

# Achievements Of Michel Foucault

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## Abstract:

The first quarter of 20th century is attributed to emergence of different novel currents of knowledge developing parallel. This development was due to the new socio-political and economic cultural situations, which directly or indirectly related to the domination of the project of modernity. As the result of project of modernity contested thoughts against modernism were also recorded. The voices of mistrust, such as i.e Neitzsche, Bergeson and Roseau, on the blind following of modernity, were also raised in the previous century. Intellectuals and academicians of the west have to realize the severity of new socio-political problems at various levels, such as on epistemological, ontological ,ethical, psychological and political grounds. Foucault achievements in different intellectual fields granted him as a personality of radical thought. Novelty of Foucault ideas, regarding history, provoked his image as an anti historian. From the very beginning, after his death, English speaking worlds considered him as an anti historian. It was just that most of the commentator's conceived his ideas against dominant concepts of history. They all believed in canonnization and centralization of knowledge, remain on the way of modernity, just to control over people and cultures, they want to understand the world laws behind the natural phenomena, and to know these laws they can control the human knowledge. Infact this was the project of modernity therefore they stressed on order to marginalized human knowledge under some specific laws and in term of history they universalized human progress. To Spell out this centralization of knowledge, rooted from the age of Enlightenment when scientific revolution overlapping many fields of human knowledge and history also started under some scientific methods an intellectual movement familiar as post modernism, from the mid of 20th century, could tangibly traced. They want to break the canonnization of knowledge with its historical implications, such as continuity, historicism, progressiveness etc. This intellectual move which have been started from the second half of the 20th century, known as post modernism, has dominated at the intellectual scene of 1980's, but reached at its peak at the turn of the century. Recently its influence has also intended to historical studies and proved a number of heated debates between modernist and post modernist historians. Foucault is one of those personalities, which fully enjoyed a prominent place due to their great contribution about these debates related to the historical approach in writing history and in historical knowledge. Therefore the aim of this research work to explore and make

an assessment of Foucault's contribution through its historical work. Foucault due to his radical thought and novelty of ideas become a prominent figure among his contemporaries. His work describe the history of things that are typically at assumed not a history.

**Keywords:** Michael Foucault, philosophy, historiography,

## **Introduction**

### **Early life:**

Michel Foucault was a great philosopher in France. He was born in the town of Poitiers on 15 October in west-central France, of a middle class family. After his father, his named was Dr. Paul Foucault. He was the son of a great man like Dr, Paul, who was a great surgeon, his family also expecting from him that type of popularity which he never want to achieve in his whole life. Foucault's mother Mrs. Paul also belongs to a surgeon family as her father Dr. Prosper Malapert was a famous surgeon and teacher in Poitier university. so, we can say that the earlier development of Foucault thought influenced from that rigid environment. Foucault's father used to be medical practice in his father-in-law's clinic and his wife look after their three children and housework. Foucault has one sister (Francine) and a brother (Denys). Foucault belongs to a Catholic family who nominal attended the ceremonies of catholic church . His family work hard to achieve the stable status of their ancestors but Foucault always remain a complex child for his family and possessed many unique qualities as he selected the professing of teaching rather any field of medicines (Arneson, 2007; Foucault, 2007; Foucault & Foucault).

### **Later life:**

In later life, Foucault bear many hardships . He often describe about the regid attitude of his father whenever he went against his father's will. His father gave him hard punishment many times which had a bad effect on Foucault's life It is the time of WWII, when he started his schooling. It is said that he started his schooling, two years earlier, from the casual age of school going in France. He studied in the famous school of his town named Lycee Henry-iv in 1930. He also took two years of elementary education from another institution as it is considered as a compulsory element for the admission in senior branch of Lycee Henry-iv where he studied 4 years. It is basically an earlier stage of his secondary education. His teachers reported that he was a good student in French, Greek, Latin and History but not a good one in mathematics. During his secondary education schooling, France indulged in WWII and was occupied by Germany. Here, he personally observed the effects of war not economically but socially and it was not considered a good experience for the young Foucault. He used war as a technique to control the society and imposed undesirable conditions which further shaped the history or knowledge about that era (Foucault, 2000; Fry, 1981). He enrolled in a strict Roman Catholic institution named Saint-Stanislaus in 1940 which runes by a Jesuits society. Although it was a not good institution for a rebellious mind Foucault but it enriched his mind academically, paticularly in history, literature and philosophy. He studied in that institution for two years and then took admission in the final year of his studies. In the final year he choose the philosophy as a main subject for his bachelor and clear it in 1943 from the same institution. He returned back to his

local school lycee Henry-iv where he studied history and philosophy with the help of famous philosophy teacher, the Louis Girard (Arneson, 2007; Fry, 1981).

