

# Maybe Baby

## A GOVERNMENTALITY INVESTIGATION

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# Abstract

The demographic challenge of small generations constituting the labour force while, on the other hand, large generations of citizens up for retirement led the thesis to wonder how the Danish state handles and governs the demographic challenge of low birth-rates. The thesis through a governmentality analysis looks into the fertility teaching material *MaybeBaby* which is on how to preserve one's fertility and which is consigned by the state and targeted at high school students. The analysis investigates how it seems complicated to govern such area as fertility when the state through the teaching material is working to better the fertility among its citizens while at the same time the fertility of the citizens is considered a personal matter. The thesis extrapolates a Foucault-inspired analytical strategy taking a nominalist standpoint in the endeavour to show the contingency of the governing carried out through the teaching material. As the analysis demonstrates the state's practicing of governance via the teaching material as contingent, the analysis liberates the receiver of the analysis to think and to act differently.

First part of the analysis is structured and guided by the first research question which inquire into how the teaching material enables the state to govern the fertility of its citizens. The first part of the analysis argues how the teaching material by setting up certain object-forms, subject-forms, forms of truth and forms of action, operates as a governmental technology enabling the state to govern the fertility of its citizens through the citizens' governing of themselves. Second part of the analysis carries out a response to the second research question which inquire into how a certain dispositive-form can be linked to the teaching material. In this context, the second part of the analysis reveals how the teaching material is deeply embedded in the pastoral dispositive and as such the students working with the teaching material are exposed to certain bindings disposed by the pastoral dispositive.

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# 1. Introducing a problem

*“Resources, climate, conflicts, migration, urbanization, aging, geopolitics... Today, demography is at the heart of all major contemporary societal issues.”* – Bruno Tertrais, Political Scientist (Tertrais 2018)

Each area of the world is affected in its own way by trends in population. In Denmark, scientists call attention to the fact that we need to give birth to still more children before the working population can provide for the elderly and keep the wheels turning. (Patscheider 2016) The demographic challenge in Denmark primarily lies in the collision between large generations up for retirement while at the same time birth-rates are low. The situation has an economic challenge inherent as, on the one hand, national revenues decline due to small generations constituting the labour force while, on the other hand, large generations of retired citizens make the national costs rise. (DR 2017) As such, the gist of the problematic is often explained as the “disproportion between the number of people inside and outside the labour market.” (Korsgaard 2013) Seemingly, this disproportion is very costly for the economy and the trade union FOA points out that especially the municipalities with the highest number of retired people should be troubled. FOA’s statement is backed up by Senior Research Associate at The Danish Center for Social Science Research, Anna Amilon, who holds that the number of retired citizens will make an economic challenge for the individual municipality. (Blachman 2017)

## **Several angles on the demographic challenge**

Looking closer into the demographic challenge, it seems to have transformed into a field of diverse discourses generating a variety of different solutions and interpretations of the problem. One perceptible discourse concerns employment policy. From an employment policy-angle, the increasing average age is restraining the growth in wealth per person and is caused by the future fall in the workforce constituted by people in the interval 20-69 years of age. (Danmarks Nationalbank 2018) Secondly, the Danish National Bank points to the tendency that people of working age on average work less hours as the rate of employment decreases when the individual person’s age increases. The ageing of the population simply causes a lower average employment frequency. (Danmarks Nationalbank 2018) Common solutions generated by employment policy suggests to either raise the average employment frequency, to raise the weekly working hours or to step up the growth in productivity. (Danmarks Nationalbank 2018)

Another response to the demographic challenge seems to congregate round the discourse of foreign labour. Some voices in the debate claims that the national growth in wealth will stagnate if we do not

consider foreign labour as part of the solution to the demographic challenge. (Christensen & Agerholm 2018) Foreign labour can have various forms, one of them is refugees. Since July 2016 more than 1,100 refugees have been offered a chance on the Danish labour market through the integrational education IGU. The IGU only makes up a minor fraction of the various forms of foreign labour but the integrational education is an efficient way for economic life to recruit qualified labour both in the short and the long run. The economic growth and the demographic challenge are not fully met by the integration of refugees into the labour market but neither can exclusively Danish labour secure the economy. (Christensen & Agerholm 2018) With a scarcity on Danish labour, the national economic advisors claim that another way to meet the scarcity of Danish labour is to create attractive conditions for the foreign labourers choosing to work in Denmark. (Svarer et al. 2018) Solutions of foreign labour are though also highly charged and complicated since they trigger themes as social dumping as well as wage dumping where some employers utilize on cheaper labour than is usually available at the employers' site of production and sale. In this context, relatedly themes of solidarity and cultural cohesion, which are themes often loaded with great controversy, seem to further increase complexity.

The demographic challenge is also touched upon by the natural sciences. Especially, the area of biomedicine and the newer research field denoted bio-demographics have a keen focus on the more alternative and new ways of approaching the new trends in demography. Within the research area of biomedicine, bio- and gene technologies constantly pushes the limits of what is possible. Although the technological inventions in the area of fertility have pushed our natural given limits, the area at the same time experiences a contentious rhetoric. Parallel to the technological inventions are much polemic and several discussions. Some discussions are on the regulations of the area, others about whether it is a right to have kids and also on who should have access to the fertility treatments and whether the expenses should be on the state or not. Especially the Danish Council on Ethics is strongly occupied on the area and tries to keep up with the various ethical nuances of the area. (Etisk Råd 2004, 2015) One contribution from the scientific world of biomedicine is the IVF-treatments assisting the fertilization of infertile people. The IVF-treatments were legalized in Denmark in 1986 and the ART-treatments since the early 1990'ies. Since then, the legislation has been reformed several times and today the assisted fertilization is offered to both couples who have no children and to single women who have no children. Also egg donation is today legalized under the condition that the donated egg is fertilized with the sperm from the receiving woman's partner. Surrogate mothers are not yet legalized in Denmark although the technology is invented and conceivable. (Jensen & Risager 2016: 9-10) The research area of biomedicine seems to some extent to have mitigated the aspects of age and lifestyle when it comes to the new demographic challenges. Taking a look into the world of politics though, we see how the situation seems urgent and far from mitigated.

## **Political commitment to the demographic challenge**

The demographic challenge seems to concern the Danish Government. Already in 2007, the former Family Minister, Carina Christensen, started talking about a political goal of three children per family as a solution to the demographic gap. (Steensbeck 2007) Since then, several ministers and politicians have touched on birth-rates. The Government as well as politicians seem highly troubled with birth-rates since birth-rates apparently constitutes the factor determining our future level of welfare. Calculations from Statistics Denmark stresses that the Danish population needs to reach an annual birth-rate of 70-80.000, which is 20.000 above the present birth-rate, if the level of wealth and welfare is to be sustained at the current level. (Patscheider 2016) From this perspective, the birth-rates seem to pose a threat to the Danish welfare state and since the Government works for future welfare and a functional welfare state, the low birth-rates seem furthermore to pose a governmental problem to the Government and to the politicians.

Politicians frequently refer to results and data from research which both confirms the demographic challenge but also backs up the solution of raising the birth-rates. “Give birth to more children”, was the straightforward announcement and imperative from the Head of Rigshospitalet’s Fertility Department, Søren Ziebe, who emphasizes that we need to reach 2.1 children per woman to preserve our population. (TV2 2015) The recent level is at 1.75 which is too low to preserve a reproduction of the population. (Persson 2018) Several researchers seem to unanimously support the view that we will need to give birth to still more children if the working population should be capable of providing for the elderly and keep the wheels turning. (Patscheider 2016)

## **Initiatives complying with the demographic challenge**

The problematic has not remained just words and talking. In 2015, birth-rates, or more exactly fertility, came on everybody’s lips as the main public service channel, Danish Broadcasting Corporation (DR), ran a broadcast called ‘Knald for Danmark’ (English: Do it for Denmark) while the Municipality of Copenhagen did a campaign with the header ‘Har du talt dine æg i dag?’ (English: Did you count your eggs today?) The campaigns made a great commotion and gave offence among citizens who reacted on social media and through newspapers. The criticisms were aimed at a paternalistic state interfering its citizens’ private sphere. (Vestergård 2015) One reaction in a discussion article responded, “Bloody no, I haven’t counted my eggs today!” (Vestergård 2015) The article, like several others, utters that the state should be the last to intrude on such decisions as giving birth to a child. Despite from that, Ministry of Environment and Food of Denmark together with the Ministry of Health, in the end of 2015 launched a fertility teaching material called MaybeBaby (Miljø- og Fødevarerministeriet & Sundheds- og Ældreministeriet 2015a) targeted at the Danish high-schools. The teaching material was on fertility and on how to preserve one’s fertility through a healthy lifestyle and sound habits.

A report from 2016 by Vidensråd for Forebyggelse, which is a collaboration between TrygFonden, the Danish Medical Association and the Danish Health Authority, concludes that Danish citizens have a way too limited knowledge about how the individual preserves his or her fertility. According to the report, this ignorance of fertility is part of the reason for childlessness and low birth-rates. (Trygfonden 2016) Exactly a lack of knowledge seems related to the debate on fertility and low birth-rates since the goal behind the above initiatives, whether it is fertility campaigns or teaching material, often is articulated as informative. It requires information and knowledge for people to take the right decisions why the campaigns are presented as the provider of such information and knowledge. As such, the initiatives usually present themselves as being informative. As Ninna Thomsen, former Mayor of the Health and Care Committee at the Municipality of Copenhagen, answered when asked why they launched the campaign ‘Har du talt dine æg i dag?’: “It is an informative campaign aiming to advance young peoples’ knowledge on fertility.” (Ravn 2015)

The campaign from the Municipality of Copenhagen is interesting since it is laid down by law that the municipalities, according to sundhedsloven §119, subsection 1 and 2, are to handle the area of health: “The municipal council holds the responsibility (...) of creating the conditions of a healthy way of life. The municipal council offers options to the citizens that are preventive and promotes healthiness.” (Henriksen 2013; Bekendtgørelse af sundhedsloven 2018) At the same time, we see from the reactions on the campaign from the Municipality of Copenhagen that fertility, and whether to have kids or not, is considered a personal matter which the state should not interfere. It seems complicated that it is laid down by law that the municipalities should promote and work for a healthy lifestyle among its citizens but at the same time the citizens themselves are responsible for their own health and thereby also fertility.

Also, the fertility teaching material, MaybeBaby, is interesting as the complexity between education, career, and having kids, is constantly touched upon by the media. (Arbøl 2016) Furthermore, Niels Arbøl, a lecturer at a Danish high-school, points out how the high-schools (like the municipalities), in his opinion and interpretation, are encouraged by law to guide such things as fertility. He points to the departmental order of education §4 where it is laid down by law that the high-schools as an educational institution “should include an aspect of general education focussing on the students’ development of a personal authority. Therefore, the students are to learn and to develop a relation - a relation of reflection and of responsibility - to their outside world: fellow human beings, nature and society, and to their own development.” (departmental order of education §4 cited by Arbøl 2016) As Niels Arbøl points out, it implicitly appears from §4 in the departmental order of education, that an informative teaching material on fertility like MaybeBaby, is not just of academical purpose but also an incentive aiming to get the students to reflect on themselves and on their surrounding world. (Arbøl 2016) Seemingly, for the students, the teaching material is about something more than just obtaining proficiency and academical qualifications; it is about general education and self-reflection. Niels Arbøl seems to hold a positive attitude towards the teaching material MaybeBaby and states that “themes as sexuality and reproduction tend to be privatised as an individual matter (...) although



these themes have massive societal consequences”. He finishes by stating that “childlessness and reduced fertility have become a common ailment.” (Arbøl 2016) Despite Niels Arbøl’s opinions and interpretations of the need for such a teaching material as MaybeBaby, the theme of fertility still seems to be handled with great consideration by the state since it by many citizens is considered intimate and something which the state should not intrude on. (Vestergård 2015)

As with the campaign ‘Har du talt dine æg i dag?’, we also see with the teaching material MaybeBaby, how complex the area of fertility is since it through implicit ways is faintly defined by law that the state in different forms are to somehow handle such areas as fertility but without really interfering because such areas as fertility should also be guided by peoples’ own thoughts, their self-relation and handled by their own responsibility. On the one hand, fertility seems perceived a personal matter for the individual but at the same time, on the other hand, the Government and other state-related entities seem both to problematize the topic as well as trying to solve it. I wonder how the state governs in this field of tension. In continuation of these thoughts, the following makes up the fundamental problem for the thesis:

## **Problem formulation**

To handle and govern the problematic of low birth-rates seem complicated when the state is working for a better fertility among its citizens while at the same time the fertility of the citizens is considered a personal matter.
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## **An academical framing of the problem formulation**

Within the academic world, intellectuals of different areas have dealt with, and still deals with, a theme denoted biopolitics which seems to be occupied with a range of closely related dilemmas as the one inherent in the extrapolated formulation of problem above.

