

1: SparkNotes: The History of Sexuality: An Introduction, Volume 1: Part One

The History of Sexuality (French: L'Histoire de la sexualité) is a four-volume study of sexuality in the western world by the French historian and philosopher Michel Foucault, in which the author examines the emergence of "sexuality" as a discursive object and separate sphere of life and argues that the notion that every individual has a sexuality is a relatively recent development in Western societies.

Homosexuality in ancient Greece , Pederasty in ancient Greece , and Prostitution in ancient Greece In ancient Greece , the phallus , often in the form of a herma , was an object of worship as a symbol of fertility. This finds expression in Greek sculpture and other artworks. One ancient Greek male idea of female sexuality was that women envied penises of males. Wives were considered as commodity and instruments for bearing legitimate children. They had to compete sexually with eromenoi , hetaeras and slaves in their own homes. Both Homosexuality and Bisexuality , in the form of ephebophilia in some ways slavery , were social institutions in ancient Greece, and were integral to education, art, religion, and politics. Relationships between adults were not unknown but they were disfavored. Lesbian relations were also of a pederastic nature. In ancient Greece, it was common for men to have sexual relationships with youths. These practices were a sign of maturity for youths, who looked up to men as sexual mentors. Ancient Greek men believed that refined prostitution was necessary for pleasure and different classes of prostitutes were available. Hetaera, educated and intelligent companions, were for intellectual as well as physical pleasure, Peripatetic prostitutes solicited business on the streets, whereas temple or consecrated prostitutes charged a higher price. In Corinth , a port city, on the Aegean Sea , the temple held a thousand consecrated prostitutes. Rape in the sense of "abduction" followed by consensual lovemaking was represented even in religion: Zeus was said to have ravished many women: Zeus also raped a boy, Ganymede , a myth that paralleled Cretan custom. Etruria[edit] The ancient Etruscans had very different views on sexuality, when compared with the other European ancient peoples, most of whom had inherited the Indo-European traditions and views on the gender roles. Theopompus also described orgiastic rituals, but it is not clear whether they were a common custom or only a minor ritual dedicated to a certain deity. In Roman patriarchal society , a "real man" was supposed to govern both himself and others well, and should not submit to the use or pleasure of others. Acceptable male partners were social inferiors such as prostitutes, entertainers , and slaves. Sex with freeborn male minors was formally prohibited see Lex Scantinia. The fascinum , a phallic charm, was a ubiquitous decoration. Sexual positions and scenarios are depicted in great variety among the wall paintings preserved at Pompeii and Herculaneum. Collections of poetry celebrated love affairs, and The Art of Love by the Augustan poet Ovid playfully instructed both men and women in how to attract and enjoy lovers. Elaborate theories of human sexuality based on Greek philosophy were developed by thinkers such as Lucretius and Seneca. Classical myths often deal with sexual themes such as gender identity , adultery , incest , and rape. A Roman husband, however, committed the crime of adultery only when his sexual partner was a married woman. Prostitution was legal, public, and widespread. Entertainers of any gender were assumed to be sexually available see infamia , and gladiators were sexually glamorous. Slaves lacked legal personhood , and were vulnerable to sexual exploitation. The dissolution of Republican ideals of physical integrity in relation to political liberty contributes to and is reflected by the sexual license and decadence associated with the Roman Empire. Many sexual activities seen as taboo in western cultures were viewed as appropriate by the native culture. Contact with Western societies has changed many of these customs, so research into their pre-Western social history has to be done by reading antique writings. Intercourse simulation became real penetration as soon as boys were physically able. Adults found simulation of sex by children to be funny. As children approached 11 attitudes shifted toward girls. Premarital sex was not encouraged but was allowed in general, restrictions on adolescent sexuality were incest, exogamy regulations, and firstborn daughters of high-ranking lineage. After their firstborn child, high-ranking women were permitted extramarital affairs. The next day, as soon as it was light, we were surrounded by a still greater multitude of these people. There were now a hundred females at least; and they practised all the arts of lewd expression and gesture, to gain admission on board. It was with difficulty I could get my crew to obey the

