

Žarko Paić\*

## TEHNO-SCIENTIA SEXUALIS: ŠTO NAKON POVIJESTI SEKSUALNOSTI?

### Sažetak

*Namjera je članka preispitati kako i zašto Foucault dolazi do kritike modernog subjekta polazeći od ideje da se politika tijela upisuje u odnose povijesnih sklopova moći od antike do suvremenog doba. Ima li to bitne posljedice i za kraj prosvjetiteljske iluzije o napredovanju u svijesti o slobodi, što, kako znamo, čini temelj Hegelove spekulativne dijalektike povijesti, budući da je osnovna hipoteza Povijesti seksualnosti s onu stranu diskursa racionalizma i represivne desublimacije kapitalističkog poretka? Ako je ova hipoteza ispravna u realitetu, tada se kulturne razlike u povijesno-epohalnom smislu između antike, srednjeg vijeka i modernosti na Zapadu pokazuju samo kao razlike u tehnologiji seksualnosti i estetici egzistencije, odnosno u shvaćanju slobode i želje, a razlike između Zapada i njegova Drugog (tzv. nezapadnjačke kulture Indije, Afrike, Japana, Kine) postaju samo razlike u odnosu na Isto (tehnologije seksualnosti u mnoštvu formi), ali ne i mogućnosti onog što Zapadu može biti alternativom. Drugim riječima, ako Zapad jedini ima ideju ljubavi i seksualnosti, što onda preostaje od Istoka danas? U predavanju »Seksualnost i moć« iz 1978. u Tokyju Foucault je pokazao da povijesno-genealogijski razlika u razumijevanju tijela u antici i kršćanstvu, paradoksalno, nije razlika između ekstatičnosti i askeze, agona i agonije, slobode i pokornosti, nego razlika između dva tipa discipline u povijesti odnosa spram seksualnosti. Ukratko, u tekstu se postavlja pitanje o kraju povijesti seksualnosti u dispozitivu moći one tehnologije koja poništava društvene i kulturne razlike time što ih svodi na »stilove života«, a umjesto »moći« samo tijelo kao biopolitička konstrukcija tehno-znanosti (tehno-scientia sexualis) postaje nova moć koja regulira odnose između ljudi u društvima kontrole danas. Nije li problem čitave konstrukcije Foucaultove genealogije/epistemologije moći u tome što je povijest seksualnosti zapravo možda tek sredstvo za drugu svrhu - biopolitiku kao tehnologiju kontrole samog života?*

**Ključne riječi:** seksualnost, tehnologija, diskurs, dispozitiv, znanosti, biopolitika, moć

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\* Tekstilno-tehnološki fakultet Sveučilišta u Zagrebu, Prilaz baruna Filipovića 28a, HR-10 000 Zagreb, [zarko.paic@ttf.hr](mailto:zarko.paic@ttf.hr)

Žarko Paić\*

## TECHNO-SCIENTIA SEXUALIS: WHAT COMES AFTER THE HISTORY OF SEXUALITY?

### Abstract

*The intention of this article is to examine how and why Foucault comes to a critique of the modern subject, starting from the idea that the politics of the body inscribes itself into the relationships of historical complexes of power from antiquity to modern times. Does this have important consequences for the end of the Enlightenment era illusion of progress in the consciousness of freedom, which, as we know, is the basis of Hegel's speculative dialectic of history, since the basic hypothesis of The History of Sexuality is beyond the discourse of rationalism and repressive de-sublimation of the capitalist order? If this hypothesis is correct in reality, then the cultural differences in historical-epochal sense between antiquity, the Middle Ages and modernity in the West manifest only as differences in the technology of sexuality and the aesthetics of existence, that is, in the understanding of freedom and desire, and the differences between the West and the Other (the so-called non-Western cultures such as India, Africa, Japan, China) become only differences with regard to the Same (the technologies of sexuality in a variety of forms), but not the possibilities of that which can be an alternative to the West. In other words, if the West is the only one with the idea of love and sexuality, what, then, is left of the East today? In the lecture "Sexuality and power", given in 1978 in Tokyo, Foucault showed that historically and genealogically a difference in the understanding of the body in antiquity and Christianity, paradoxically, is not the difference between ecstasy and asceticism, agon and agony, freedom and obedience, but the difference between the two types of discipline in the history of the relationships to sexuality. In short, the article raises the question about the end of the history of sexuality in the pronouncement of the power of the technology that cancels social and cultural differences by reducing them to "lifestyles", and instead of "power", the body itself, as a bio-political construction of the techno-science (techno-scientia sexualis) becomes the new power that regulates relations between people in the societies of control today. Is not the problem of the entire*

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\* Faculty of Textile Technology University of Zagreb, Prilaz baruna Filipovića 28a, HR-10 000 Zagreb, [zarko.paic@ttf.hr](mailto:zarko.paic@ttf.hr)

*construction of Foucault's genealogy/epistemology of power in the fact that the history of sexuality is actually, perhaps, only a means to another end – biopolitics as a technology for the control of life itself?*

**Key words:** *sexuality, technology, discourse, dispositive, science, biopolitics, power*