He not becomes a surgeon by rejecting his father's wish. He travelled to Paris and enrolled himself in one of the most prestigious secondary schools where he learned many new things under the teaching of Jean Haplite a philosopher, which was not only expert in existentialism but also had a deep knowledge about the ideas and theories of 19th century German philosopher, Hegel and Marx. Haplite is one of the most influential personalities in Foucault's life. From his teacher he developed his main idea related to the writing method of philosophy he thought that philosopher must write the philosophy by a study of history.

Foucault attained an excellent result in Paris and enrolled in Ecole Normale superior by undertook an oral interrogation as well as some written tests. He scored high marks in that entry test and got admission in (ESN) in 1946. He used to leave in the hostel of that institutions and studied day and night books of all sorts. He not liked the group activities and spending much of his time alone. He remain silent and not indulged in social activities. The young Foucault like the violence as his roommates observed many pictures, paintings and images of violence. But it does mean to be assuming that he like violence may be he want to feel the pain which bear silently by many social sections not considered as a part of human knowledge and history at all. He attempts a failed suicide attempt once in his whole life during his stay in (ENS). Here the first time he observed the modern technique of psychiatry. He remain a patient of psychologist but not attained any positive results as he opposed their method of psychoanalysis (Arneson, 2007).

According to his famous biographer James Miller,

“Although studying various subjects but Foucault's was particularly interested in philosophy, not only reading Hegel and Marx but also read Hussrel and most significantly Heidegger”. He started to reading the publication, Bachlerard a philosopher, taking an interest in his work of exploring the ‘history of science’. In 1948 the intellectual debated revolved around the new Hegelians, new maxims and extentialism where the most prominent figure was the appointment of Louis Altusser as a teacher in (ENS). That debates influenced the thought of many young students like Foucault in all over the France and encouraged them to join political parties which work under the manifesto of marxims but Foucault remained aloof in that sense.

### **The first biographer of Foucault Eribon ,**

“He described philosopher as a complex, many-sided character, under one mask there is always another. He also exhibited an enormous capacity for work. At the ENS, his classmates unanimously summed him up as a figure that was both disconcerting and strange and a passionate worker. His personality would be changed with the passage of time”. However he joned many political parties but soon left them as he not satisfied with the bigotry he experiecd in all politicall parties regarding ranks. he faced many psychological problems during the last year of his stay in France. so, in 1953 he completely left his political activities (Arneson, 2007; Pasquinelli, 2015).

One thing is here to be noted that Foucault indulged himself in political activities by enforcement of altuser but after abandoning his political activities he still remain a good friend as well as a defender of althuser but it does not mean he followed his ideas also. It is true that he was a tortured adolescent but he becomes a relaxed and cheerful person after his life of post 1960. He was a fan of classical music. Politically, he remained a person with some radical thoughts and ideas. In the early 1950's he remained the member of French Communist Party and due to his homophobia he left the party after 3 years in 1953. after that he joined the Poland communist party but left it by dissatisfied with the so called eastern communist thought rapped in the shaped of dictatorship. In 1950 he came under the influenced of Nietzsche and its genealogical concept of moral values. That influence had a core effect in the life and work of Foucault. For few years he also done some jobs related to the fields of teaching in renounced institutions of the world. He continued his research on some new topics and elements in history(Arneson, 2007; Pasquinelli, 2015).

### **As Psychological Instructor:**

Foucault work as a psychological instructor in (ENS) from 1951-1955. "Interested in literature, Foucault was one that was the avid reader of the philosopher Maurice Blanchot's many book. Enamoured with critical theories and Blanchot's literary style, later, he adopted Blanchot's technique of "interviewing" himself. Foucault also came across 1945 novel the death of virgil of herman broch, a work that obsessed both him and Barraqué. Later, he convert the attempted work into an Epic Opera, Foucault admired Broch's text for its portrayal of death as an affirmation of life"(Markula & Chikinda, 2016).