According to Villadsen (2007), the dilemma between governance and freedom has been intensified in the advanced liberal welfare states of today and there is an incessant creativity striving to come up with new governmental technologies which can influence the individuals’ self-governing without governing too much and without taking on the responsibility. As a result, Michel Foucault’s concepts of power technologies and the technologies of the self - which comes under the greater theme of governmentality and biopolitics – have appeared to be a paramount system of terminology to analyse and to carry out research on the welfare states’ power and on its way of governing. (Villadsen 2007: 156)

Out of philosopher Michel Foucault's (1926-1984) investigations, the notion biopolitics emerged to designate a certain kind of politics which primarily has been exercised since the 17<sup>th</sup> century and can be viewed as an administration and as a governing of the citizens' lives. As such, the biopolitics' field of focus is the population and it perceives the population as a unit which can be understood through tools like statistics and which can be modulated, transformed and most importantly optimized. Since the birth of biopolitics, we have seen examples of how it can intervene and govern different matters of the population like working conditions, education, health etc. (Dean 2006: 337) These biopolitical interventions striving to optimize the population are assisted by a governmental rationality which Foucault refers to as *gouvernementalité* (English: governmentality) and which he finds to be present in the modern welfare states. When biopolitics is operationalized through a governing taking the form of governmentality, it transpires as a productive power which produces fields of problems to be intervened and which also produces possibilities of improvements for the fields of problems. Examples of such fields of problems could be the above-mentioned working conditions, education and health. To optimize such aspects of the population as working conditions, education and health, the biopolitics can intervene through a vast number of different governmentality technologies such as statistics, legislation, regulation but also through promptings and incentives at an individual level. As such, we could think of a matter like fertility both being optimized and improved via such things as diet rules as well as via individual but optional childbirth-training, and it is through these regulations and offers, which tries to optimize and which it would be absurd to refuse, that the biopolitics is functioning. (Jensen 2019)

In the above way, governmentality has turned out to be a category of research which reflects on the governing of others and on the governing of oneself in different contexts. It is relevant to mention that a such reflection and research have appeared to often pay attention to what Foucault denotes *dispositif* (English: dispositive) which in brief terms can be explained as a prescribing arrangement. The dispositive prescribes the way we live and as such it is an arrangement making certain social tendencies and propensities more likely to occur than others. In this way, the dispositive affects the sociality in ways giving rise to "correct" ways of living as well as to "correct" self-expressions. (Raffnsøe & Gudmand-Høyer 2005: 166) The respective dispositives so to speak have a determinative effect on what occurs and on our responses to what occurs, but without determining it. (Raffnsøe & Gudmand-Høyer 2005: 154-155) The dispositives thus seem to attend to the dilemma of balancing freedom and governance as they, without determining, work as determinative mechanisms.

## Research questions

Considering the earlier devised problem formulation within an academical frame of biopolitics and governmentality focussing on fertility, while at the same time, anchoring this to a field of concrete empiricism, the following research questions are formulated to guide the specific direction of the present thesis:

- (1) How does the teaching material MaybeBaby enable the state to govern the fertility of its citizens?
- (2) How can a specific dispositive-form be linked to the teaching material MaybeBaby?

## Introducing the investigation

This brief section will touch upon two things. Firstly, what kind of investigation, or analysis, the problem formulation and the research questions give rise to and then, secondly; touch upon how the research questions will be handled.

With the above formulated research questions, it is now clear that the thesis is an investigation of how the state governs its citizens why a governmentality analysis becomes relevant. Since the teaching material is developed for high schools, the citizens which the state attempts to govern in the specific case of MaybeBaby, are high school students. The first research question with its very tangible and practical approach inquire into how the state of today governs in a specific case while the second research question, on a more superior level, asks into how this governing is intelligible and meaningful by linking the teaching material to a certain dispositive-form. A governmentality analysis is exactly about to analyse the display of force which is at play in the contemporary welfare states since it is an analysis of the relation between the state and the citizens in the complex situations where the problem and tension of governing contra autonomy and freedom are intense. (Villadsen 2006: 10) This tension seems inherent in the problem formulation of this thesis since the problem formulation and the research questions ask to the seemingly complex and problematic tension of governing the fertility of the citizens when fertility is considered something people should be free to choose upon themselves. Therefore, a governmentality analysis seems appropriate. Furthermore, the questions giving rise to a study of governmentality are questions focussing on a 'how' – for instance; how we govern or how we are governed. (Dean 2006: 61) The respective research questions of this thesis exactly inquire into the problem by a 'how' and the consequences of a such approach will be further elaborated in chapter 2.

**Ad 1.** To Answer research question 1, chapter 3 will carry out a governmentality analysis of the teaching material MaybeBaby. This specific part of the analysis will be denoted a governmental

technology analysis since the analysis of the teaching material in chapter 3 will be analysed as a governmental technology by looking into a fourfold analytical framework devised by Dahlager (2001). The framework is inspired by the ethical fourfold which Foucault formulates in *The History of Sexuality Volume 2* (Foucault 1992) and further touches upon in his lectures on *Subjectivity and Truth* (Foucault 1997). The analysis is an application of the analytical framework on the above-mentioned teaching material. The aim of Dahlager's analytical framework is to analyse governmental technologies (Dahlager 2001: 91) why the framework becomes convenient in the analysis of how the teaching material (as a governmental technology) enables the state to govern the fertility of its citizens. The analysis will take the form of a case-study. The case-study and what it entails are touched upon in section 1.2.

**Ad 2.** The second part of the governmentality analysis is carried out in chapter 4 and takes the form of a dispositive analysis adding broader and more superior perspectives to the findings in chapter 3. The analysis will attempt to link the teaching material to Foucault's pastoral dispositive to disclose part of the rationality behind the teaching material which enables such kind of material to be a kind of governmental technology. Thus, this part of the analysis will operate on a more superior and abstract level trying to uncover how a certain dispositive-form is at play in the more invisible layer of contemporary general rationalities which the teaching material is just a fraction of. The analysis in chapter 4 will be striving to describe and extrapolate the pastoral dispositive as it looks for the prescribed level arranging what occurs and how. Basically, a dispositive analysis looks into a specific area to search for the governance at play and to uncover how the governance plays out without assuming that one is explicitly knowledgeable about the governance and how it plays out. (Raffnsøe & Gudmand-Høyer 2005: 163) As such, the dispositive analysis seems suitable to constitute a leg in the overall governmentality analysis.

The thesis considers the overall analysis to be a governmentality analysis since both research questions as well as the problem formulation problematize a contemporary governmental issue. Though the first part of the analysis is denoted a governmental technology analysis and the second part of the analysis is denoted a dispositive analysis, both parts of the analysis each makes up a leg in the overall governmentality analysis as they are aimed and structured to support and serve an overall governmentality analysis. Also, both parts of the analysis are handling a governmental complex of today why they as an overall category appropriately belongs to the area of research termed governmentality.

Lastly, it is relevant to furthermore mention that the governmentality analysis constituting this thesis, inevitably carries out a diagnosis of the times due to the decisions made in the analytical strategy section. This will be further elaborated in chapter 2.

## 1.1 Literature review

This section endeavours to survey the hitherto field of governmentality studies with the aim to unpack the specific area which this thesis settles in. With such an overview it should also be clear what contribution the thesis can provide but more importantly what thoughts and studies the thesis lean on and perhaps is an extension of. The section will be structured as a funnel by starting with the most general and broad historical frames of governmentality studies and then gradually narrowing the frames until reaching the very specific space of this thesis.

In 1978 at Collège de France, Foucault held a lecture titled *Gouvernementalité*. The lecture was published in the academic journal *Ideology and Consciousness* in 1979 but not until the early 1990's a series of academic work, which took its inspiration from the lecture and deployed the word governmentality, was published. The lecture was also re-published together with some of Foucault's other works on governance and liberalism which made related studies possible of which some were published in English (Burchell i.a. 1991). This English translation (Burchell 1991) might constitute the main reason for the spread which the word governmentality and Foucault's studies as well as related studies have gained since. (Dean 2006: 29)

Foucault's own work on governmentality was primarily concerned with, and was primarily a response to, the transformed status of liberal governance and the fade of the ideal of the welfare state. (Dean 2006: 30) The studies which have been done since then, with governmentality as the central focus, constitute a huge but also quite new field of research making it very difficult to navigate in. One who though, to some degree, has attempted to categorize and structure the field, is Dean (2006). It is his attempt of structuring which this literature review is mainly inspired by. According to Dean, the studies with governmentality as the central focus, concerns problematics from a broad range of different domains. (Dean 2006: 32)

Among those domains are psychology (Rose 1985, 1989, 1996c; Castel 1989), education (Hunter 1988, 1994), poverty and welfare (Donzelot 1979, 1984; Dean 1991; Procacci 1993), social insurance and risk (Ewald 1986), ethics and politics of sex (Minson 1985, 1993), economy and accountancy (Hopwood and Miller 1994), political theory (Hindess 1996; Tully 1993), space and architecture (Rabinow 1989) and law (Hunt & Wickham 1994). Furthermore, governmentality studies have touched upon themes as identity (Dean 1994c; Rose 1995), false-memory syndrome (Hacking 1994), criminality (O'Malley 1992; Stenson 1993), corporate management (Miller & O'Leary 1993) and national as well as international economy (Miller & Rose 1990; Hindess 1998b). Also, governmentality studies have been applied on various problematics as regulation on pregnancy (Weir 1996), programmes aiming to develop self-esteem and empowerment (Cruikshank 1993, 1994), childhood, legislation and sexual abuse of

children (Bell 1993; Ashenden 1996) and sexual harassment (Minson 1993; Smith 1998). Finally, the concept of governmentality has also carried out development studies (Philpott 1997), international relations (Dillon 1995; Hindess 1998a; Lui-Bright 1997) and studies on colonialism and postcolonialism (Gupta 1998). Besides the above, several anthologies in English have been published (Barry i.a. 1996; Burchell i.a. 1991; Dean & Hindess 1998; Hänninen 1998) and also at least one in Finish (Hänninen & Karjalainen 1997).

(Dean 2006: 32-35)

Observing the governmentality research field from an international angle, some of the most prominent names include Jacques Donzelot, Nikolas Rose, and Mitchell Dean. In more recent years, names like Francois Ewald, Barbara Cruikshank, Mariana Valverde, Barry Hindess, Pat O'Malley etc. have been added to the category of central authors within the governmentality genre. Looking into a Danish context, a study by (Kristensen & Shmidt 1986) conducting a genealogy on Danish social hygiene might be considered one of the first actual governmentality studies. Other studies this chapter should mention are *Borgernes kontraktligørelse* (2003) by Niels Åkerstrøm Andersen, Christian Borch's (2005) genealogy on Danish criminal politics and Kaspar Villadsen's Foucault-inspired analysis *Det sociale arbejdes genealogi* (Villadsen 2004).

(Villadsen 2006: 12-13)

As the above listing of governmentality studies testifies, the research studies within the theme of governmentality have been carried out from several angles and within several disciplines since Foucault's lecturing at Collège de France in 1978. To further narrow the field relevant for this thesis, the very specific governmentality investigation carried out in this thesis, is constituted by (1) an analysis of a governmental technology and by (2) an analysis of a pastoral dispositive. By looking into the governmentality research of what can be designated to specifically handle governmental technologies, we see that research has already covered and investigated a number of governmental technologies such as the dialogue (Karlsen & Villadsen 2006), the preventive conversation (Dahlager 2001), the mirror test (Andersen 2004), the informative campaign (Jessen & Svendsen 2011) and Statistics (Sokhi-Bulley 2011). Also, as Jensen (2005) points out, Foucault (2003) handled the rotatory machine as a governmental technology and other technologies such as surveillance, the vaccine, the cell, the confession, a questionnaire, a medical examination, war, purge, communication, accountability and the insurance have also been investigated. (Jensen 2005: 43, 308-309) As such, several different objects, practices and phenomenon have been examined and investigated as governmental technologies, but no teaching material has been considered and investigated as a governmental technology thus leaving space for this thesis' investigation to be carried out and potentially contribute with another governmental technology being added to the above list of governmental technologies.

The second part of the analysis is constituted by an analysis of the links between the teaching material and the pastoral dispositive. As Jensen (2005) points out, the pastoral dispositive is elaborated and touched upon by Foucault in several of his works (e.g. *The history of sexuality 1: the will to knowledge*), as well as in several of his papers (e.g. *Usage des plaisirs et techniques de soi; Omnes et singulatim*) and also touched upon in several of his lectures (e.g. *Résumé des cours; Sécurité, territoire, population*). (Jensen 2005: 206-218) Since a teaching material, operating as a governmental technology, has never been linked to the pastoral dispositive, there is an opening that the teaching material might come to constitute an empirical add to Foucault's pastoral dispositive.

## 1.2 The potential contribution

On the basis of the literature review, this section is an attempt to define an opening in the field of governmentality where this thesis will operate from. In other words, the following is an articulation of the thesis' potential contribution to the specific field of governmentality studies.

It is difficult to find works on governmentality which gather, systematize and carry out an overview of the field. This difficulty seems to express well what a new and open field the governmentality studies constitute. As Dean (2006) stresses, there is no single coherent governmentality paradigm and there is no single and common way to apply the intellectual tools which researchers within the field produces. Also, there is no predefined limits for the intellectual and academic formations which governmentality studies can form part of as well as there are no predefined limits for the empirical areas which the governmentality studies can develop within. (Dean 2006: 34) As such, it is a very open and also new field of research which is still about to settle. This status of the field seems to have inherent a lot of possibilities as great part of the potential field of research has not been covered yet. On the other hand, a governmentality study might also have a fragile element inherent if its aim is too ambitious with the risk of losing its way in the abundance of space that is still not covered in the field. In continuation of these thoughts, this thesis will be anchored to a specific case. This decision has a bipartite aim; on the one hand, to secure that the thesis' aim and ambitions do not exaggerate while at the same time, on the other hand, to strive to make up a very tangible and concrete contribution to the field of research; namely an empirical contribution.

By doing a study of governmentality, the work in this thesis is related to the more superior theme of biopolitics. Biopolitics has been analysed from several and very different academic perspectives but as this thesis is doing a governmentality analysis, the perspective it will work from is the governmental perspective. As just touched upon, the studies of governmentality by now constitute a quite comprehensive but new tradition within research and academia. However, the governmentality studies that are based on cases seem to constitute a niche and there seems to be no case-based research

work handling a teaching material. Thus, the present thesis can be seen as an attempt to add an empirical contribution to the research field of governmentality as the thesis is a case-based governmentality analysis considering the concrete teaching material MaybeBaby. As such, the first part of the analysis handling research question 1, will strive to see if the specific teaching material MaybeBaby functions as, and can be considered as, a governmental technology. Thereby, the analysis potentially adds another governmental technology to the already existing list of different governmental technologies examined by research so far.