orders I had given on this subject. Amongst these females were some not more than ten years of age. But youth, it seems, is here no test of innocence; these infants, as I may call them, rivalled their mothers in the wantonness of their motions and the arts of allurements. Sexual revolution[edit] Main article: Sexual revolution The second sexual revolution was a substantial change in sexual morality and sexual behaviour throughout the West in the 1960s and early 1970s. One factor in the change of values pertaining to sexual activities was the invention of new, efficient technologies for the personal control of ability to enter pregnancy. Prime among them, at that time, was the first birth control pill. Painting by Muhammad Qasim , History of homosexuality Societal attitudes towards same-sex relationships have varied over time and place, from expecting all males to engage in same-sex relationships, to casual integration, through acceptance, to seeing the practice as a minor sin, repressing it through law enforcement and judicial mechanisms, and to proscribing it under penalty of death. The condemnation of anal sex between males, however, predates Christian belief. It was frequent in ancient Greece; "unnatural" can be traced back to Plato. John Boswell has countered this argument by citing ancient Greek writings by Plato, [29] which describe individuals exhibiting exclusive homosexuality. Religion and sex[edit] Judaism[edit] In Jewish law, sex is not considered intrinsically sinful or shameful when conducted in marriage, nor is it a necessary evil for the purpose of procreation. Sex is considered a private and holy act between a husband and wife. Certain deviant sexual practices, enumerated below, were considered gravely immoral "abominations" sometimes punishable by death. The residue of sex was considered ritually unclean outside the body, and required ablution. Mosaic law[edit] And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth. And a woman shall not stand in front of an animal to cohabit with it; this is depravity. The original meanings of these verses did not change, but their interpretation may have changed after they were translated into English and other languages. This view however, has been counteracted by conservatives. Christianity[edit] Christianity re-emphasised the Jewish attitudes on sexuality with two new concepts. First, there was the re-iterated idea that marriage was absolutely exclusive and indissoluble, placing further guidance on divorce and expanding on the reasons and principles behind those laws. Second, in Old Testament times marriage was almost universal, in continuity with the total matrimony in Eden, but in the New Testament, the trajectory is extended forward to the goal of no marriage in the new heavens and new earth see Matthew Practically therefore the new age after Jesus now has marriage as only normative, but celibacy is a valuable gift in and of itself. In one of his letters to the Corinthian church, Paul directly answers some questions they had asked about this. But each has a particular gift from God, one having one kind and another a different kind. Paul writes to them to explain the right context for sex in marriage, and the importance of couples keeping having sex and giving each other pleasure, but encourages them to pursue celibacy as he later explains [7: Many other passages refer to sex or marriage. Later Christian thought[edit] St. Later theologians similarly concluded that the lust involved in sexuality was a result of original sin , but nearly all agreed that this was only a venial sin if conducted within marriage without inordinate lust. In Reformed schools, as represented for example by the Westminster Confession , three purposes of marriage are drawn out: Today, many Christians have adopted the view that there is no sin whatsoever in the uninhibited enjoyment of marital relations. Some Christians will tend to limit the circumstances and degree to which sexual pleasure is morally licit, for example to build self-control to prevent sex becoming addictive, or as a fast. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message In India, Hinduism accepted an open attitude towards sex as an art, science and spiritual practice. This collection of explicit sexual writings, both spiritual and practical, covers most aspects of human courtship and sexual intercourse. It was put together in this form by the sage Vatsyayana from a chapter manuscript that had itself been distilled from chapters that had in turn come from a compilation of some , chapters of text. The Kamasutra is thought to have been written in its final form sometime between the third and fifth century AD. Also notable are the sculptures carved on temples in India, particularly the Khajuraho temple. The frank depiction of uninhibited sex hints towards a liberated society and times where people believed in dealing openly with all aspects of life. On the other hand, a group of thinkers