"Interested in the work of psychologist, Ludwig Bindwanger, Foucault aided family friend Jacqueline Verdeaux in translating his works into French. Particularly foucault interested in Binswager's studies of Ellen West who, like himself, that had a deep obsession with suicide, eventually killing herself., Foucault authored an introduction to Binswager's paper "Dream and Existence In 1954", in which he argued that dreams constituted "the birth of the world" or "the heart laid bare", expressing the mind of deepest desires. Foucault published his first book in the same year, Personality and Mental Illness (Maladie mentale et personnalité), in which he exhibited his influence from both Marxist and Heideggerian thought, covering a wide range subject of matter from the reflex psychology of Pavlov to the classic psychoanalysis of Freud. The work of referenced sociologists and anthropologists such as Emile Durkheim and Margret Mead , presented his theory that illness was culturally relative".

James Miller stated that , "the book exhibited 'erudition and evident intelligence', it lacked the kind of fire and flair which Foucault exhibited in subsequent works. It was hugely critically ignored, receiving only one review at the time. Foucault grew to despise it, unsuccessfully attempting to prevent its republication and translation into English".

Foucault not only work in france but he also work in other countries.first he appointed as a cultural diplomate in upsala university, sweden.where he co-work with a religious historian George Dumezils.he organized many festivals and appointed many teachers in weden for teaching French language here.he introduce many new topics in French langhage though it may be helpful in understanding the French literature.he hier a reader in French for teaching both French language and literature. Due to his good work

he promoted to the post of director in the France embassy which opened a new door not for the future culture-diplomatic career of Foucault but also for the both countries (Markula & Chikinda, 2016).

During his stay in Uppsala University the most of his spare time spent in the Carolina Rediviva Library of that University, he used the Bibliotheca Walleriana for the data collection of his doctoral thesis related to the history of medicines. Foucault hoped that his doctoral thesis easily accepted here but a historian of medicine Sten Lindroth criticized his work and not approved his doctoral thesis. His work not considered a good research based work and many historians of science refused to award a doctoral degree to him in Uppsala University. That rejection became a solid cause for the Foucault departure from Sweden. So, he left the Uppsala in 1958 and went to the city of Warsaw (Markula & Chikinda, 2016).

### **Incharge of Francis Center:**

In October 1958 he appointed as in charge being the in charge of French center in Warsaw here he spent a very difficult life due to the lack of materialistic goods and services. Later he went to the Poland. Foucault thought that university was not a liberal place for any idea so he travelled the country and delivered his lectures in many places. He became so popular with his lectures that he won a position of defective cultural personality. But here again he faced a diplomatic scandal and ordered to leave the Poland for a new destination. After his departure from Poland he moved to the West Germany where he taught the same subjects as he taught in Sweden and Warsaw (Dreyfus & Rabinow, 2014).

It was the origin of his philosophical work as well as his work on literature. "Michel Foucault wrote on literature. *Death and the Labyrinth: The World of Raymond Roussel* was published and translated into English in 1963. It is only Foucault's book-length work on literature. Foucault described it as he wrote most easily, with the greatest pleasure, and most rapidly. Foucault explores the theory of criticism and psychology with reference texts of Raymond Roussel, which is one of the first notable of Experimental writer".

### **INTELLECTUAL BACKGROUND OF FOUCAULT**

Let us begin with a sketch of the philosophical environment in which Foucault was educated. Foucault not only got education from the Marley potting and Hadygar, but also got their ideas from their education to construct his own ideas, and he studied the concepts of the Hegel and Marx, Jean Hepolite used the Hegel's concept of history, and presented his own observations, so Lotas Athosay, by using the concept of Materialism of Markasisam, gave the concept of the communicating revealing, and in 20th century the concept of structuring thoughts was growing up. Mishal Foko also grew his concepts under the shade of concepts of his teacher Jean Hepolite and Louis Authuerser (King, 1975; Lemert & Gillan, 1982).

According to Allen Sheridan, "Although Jean-Paul Sartre, living and working outside the University system, had no personal influence on Foucault, the thought of him, as the French master-thinker preceding Foucault, is always in the background. Like Sartre, Foucault began a relentless hatred of bourgeois culture and society with a spontaneous sympathy for groups at the margins of bourgeoisie. They were also similar in their interests in psychology and literature, as well as philosophy and both after, a early relative lack of political interest, became strong activists. But at the end Foucault seemed to insist on defining himself in

contradiction to Sartre. Philosophically, he had rejected what he saw as Sartre's centralization of the subject".