The second part of the analysis handling research question 2, will put into use the pastoral dispositive which several academics have already explored and linked to certain empirical examples. The intention here is to try out if the pastoral dispositive-form too are present in the empiricism laying the foundation of this thesis, namely the teaching material. Accordingly, this part of the analysis will indicate if the teaching material can make up an empirical add to the respective dispositive. Foucault pronounced how the pastoral governance and the pastoral form of power did not cease together with the historical reducing of the church's role in society. Rather opposite, it seems that pastoral ways of governing are extremely present within the modern welfare states. Psychologists, pedagogues, therapists, social workers, corporate consultants etc. all operates through techniques, or technologies, similar to the pastoral. (Villadsen 2007: 158) In this context, it becomes the potential contribution of the second research question to verify whether and how the teaching material can be linked to the practices inherent in the pastoral dispositive. If so, the teaching material will work as another empirical piece supporting Foucault's pronouncing of a present pastoral governance in the today's modern welfare states.

### **A case-based contribution**

Due to the study programme of this thesis (Business Administration and Philosophy), the thesis is carried out in the area of social science and therefore operates under the circumstances of social science. Consequently, it will be relevant for this section to briefly touch upon how the thesis considers context-dependent knowledge which will be the outcome of this social science framed thesis.

The product of the social sciences is not just knowledge but context-dependent knowledge as this form of science often takes a qualitative angle of approach looking into isolated stand-alone empiricism. (Flyvbjerg 2010: 468) The present analysis in this thesis is also very context-dependent since it is centred around a single case and as such is based on an isolated empirical example. Out of this emerges the relevant question of how one, often arbitrary, example of empiricism can predicate and state anything since it is not capable of pointing out tendencies by looking at an isolated context-dependent event. To accommodate this kind of questioning, the thesis will perceive the empiricism



MaybeBaby as a case since the case-study is especially suitable to accommodate and to provide context-dependent knowledge. (Flyvbjerg 2010: 468)

More specifically, the accommodation and the perspective on the empiricism will be what Flyvbjerg (2010) denotes the paradigmatic case. Flyvbjerg (2010) points to Foucault's investigations as investigations which can fit to the paradigmatic case approach why it might also be suitable for the empirical case in this thesis since the analytical strategy of the thesis is considered Foucauldian. Among Foucault's investigations, the European prisons and the panopticon were examples of specific paradigmatic cases of what he calls the disciplinary society. (Flyvbjerg 2010: 476-477) For a case to be paradigmatic means to bring light on the more general attributes of the respective society within a certain period of time. The period of time for the case MaybeBaby is the contemporary society as the thesis involves the description of how a contemporary governance is possible and how it is carried out.

Furthermore, this thesis, as a response to the second research question, tries to link a certain dispositive-form to the case why the case might be able to predicate more than just what concerns the single isolated MaybeBaby case but also might be able to add new, or further, light on more general attributes of the current society since the dispositive is an arrangement with historical roots and as the dispositive is an arrangement often constituted by an abundance of heterogenic connected elements like "discourses, institutions, architectural appliances, regulations, laws, administrative precautions, scientific statements, philosophical, moral and philanthropic claims, etc." (Jensen 2005: 44) As such, the analysis might not just be relevant to the single empiricism MaybeBaby but to a broader area of society. Thus, the paradigmatic case which in this thesis is the teaching material MaybeBaby, inevitably involves broader perspectives and tendencies and thus is capable of producing more than isolated and context-based knowledge.

### **An analytical strategy contribution**

Although the findings from a case-study might be applicable to broader perspectives, the case-study still makes up a singularity as it handles a single event, in this example the case of MaybeBaby. As such, and as already clarified in the previous subsection, the case-study constitutes a singularity. Since a case-study constitutes a singularity, it follows as a logical consequence that every case-study builds on a tailored and a unique developed analytical strategy. As such, every case-study has inherent an analytical strategy contribution as it produces a specific tailored way to analyse a specific event. Consequently, not just the findings in the analysis carried out in chapter 3 and 4 makes up a contribution, but also the entire chapter 2 which devises an analytical strategy for the purpose of this thesis' epistemological interest, makes up a contribution. Chapter 2 produces a way to carry out a governmentality analysis which specifically in the case of this thesis is a governmentality analysis of the teaching material MaybeBaby.

## **An emancipatory contribution**

Despite from the above very concrete aims of the thesis, the thesis also has an emancipatory aim and contribution which in section 2.4 will be presented as a general outcome and consequence of a methodological Foucault-inspired investigation. Due to the comprehensiveness of the emancipatory aspect, the emancipatory aspect is left for further explanation in section 2.4.

### **1.3 Reading guide**

- Chapter 1: An introduction of the wonder which led the thesis to its specific problem formulation as well as to its specific research questions guiding the analysis. Subsequently, a literature review is compiled to account for the existing relevant field of research prescribing the space left for this thesis' potential contribution.
- Chapter 2: A presentation of the analytical strategy revealing how the thesis will approach its epistemological interest expressed in the research questions.
- Chapter 3: A governmental technology analysis of the teaching material MaybeBaby. The analysis takes the form of a case-study where the teaching material will be analysed as a governmental technology by looking into a fourfold analytical tool devised by Dahlager (2001). The analysis constituting chapter 3 strives to answer research question 1.
- Chapter 4: A dispositive analysis adding broader and more superior perspectives to the findings in chapter 3. The analysis operates on a more superior and abstract level trying to uncover how a certain dispositive-form is at play in the more invisible layer of contemporary general rationalities which the teaching material is just a fraction of. The analysis constituting chapter 4 strives to answer research question 2.
- Chapter 5: Conclusion.

## 2. Analytical Strategy

The present chapter will explain how the thesis will approach and handle the epistemological interest reflected in the research questions. Accordingly, this chapter will set out the analytical strategy of the thesis. The analytical strategy can be described as a Foucauldian strategy aiming to conduct a governmentality analysis resulting in a diagnosis of the times.

It seems complicated to present a Foucauldian strategy since there is no general agreement among researchers on what Foucault's strategy, or method, was. As Foucault did not want to form a school he would probably be satisfied with this disagreement. His works did though, as Niels Åkerstrøm Andersen points out, end up forming schools as some researchers of today denote themselves as Foucault researchers. (Andersen 1999: 28-29) As a consequence, several readings and constructions of Foucault exist. Considering the manifold readings, the present chapter will not expound the reading of a specific school but will instead expound and search for the elements in Foucault's writings that can be productive for the objective of this particular thesis. Accordingly, the following is *this* thesis' reading of Foucault. The reading is stimulated by several academical Foucault-inspired readers but does not subscribe to a certain reading or construction of Foucault. The reading will strive to draw out a number of analytical perspectives from Foucault which will then constitute and guide the analytical strategy of the thesis. The present chapter has a bipartite aim, on the one hand; to unpack what the thesis with a Foucault-inspired position can be examining, and on the other hand; to construct and implement this in a relevant, beneficial and applicable way which suits the epistemological interest of the thesis. (Bay-Smidt 2018: 3)

The chapter starts by accounting for the prioritizing of an analytical strategy instead of a method (2.1). Subsequently, a description of how this thesis views a problem, or rather a problematization, will be clarified (2.2). Followed by this, both the epistemological and ontological position (2.3) which is motivated by Foucault's nominalist approach is construed and, in continuation of this, a section introducing the emancipatory Foucault will be conducted (2.4). This section will extrapolate how a specific way of governing is contingent but also explain how an uncovering of the power relations at play can set the receiver of the analysis free to choose differently. After this, a description of the empiricism is conducted (2.5) followed by a brief explanation of the different analytical levels (2.6) which the analysis operates at. By the end of the chapter, an explanation of the governmental technology analysis (2.7) and of the dispositive analysis (2.8) is carried out.

## 2.1 Strategy instead of methodology

To define a strategy seems more suitable for this project than the more common solution of defining a method since the epistemological interest of this thesis is activated by the word ‘how’. By asking *how* the teaching material enables the state to govern fertility, the theory of science relevant to this thesis turns to have an epistemological focus as opposed to an ontological focus. As an ontological focus is ontologizing the thing being analysed, the epistemological focus, which this thesis subscribes to, de-ontologizes the thing being analysed. (Andersen 1999: 13-14) As such, this thesis will operate with a vacant ontology. The state and the teaching material examined in the thesis is not handled as presupposed entities and the analysis does not inquire into either the state or the teaching material. To exemplify this, the thesis could never meaningfully investigate if the teaching material is a success or not since a such inquiring and questioning presupposes the teaching material as something holding a definitive and universal essence. Instead, the thesis asks *how* the teaching material enables the state to govern the fertility of its citizens by problematizing fertility in a specific but contingent way. Since this exact epistemological focus attaches to an analytical strategy whereas the ontological focus attaches to a methodology, the relevance of defining an analytical strategy in place of a methodology is present. Thus, what this chapter is about to unfold is a strategy, an analytical strategy.

## 2.2 Problematisation

The problem formulation of the thesis has not provided a problem and a number of research questions which the thesis, like a consultant, can produce an answer and solution to. Rather, the problem formulation has provided a delimited frame of problematized content which it is this thesis’ task to further problematize. When Foucault investigated madness, he did not investigate madness as a problem but investigated how madness as a matter of course was problematized as an illness that had to be cured inside specific institutions and by specific institutions. (Foucault 1996: 418) In a similar manner, this thesis will not assume fertility to constitute a problem, but instead, it will investigate how fertility as a matter of course is being problematized as a problem which has to be handled and taken care of inside specific institutions and by specific institutions. What the thesis will strive to analyse is how fertility is problematized and handled by a specific teaching material as something which has to be – not cured like madness – but improved, measured and facilitated in certain ways. (Bay-Smidt 2018: 6)

So, the teaching material which will make up a case-study in the analysis is problematizing fertility and instead of investigating whether the teaching material solves the thing which it is problematizing, the thesis investigates how it is intelligible and meaningful to use and to launch a fertility teaching material and how the teaching material’s problematization of fertility enables the state to govern

fertility. Consequently, the aim of the thesis is not to provide imperatives on how the individual can handle and tackle the state and the area of fertility. Rather, the thesis will investigate the teaching material as a practice with “the aim of grasping the conditions which make these acceptable at a given moment.” (Foucault 1991: 75) When Foucault looks at practices he more precisely looks at what he denotes regimes of practices where practices are understood as “places where what is said and what is done, rules imposed and reasons given, the planned and the taken for granted meet and interconnect.” (Foucault 1991: 75) To analyse regimes of practices, to Foucault, means to analyse programmes of conduct which have prescriptive effects concerning what is to be done (effects of ‘jurisdiction’) but also have codifying effects concerning what is to be known (effects of ‘veridiction’). (Foucault 1991: 75) With this approach, Foucault is working to show that things are not as necessary as they pretend to be. In this context he describes how it was not self-evident that mad people came to be regarded as mentally ill and neither was it a matter of course that the causes of illness were to be sought through the individual examination of bodies. (Foucault 1991: 76) As such, one of the aims of Foucault’s investigations can be said to be the questioning of those “self-evidences on which our knowledges, acquiescences and practices rest.” (Foucault 1991: 76) Likewise, the aim of the overall analysis in this thesis is to question and to show the potential contingency which constitutes the governing of fertility through a teaching material. Contingency is the notion for something which is not arbitrary, not necessary, and which could be different.

## 2.3 The onto-epistemological point of departure

To define the ontological perspective is a relevant part of the analytical strategy since it pronounces how the thesis considers the being of the world. Furthermore, it is relevant to define the epistemological perspective as it reveals how the thesis can perceive the being of the world. By defining both an ontological and an epistemological perspective, the thesis becomes enabled to account for how it can produce knowledge. (Jacobsen et al. 2012: 21)

*“I start from the theoretical and methodological decision that consists in saying: Let’s suppose that universals do not exist. And then I put the question to history and historians: How can you write history if you do not accept a priori the existence of things like the state, society, the sovereign, and subjects?”* (Foucault 2008: 3)

In Foucault’s series of lectures ‘The Birth of Biopolitics’, he formulates the above. Looking into the citation it becomes clear that Foucault’s methodological base, as already touched upon, is a non-ontology. Thus, as this thesis is problematizing the state and its governing of fertility, the state throughout this thesis will not be perceived as an entity composed of a universal essence which it is this thesis’ job to define and disclose. No, the state, as approached throughout this project, has a

historical starting point and emerges throughout history as a variable something. According to Foucault's own formulation of methodology in the above citation, he seemingly refuses the ahistorical and the a priori of concepts. To Foucault, everything appears in a context and no essence can be ascribed to "concepts" like a state. These attributes and descriptions constitute a reasonable fit to what is encapsulated in the notion nominalism; the perception that nothing exists despite from the concrete single and isolated things. (Grøn et al. 2006: 316) Though, taking a Foucault-inspired analytical position, the thesis should not necessarily understand the concrete single and isolated things as physical objects. As the thesis examines a state's governing of its citizens, it should rather understand the single things as a practice where different forms of practice might be coupled to certain regimes of truth and might be carried out and modulated within certain dispositives. A regime of truth is the discursive pattern deciding whether a practice in a certain period of time is received as false or truth, or in more general; whether a practice at all is intelligible or not. (Foucault 2009: 34) The overall organising of both the practices and the affiliated regimes of truth is constituting the arrangement operating at a superior level which prescribes the present world by introducing certain dispositions to it. (Foucault 2009: 36) This prescribing arrangement is captured by the notion dispositive. As such, we can now denote Foucault's position as a nominalist position focussing on the creation and on the formation of dispositives. With a Foucault-inspired nominalist approach, the thesis investigates concrete and tangible practices which places themselves around something assumed being "x". Accordingly, fertility in this thesis is somehow reduced to its concrete practices and will not be viewed as an a priori universal essence that is already given and that the thesis can just refer to as a matter of course. Foucault investigated how certain practices have been capable of making something real out of "things" which does not exist (madness, illness, criminality, sexuality etc.) but which keep existing although it, for the nominalist Foucault, does not exist. (Foucault 2009: 35-36) Similarly, this thesis works from the experimental presumption that fertility, with a Foucauldian position, can be handled as such a thing which does not exist but still appears a reality because of the exercising of certain practices. Fertility is constituted by its practices which supposedly have been changing and fluctuating over time and history. The practice which this thesis will observe is a practice carried out by the state, namely the teaching material. The practices will need to be considered in all of their nuances and contingency to discover and connect an areas heterogenic collection of practices with the aim of doing their mutual frame of reference, the dispositive, intelligible. The mutual "x" in this thesis is fertility but the objective of the analysis will not be fertility as such but the practices referring to something mutual called fertility and thereby enable the unmasking of the underlying dispositives making the practices possible and meaningful in the very specific context of fertility. (Bay-Smidt 2018: 4-5)