believe that depiction of sexually implicit carvings outside the temples indicate that one should enter the temples leaving desires kama. The Ratirahasya , literal translation "secrets rahasya of love rati, the union ; The Panchasakya , or the five panch arrows sakya ; The Ratimanjari , or the garland manjari of love rati, the union The Anunga Runga , or the stage of love. The Secrets of Love was written by a poet named Kukkoka. He is believed to have written this treatise on his work to please one Venudutta, considered to be a king. The same name crept into all the translations into other languages in India. Koka Shastra literally means doctrines of Koka, which is identical with the Kama Shastra, or doctrines of love, and the names Koka Shastra and Kama Shastra are used indiscriminately. Sex outside of marriage is prohibited, called zina , as is adultery, which is considered a sin and is strictly prohibited and punishable. And since marriage is only between a man and a woman, any sexual intercourse between two men is prohibited. Islam does not accept homosexuality or allow anal sex even between married couples or even during menstrual cycles. Furthermore, sex is like an act of charity if done with right intentions. One cannot seek sexual means outside of marriage and must lower gaze when outside. Technology and sex[edit] In the mid 20th century advances in medical science and modern understanding of the menstrual cycle led to observational, surgical, chemical and laboratory techniques to allow diagnosis and the treatment of many forms of infertility. Pederasty , Shudo , Pederasty in ancient Greece , Shunga , and Shotacon Many cultures normalized or promoted adult males and male youths, usually teenagers, entering into pedagogic friendships or love affairs that also had an erotic dimension. These were usually sexually expressed, but chaste ones were not infrequent. If sexual, that phase of the relationship lasted until the youth was ready for adulthood and marriage. Other cultures saw such relationships as inimical to their interests " often on religious grounds " and tried to stamp them out. History of zoophilia Zoophilia or bestiality"sexual activity between humans and animals"probably dates back to prehistory.

2: The History of Sexuality, Volume 2 Quotes by Michel Foucault

The History of Sexuality, Volume 2 has 3, ratings and 83 reviews. Suha said: "The History of Sexuality, Volume 2 is a masterpiece of Foucault's work. It is a book that has changed the way we think about sex and sexuality. It is a book that is both scholarly and accessible. It is a book that is both a work of art and a work of science. It is a book that is both a work of history and a work of philosophy. It is a book that is both a work of literature and a work of science. It is a book that is both a work of art and a work of science. It is a book that is both a work of history and a work of philosophy. It is a book that is both a work of literature and a work of science."