Prominent in France that time. Structural manner of anxiety has been being flourished in the period in 20th country, whose founder was a German philosopher 'Jan Paul Sather. For this reason, refulgence of existing naturalism and structural anxiety was clearly looked in Foko's initial work. Sather rendered the things with the concept of assemblies together instead of individualism with structural anxiety, that capacity of all the elements is meaningless either in form of words or in physical existence until they would be meaningful with the connection of some organized system. Such that every work has covered many meanings into it. And capacity and meanings can be changed regarding its use and system behind it. It was actually the affair of system and structure on which Foko has argued very much (King, 1975; Lemert & Gillan, 1982).

Sather's ideologies got much importance in European literary class. Although Foko was also impressed with some of its conceptions. In which both were the against of such civilized society in which feelings and speaking thoughts, ideas and needs would be rendered by folding in lest of culture.

However the difference in Foko's and Sather's ideologies and conceptions is found in the concept of horizontal wisdom. Where Sather considers that it is equal in all humans. According to them, the principles which are made, those are provided by decisive knowledge, there to Foko, the scale of horizontal wisdom is quite different for decisive knowledge. Because horizontal wisdom does not exist in humans. Whereas the level of wisdom is different in every human, and these are the reflexive from its environment and literary and anxious background. Here he criticizes the ideas of decency, consciously and unconsciously of expert of psychology "Frued" who has described today's European with the references of knowledge and wisdom, and has deduced the principles to provide him knowledge of specified kind. It will be discussed later that he considered defaulter to whom in it. In fact he considers it the fault of that philosopher who arranged knowledge, for which he discusses again for the new mechanism, to which he says it "Archeology".

The era, in which Foko flourished his thought, new inventions were being rendered of Kant's, Hegel's and Marcu's ideologies in that era. And another important thought has been prominent in literary argument in that era. And that was the naturalism. Which actually gave Hegel's Philosophy but Nitché's ideas gave it more acceptance. Nitché was a German philosopher who criticized these philosophers who were in the favor of modernism.

Mean, existence, naturalism, new form and in accordance of logical innovation where Hegel's and Marcus's anxieties were coming into existence, the ideology of many more French philosophers were also coming into existence. Which is the sharp fierce reaction against the Sather's exited anxiety. It is later called modernism which brought a big change in the boundaries and systems of Europe's anxiety. He also flourished the written aptitudes through titleism and Archeology, If method would be discussed in historiography then since before it, historiography has been doing by examining the realities like traditional manner and analysis of writer's personality and through literary. But now, first time, the historiography of geography, commenced by leaving traditional manner of writing. A new method was

going to be deduced in it. In which the prominent name is of the historians of leaving school of thoughts. They started the historiography consisted on traditional manner of identification. But in this manner, a decline was going to be occurred in the middle of 20th century. A historiography on such manner was going to done in England. In fact, they were now the Generals of history in which the history was written just on specified topics. No one made the topic of his script the references of social, political, anxious and traditional aspects. That is why, to some extent, of script is found by the humanism experts Lewis Strauss or another intellectual, who used human anxious evolution in aspect of specified cultural background with the reference of its recognition.

This philosophical milieu provided the materials for the critique of subjectivity and the corresponding “archaeological” and “genealogical” methods of writing history that inform about historical critique of Foucault’s projects, to which we turn in chapter 5.

### **HIS INFLUENCED ON HISTORIOGRAPHY**

Foucault’s method of discussion about the relation between power and discourse inspired many social theorists. These theorists thought to be used his methods and theories as an aid in the struggle against inequality. He claims that “through discourse analysis, hierarchies may be uncovered and questioned by way of analyzing the corresponding fields of knowledge through which they are legitimated”. It was a way to link the work of Foucault with the critical theorist but it is not a good interpretation of his work. As far as we can see, that “his all works all offers are brilliant redescriptions of the past, by supplemented helpful hints how to avoid old historiographical assumptions being trapped. These hints consist of largely saying: do not look for meaning of history or progress; do not see the history of a given activity, of any segment of culture, as the development of rationality or of freedom; do not use any vocabulary which leads to philosophical to characterize the essence of such activity or the goal it serves; do not assume that the way which is presently conducted gives any clue to the goals it served in the past”.