Foucault's methodological basis is not constituted by fixed and constant objects but rather of variable and changeable practices. Because of that, the thesis is not able to move behind ultimate entities, like the state or like fertility, why the analysis of practices will be a questioning starting with a 'how' instead of a description of a 'what'. Asking questions of how something specific (a teaching material) is possible and valid. For instance, the purpose of Foucault's nominalism when investigating the state

in 'The Birth of Biopolitics' (Foucault 2008) is not to reject that an object (referred to as the state) exists, but rather the opposite: to questioning how far the thing that it refers to is identical with the state itself. (Foucault cited by Lemke 2007: 47) For Foucault, the state is something that does not exist but that is still an integrative part of "the real" covered by a regime of truth which distinguishes between truth and falsity. (Foucault 2008: 20) Thus, the state does not exist as something which is always already present but rather it is the collection of relations and practices that produces the state as well as the given dispositive and regime of truth. When Foucault speaks of a dispositive he points at what marks and impacts a specific historical period as an intelligible whole which is defining the frame of the practices and which via this frame constitutes a regime of truth deciding whether certain practices are considered right or wrong. (Foucault 2008: 34) Consequently, in this thesis, when the analysis handles fertility and the state's governing of fertility, it more exactly refers to and tries to uncover a dispositive and thereby not fertility as an object. (Bay-Smidt 2018: 4-5)

With the above explanations, the thesis can now come closer to a more precise definition of the observation that it will be doing in the thesis. The thesis will not be observing the thing as such but observe observations as observations. (Andersen 1999: 19) The thesis is an analysis of the relation between the practices as such and the thing which they refer to. (Bay-Smidt 2018: 4-5)

## 2.4 The emancipatory Foucault: Philosophy as a diagnosis of the times

Since the thesis in its approach and execution is profoundly motivated and stimulated by Foucault's philosophizing, this section will account for what kind of philosophy Foucault carries out. The philosophy which Foucault carries out can be assembled in the notion 'diagnosis of the times' which will also be the kind of philosophizing exercised throughout this thesis. When extrapolating how Foucault diagnoses his contemporary times, we will also experience an emancipatory Foucault since the outcome of a diagnosing of the times shows itself to be emancipatory. As such, this section will make us sense the emancipatory outcome of the thesis' investigation since the thesis operates as a diagnosis of the times. The section starts by introducing Foucault's diagnosis of the times followed by three sub-sections extrapolating relevant aspects of the diagnosis of the times.

Several times, Foucault points out how one can understand his analyses as diagnoses of the times. To perceive the practising of philosophy as a diagnosis of the times might be considered a rupture with the universal philosophy which have its effect over time and space. (Raffnsøe et al. 2009: 327) The diagnosis of the times diagnoses its contemporary time's practices, regimes of truths, dispositives etc. as historically formed. It aims to uncover certain practices which constitutes a binding truth in the contemporary context. When Foucault extrapolates his diagnosis of the times, he is inspired by Nietzsche in the way that "Nietzsche was occupied with the topicality. I think that it is us who create the future. The future is the way on which we react on what occurs. [...] If we want to be the master

of our future it is necessary to ask the question about the contemporary.” (Foucault cited by Raffnsøe et al. 2009: 321) This focus on the contemporary seems for Foucault to be a practice aiming to enable the subject to be the master of its own future and this is carried out by diagnosing one’s present; what one is today. According to Raffnsøe et al. (2009), an understanding of the peculiarity of the contemporary is possible via the search for how something has been different but also via the understanding of how this different something has been exposed to a rupture and a transformation which has provided our contemporary understanding of the world and ourselves. As such, Raffnsøe et al. (2009: 322), with a Foucauldian thinking in mind, argues that the contemporary becomes an event, or rather a historical event. (Bay-Smidt & Skaarup 2016: 9-10)

It is with the above understanding of practising philosophy that this thesis will problematize how the teaching material enables the state to govern its citizens’ fertility, namely by treating the present governing - which is a governing through a teaching material - as a contemporary but contingent way of governing. In the same manner, it becomes the approach when striving to answer the second research question, to investigate how a certain dispositive can be linked to the teaching material, and thereby showing the contingency attached to the contemporary way of thinking and practising which makes the teaching material an intelligible way of governing. To once again clarify the word contingent, it is used to denote something that is not arbitrary, not necessary, and which could be different. By showing the contingency of the contemporary (in this example a teaching material operating as a governmental technology), the contemporary automatically becomes diagnosed as a specific peculiarity which is not arbitrary, not necessary, and which could be different. When the thesis potentially unmasks how the teaching material enables the state to govern its citizens’ fertility, the same motion will uncover and reveal other thinkable governing-approaches as well as other thinkable ways of approaching fertility and as such bring light on what other ways of governing the present way of governing perhaps is at the expense of. To investigate and to diagnose the contemporary brings about a philosophical ethos which the following section will extrapolate. While the diagnosis of the times is the kind of philosophizing which Foucault carries out, the philosophical ethos can be said to be the attitude by which the diagnosing is carried out.

## **The philosophical ethos**

In the text ‘What is enlightenment?’ (Foucault 1984), Foucault reflects on a question which Immanuel Kant was concerned with 200 years earlier, namely the question ‘What is enlightenment?’ Foucault’s answer to the question becomes a philosophical ethos and by this text section’s extrapolation of the ethos, we get to sense part of the destination of the thesis’ analysis. Also, the philosophical ethos is vital to the analysis as it involves a certain way of philosophizing and questioning. The ethos, as Raffnsøe et al. (2009: 347) explains, is an ethos in accordance with the antique Greek denotation which denotes a practice or a specific way of living and a specific way of relating to oneself and the contemporary. (Bay-Smidt 2018: 8)



What Foucault (1984) expresses in the text ‘What is enlightenment?’, is that Kant in his text from 1784 ‘Was ist Aufklärung’ is breaking with his usual ahistorical a priori analysis because Kant reflects on the peculiarity of the contemporary as a break with an earlier condition and order – and that is what Foucault perceives as the attitude of modern philosophy. This attitude is an attitude which examines itself, which is self-critical, and which constantly tries to transgress itself. Foucault explains this attitude to somehow constitute modernity – not as a historical era but as an attitude of the modern and as a philosophical attitude which is practiced through a “historical ontology of ourselves.” (Foucault 1984: 45) This philosophical attitude involves a self-critical analysis which problematizes and reflects on the ontology of the contemporary. (Raffnsøe et al. 2009: 340) As a consequence, this thesis will endeavour to problematize the ontology of our contemporary. Thus, the analysis-part of the thesis will carry out an ontology of the governing which is exercised in the teaching material. The analysis will search for a dispositive-form which among other things enables this kind of governing to emerge and to make sense. Put differently, the philosophical ethos is diagnosing the times. (Bay-Smidt 2018: 8-9)

But Foucault goes further. He considers this type of critical historical ontology of the self as an ethos, or rather as a philosophical life “...in which the critique of what we are is at one and the same time the historical analysis of the limits that are imposed on us and an experiment with the possibility of going beyond them.” (Foucault 1984: 50) In continuation of this, the analysis should, with this ethos added, in some way exercise a critical thinking which is not universal in any way but rather partial and historical in its characteristics. In other words, the aim will be to investigate the governing exercised in the teaching material as a contemporary phenomenon which prescribes and dictates a certain perception and relation to the contemporary and which binds people in specific ways. An investigation of how the governing in the teaching material is conditioned by a historical situated peculiarity which frames, and which has a determinative effect on the way in which people relate to the world and to oneself. (Bay-Smidt 2018: 9)

With the above in mind, we can consider the diagnosis of the times as Foucault’s proposal for how the enlightenment (Aufklärung) should take place today. (Raffnsøe et al. 2009: 371) The project of this thesis thus becomes a project of enlightenment to the extent that it diagnoses the contemporary way of governing which is present in the teaching material. By the articulation of how a human self-contrived ontology is constituted and how this unconsciously has a subjectifying influence on us, Foucault creates the space where the individual independently, and with his own reason and good sense, can distance himself from these necessities and its natural bindings. (Raffnsøe et al. 2009: 371) In this way, Foucault offers a position where the individual is enabled to choose not to choose all these bindings which come with these shifting ontologies. (Raffnsøe et al. 2009: 371) As such, the ethos which the text section is about to extrapolate, is an ethos which enables us to reject some of the practices which exist in our contemporary context and which present themselves as being necessary. A such contemporary practice in the context of the thesis is the teaching material. Accordingly, the analysis in this thesis should uncover and thereby enlighten the receivers of the analysis about the

dispositives operating in the teaching material as well as enlighten about the certain bindings which the teaching material comes with. To the extent that the analysis of the teaching material succeeds in unmasking certain dispositives and their bindings, the ones embedded in the teaching material's operations (mainly the students and teachers working with the material), should be enabled to choose not to choose all the bindings which come with the ontology institutionalised in the teaching material.

Accordingly, we can sense a Foucault for whom the critique is an emancipatory project of enlightenment. As Raffnsøe et al. (2009: 371) stresses, Foucault does not explicate what it means to be enlightened but the enlightened approach and the enlightened attitude is the one questioning why and how something assert itself as intelligible and plausible. In practice, this approach is carried out by de-ontologizing the thing being analysed and by wresting the analysed object its absolute and universal character. It is an enlightenment-project which creates space to think, and to possibly think differently, and as such Raffnsøe et al. (2009: 371) points out that the room for emancipation is created. (Bay-Smidt 2018: 9) Thus, the analysis in this thesis will strive to create room for emancipation, room to choose differently, by enlighten the receivers of the analysis of the certain dispositives and bindings embedded in the teaching material. The enlightenment will thus consist of the unmasking of the dispositives since a dispositive adds plausibility and intelligibility to the things they operate through.

The person possessing the above described ethos holds the ambition to produce its self by transforming its contemporaries. But the individual person is also exposed to recognize and acknowledge its limitations and thereby its limitations for transformation. As such, Foucault understands enlightenment as the use of reason which tries to understand its own reason's limits as historically formed. (Bay-Smidt & Skaarup 2016: 14)

### **Further aspects of the philosophical ethos: refusal, curiosity and innovation**

It is agreed among several Foucault-researchers that Foucault does not take a normative position in his investigations. He does though engage with and handle the normative in his investigations in the way he describes how something prescribes without prescribing himself. Still, this section will attempt to extrapolate and interpret Foucault's investigations as holding a position which we could denote an indirect normativity. The above section described the philosophical ethos as something in possession of a faintly normativity since the philosophical ethos was explicated as an attitude being emancipatory. By extension of this philosophical ethos and its characteristics, this section will attempt to describe how we can understand Foucault as a moralist although it might be a moralist who denies deciding upon what the right action is. The attempt to touch upon the moral and normative aspect of Foucault is an extension and a further development of the philosophical ethos. In this way, the below explicated characteristics (refusal, curiosity and innovation) will be ascribed to the philosophical ethos. (Bay-Smidt & Skaarup 2016: 14)

Foucault is interviewed by Berkeley's university paper and describes his analytical activity and concern as "In a sense I am a moralist, insofar as I believe that one of the tasks, one of the meanings of human existence – the source of human freedom – is never to accept anything as definitive, untouchable, obvious, or immobile." (Foucault 1988: 1) This quotation can be understood as normative since Foucault articulates the thing never to accept anything as definitive and as a matter of course as being one of the purposes and meanings of human existence. The source of human freedom is never to accept the things presenting themselves as matter of course, as definitive and as unavoidable. From this, we can also deduce the aim and ambition to always de-ontologizing which seems to correlate with the attitude of the philosophical ethos. (Bay-Smidt & Skaarup 2016: 14) In the interview Foucault goes on by putting forward three elements of his moral:

*"They [the three elements of Foucault's moral] are (1) the refusal to accept as self-evident the things that are proposed to us; (2) the need to analyse and to know, since we can accomplish nothing without reflection and understanding – thus, the principle of curiosity; and (3) the principle of innovation: to seek out in our reflection those things that have never been thought or imagined. Thus: [1] refusal, [2] curiosity, [3] innovation."* (Foucault 1988: 1)

Considering the above citation, it becomes possible to ascribe three elements to the philosophical practice which will be carried out in the thesis and which in the previous section was denoted the philosophical ethos. To begin with, the philosophical practice, or ethos, should enable the refusal of the way something assert itself as something necessary and as a matter of course. Thus, the analysis of the teaching material and of a certain dispositive which potentially is asserted in the teaching material, will endeavour to describe the governing in the teaching material in all of its nuances and complexity to enable refusal. Furthermore, the analysis should be carried out by a curiosity because only a reflection on the teaching material as a governmental technology will enable the potential refusal. The third and last element, which the philosophical ethos as part of the overall analytical strategy should add to the analysis, is to enable innovation; to leave the receiver of the analysis in a place where he is enabled to choose differently and thereby transgress the given dispositives as well as transgressing the given ways of relating to fertility which comes with the certain way of governing. (Bay-Smidt & Skaarup 2016: 14-15)

It is an indirect normative Foucault which this section has strived to explicate since, like in Foucault's reflections on enlightenment, we see a project trying to let the man be his own master by articulating and visualising the bindings and dispositives which he is subject to. Furthermore, we also see a Foucault who somehow hopes for an ongoing reflection on the subject's position in relation to its limitations. With this in mind, the thesis acquires an ethos as it is now given an explicit and specific relation to the thing being analysed. More precisely, the relation is an attitude which enables (1) refusal, (2) curiosity, and (3) innovation. (Bay-Smidt & Skaarup 2016: 15)

## Autonomy and freedom

As the previous sub-section has touched upon the emancipatory aspect of Foucault's philosophical ethos, it is relevant to also explicate what this emancipation is an emancipation from. (Bay-Smidt & Skaarup 2016: 15)

*“Power is exercised only over free subjects (...). By this we mean individual or collective subjects who are faced with a field of possibilities in which several ways of behaving, several reactions and diverse compartments may be realized. Where the determining factors saturate the whole there is no relationship of power... freedom must exist for power to be exerted.”* (Foucault cited by Wizniewski 2000: 428)

When reading Foucault, it can be difficult to catch sight of the man, the subject. Therefore, it can also be challenging to deduce what relation the subject has to the dispositives as well as to the power relations which it inevitably is part of. Is the subject fully determined by these or does it also possess a freedom to an extent? (Bay-Smidt & Skaarup 2016: 16) The previous text-sections have adduced that Foucault's project of enlightenment is emancipatory but in what way and how is it emancipatory?