The Will to Knowledge[edit] Part I: We "Other Victorians"[edit] In Part One, Foucault discusses the "repressive hypothesis", the widespread belief among late 20th-century westerners that sexuality, and the open discussion of sex, was socially repressed during the late 17th, 18th, 19th and early 20th centuries, a by-product of the rise of capitalism and bourgeois society, before the partial liberation of sexuality in modern times. Arguing that sexuality was never truly repressed, Foucault asks why modern westerners believe the hypothesis, noting that in portraying past sexuality as repressed, it provides a basis for the idea that in rejecting past moral systems, future sexuality can be free and uninhibited, a " We have not only witnessed a visible explosion of unorthodox sexualities; but â€” and this is the important point â€” a deployment quite different from the law, even if it is locally dependent on procedures of prohibition, has ensured, through a network of interconnecting mechanisms, the proliferation of specific pleasures and the multiplication of disparate sexualities. He argues that this desire to talk so enthusiastically about sex in the western world stems from the Counter-Reformation , when the Roman Catholic Church called for its followers to confess their sinful desires as well as their actions. As evidence for the obsession of talking about sex, he highlights the publication of the book *My Secret Life* , anonymously written in the late 19th century and detailing the sex life of a Victorian gentleman. Indeed, Foucault states that at the start of the 18th century, there was an emergence of " He notes that in that century, governments became increasingly aware that they were not merely having to manage "subjects" or "a people" but a " population ", and that as such they had to concern themselves with such issues as birth and death rates, marriage, and contraception, thereby increasing their interest and changing their discourse on sexuality. In the 18th and 19th centuries, he argues, society ceases discussing the sex lives of married couples, instead taking an increasing interest in sexualities that did not fit within this union; the "world of perversion" that includes the sexuality of children, the mentally ill, the criminal and the homosexual. He notes that this had three major effects on society. Firstly, there was increasing categorization of these "perverts"; where previously a man who engaged in same-sex activities would be labeled as an individual who succumbed to the sin of sodomy , now they would be categorised into a new "species," that of homosexual. Secondly, Foucault argues that the labeling of perverts conveyed a sense of "pleasure and power" on to both those studying sexuality and the perverts themselves. Thirdly, he argues that bourgeoisie society exhibited "blatant and fragmented perversion," readily engaging in perversity but regulating where it could take place. Scientia Sexualis[edit] In part three, Foucault explores the development of the scientific study of sex, the attempt to unearth the "truth" of sex, a phenomenon which Foucault argues is peculiar to the West. Furthermore, he argues that this scientia sexualis has repeatedly been used for political purposes, being utilized in the name of "public hygiene" to support state racism. Returning to the influence of the Catholic confession, he looks at the relationship between the confessor and the authoritarian figure that he confesses to, arguing that as Roman Catholicism was eclipsed in much of Western and Northern Europe following the Reformation , the concept of confession survived and became more widespread, entering into the relationship between parent and child, patient and psychiatrist and student and educator. By the 19th century, he maintains, the "truth" of sexuality was being readily explored both through confession and scientific enquiry. Foucault proceeds to examine how the confession of sexuality then comes to be "constituted in scientific terms," arguing that scientists begin to trace the cause of all aspects of human psychology and society to sexual factors. The Deployment of Sexuality[edit] In part four, Foucault explores the question as to why western society wishes to seek for the "truth" of sex. Foucault argues that we need to develop an "analytics" of power through which to understand sex. Highlighting that power controls sex by laying down rules for it to follow, he discusses how power demands obedience through domination, submission, and subjugation, and also how power masks its true intentions by disguising itself as beneficial. As an example, he highlights the manner in which the feudal absolute monarchies of historical Europe, themselves a form of power, disguised their

intentions by claiming that they were necessary to maintain law, order, and peace. As a leftover concept from the days of feudalism, Foucault argues that westerners still view power as emanating from law, but he rejects this, proclaiming that we must "Rather, power should be understood "as the multiplicity of force relations immanent in the sphere in which they operate. Foucault criticizes Wilhelm Reich, writing that while an important "historico-political" critique of sexual repression formed around Reich, "the very possibility of its success was tied to the fact that it always unfolded within the deployment of sexuality, and not outside or against it. Right of Death and Power over Life[edit] In part five, Foucault asserts that the motivations for power over life and death have changed. As in feudal times the "right to life" was more or less a "right to death" because sovereign powers were able to decide when a person died. This has changed to a "right to live," as sovereign states are more concerned about the power of how people live. Power becomes about how to foster life. For example, a state decides to execute someone as a safe guard to society not as justified, as it once was, as vengeful justice. This new emphasis on power over life is called Biopower and comes in two forms. First, Foucault says it is "centered on the body as a machine: The Use of Pleasure[edit] In this volume, Foucault discusses "the manner in which sexual activity was problematized by philosophers and doctors in classical Greek culture of the fourth century B. Other authors whose work is discussed include Galen, Plutarch, and Pseudo-Lucian. Foucault describes the *Oneirocritica* as a "point of reference" for his work, one that exemplifies a common way of thinking. The work was a further development of the account of the interaction of knowledge and power Foucault provided in *Discipline and Punish*. The latter volume deals considerably with the ancient technological development of the hypomnema which was used to establish a permanent relationship to oneself. In his lecture series from to Foucault extended his analysis of government to its "The planned fourth volume of *The History of Sexuality* was accordingly entitled *Confessions of the Flesh* *Les aveux de la chair*, addressing Christianity. It was edited and finally published in February Scientific and academic journals[edit] The sociologist Stephen O. Murray wrote in the *Archives of Sexual Behavior* that a passage of *The History of Sexuality* in which Foucault discussed how European medical discourse of the late 19th century had classified homosexuals had "clouded the minds" of many social historical theorists and researchers, who had produced a "voluminous discourse" that ignored how homosexuals had been classified before the late 19th century or non-European cultures. He credited Foucault with inspiring "genealogical" studies "informed by the heuristic idea that not only are patterns of sexual desire and behavior socially engineered Merquior considered the second two volumes of *The History of Sexuality* to be of higher scholarly quality than the first, and found Foucault to be "original and insightful" in his discussion of the Roman Emperor Marcus Aurelius and other Stoics in *The Care of the Self*. Butler further argued that this conflict is evident within *The History of Sexuality*, noting that Foucault refers there to "bucolic" and "innocent" sexual pleasures that exist prior to the imposition of "regulative strategies". Scruton concluded, of the work in general, that it creates an impression of a "normalized" Foucault:

3: The History of Sexuality, Vol. 2 (ebook) by Michel Foucault |

The History of Sexuality, Vol. 2: The Use of Pleasure Vintage Books In this sequel to *The History of Sexuality, Volume 1: An Introduction*, the brilliantly original French thinker who died in gives an analysis of how the ancient Greeks perceived sexuality.

His interest is primarily the "discursive fact" of sexuality: Ultimately, his interest is not in sexuality itself, but in our drive for a certain kind of knowledge, a certain perspective, and the kind of power we find in that knowledge. Commentary Foucault uses the word "discourse" frequently, and has a very specific meaning in mind. When we talk about a "discussion," we are talking only about what has been said. When we talk about a "discourse," we are talking also about who has done the speaking, how they have done it, in what context, in reaction to what, and so on. The term "discourse" takes in the wider context in which words are uttered. Discourse is important to Foucault because to him, language and knowledge are closely linked to power. Speech and writing are not simply the communication of facts that occurs in a vacuum. As important as what is said is who decides what is said. Foucault develops a complex body of thought out of the old saying that "knowledge is power. Whoever determines what can be known effectively determines how we think and who we are. According to Foucault, then, language and knowledge always have a political edge. According to the repressive hypothesis power has been exercised to repress discussion of sex. More important than sex, though, is the discourse on sexuality. The institution of marriage has claimed the discourse on sexuality as its exclusive property: Effectively, culture bans any discourse on sexuality that occurs outside the confines of marriage. The repressive hypothesis explains why the institution of marriage claims exclusive rights to discourse on sexuality. This hypothesis links sexual repression to the rise of the bourgeoisie. Unlike the aristocracy that preceded it, the bourgeoisie became rich through work and industriousness. Such a class would value a stern work ethic, and would frown upon wasting energy on frivolous pursuits. Sex for pleasure, then, became an object of disapproval, as an unproductive waste of energy. Discourse, power, and knowledge are all linked in this hypothesis. On the one hand, those who are in power, the bourgeoisie, control discourse. They decide how sex can be spoken about, and by whom, and so they control also the kind of knowledge we have regarding sex. On the other hand, this control over discourse is closely linked to their maintenance of power. The bourgeois would want to control and confine sex because it is a dangerous opponent to their work ethic. The desire to control discourse and knowledge about sex is essentially a desire to control power.

4: The History of Sexuality - Wikipedia

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About The History of Sexuality, Vol. 2. Michel Foucault offers an iconoclastic exploration of why we feel compelled to continually analyze and discuss sex, and of the social and mental mechanisms of power that cause us to direct the questions of what we are to what our sexuality is.

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7: SparkNotes: The History of Sexuality: An Introduction, Volume 1: Part One, page 2

The History of Sexuality Volume One - KoÅ§ Hastanesi.

8: Project MUSE - Journal of the History of Sexuality

TRIENNIAL Â· 6 x 9 Â· PAGES/ISSUE Â· ISSN Â· E-ISSN Established in , The Journal of the History of Sexuality illuminates the history of sexuality in all its expressions, recognizing various differences of class, culture, gender, race, and sexual orientation.

9: The History of Sexuality, Volume 2: The Use of Pleasure by Michel Foucault

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