### **FOUCAULT’S CONCEPT OF HISTORY**

Just as some philosophers do not consider Foucault to be a philosopher, some historians do not consider him to be a historian. The reasons for both are similar: Foucault’s work challenged the rules of research in both philosophy and history. For anyone who holds traditional beliefs about philosophy or history, Foucault’s work will not seem to fit properly into either one.

Scholars do not always agree on the meanings of history, archaeology, and genealogy, and they do not agree on how to interpret Foucault’s various historical projects. Many people think that Foucault’s work can be divided into successive periods or phases: the early work is called ‘history of ideas,’ the next period is labeled his ‘archaeological’ work, then comes the ‘genealogical’ work, and the last works are described as ‘history of thought.’ Foucault himself rejected all these classifications, and he was not consistent in his uses of any of these terms.

Foucault’s concepts of history can easily explain with the help of its methodology to write history. Foucault uses the term archaeology “which helps to distinguish his historical work from mainstream history. In brief, mainstream history is longitudinal: it studies about the development of something over a

duration of several time. In contrast, archaeology is cross-sectional: it studies many more different things that occurred at the same time. Archaeologists study artifacts of a single time: such as the pottery, building materials, books, instruments, and artwork of a particular stratum. Archaeologists try to make sense how all various artifacts fit together. Foucault's archaeological approach is similar to history. He examined several different things that occurred at the same time. For example, artifacts of eighteenth-century European linguistics, economics, and science. Then he tried to figure out how, artifacts made sense together. Archaeologists try to explain what was going on in one selected historical time".

When Foucault his archaeological method for the conducting of knowledge then he often used many terminologies the most common is the term "episteme to refer the knowledge system of a particular time. The pattern known the episteme which can be seen across various disciplines like economics, linguistics, and science. An episteme forms the basis distinguishing from false to true knowledge, we would define the episteme retrospectively as the strategic apparatus which permits of separating out from among all the statements which are possible those that will be acceptable within a field of scientificity, and which it is possible to say are true or false. The 'apparatus' which makes possible the separation, not of the true from the false, but of what may from what may not be characterised as scientific known as episteme. An episteme pertains to epistemology. In other words, it is a historically specific way of knowing.

If we want to explain in other words the meaning of archaeology then it may be "the study of a cross-section of artifacts in a particular time is known as archaeology. It is unlike mainstream history because it analyzes a variety of artifacts in one time period rather than tracing the development of one thing over a period of years".

For writing history he also introduced a new method called genealogy. He uses the term genealogy which not related to the term archaeology. But it does not mean that both are opposite to each other. In short genealogy is method which started from the point where archaeology ended. Foucault used this term in 1940 before writing the way at history writing. In reality genealogy debates on the same degree or level of knowledge and culture on which the archaeology does. Genealogy deals with that level of knowledge, that lays stress on the observation of opposite and equal or same things, and on that surface where it is tried to organize the things at the level of knowledge. Similarly according to Foucault is that level of knowledge where the truth and lie are reported. Where they are judged as a tools of power. There are three main points which distinguished Foucault historical work from traditional historical writings. First, "Foucault's historical work challenges both continued and discontinued historical accounts. The Continuous histories emphasize how much things stay the same, and discontinuous histories emphasize how much things change. An epigram of continuous history is that Every day in every way, I am going better and better. An epigram of discontinuous history is that it is not possible to step twice into the same river.' So that It is a matter of preference whether we emphasize how things changes or how things stay the same. In contrast, The Structure of Scientific Revolutions (1970) is an example of discontinuous history by Thomas Kuhn's because it emphasizes how science has undergone revolutionary changes. In case of mainstream histories continuity, Foucault's history was likely to emphasize differences, and when mainstream histories discontinuity, Foucault's history was likely to show similarities".



Traditional history “refer to modernity as a continuation of the Enlightenment. That mainstream histories emphasize the continuous developments in reason, science, and democracy around the world. In the critical spirit”. Foucault’s history challenged that continuity. He claims that “how modern institutionalization and industrialization constituted a break from earlier Enlightenment intellectual debates between rationalism and empiricism”.