Foucault, according to Wizniewski (2000), ascribes a minor autonomy and freedom to the subject. (Wizniewski 2000) As such, the subject has no full control over its decisions. The subject only has a minor autonomy as it is constantly affected by power relations but in those power relations its decisions are not fully determined. (Bay-Smidt & Skaarup 2016: 16) To go further into this, the present section will need to account for how the thesis and analysis consider power.

To Foucault, power is always a relation. (Foucault 1988) It is a relation of minimum two parts in which an imbalance is present. When the relation between the two parts is carried out and exercised, it is exercised as an action which take into use certain means (technologies) with the consequence of forming the one part's way of being. Foucault states that power "...takes place when there is a relation between two free subjects." (Foucault 1988) From this we can deduce that no one possesses power because the power always lies in the relation and therefore does not emerge until an exercising, or an action, is carried out. For instance, power might play out when one free subject utilizes its position in relation to another free subject causing certain actions or responses. As such, power can be viewed as a kind of governance trying to govern and prompt one or more free subjects to take certain kind of decisions. In this context, we can denote a dispositive as a kind of power since a dispositive prescribes and arranges the sociality in specific ways often resulting in certain scenarios of action. In this way, the dispositive is a technology of power. (Raffnsøe & Gudmand-Høyer 2005: 168) As such, power can be deduced to something which we can analyse through the relations to uncover its dispositives as well as its reasonings. Thus, the emancipation which Foucault describes, in the context of this thesis, can be articulated as an emancipation from certain dispositives which the power has at its disposal. (Bay-Smidt & Skaarup 2016: 16)

To some extent, the subject has the ability to refuse the governing by the given dispositives, but it can never be fully freed from power since every refusal, or resistance, creates new power relations. But “to claim that one can never be ‘outside’ power does not mean that one is trapped and condemned to defeat no matter what.” (Foucault cited by Wizniewski 2000: 430) The subject is always already placed in power relations which have certain conceptions of the subject. As such, the subject subjectifies certain conceptions and understandings of the subject who exists in the dispositives. Although the subject becomes aware of the limitations caused by the dispositives and decides to refuse those limitations then even the refusal becomes a product of the dispositives why the subject always already is embedded in a relation to the dispositives. (Bay-Smidt & Skaarup 2016: 16-17)

The philosophical ethos’ emancipation can be seen as an emancipation from the subject’s ignorance of itself and of the dispositives which it is embedded in. This Foucauldian position should draw the receiver of the analysis’ attention to how he or she is affected by the dispositives and then the subject is enabled deciding whether it will accept or oppose the given dispositives. (Bay-Smidt 2018: 9) As such, the subject can also accept the power relation as something having a positive effect. It should be mentioned that Foucault (1988) does not have an absolute understanding of power as something which is definitively negative. (Bay-Smidt & Skaarup 2016: 17)

A faint degree of freedom and emancipation can be connected to the subject as it is exposed to the opportunity of deciding the attitude towards the dispositives although we can never speak of the subject as being fully emancipated. To sum up the philosophical ethos, it is a problematization of pressingly matters of course which via thought and action infiltrates life and existence but the philosophical ethos, through the problematization, efforts to open up new experiences and understandings allowing us to think and to do things differently. (Bay-Smidt 2018: 9)

When the analysis in this thesis attempts to problematize and thereby open up for other ways of doing things, it is with no normative agenda in mind. The normative content is for the receiver of the analysis to fill out and to decide upon. This analysis in the thesis should only enable the execution of a decision-making by showing that the necessities is rather contingent and not as necessary as they pretend to be. (Bay-Smidt 2018: 9) And the necessity presenting itself as pressingly necessary, and as a matter of course, in the case of the teaching material, is fertility, or rather the preservation of one’s fertility.

## 2.5 The empirical point of departure

As section 2.3 made clear, the target of the analysis is not “‘institutions’, ‘theories’ or ‘ideology’, but *practices...*” (Foucault 1991: 75) More specifically, the thesis consists of an analysis of the state’s practices when governing its citizens’ fertility. According to Foucault, to analyse practices means to analyse programmes of conduct which we can define as something having both prescriptive effects

concerning how one ought to act but also prescribes what is to be known. (Foucault 1991: 75) The analysis in this thesis will observe the teaching material MaybeBaby as a practice conducted by the state since the consignors of the teaching material are Miljø- og Fødevareministeriet and Sundheds- og Ældreministeriet. Furthermore, as the problem formulation has revealed, this exact practice will be examined as a potential governmental technology as the teaching material will be analysed as something which stimulates the receivers of the teaching material to act in certain ways – in ways which preserve the receivers' fertility. Accordingly, the specific practice which will constitute the analytical object in the thesis is the teaching material MaybeBaby.

Although the consignors of the teaching material are the two ministries, Miljø- og Fødevareministeriet and Sundheds- og Ældreministeriet, the teaching material is developed in collaboration with several professionals from multiple areas. Among the professionals are a chairman and head of Rigshospitalet's Fertility Department, a research coordinator from the department of Growth and Reproduction at Rigshospitalet, a specialist doctor from the Fertilitetsklinik and Fertilitetsrådgivningen at Rigshospitalet, a professor from the scientific institute of Public Health at the University of Copenhagen, and two lecturers from Aarhus Katedralskole.

The specific teaching material is an online teaching material accessible at [www.maybebaby.dk](http://www.maybebaby.dk). The gist of the teaching material is the fertility wheel appearing at the frontpage which divides the overarching theme of fertility into five categories affecting one's fertility. Every category consists of a knowledge paper, relevant links to theme-related articles as well as video clips. The knowledge paper is presenting knowledge of the specific theme based on science and knowledge from different professional areas. The papers contain text passages as well as statistics, diagrams and questions inquiring into the text as well as asking into the student's thoughts and relation to the theme. The relevant links basically link to articles as well as websites which either supports the content from the knowledge papers or further elaborates on some of the points from the papers. Part of the video clips are of high school students answering and reflecting on questions concerning fertility. The other parts of the video clips are of experts (e.g. a head of research at DTU National Food Institute) speaking on the topic of fertility from a professional angle.

Despite the content from the categories appearing in the fertility wheel, the website offers two meta sections of which one is about the teaching material while the other meta section is called 'for the teacher' and introduces the given teacher to the teaching material. The 'for the teacher' section argues and explains how the teaching material can be integrated in the teaching and how the material meets the purpose of the high schools which is defined by law. The main element in the meta section for the teacher is an idea catalogue which provides the teacher with an abundance of ways to teach on the material. The catalogue contains concrete suggestions for exercises in class as well as homework suggestions and how to integrate and implement the teaching material to different themes in the teaching of specific different subjects both in interdisciplinary ways and in non-interdisciplinary ways.

The teaching material is not released and introduced to the high schools as something compulsory but as something which, if the teacher and the high schools want it, can be integrated in the teaching

with great advantage both from an academical and from a personal perspective due to the students' knowledge on the theme.

Lastly, since this section accounts for a teaching material on fertility, it might be found relevant to explicate the specific meaning of the word fertility. The teaching material *MaybeBaby*, which constitute the empirical basis in the thesis, does not itself provide an explication of the word fertility but throughout the teaching material the word fertility is used to denote one's ability to fertilize. As such, when a male, a female or a couple are fertile, it means that they are able to fertilize – they are able to make children. Furthermore, the teaching material speaks of degrees of fertility since some can be more or less able to fertilize. To simplify, when this thesis uses the word fertility it ascribes to the same meaning and understanding of the word applied in the *MaybeBaby* material. The word fertility throughout the thesis corresponds to the Danish word 'frugtbarhed' which is also regularly applied in the material.

## 2.6 Analytical levels

The analysis is divided among two chapters which operate at two different levels. The governmental technology analysis which is carried out in chapter 3 operates at a very tangible and operational level as it analyses a practice. The specific practice is a practice taking the form of a teaching material which the state, or two collaborating ministries, are the consignor of. As such, the focus in the first part of the analysis is on practices and will unfold how this practice enables to govern and thereby can be seen as a governmental technology.

The dispositive analysis carried out in chapter 4 though, is operating at a more superior level than the governmental technology analysis. The analysis which we can denote dispositive does not look into practices as such and is not an interpretation of certain practices. No, the dispositive analysis is an outlining of the arrangements which prescribe the practices. (Raffnsøe & Gudmand-Høyer 2005: 172)

As such, the overall analysis is structured in two levels: chapter 3 operating at a level placed in the foreground as it seems more visible and accessible as it looks at practices whereas chapter 4 is operating at a level which seems better described as something operating in the background as it handles something less visible and accessible. The next two sections, section 2.7 and 2.8, will further elaborate and unfold respectively the governmental technology analysis and the dispositive analysis.

## 2.7 The governmental technology analysis

This section introduces and accounts for the governmental technology analysis which as part of the overall governmentality analysis will be carried out in chapter 3.

One of the central things which the governmentality analysis sets in play, is that it creates a language and a frame in which it becomes possible to consider the connections that might exist between questions of governing and the self. The governing of the self is understood as the kind of action which is exercised by the self on the self. (Dean 2006: 46-47) This specific relation causing certain actions on the self and by the self is often designated as 'conduct of conduct'. Conduct of conduct is thus the practices through which we strive to govern, or conduct, our own self. (Dean 2006: 47) In the analysis, the thesis will analyse the teaching material as a governmental technology which activates technologies of the self as it triggers and enables a kind of governing which we can describe as a conduct of conduct. In this way of governing, certain subjects might emerge. As governing in the analysis will be viewed as conduct of conduct, which is also referred to as self-governance, the teaching material will be analysed as a governmental technology endeavouring to govern the individual receivers of the teaching material by trying to get the receivers of the teaching material to govern themselves in specific ways.

A governmentality analysis is interested in when something in a rational way attempts to form human behaviour. This rational attempt to form human behaviour is connected to another aspect of the governmentality analysis, namely the analysis' concern for moral questions. If we assume morality to be the attempt to make oneself responsible of one's own actions, or as a practice where people make their own behaviour something that is self-governed, then governance, or conduct, is a moral activity. A governing of individuals which takes form as conduct of conduct presupposes that the individual has an ethical relationship to one's self. (Dahlager 2001: 93) The analysis will handle the teaching material as something which constitutes the receivers of the teaching material as subjects having an ethical self-relation. Dahlager (2001) points to how Foucault's ethical fourfold (Foucault 1992) can help analyse governmental technologies governing the individual's self-governing. Dahlager (2001) develops a tangible analytical tool from Foucault's ethical fourfold which will guide the analysis in chapter 3.

Dahlager (2001) has operationalized Foucault's ethical fourfold in a way which make Foucault's quite abstract and reflective concepts very suitable for a concrete analysis why it becomes an advantageous place for this thesis to look when the aim is to carry out a governmentality analysis. In this thesis, Dahlager's analytical tool is denoted the analytical fourfold.



## The analytical fourfold

From Foucault's reflections on governance as conduct of conduct, Dahlager (2001) develops an analytical strategy aimed to handle governmental technologies. This strategy is a fourfold of which the first aspect is called **object-forms** and corresponds to what Foucault calls ethical substance (Foucault 1992: 26-27). The object-forms can be said to frame the ethical substance which is connected to the subject. The object-forms are an expression of an aspect of the subject that is objectified. Examples of this can be a certain behaviour, way of thinking, an opinion etc. One concrete example is when the citizens' behaviour is designated as a behaviour of health and thereby becomes receptive to initiatives trying to be preventive to unhealthy behaviour. An objectification of the citizens' behaviour takes place as unhealthy behaviour becomes object to the prevention of unhealthy behaviour. With the designation of something being healthy behaviour, the behaviour in general now obtains a characteristic making it possible to observe it from an angle of health-policy. Furthermore, if the behaviour is being articulated as a lifestyle, and not just a kind of behaviour, then the behaviour can be seen as a behaviour depending on the several different decisions the individual might take or neglect to take. With a focus on object-forms, the thesis is enabled to analyse how something becomes receptive to governance – in the above example through defining something as a health problem. (Dahlager 2001: 95)

The second element of the fourfold is Foucault's telos of the ethical subject (Foucault 1992: 27-28) from which Dahlager (2001) devise the concept of **subject-forms**. "The subject-forms denote the different forms by which the governing can form how people are addressed as individuals." (Dahlager 2001: 95) The creation and emergence of these forms never takes place in universal ways but plays out in always diverse and different ways of objectifications. Different technologies form the diverse spectra of subject-forms. The subject-forms are not a determined form but rather a form which promotes and prompts certain capacities and qualities of the individuals. When these subject-forms work out properly, the subject-forms will rather constitute a lens through which the individuals perceive themselves and their capacities. An example of this could be individuals perceiving themselves and their capacity as rational decisionmakers or as patients or another example; as individuals possessing the quality of having a certain sexuality. Because of that, the governance of individuals is more about identification and less about identity. "It is about how a patient identifies oneself as one having a lifestyle and thereby becomes an object of a governance governing through lifestyle." (Dahlager 2001: 95) These subjects, in the above example a patient, are being constructed as subjects who can have a lifestyle and choose a lifestyle. In this manner, object-forms and subject-forms are closely interconnected because when subjects are objectified as subjects who can choose, they become subjects who find themselves able to choose. By considering subject-forms in the analysis, the analysis is enabled to investigate if a specific form of subject is demanded by the teaching material and what qualities and obligations this kind of subject-form is connected to. Furthermore, the analysis can look into what forms of self-governance, or conduct of conduct, that the teaching material is connected to. (Dahlager 2001: 95)

The third element of the fourfold is what Foucault calls the mode of subjection (Foucault 1992: 27) which Dahlager (2001) corresponds to her notion of **forms of truth**. The forms of truth are explained as a codifying but also argumentative order. One central characteristic of modern governance is the way it links but to a certain degree also synchronises with practices producing certain forms of narratives of truth through scientific discourses as well as through other discourses. The sciences can be interpreted as fields of truth of which the objects of governance appear and emerge in specific forms. As an argumentative order, the forms of truth are the place where the respective governmental technologies can find its reasonability, its *raison d'être*. It is the place to look for the reason for why we do things the way we do. The forms of truth are the element which enables the analysis to say something about what forms of rationality, expertise and knowledge that are embedded in the teaching material. Furthermore, it becomes possible to investigate what forms of truth that are put into play to substantiate and give reason for the articulation and the solution of the fertility problematic. (Dahlager 2001: 95-96)

The final aspect of the fourfold is **forms of action** which institute the equivalent to Foucault's ethical work (Foucault 1992: 27). Forms of action are something which is deployed to form the object. These can be practices, procedures, instructions or something more concrete like a folder or a conversation. As part of an analysis, this aspect can investigate what forms of action are deployed to cultivate the object in a given context. (Dahlager 2001: 96) The analysis in this thesis will look into certain very specific forms of action which the teaching material MaybeBaby sets in play. How specific elements of the material MaybeBaby make up forms of action will be unfolded in the analysis.

