

The bachelor thesis focuses on the issue of complementarity between two approaches to a subject developed by Michel Foucault within the genealogy of a modern individual. While, in the 1970s, he turned his attention to the analysis of how power produces subjects that appear to be completely subordinate to power relations and practices, in a later so-called ethical period, Foucault highlights the various forms of self-forming practice or technologies of the self, which are not reduced to external norms. The thesis attempts to expose the problem of subjectivity from the perspective of a more general framework of the history of truth, which more or less covers all Foucault's genealogical investigations. Interpretation will take into consideration the following questions: 1) How can both of these approaches to subjectification processes be seen as complementary? 2) If Foucault himself declares that his genealogy of ethics is not intended to find direct inspiration for today in ancient self-care, in which respect can then critic-historical excursions to the diverse forms of ethical self-relationship be the starting point for seeking new forms of self-forming practice in today's society? 3) What is the relationship of disciplinary and regulatory techniques that form the modern individual to the practices of freedom that Foucault refers to in his last articles and interviews?