which will destroy discursive orders. Where children of the third world need not to be conscious - executing this notion by the power/knowledge discourse. It is the process through which children will be excluded specially third world children. Therefore, a recognized portion of the world population (children) will be unaware regarding themselves even- this path will help the term hegemony to survive and grow stronger. Where oppressors will be more and more dominated by the hegemonic approached which is existed in our social structure.

Based on newspapers' reports, the Bangladesh Shishu Adhikar Forum (BSAF) said at least 191 children were killed till this July 2015, 350 in 2014, 218 in 2013 and 209 in 2012. It is seen that the rate of incidents of brutalities against children in different forms are increasing every year. At least 968 children were killed after brutal torture from 2012 to July 2015. In 2015, incidents of murder, kidnap, human trafficking, rape, sexual harassment and violence against children are also on the rise. Twelve-year-old Rakib was tortured to death in Khulna on August 3, as two men inserted a high-pressure air pump nozzle into his rectum; and 10-year-old Rabiul was beaten to death for “stealing fish” in Barguna (The Daily Star, August 08, 2015). BSAF Director Abdus Shahid Mahmood said most of the victims of violence were child workers, mostly from poverty gripped underprivileged families. In the power structure, under-privileged families are always dominated by the dominant class of the society which represents the best example of power/knowledge discourse according to Foucault.

Discourse is interwoven with power and knowledge to constitute the oppression of those “others” in our society, serving to marginalize, silence and oppress them. They are oppressed not only by being denied access to certain knowledge, but by the demands of the dominant group within the society that the “other” shed their differences (in essence, their being, their voices, their cultures) to become “one of us”. Control of knowledge is a form of oppression—only certain groups have access to certain knowledge. The task for the educator is to discover the patterns and distributions of power that influence the way, in which a society selects, classifies, transmits, and evaluates the knowledge it considers to be public. Thus, discourse ultimately serves to control not just what but how subjects are constructed. Language, thought, and desire are regulated, policed, and managed through discourse. These are not only applicable globally, but also at the national, regional, social and even family level. In some cases, it is seen that the charge sheet submitted by the police is so weak that criminals get out through the loopholes of law. Here it has become obvious that the victims are less powerful and less knowledgeable where power knowledge discourse is created by the dominant class of the society to dominate the others. Law, court, decisions all are apart from the victims which is considered as another example of power knowledge discourse.

As a result, studying power involves considering how power operates – the procedures, practices and techniques that reveal its effect. It is also evidenced in the way persons or

things are rendered visible politically, i.e. 'power is exercised by virtue of things being known and people being seen' (Foucault, 1980, p.154). Foucault does not see knowledge as detached or independent – it is essential to the illumination of sources of power. The procedures for the formulation and accumulation of power are not neutral instruments for the presentation of the 'real' (Steffy & Grimes, 1992; Grocock, 2008). Disabled children are treated not as like as mainstream children and their schooling and other activities are treated differently. They are treated as disabled by who are not disabled (so called able in our society) which is one more example in this connection. Mainstream (so-called) children have more power and more education compared to disabled children. They made power knowledge nexus and exclude the disabled from mainstream of the society. It is also considered as child discourse.

Though knowledge and power create discourse and it is the cornerstone of his discussion. For Foucault, discourse operates in four basic ways: 1) Discourse creates a world and by shaping our perceptions of the world, pulling together chains of associations that produce a meaningful understanding, and then organizing the way we behave towards objects in the world and towards other people, one might say that discourse generates the world of our everyday life. 2) Discourse generates knowledge and "truth" where discourse constitutes not only the world that we live in, but also all forms of knowledge and "truth." Knowledge for Foucault (as for most other structuralists and poststructuralists) was not something that existed independently of language. 3) Discourse says something about the people who speak it. It communicates knowledge not only about the intended meaning of the language, but also about the person speaking the discourse. 4) Discourse and power and this bring us to the fourth way that discourse operates, namely by being intimately involved with socially embedded networks of power (Clayton, 2012).