## 2.8 The dispositive analysis

This section lays out how the thesis defines the dispositive analysis. Also, it goes through the specific dispositive-form which the analysis in chapter 4 will be trying to link to the teaching material MaybeBaby. To include a dispositive analysis as part of the thesis' analytical strategy obviously is relevant and advantageous to the epistemological interest of the thesis since the second research question inquire into how a certain dispositive-form can be linked to the teaching material MaybeBaby. A dispositive analysis investigates what seems determinative to us but also how it seems to determine us. (Raffnsøe & Gudmand-Høyer 2005: 154) Thus, the dispositive analysis might be capable to give answers on how the teaching material is embedded in a certain dispositive's rationalities making a teaching material of such kind able to govern and determine.

The attempt to translate the French word 'dispositif' usually takes people in several directions but the essence and meaning of the word is summed up by Raffnsøe and Gudmand-Høyer (2005) to be an arrangement which prescribes its surrounding world by introducing certain dispositions to it. (Raffnsøe & Gudmand-Høyer 2005: 154) This arrangement causes a tendency and propensity for

certain scenarios of action resulting in the respective dispositives having a determinative effect on what occurs and on our responses to what occurs, but without determining it. A dispositive is an arrangement which makes certain social tendencies and propensities more likely to occur than others. (Raffnsøe & Gudmand-Høyer 2005: 154-155) In this way, when the analysis strives to describe and extrapolate a certain dispositive, it looks for the prescribed level arranging what occurs and how.

The prescribed level which the dispositive analysis operates through has emerged through our way of approaching things as well as the way of approaching each other but it also functions through our way of approaching. The dispositives so to speak influence but also stem from the way we approach ourselves and others as well as the sociality which surrounds us. (Raffnsøe & Gudmand-Høyer 2005: 154-155) The respective dispositive has a crucial influence as it outlines the way in which one departs oneself in a prescriptive way in the concrete situation. At the same time, this level of prescriptiveness becomes an unavoidable “reality” to the degree that the dispositive influences the activities of the sociality (which are already in itself prescriptive). (Raffnsøe & Gudmand-Høyer 2005: 163) The effect of the dispositives becomes part of but also transforms the institutions. The effect inevitably influences one’s way of behaving and influences one’s perception of what takes place. (Raffnsøe & Gudmand-Høyer 2005: 163-164) The dispositive analysis investigates how a specific interaction and sociality give rise to a “correct” way of living and a “correct” self-expression and how all this become a public and political matter of such great importance and utility value that certain technologies emerge and start interfering the way of living in the attempt to normalize and remove potential deviations. (Raffnsøe & Gudmand-Høyer 2005: 166)

The governmental technology analysis extrapolated in section 2.7 presumed the subject to be one holding an ethical self-relation. As such, the subject’s self-relation constitutes a fundamental aspect of the governmental technology analysis why it becomes relevant in the dispositive analysis to also examine a dispositive which to some extent operates in accordance with this understanding of the subject as one holding an ethical self-relation. One dispositive-form which is heavily occupied with the self and the subject’s relation to its self seems to be the pastoral dispositive which looks at how the pastoral leader character governs the subject by letting the subject reflect and examine oneself in certain ways. Therefore, the dispositive analysis carried out in chapter 4 will look into the pastoral dispositive-form in the attempt to show how the pastoral dispositive-form can be linked to the teaching material. Consequently, it becomes relevant to extrapolate the pastoral dispositive.

## **The pastoral dispositive**

In the first century AD, a doubt in the belief that one via the governing of the self was able to govern a surrounding world, occurred. This doubt gave rise to new perceptions of the self and the governing of the self. The new perceptions and reflections on governance were not just a worry for others’ self-

governing but also a doubt whether man on his own was capable of governing oneself. This doubt enabled the questioning of the worry for the self (epimeleia heautou) in terms of a worry for the others (epimeia tón allón). The doubt and worry about the self-governing made people delegate the self-governing to a providing character resulting in the emergence of a leader character, namely the shepherd. (Jensen 2005: 206) The shepherd, which in the time period from the 3<sup>rd</sup> to the 5<sup>th</sup> century was referred to as the Christian pastoral and later again in the more recent as well as contemporary welfare states referred to by Foucault-inspired academics as the pastoral dispositive, is characterised by several aspects. (Jensen 2005: 207-217) The shepherd, the Christian pastoral and the pastoral dispositive will be used as interchangeable terms and for pedagogical and communicative reasons, the aspects of the pastoral dispositive will be extrapolated in contrast to the Greek leader character which in many ways is opposite in its practicing and understanding of governance.

One aspect of the pastoral dispositive is the roles of the ones governing and of the ones being governed. First of all, the power of the pastoral is not executed on a territory or on a city like the execution of the power of the Greek leader character which was prior to the emergence of the Christian pastoral. No, the pastoral power is executed on a dynamic herd, or crowd, of people in motion and because of that the pastoral leader is enabled to promise a fertile and vigorous land unlike what the territory-ruler is enabled to promise. The crowd of people is not overtaken by the pastoral leader, but it emerges out of the pastor's presence. In contrast to the Greek leader character who would only intervene in emergency cases, the pastoral dispositive is about a constant governing. For the Greek leader, the providing of solutions to the problems was carried out to preserve and to uphold the community but for the pastoral dispositive a preserving of the community is constantly carried out through the pastor's never-ending providing. The exceptionally element of the concept emergency sort of generalizes and becomes a continuous element of the pastoral dispositive. For the pastoral dispositive, the display of force is an obligation. The same goes for the Greek leader who needed to be placed at the city's disposal, but it was sufficient for him to ensure the survival of the population. To the pastoral leader, the survival of the population is just a fraction of the role of governance. The pastoral dispositive is way more comprehensive as it involves a shepherd's governance-style meaning that the pastor must give oneself up to the people in a sacrificing way of governing whereas the Greek type of governing was more an exercise of self-assertion. (Jensen 2005: 207-208)

Another aspect of the pastoral dispositive is the interconnected notions; confession, conversion and salvation. The pastoral dispositive does not just consider and take responsibility for the individual subject, but also for its perceptions, thoughts, actions as well as its moral value. This very detailed focus requires a comprehensive production of knowledge which has confession as its methodological centre and as such creates a more intimate relation between the pastoral leader and the governed subjects. In continuation of this, a sin-economy arises where the pastor is leading the subjects to the salvation. This goes way further than the domain of the Greek leader. The salvation of the pastor is dependent on the salvation of the people and of the individual. If the pastor loses one individual, the

pastor loses oneself. As such, the individual can damage oneself as well as the pastor, if the pastor needs to sacrifice himself to save the individual, and therefore also damage the whole crowd of people due to the loss of the pastor. Thus, a very strong moral bond comes with the pastoral dispositive. The confession in the pastoral dispositive is supported by techniques of self-examination known from the Stoics. Those techniques were originally applied in situations of crisis, sorrow or catastrophe to take stock of the noble and ignoble deeds with the purpose of becoming or remaining one's own master. In this connection, the crisis also becomes something more permanent. As the crisis becomes permanent, every moment becomes a crucial moment on the way to salvation why the individual must examine what in Greek is denoted *krisis* – oneself, one's thoughts and their reason. The Lateran council in 1215 decided that the laity must carry out a confession every Easter and that the clergy must do the same but once a week. As such, a very comprehensive and effective knowledge- and truth production is installed. In all this, we see how the Christian who is subordinate to the pastoral governance and dispositive, is fighting oneself. The ultimate danger is inherent in oneself whereas the Stoics in contrast fought against something coming from the outside. Between the 2<sup>nd</sup> and the 5<sup>th</sup> century, penance emerged. The penance could be both verbal but could also be done through actions indicating that one had sinned and now confessed. Those actions became a kind of a permanent state of confession. The self-relation becomes permanent as the crisis becomes permanent. The self-sacrifice becomes an integrated part of the self-relation. The self-sacrifice is not just for the governed subject, also the governing pastor begins to serve and rejects to govern as the pastor prefers to serve – a preferring confirming the pastor's capability of being a pastor. The natural result and outcome of a self-examination is and should be a conversion according to the pastoral dispositive. A conversion towards eternity and God. (Jensen 2005: 208-212)

With the pastoral dispositive, the analysis will look for the profanation which has happened where the salvation has moved from something heavenly to something earthly. Salvation in its profane meanings can point to welfare, health, sufficient resources, security etc. A range of profaned aims have today replaced the religious aims such as medical treatment etc. We do not just have a society producing wealth but also produces risks as well as solutions to mitigate risks and to hedge against risks. Today we see a comprehensive form of welfare states where economy, security and compensation play a crucial role in the state's securing of the worldly salvation. For all this to be possible and managed, we see a development of a pastoral administration. In the first place in the 18<sup>th</sup> century, we saw the ramification of the state in the form of "the police" aiming to secure supply, hygiene, health, the conditions needed to develop craftsmanship etc. Also, we have seen caring and charitable behaviour carried out by different private organisations which has contributed to the spread of the pastoral power. In similar ways, the family has also been involved in the functions of pastoral power, for instance through the welfare states' contracting with parents on child-rearing. Also, the pastoral power has been conducted through the modern medicine, its market and its institutions as for instance the hospital including check on health as a self-investigation against a worldly health. This development of the pastoral administration has resulted in an explosion of the number of shepherds; social workers, doctors, psychologists, consultants, pedagogues etc. This is combined to the extension

in aims and purposes of the pastoral power in the welfare state. And these extended purposes and aims of the welfare state have further resulted in the explosion of knowledge needed, both a totalised quantitative knowledge of the population as well as an analytical knowledge about the individual subject. (Jensen 2005: 217-218)

One of the consequences of the above is that the pastoral power, which through a thousand years has been tied to a specific religious institution, suddenly has spread to the entire social corpus where it has gained a foothold in several institutions. (Jensen 2005: 218) The second part of the analysis, will examine how a specific element, or practice (MaybeBaby), in the society of today, is pastoral in its governing. In the above, we see how the pastoral dispositive is not a power utilized to defeat outside enemies, but a power utilized to do good against its own. As so, it is not a power utilized to kill, but rather opposite, a power utilized to optimize life. (Jensen 2005: 212)

Essential to the pastoral dispositive is the contract. School children contract with teachers on the children's learning, unemployed contract with social institutions and with insurance companies on the unemployed person's job searching, parents contract on their children's upbringing, and immigrants contract with the state on their own integration. The client's problem, whether the client is a parent, immigrant etc., is articulated and framed as a problem of self-relation; the client cannot realize his problem; he has problems acknowledging his problems and therefore needs help to form a self-relation which enables the realizing. Next step is then that the client should not be dictated the help but needs himself to accept it. A contract, or a plan of action, is needed to account for how the client gets out of his situation. But to make a contract requires from the impotent and powerless client (impotent and powerless due to his situation) that he becomes potent because the client being potent will have the reciprocity needed to contract and thereby also needed for him to solve his own problem by himself. A play goes on where the subordinate is not subordinate but is similar disposed. The client must be constructed as a client capable of taking decisions and capable to act and the social services department must be constructed as a partner in the negotiations. What the contract should create is what it presumes; the free, competent, and self-responsible citizen. (Jensen 2005: 293-294)

In a job-context, the pastoral leader must govern the employee's self-governing in the specific process of transformation which sometimes is the process of conversion. The leader, to some degree, becomes a coach; he needs to follow and train the employee in the employee's self-development. The leader has also, to some degree, become a mentor; he needs to be the "child-rearer" and a pedagogue showing the way. The leader needs to be a shepherd although he does not sacrifice his existence but his job to save the crowd. The pastor-making of the leaders of today is correlated to the emerged blurriness between private and public. The pastoral leadership was developed as something concerning the private and personal, and prior to the 16<sup>th</sup> century's division of the private and public, the personal governing was therefore also a total governing. The blurriness of the 400 years old boundaries between private and public, between spare-time and work, now again calls for leaders who can take care of both. (Jensen 2005: 294-295)

### 3. Governmental technology analysis

This chapter strives to answer research question 1 as it carries out what the thesis has denoted a governmental technology analysis of the teaching material MaybeBaby. The chapter is a slavish examination of every four aspects of Dahlager's (2001) fourfold analytical tool applied on the case MaybeBaby. The examination will endeavour to articulate how the state via the teaching material sets up certain object-forms, subject-forms, forms of truth and forms of action and thereby creates subjects who are governed through a self-governing, a conduct of conduct.