## **FOUCAULT’S HISTORICAL APPROACH**

Foucault’s historical approach began to be changed with his methodology of history writings .known as arcealogy ,which basically focused on the archive documents and came towards his new method ‘genealogy’ which mostly dealt with the origin ,practice and exercise of power.his historical approach first time introduces by him in his many early books like ,the discipline and punishment, the order of things,the archaeology of knowledge.we can examine the shift in his historical approach in the last work the three volumes of ,history of sexuality (Foucault, 1973, 1990; Tabet, 1978; Weeks, 1982).

“The One way due which to understand Foucault’s historiographical approach is to say that he was being critical, provocative, or contrary. On the other hand mainstream history emphasized continuity or discontinuity, Foucault offered a challenge to that type of emphasis, whenever it appeared as an unquestioned assumption about history”. Second approach of Foucault to history that “he does not try to be objective, however it aims to be a critical history of the present”. However, this does not mean that Foucault wrote history in flagrant of facts. Rather, the emphasis and focus of his historical analysis was shaped by concerns about the present. Here is a Foucault’s argument sketch about objectivity in history:

“No history is that in which everything that happened in every day in every place included . In our own lives, we see that every day is filled with thousands of ordinary happenings, events and incidents. No history includes everything about everything, so that no history is really objective.Only a very small selection of limited things has been included in any historical record. Sometimes the things that have been included are those that historians believed to be interesting or worth writing about; other times things have been included by habit, custom, and convention.In historical records, some kind of things have been regularly included, and other things have been regularly omitted from historical records.So that it is not possible for any historical record to include everything that has ever happened. But in some cases all the histories excluded a great deal. All selections lead to exclusions”.Since all the histories are selective, means that it is intellectually ethical to take responsibility for the selection bias, rather than to pretend that the histories are objective(Kendall & Wickham, 1998; Koopman, 2008; Patton, 2017).

Foucault basic historical approach wanted to questioned about our assumptions of the present.Foucault explained very explicitly criteria for inclusion in the historical accounts. He wrote the history in order to gain surprising insight about our present circumstances and he want to explore what ‘history of the present’ means. Third approach of Foucault’s history is influenced by Nietzsche’s effective history. Foucault did not write objective history; he wrote only ‘effective and critical history.’ He used the term ‘effective history’ after Nietzsche’s *Wirkungsgeschichte*. a history which is meant to function like a mirror that provides us with a reflection of the past known as objective history . In opposite, effective history is meant to function like a lever that disrupts our assumptions and understandings about the thinking we are.

Foucault's history, conveys the message that mirrors make the best levers by its provocative and ironic stance".

In short, Foucault's historical approach debates with , He challenges not only the continues but also discontinued accounts of history. He tried to write the history flush with the present events and to become it an objective knowledge. He wrote the critical history of the present.he influenced with the German historians and allowed for the possibility of new chances in history.

### **ITS BASIC CONTRIBUTION TO HISTORIOGRAPHY**

The work of Foucault earned an endless fame for him in all intellectual schools .his popularity increased by day after his premature death among many social scientists. "He is the most discussed Continental European historian of psychiatry, human science, criminology, and sexuality this century" He also got fame due to his controversial historiography . However still there are many misperception about his work he declared the most visited personality on net during the last decade of 20th century .Whereas the structuralists established a historical abstract structure that is apply to a wide variety of situations, Foucault attempted those relations that describe the relationships within the human-scientific discourse of given historical periods (Koopman, 2008; Weeks, 1982).

### **FOUCAULT AND HIS CONTEMPORARY HISTORIANS**

The formulations of Foucault's methodological position seeks to establish its relation to such figures as Nietzsche, Kant, Weber, Elias, Habermas, Giddens and the Annales and Frankfurt Schools. moreover , their work on Foucault explores the interconnected substantive themes of Foucault's work: truth, knowledge and rationality; power, domination and government; and the self and ethical practice that are all the Foucault's work .mostly his thought compare with the contemporary historians Jacques Lacan , Derrida and Hayden White(Fadyl & Nicholls, 2013; Koopman, 2008; Weeks, 1982).