In most of the societies, and for long stretches of Western history, religious authorities wielded tremendous social and political power because they had the power to speak about the divine. This power was caught up with their specific position, but was also based on the fact that religious discourse suffused all of life, shaping social organization and influencing how people interpreted the world (Clayton, 2012).

'Power is everywhere', diffused and embodied in discourse, knowledge and 'regimes of truth' (Foucault 1991; Rabinow 1991). Foucault uses the term 'power/knowledge' to signify that power is constituted through accepted forms of knowledge, scientific understanding and 'truth'. Foucault is one of the few writers on power who recognize that power is not just a negative, coercive or repressive thing that forces us to do things against our wishes, but can also be a necessary, productive and positive force in society (Gaventa 2003: 2). They who are the owners of the private universities in the context of Bangladesh, they are distributing knowledge-they have power too. Power & knowledge is creating the nexus which will dominate the powerless. Though they are the formulators, distributors and users of discourses- they do in favor of themselves. They are imparting knowledge among the children where their identity as powerful in the social structure. It is also an explicit example of child discourse in the context of Bangladesh.

Thus, where there are imbalances of power relations between groups of people or between institutions/states, there will be a production of knowledge. Because of the institutionalized

imbalance in power relations between men and women in western countries, Foucault would argue, information is produced about women; thus we find many books in libraries on women but few about men, and similarly, many about the working classes but few about the middle classes. There are many books on the problems of Black people, but not about Whites.

Heterosexuality remains largely unexplored while homosexuality is the subject of many studies. While this situation is changing radically, where studies of heterosexuality and whiteness have been undertaken, statistically it is still fair to say that academic study within the human sciences has focused on those who are marginalized (Wilkinson & Kitzinger, 1993) on heterosexuality, and (Brown et al. 1999) on whiteness. Indeed, one could argue that anthropological study has been largely based on the study of those who are politically and economically marginal in relation to a Western metropolis. Thus, although the academic study of a group of people, for example, the analysis of the dialect use of certain groups, often seems self-evident to the researcher, Foucault argues that the object of such research is frequently people who are in less powerful positions.

Foucault characterizes power/knowledge as an abstract force which determines what will be known, rather than assuming that individual thinkers develop ideas and knowledge. In short it is not the activity of the subject of knowledge that produces a corpus of knowledge, useful or resistant to power, but power-knowledge, the processes and struggles that traverse it, and of which it is made up that determines the forms and possible domains of knowledge. (Foucault 1991a: 27–28). Rape is an accident which is occurring more in the developing countries compared to developed countries. This is perpetuated by the dominant group of the society. Dominant class is comparatively more knowledgeable and the same time more powerful. Eventually they make a power-knowledge nexus which is also visible in Bangladesh society. Children are frequently susceptible for such kind of incidents or accidents which can be considered as an example in this connection.

Foucault analyzes them as integral components of power and domination. Postmodern theory rejects unifying or totalizing modes of theory as rationalist myths of the Enlightenment that are reductionist and obscure the differential and plural nature of the social field, while politically entailing the suppression of plurality, diversity, and individuality in favor of conformity and homogeneity. Bangladesh is a patriarchal society where women are always dominated by men. Gender based socialization process introduces this trend among the children of the society. Male are in upper position in the social hierarchy. They have more access towards the external world yielding more power too. As a result, they create a nexus and it is in the form of thesis in our present society.

We had to wait until the nineteenth century before we began to understand the nature of exploitation, and to this day, we have yet to fully comprehend the nature of power (Foucault 1977: p. 213). Beginning in the early 1970s, Foucault attempts to rethink the nature of modern power in a non-totalizing, non-representational, and anti-humanist scheme. He rejects all modern theories that see power to be anchored in macrostructures or ruling classes and to be repressive in

nature. He develops new postmodern perspectives that interpret power as dispersed, indeterminate, hetero-morphous, subject less and productive, constituting individuals' bodies

and identities. He claims that the two dominant models for theorizing modern power, the juridical and economic models, are flawed by outmoded and erroneous assumptions. The economic model, as espoused by Marxists, is rejected as a reductionistic subordination of power to class domination and economic imperatives.