#### 3.1 Object-forms

*“Have you thought about that it is not necessarily you who decide whether you can have kids or not? Your age, illnesses, lifestyle and the things you surround yourself with can end up taking the decision on your behalf. Get a good grip of what affects your fertility. Then you, to a higher degree, decide yourself how many kids you want to have in future.”* (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015a)

The above citation appears from the frontpage at maybebaby.dk, the website which constitutes the entire teaching material MaybeBaby. From the citation, we see how an object-form is taking form as certain aspects of the subject are described and put in relation to the subject in a way which triggers an objectification. Certain things as age, illness and lifestyle are touched upon as substances connected to the subject in the way that they can affect the subject's fertility. On the frontpage at the website appears the fertility wheel which is a diagram shaped as a wheel. The wheel is divided into five areas which represent the five main factors affecting one's fertility. First factor is “my body”, second factor is “my health”, the third is labelled “my lifestyle”, the fourth “the society around me” and finally the fifth factor is called “chemicals in my everyday life.” (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015a) Considering the five factors from the fertility wheel, the factors clearly constitute five aspects of the subject since the aspects refer to ‘me’ or ‘my’. As such, the factors seem to have the potential of making up object-forms since object-forms are defined as aspects of the subject which is objectified. (Dahlager 2001: 95) Accordingly, the question for further examination in this part of the analysis focusing on object-forms, will be to look for an objectification of the five factors constituting the fertility wheel.

The first factor in the fertility wheel, ‘my body’, is a section in the teaching material which in both implicit and explicit ways articulates the body of the one studying the teaching material as a body being either fertile or infertile. As such, the student's body is not just a body but is being designated as a fertile or infertile body. By this articulation, the student is suddenly enabled and exposed to obtain

and receive potential initiatives trying to be preventive to what makes the body less fertile. Here we can furthermore observe an objectification of the student's body taking place, as the body becomes object to the prevention of the infertile body.

A so-called knowledge paper is part of every five section in the fertility wheel. In the section 'my body', the paper of knowledge is backing up the articulation of the fertile/infertile body as it provides statistics revealing when the body on average is least and most fertile in the body's lifespan. The paper of knowledge under the header 'my body' also speaks of "the expiry date of the female fertility." (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015b: 2) This is supported by a statistical diagram showing the probability of getting pregnant compared to age. With the statistical approach combined with the articulation of an expiry date of the female body's fertility, different matters of the body as well as different angles on the body are activated. With the designation of something being a fertile and infertile body, the body in general now has obtained a characteristic making it possible to observe it from different angles. One emerging angle appearing in the paper of knowledge is the organization WHO which categorizes infertility as an illness appearing if a woman, or a couple, has not succeeded getting pregnant after 12 months of unprotected sex. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015b: 1) Another angle emerging in the paper of knowledge is a medical angle touching upon how to overcome the biological barriers by medical egg-freezing. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015b: 3) By those different angles, a more general angle of the ethics of the body emerges as the paper of knowledge implements questions to the reader asking, "What do you think? Someone think that medical egg-freezing is the ultimate liberation of women as it postpones the biological limits of fertility..." (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015b: 3) As such, the articulation of the body as a fertile/infertile body activates and enables different reasonings of the body and the questions directed to the reader activates the reader's self-reflection.

This self-reflection is activated through the paper of knowledge under every section, in every of the five aspects of fertility, as every paper of knowledge directs questions to the reader. One section, which to a high degree activates a reflection of the self, is the section of 'my lifestyle' since lifestyle potentially includes the several behaviours and decisions which the individual subject is carrying out every day. Lifestyle in the teaching material is articulated and defined as the way one lives one's life. The specific behaviours mainly touched upon, and which in the teaching material makes up the lifestyle potentially affecting one's fertility, are the behaviours as smoking cigarettes, smoking cannabis, and drinking alcohol. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015c) When the different behaviours that one takes are articulated as a lifestyle, then the behaviours can be seen as behaviours depending on the several different decisions which the individual might take or neglect to take.

This sub-section has analysed how fertility in the teaching material becomes receptive to governance through defining one's lifestyle and body as a matter of fertility, or more precisely as a problematic matter for fertility.



## 3.2 subject-forms

The subject-forms look at how the subject, that is governed, is addressed as an individual. The above examination of object-forms looked into how especially two of the factors from the fertility wheel, 'my body' and 'my lifestyle', works as object-forms since these two aspects of the given student, namely body and lifestyle, are objectified by the teaching material. The student's body showed to be objectified as an either fertile or infertile body whereas the student's lifestyle showed to be objectified as a lifestyle which influences the fertility of the student in either positive or negative ways. When the student is addressed in these specific ways, a process of identification emerges as the student is now enabled to relate to its self as one with a body that is either fertile or infertile as well as one with a lifestyle which has either positive or negative consequences of one's fertility. Thus, we see how the object-forms and subject-forms are closely interconnected. This process of identification is further enforced by the knowledge-papers' very direct addressing of the student which occurs in the questions of 'What do you think?' which facilitates but also triggers the student's self-reflection as well as self-relation.

The knowledge-paper on lifestyle shows a list of lifestyle factors (number of cigarettes, amount of alcohol, amount of tea and coffee, body mass index, age) which in particular affect one's fertility. Subsequent to the paper's examination of those factors, a textbox asks: "How many lifestyle factors can you tick off if you were to have kids tomorrow?" (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015c: 7) To answer such question and to reflect on such question requires from the student a process of identification. To answer the question, the student needs to think of oneself as one having a certain lifestyle which is affecting one's fertility. Thus, the student must identify oneself with one having a specific lifestyle. But furthermore, the questioning triggers a process of identification which assumes the perception of the student being one who can decide one's own lifestyle through different decisions and behaviours.

In the above, it appears that the identification is not a determined form but rather a form which promotes certain capacities and qualities of the individuals. The knowledge-papers present graphs and diagrams which communicate averages and it is not fully determined in any way how the student should perceive oneself or if one finds oneself under, over or right on the average curves which the diagrams and statistics in the knowledge-papers produce and communicate. But through the presentation of such information and through the request to reflect upon such information in accordance to oneself, the student might experience that a propensity for certain patterns of thinking and for certain patterns of reasoning are put into motion. Also, the student might experience that certain capacities and qualities of the student are emphasized. In accordance to uphold a fertile body and a fertile lifestyle, the student is exposed to the capacity of being able to temperate the use of such things as alcohol, cigarettes, unhealthy food (due to BMI), etc. As such, the information from the teaching material and the structuring of the information in the teaching material, might constitute a lens through which the student perceives one's capacities and qualities as some which improve or

oppose one's fertility. The student, through the teaching material, is enabled to perceive oneself as one having a fertile/infertile body as well as one having a lifestyle. But furthermore, the student is enabled to perceive oneself as one who can decide, or at least influence, one's own lifestyle as well as deciding, or influencing, the status of one's own fertility. In this specific way, the governance of individuals through this teaching material, seems very much to be about identification and less about identity as we see how the teaching material is much about how the student identifies oneself as one having a lifestyle and a fertile/infertile body and thereby becomes an object of a governance governing through lifestyle and the body. The respective student, in this way, is being constructed as a subject who can have a lifestyle and choose a lifestyle as well as having a body which is more or less fertile but which the student can affect the fertility of. As such, we see how the subject-forms and object-forms in the teaching material are closely interconnected because when the student is objectified as one who can affect one's own fertility, the student might also find oneself able to affect one's fertility, either through aspects of the body or through aspects of one's behaviours constituting one's lifestyle. Thus, the specific form of subject which seems to be demanded by the teaching material, is the subject who is aware that the decisions he or she takes affect his or her fertility and therefore also a subject who is self-reflective to a degree resulting in the awareness that one needs to take care of and be responsible of one's own fertility. Through the teaching material's very personalized approach which constantly addresses the student by first-person singular pronouns such as 'my lifestyle' or 'my body' etc., it becomes clear how the specific subject-form operating in the teaching material is connected to a kind of obligation where self-responsibility and self-care becomes central. In this connection, the analysis in this sub-section has also revealed how the self is the one who primarily can change one's own fertility as fertility is affected by factors like lifestyle which is presented as the sum of several different behaviours and habits of the subject. Thus, a conduct of conduct, or a self-governance, seems facilitated and activated by the teaching material.

### 3.3 Forms of truth

The official consignor of the teaching material as a whole is the Ministry of Environment and Food of Denmark together with the Ministry of Health of Denmark. But the respective papers of knowledge which constitute the major part of the material and which also might be considered the most essential part, are developed in collaboration with several professionals as well. Among the professionals are the Chairman and Head of Rigshospitalet's Fertility Department, a research coordinator from the department of Growth and Reproduction at Rigshospitalet, a specialist doctor from the Fertilitetsklinik and Fertilitetsrådgivningen at Rigshospitalet, a professor from the scientific institute of Public Health at the University of Copenhagen, and two lecturers from Aarhus Katedralskole. Since these specific professionals have worked as co-developers of the material, it is the disciplines and the fields of science of these professionals which the teaching material is shaped by. One essential

characteristic of modern governance is exactly the way it links but also to a certain degree synchronises with scientific discourses. This link often creates a narrative form of truth but also creates an argumentative order which the governed subjects can use to conduct the governing of themselves. (Dahlager 2001: 95-96)

The knowledge-papers are based on different scientific data and statistics. One out of several examples from the knowledge-papers is figure 1 in the paper of knowledge on lifestyle. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015c: 1) This figure presents a diagram showing the distribution of teenagers' use of critical lifestyle factors affecting the fertility (alcohol, cigarettes, cannabis). The diagram is a comparison between teenagers from different nationalities and the diagram is conducted by ESPAD which is a collaboration of researchers across Europe. The data in the diagram reveals the teenagers in Denmark as placed in the top in many of the factors affecting fertility negatively. As such, the Danish students working with the teaching material can begin to reflect on the factors in relation to other parts of the world and thereby a positioning is enabled. Also, the diagram enables the student to position oneself in relation to the percentages in the diagram representing an average. Thus, the student becomes aware of whether one is below or above the average teenager's use of factors affecting the fertility. As such, the scientific data laying the ground for the knowledge-papers operates as a truth, as an interpretation of the world, which the student can place oneself in and by which the student can understand oneself through. The students in their reflection on themselves can use the data as an argumentative order on their own lifestyle and body (as well as on other factors) to argue and to consider whether one might adjust behaviours and perhaps live differently. As such, the data produced by the sciences and professionals potentially become a tool which the students can refer to and a way they can add sense to their choices considering the preserving or the neglecting of their fertility. The data become an integrated part of their reflection on themselves but also triggers the reflection as they now have specific diagrams, statistics etc. to relate their own specific self to and to position themselves in relation to. As such, they are now able in very concrete terms to reflect on whether they should do more or less due to their fertility or whether they are deviating by being above or below the average distribution.

From the specific example of the diagram in figure 1, we see how the sciences through such diagrams operate as a field of truth of which fertility, or more specifically the respective student's fertility, appears and emerges in specific forms. The fertility's specific form which appears, is a form of fertility which is positioned in relation to others. As such, the fertility is a comparative fertility. Furthermore, the specific form of fertility presented in the teaching material by the sciences, is an individual and flexible fertility which the individual student can bend and affect in preserving or neglecting ways. In this connection, the sciences furthermore become the argumentative order which the student can use as their reasoning and as their argument of why they should act differently. When the knowledge-paper on body states that the female fertility has an expiry date and that the monthly probability of getting pregnant and giving birth is just 12 % at the age of 35 compared to 24 % at the age of 25, the student now has available an argument for why they should live differently due to certain factors in life. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015b: 2)

Also, the sciences, which in the teaching material operates as a form of truth, is the place where the teaching material itself as a governmental technology, finds its reasonability, or rather its *raison d'être*. Precisely because the monthly probability of getting pregnant and giving birth is just 12 % at the age of 35 compared to 24 % at an age of 25, and because of the results from all the other interpreted data and statistics produced by the sciences, the teaching material can itself point to why the teaching material is relevant and reasonable. In the same way we can go to the even higher macro perspective and see how the sciences as a form of truth in the first place is put into play to substantiate the articulation as well as the solution of the fertility problematic. The sciences' role thus becomes two-sided by being both the reason and the solution, both the defining of a problem and the solution to the problem.

### 3.4 Forms of action

Part of the teaching material on [maybebaby.dk](http://maybebaby.dk) is a section consisting of an idea catalogue (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015d) which is the specific teacher's meta-catalogue on how the teaching on fertility with the MaybeBaby material can be facilitated and structured in an advantageous way. The idea-catalogue accounts for how the teaching material is deeply rooted in the high-schools' curriculums which for the high-schools are laid down by law. Furthermore, the idea-catalogue suggests how the very specific teaching practices and content can unfold. One example of a teaching exercise from the catalogue is suggested to be within the theme of 'my body' and 'the society around me'. It further suggests a concrete problematic which the teaching can be about and which in this very example is "the right time – can one be too old to be able to have kids – or too young?" (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015d: 6) One of the specific assignments in this example recommended by the catalogue is for the students to reflect in pairs on a specific article on fertility and then discuss with a co-student standing next to one, when in life one could imagine having kids. In such a teaching setup suggested by the developers behind the teaching material, a frame is set where outcomes of the teaching exercise are not arbitrary. The idea-catalogue works as a form of action which frames the situation, in this context a teaching situation, and thereby also to some extent forms the object which in this case is fertility. The object in this case is to learn something about fertility and the idea-catalogue serves as a form of action which is deployed to cultivate this object in this learning situation.