### **PLACE OF FOUCAULT IN CONTEMPORARY HISTORIOGRAPHY**

Modern historiography emerged in German universities in 19th century, where Leopold von Ranke revolutionized historiography with the help of seminars and critical approach; he diplomacy, emphasized politics and dropping the social and cultural themes Voltaire that had highlighted. "Sources had hard, not speculations and rationalizations. His credo was to write the history the way that was the perfect. He insisted on primary sources with proven authenticity. the concept of spirit and dialectical materialism introduced by Hegel and Marx respectively, into the study of world historical development. Former historians had focused on cyclical events of the rise and decline of rulers and nations. the nationalization process of history as part of national revivals in 19th century, resulted with the separation of "one's own" history from common universal history by such way of understanding, perceiving and treating the past that constructed history as history of a nation. Many new disciplines ,emerged in the late 19th century and analyzed or compared these perspectives on a larger scale(Koopman, 2008; Megill, 1987; Weeks, 1982).

The focus of historical research in France is radically changed by The French Annals schools during the 20th century. They wanted the history that become more scientific and less subjective, and demanded

more quantitative evidence. moreover, they introduced a socio-economic and geographic framework to historical questions. Michel Foucault, described the history of everyday topics such as death and sexuality. Carlo Ginzburg and Natalie Zemon Davis pioneered the genre of historical writing sometimes known as "microhistory," which attempted to understand the mentalities and decisions of individuals - mostly peasants - within their limited milieu using contracts, court documents and oral histories (Foucault, 1990; Megill, 1987).

## Conclusion

The present world in which we are live, many developed things exists. These all things are not the legacy of some great men ,there is a great contribution of collaborative work of other people, the work of whom did not consider as a work of historians as their work is not compatible with their traditional methodologies . Michel Foucault was one of them. Our task is not to imposed our ideas about any fix aspect of Foucault's personality as we already mentioned in our statement of the problem that ,The object of this research is to study Foucault's historical projects in such a way that it helps to make a good understanding of his historical thought. So it is not a conclusion as in many research work mostly done. It is only some words to sum –up the whole debate in a suitable form. This research work may open many new aspect related to explore some sort of theoretical frame work of Foucault's histoigraphy.

In 20th century in which field of knowledge these mistakes repeated most is about the historiography and to elaborating and writings events. Now people were refusing to acknowledge the relationship of historian and his writings .on the one hand there was the discussion regarding the relation of truth and reality and on the other hand on the basis of traditional writings, some methods of specific historiography is used to be inadequate. So the great problem for the scholars was that they started to consider the history as the science and believe how to describe the history scientifically .but in history we mostly used the humans activity and less used the records on digits. The man was the main element in history and to acknowledge this element in scientific way was a not an easy tasks for historians.

Many philosophers and historians tried to describe this mater (man's role in history) but could not get hall of fame because historians mostly were engaged in the personality, reality and complete knowledge. First time some French historians made an effort to resolve this problem related to the role of man in process of history .Michel Foucault is one of them. These historians stopped to write history on traditional style of historiography rather some specific era .geographical and cultural based history were tried to be written.

But in the mid of 20th century that trait of historical writings was to be criticised. Many school of thought related to history writings protested it. But here we may differentiate between two groups who opposed those traits. One is that who criticized the knowledge and its assumptions and the other one is who criticized the methodology of history writings mean historiography .the second is mere concern of our topic so we continued with the second group. So about the methodological issues which group were prominent? On one hand the people who were the in the favour to write history in traditional way. They only included some new topics in historiography and developed a trend to write the history of some specific regions .for example we can examine the work of many historians worked under the methodology introduces by Annals school of thought in France and The past and the present in Britain.

Foucault was a multi-dimensional personality regarding the nature and characteristics of its work and his radical thought earned a fame for him from the every field of knowledge .so it is only an effort to introduced some aspects of Foucault’s historiography to create a better understanding of Foucault studies. This research work may also opened many new possibilities of exploring thoughts of Michel Foucault and it provided a plate form for a new kind of methodology which was unfamiliar to us.so I can framed Foucault thought into a limited delima rather I tried to provide a comprehensive knowledge about the basic theme and nature of Foucault ‘s work.

Foucault was one of the most influential figure of the mid 20th century, addressed contemporary western socio-cultural problems in a unique way . The forms and the apparent content of his work is quite historical and its novelty and challenging spirit make him the most influential personality in recent 10 years in the worlds of intellectuals. Foucault is known as a representative of power/knowledge discourse. His interest was not like a usual of historic topics and assumptions for example his concept of space and time are totally different from the traditional concept of time and space. Michel Foucault wrote “the histories of the present” related it with religious ideas of the society.Foucault’s selection of historical topics are also unique in the field of historiography.

**Note:**

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