The juridical model, his primary target, analyzes power in terms of law, legal and moral right, and political sovereignty. While the bourgeois revolution decapitated the king in the sociopolitical realm, Foucault argues that many concepts and assumptions of the sovereign-juridical model continue to inform modern thought (for example, in liberal theory and repression theories of power in general). He therefore attempts 'to cut off the head of the king' in the realm of theory with a genealogical guillotine.

Foucault marks a rupture in history that inaugurates a radically different mode of power than theorized on the juridical model, a power that is productive, not repressive, in nature, one which is 'bent on generating forces, making them grow, and ordering them, rather than one dedicated to impeding them, making them submit, or destroying them' (Foucault 1980b: p. 136).

There are mainly two classes like rich and poor where rich are dominant and poor are subordinate. Rich has access to education means they have more knowledge. Eventually, the rich make a power-knowledge nexus to dominate the poor. This kind of examples like garment workers and owners, illiterate and literate, rural and urban, periphery and core, elderly people and young people, children and adult etc are seen in our society.

In an interview entitled 'Truth and power' he examines the way that truth, like knowledge, is not an abstract entity as many within the western philosophical tradition have been adopted. Instead, he asserts that 'truth is of the world; it is produced there by virtue of multiple constraints' (Foucault 1979a: 46). He contrasts the conventional view of truth conceived as a 'richness, a fecundity, a gentle and insidiously universal force' with what he terms 'the will to truth' – that set of exclusionary practices whose function is to establish distinctions between those statements which will be considered to be false and those which will be considered true (Foucault 1981: 56). The true statements will be circulated throughout the society, reproduced in books; they will appear in school curricula and they will be commented on, described and evaluated by others in books and articles. These statements will underpin what is taken to be 'common-sense knowledge' within a society. Those which are classified as false will not be reproduced.

Each society has its own 'regime of truth', that is, the type of statements which can be made by authorized people and accepted by the society as a whole, and which are then distinguished from false statements by a range of different practices. In an interview, 'Power and sex', he analyses the way that 'truth' or 'facts' are kept in place by a complex web of social relations, mechanisms and prohibitions and argues that 'my aim is not to write the social history of a prohibition but the political history of the production of "truth"' (Foucault 1988d: 112). In our social structure and even at the family level, truth is created by the authorized people and everyone has to accept it.

Furthermore, in 'Questions of method', he adds that 'my problem is to see how [people] govern (themselves and others) by the production of truth . . . (by the production of truth I

mean not the production of true utterances, but the establishment of domains in which the practice of true and false can be made at once ordered and pertinent' (Foucault 1991b: 79). Thus, his analysis of truth and knowledge cannot be seen to be a simple political analysis of the oppressive forces of power/knowledge; he characterizes his analysis as one which simply describes rather than criticizes. His analysis of the distinction between fact and falsehood is extended into the literary field by the literary analyst, Lennard Davis, who has shown that before the eighteenth century there was a certain laxity towards the division between fact and fiction (Davis 1983).

Foucault is not concerned to set up the notion of truth in opposition to a Marxist notion of ideology or false ideas, false consciousness himself, but simply to analyze the procedures which are used to maintain these distinctions. This is one of the difficulties which critics like Edward Said have found in their use of Foucault's work, since for postcolonial theorists it seems indispensable to see the representations by the colonial powers of colonized countries as false (Said 1978). For example, British writers within the colonial period often described the indigenous people of India and Africa as lazy, backward, dirty, inferior, 'primitive', and underdeveloped in comparison to a modern industrialized west which proved to be wrong nowadays

Like Horkheimer and Adorno (1972), Foucault therefore believes that modern rationality is a coercive force, but where they focused on the colonization of nature, and the subsequent repression of social and psychic existence, Foucault concentrates on the domination of the individual through social institutions, discourses, and practices. Awakening in the classical world like a sleeping giant, reason finds chaos and disorder everywhere and embarks on a rational ordering of the social world. It attempts to classify and regulate all forms of experience through a systematic construction of knowledge and discourse, which Foucault understands as systems of language imprecated with social practice. He argues that various human experiences, such as madness or sexuality, become the objects of intense analysis and scrutiny. They are discursively (re)constituted within rationalist and scientific frames of reference, within the discourses of modern knowledge, and thereby made accessible for administration and control.

In his genealogical works of the 1970s, Foucault stigmatizes modern rationality, institutions, and forms of subjectivity as sources or constructs of domination. Where modern theories tend to see knowledge and truth to be neutral, objective, universal, or vehicles of progress and emancipation,

What Foucault is concerned to assert is that truth is constructed and kept in place through a wide range of strategies which support and affirm it and which exclude and counter alternative versions of events. He is not necessarily concerned to provide alternative versions of events which may be seen by some to be more accurate or which fit in more with his perspective. However, despite this seeming dispassionate stance on truth and knowledge, Foucault expounded that it is important to counter the types of information which have been disseminated to us by the government and its institutions, and in his own political activism, he considered that the production of knowledge could play an important role.

Demarcating his approach from the Frankfurt School and other modern approaches, Foucault rejects a generalized description of 'rationalization'. Instead, he analyzes it as a process

which occurs 'in several fields, each grounded in a fundamental experience: madness, illness, death, crime, sexuality, etc.' (1988d: p. 59). Consequently, Foucault conducts an 'ascending' rather than 'descending' analysis which sees power as circulating throughout a decentralized field of institutional networks and is only subsequently taken up by larger structures such as class or the state. These macro forces 'are only the terminal forms power takes' (Foucault 1980b: p. 92).

The latter term implies a systematic, unitary viewpoint which he seeks to destroy in favor of a plural, fragmentary, differentiated, indeterminant, and historically and spatially specific mode of analysis. We should therefore distinguish between a theory of postmodern power and a postmodern analytics of modern power. While there are salient postmodern aspects to his analysis of power, whereby he dissolves power into a plurality of micro forces, and while he anticipates a new postmodern era, Foucault never theorizes those technologies and strategies that some theorists identify as constituting a postmodern power.

Power is something exercised, put into action, in relationships – an active *relation* rather than a possession or static state of affairs. "...[power] is never appropriated in the way that wealth or a commodity can be appropriated. Power is exercised through networks, and individuals do not simply circulate in those networks; they are in a position to both submit to and exercise this power. They are never the inert or consenting targets of power; they are always its relays. In other words, power passes through individuals. It is not applied to them." (*Society Must be Defended* 29).

While Foucault does not identify a postmodern form of power, we have seen that he does anticipate a new postmodern episteme and historical era, describing his strong impression that 'something new is about to begin, something that we glimpse only as a thin line of light low on the horizon' (1973b: p. 384). But this era is not specified beyond its conception as a post humanist era and is therefore not explored more broadly in terms of new social, economic, technological, or cultural processes. Indeed, as we shall show below, the move of Foucault's later thought was to shift from an analysis of modernity toward an analysis of pre modernity in order to further develop his genealogy of the modern subject.

Conclusion

Power/knowledge discourse has a positive as well as negative impact. However, its' negative portion is more compared to positive bang. Powerful holds the power as well as knowledge and makes a nexus to dominate the powerless. Developed countries subordinate developing countries, while white people over black people, western on eastern, rich on poor, literate on illiterate as well as core on periphery. "Power is relations; power is not a thing, it is a relationship between two individuals... such that one can direct the behavior of another or determine the behavior of another. Voluntarily determining it in terms of a number of objectives which are also one's own" (Interview, "What our present is").

Development is essential for the betterment of a country or nation which includes every individual and even every child. Excluding the children from overall development of a country is not possible. Foucault and his power/knowledge discourse are very much significant in the context of Bangladesh with special reference to child discourse. Existing

thoughts and notions are dominating the social system where the dominant classes are mostly beneficiary. This theory has been exploring such kind of social reality which is considered as an obstacle concerning the overall development of Bangladesh. Reducing the gaps in between rich and poor, literate and illiterate, developed and developing, powerful and powerless, core and periphery are strongly recommended in this connection. Developed nations, world leaders, developments agencies, developing countries have to come together to reduce existing gaps and to ensure overall development at the local, regional, national as well as international level.

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