Another form of action revealing its facilitating character is the short video clips at every page of the website which content is high-school students reflecting openly on fertility. The video clips are rather conversations than interviews and works as an illustrator of how a conversation on fertility can be done. The conversation is with a quite natural flow and attitude as if the theme could be something less intimate. As such, it becomes easier for the students working with the teaching material to both

identify but also imitate a similar approach on the theme fertility. Thus, the video clips cultivate the theme of fertility as it becomes more accommodating and docile.

A third form of action activated by the teaching material is the fertility-wheel which with its very pedagogical arranging of a very multilateral and complicated theme seems well deployed to form the object of learning about fertility. The fertility-wheel gives a simple overview and operates as a means removing the obstacles that might come with a theme that can be countered from many angles and perspectives. Furthermore, it seems to also add procedural structure to the teaching of fertility since the teacher as well as the student might handle the theme by the division perpetrated by the wheel. Actually, it might be difficult not to handle the theme by the wheel as it serves as a gate into the teaching materials different pre-defined areas. Thus, the nuances of the theme are defined but also cultivated by the fertility-wheel.

### 3.5 Sub-conclusion

The analysis in chapter 3 has revealed that the teaching material does enable the state to govern its citizens' fertility by setting up certain object-forms, subject-forms, forms of truth and forms of action. By these certain forms, a self-reflective subject who governs oneself, emerges.

The specific object-forms appeared to constitute the five categories from the fertility wheel of which the section analysing object-forms especially looked at lifestyle and body. The object-forms showed how fertility in the teaching material becomes receptive to governance through defining one's lifestyle and body as a matter of fertility. The student's body showed to be objectified as an either fertile or infertile body whereas the student's lifestyle showed to be objectified as a lifestyle which influences the fertility of the student in either positive or negative ways. This showed to be related to the subject-forms since when the student is addressed in these specific ways concerning body and lifestyle, a process of identification emerges as the student is now enabled to relate to its self as one with a body that is either fertile or infertile as well as one with a lifestyle which has either positive or negative consequences of one's fertility. As such, it also became clear how the subject-forms operating in the teaching material is connected to bindings where self-responsibility and self-care are central terms. The subject-forms revealed how the individual self is the one who primarily can change one's own fertility why a conduct of conduct seemed to be facilitated and activated by the teaching material. Looking into the forms of truth, we saw how the scientific data which the knowledge-papers are based on, operates as an interpretation of the world which the respective student of the teaching material can place oneself in and by which the student can understand oneself through. The students in their reflection on themselves can use the data as an argumentative order on their own lifestyle and body (as well as on other factors) to argue whether one might adjust behaviours and perhaps live differently due the preservation of one's fertility. Lastly, the analysis looked into forms of action and revealed the idea catalogue, the video clips as well as the

fertility wheel as such forms. Those forms of action showed to frame the teaching situation and thereby also to some extent forming the object. The object is to learn something about fertility and the idea catalogue, the video clips and the fertility wheel serve as forms of action which are deployed to cultivate this object in the learning situation.

## 4. Dispositive analysis

This chapter strives to answer research question 2 as it executes a dispositive analysis. The dispositive analysis will search to show how the pastoral dispositive-form can be linked to the teaching material MaybeBaby.

### 4.1 Looking into MaybeBaby through a pastoral lens

In the attempt to locate elements from the pastoral dispositive in the teaching material, it will be relevant but also natural to first look at, between who the power is a relation. Put differently; on who is the power executed and by who is it executed? The account of the pastoral dispositive described the application-field of the power as a dynamic field since it is constituted by a crowd of people. Another dynamic field constituted by a crowd of people is a high-school classroom full of students which is exactly what MaybeBaby is executed on: “MaybeBaby is conducted by (...) and for the high-schools STX, HF, HHX, and HTX.” (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015e) Or as we shall see later, the teaching material MaybeBaby is rather executed by the student on the student since the teaching material is aimed to “advance the high-school students’ knowledge on fertility.” (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015e) Since the teaching material is applied on something dynamic and not on a fixed something, like a territory which the Greek governance was usually applied on, the governance in the case of MaybeBaby, is furthermore able to promise and to hold out the prospect of something better, in this example an improved fertility. The teaching material does not explicitly promise the student a fertile body, but it provides statistics stating the probability of a fertile body if one follows the suggestions thoroughly explained in each of the five parameters in the fertility wheel which is the diagram constituting the whole teaching material. In the section ‘my lifestyle’, the students learn about how lifestyle can affect one’s fertility in both positive and negative ways. The section’s affiliated knowledge-paper by statistics, personal stories and through other ways, explains how “cigarettes, cannabis, BMI above 25 and alcohol are not good (...) for the fertility.” (Miljø- og

Fødevarerministeriet & Sundheds- og Ældreministeriet 2015c: 1-4) This has inherent the negation that if one neglects what is considered unhealthy lifestyle factors such as cigarettes, cannabis, alcohol etc., one will statistically have a more fertile body and thereby improve one's chances of getting children one day. As such, MaybeBaby throughout the teaching material is enabled to hold out a prospect of fertility like the pastoral leader's ability to promise a fertile and vigorous land.

The pastoral leader in the extrapolation of the pastoral dispositive in section 2.8 was described as someone who does not overtake the crowd of people, but the crowd of people rather emerged and came to appear in the presence of the pastor. The pastoral character in the teaching material seems to depend on the level of perspective. The state, at the overall and most superior perspective, acts the pastor since the consignor of the material is the Ministry of Environment and Food of Denmark together with the Ministry of Health and since the demographic gap as a problem is highly dealt with by politicians and state-related entities like we have seen in the example of MaybeBaby. On a less superior level, we see how the respective high-school teacher who is employed by the state, is to teach and govern the students in the very concrete and tangible situation of a lesson. As such, the high-school teacher in the concrete situation of a lesson becomes a pastor and we see how the crowd of students appears as the teacher is present and how the specific student is only a student to the extent that the teacher is teaching and to the extent that the teacher is present. We can imagine how a student, if a teacher leaves the classroom, becomes and appears something else than a student or at least as something more than a student. But during class and especially while the teacher is teaching, a crowd of students emerges which will also be further touched upon later in the analysis. This does not mean though that the governing is not present and does not operate when the teacher is not present and when the lesson is over. No, the pastoral governing is often a quite constant governing opposite the Greek governing that is only governing in emergency cases. The case of fertility is something that is not just solved and thus brings an end to the emergency. The normal distribution of a population's fertility can always be bettered and as such the emergency generalizes and becomes a continuous area to influence and to govern. Also, the initiatives enabling a bettering of the fertility are not just stand-alone initiatives. As the teaching material reveals, it is about a constant and ongoing awareness since the material is filled with the phenomenon lifestyle which is concerned with the everyday decisions that people take. As such, a governing constituted by a never-ending providing of guidance and knowledge becomes relevant.

## 4.2 Confession, conversion and salvation

With the teaching material, we see that the state is not just taking responsibility for the individual subject but also considers its perceptions, thoughts and actions. One example, in the knowledge-paper on 'my lifestyle' is the several questions directed at the student which encourage the student to consider its perceptions and thoughts on the given subject of fertility. The material triggers a self-

reflection as well as a dialogue with the co-students. For this reflection to take place, a comprehensive production of knowledge is provided. By looking at the knowledge-papers, we see how the teaching material is conducted against a background of science. The knowledge-communication constantly refers to investigations backing up the statements in the teaching material: “A Danish population survey shows that women who drink more than 14 units of alcohol on a weekly basis increase their risk of a longer waiting time until reaching pregnancy by one and a half to twice compared to women who do not drink.” (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015c: 3) The survey referred to in the citation is carried out by a professor from the science field of public health. To even conduct the survey shows a concern for the subject’s thoughts and actions but it also gives the subject a basis from where one can develop a reflection and obtain certain perceptions on the field. A text-box in the knowledge-paper ‘my body’ very directly addresses the student: “Surveys show that several wish to have their first child in the age of 30 and their last child in their 40’ies – that is when the woman’s fertility has fallen quite heavily or has totally ceased. What do you think about that?” (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015b: 2) The citation touches upon people’s actions and thoughts but also on the student’s thoughts by directing a question for the student’s self-reflection. MaybeBaby involves a frequent referencing to the knowledge-production conducted by the given scientific fields which constitute the basis from where the student can begin one’s self-reflection. But the knowledge-production, to the extent that it is utilized to ask the student questions about himself, also triggers a self-reflection where the student must confess his own situation to begin reflecting. When the aim of some of the exercises in the teaching material is that the students “reflect on their own norms and how those norms consciously as well as unconsciously influence their fertility” (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015d: 8), then we see how the students need to expose their own situation to start working with and reflecting on the topic of fertility. The request of reflecting on oneself which the student working with the MaybeBaby material is exposed to, to some extent correlates to the elements constituting a confession. A confession, according to the Danish dictionary, can mean an “admission or revelation of personal and private circumstances or matters.” (Sproget 2019) As such, when the student is asked to reflect on their own norms affecting their own fertility, or when the student is asked to write an essay on “how the norms in your life can affect when you choose to have kids” (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015d: 8), then the student is asked to somehow reveal a personal matter if we assume fertility to be a personal matter as several apparently do. (Vestergård 2015) The Danish dictionary though also suggests another meaning of the word confession, namely as one’s: “confession of having done something immoral or legally wrong.” (Sproget 2019) To put words on the moral or immoral in the context of the pastoral dispositive operating in the teaching material, we will first need to search for a salvation-element in the teaching material (if a such element exists) and put some words on what the salvation-element is a salvation from. Since the teaching material is on fertility or more accurate; on how to preserve one’s fertility, we can articulate the salvation-element as a salvation from those things working against a preserving of one’s fertility. This articulation seems to be an appropriate one since the entire teaching material



is constituted by the learning and studying of five factors which influences one's fertility negatively. Thus, the immoral action considered in the context of MaybeBaby, when the salvation is a salvation from the things reducing one's fertility, seems to be the actions reducing one's fertility. Another way to talk about those actions could also be the lifestyle considered as one's accumulation of actions. As such, one's conversion would be the change of lifestyle. Looking once again for the confession-element in the teaching material, we can now articulate and resolve the confession as the student's revelation of having done something which does not preserve one's fertility. As we have already seen, major parts of the teaching material ask from the students to reflect on themselves and their own situation. Thus, as the teaching material in the 'about MaybeBaby'-section at maybebaby.dk is stated to be developed for dialogue-based teaching, we get to sense how the MaybeBaby material in lessons becomes a facilitation of one's self-reflection in accordance to one's fertility but also becomes a facilitation of the dialogue on one's self-reflection on the topic. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015e) This can be seen when the idea-catalogue proposes exercises in class including the imperative to "dialogue with the person sitting next to you on when you expect to have kids." (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015d: 7) At first-hand, the introducing of dialogue-based elements could look like a liberation of the formerly subordinate student, but the dialogue-based teaching elements can also be viewed as a re-configuration of the classroom involving certain bindings. When the student is asked to articulate its own relation to its fertility, the student produces statements which the student can be made the authority of and which the student in some way by oneself can be held accountable for. The student is somehow bind by a governance which can refer to self-produced knowledge. (Villadsen 2007: 161) Another example of the dialogue-based and self-reflective elements is when the knowledge-paper on 'my lifestyle' shows a list of lifestyle factors (number of cigarettes, amount of alcohol, amount of tea and coffee, body mass index, age etc.) which in particular affect one's fertility. Subsequent to the paper's examination of those factors, a textbox is directed at the student asking: "How many lifestyle factors can you tick off if you were to have kids tomorrow?" (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015c: 7) As touched upon in chapter 3; to answer such question and to reflect on such question requires from the student a process of identification. But furthermore the questioning seems to have inherent a confession-element as the student is only capable of answering the question if the student reveals, or rather confesses, a personal matter - namely to, for instance, have smoked a certain number of cigarettes or drunk certain amounts of alcohol, which in the context of fertility might be considered an immoral behaviour since it does reduce the fertility and as such does not lead to salvation. If, for instance, the student can tick off more than 4 factors in the mentioned diagram (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015c: 7), the diagram reveals that such a behaviour statistically increases the waiting time for reaching pregnancy by a factor of 7.3 compared to the couple who can tick no factors off in the diagram. As such, if the respective student is one who can tick off one or more factors from the diagram, it might be time for a conversion, a restructuring of one's lifestyle. The dialogue-based and self-reflective teaching

elements seem thus to facilitate a confession from where the student might find it natural to convert to reach salvation in the form of a preserved fertility.

### 4.3 A pastoral relationship emerges

In the above, we see how the knowledge laying the basis for the teaching material has confession as a methodological pivotal point since it is structured and communicated in a way that the student will need to reveal one's own situation to thoroughly work with the teaching material. Also, we see how the communicated knowledge is not just something for the student to acquire but furthermore something which the student can identify oneself with as well as identify one's situation with. As confession, as well as the element of conversion and salvation, play a role in the teaching material, it is now possible to commenting on the more intimate relation between the pastoral leader (in this context the specific teacher) and the governed subjects (the students) which inevitably is created in the atmosphere of confession, conversion and salvation. The teacher, with the teaching material, enters a role where a pastor-element is immanent since the teacher will need to guide and teach about a more personal matter, namely fertility. A more intimate relationship between teacher and student can evolve in the presence of a more personal topic and the teacher will be the one assisting the student in his or her self-reflection. Here we see how the teacher, the pastoral leader, must govern the student's self-governing in the potential process of conversion activated by the teaching material. The teacher in this context, to some degree, acquires a coach's characteristics to the degree that the teacher needs to follow and train the student's self-development. The teacher in this way acts very specifically as a shepherd although the teacher does not sacrifice his or her existence but does instead though sacrifice his or her job to save the student, or the crowd of students. This pastor-making of the teacher is correlated to the contemporary emerged blurriness between private and public which seems present today and we see how this blurriness, which is also present in the teaching material, is calling for leaders, in this example teachers, who can take care of both spheres as fertility is a private matter but apparently also a public matter.

On the more superior level, we glimpse the state in the pastor-role as a sin-economy arises with the pastoral dispositive which we have seen to be involving the confession-, conversion-, and the salvation element. The state so to speak leads the students to salvation through the teaching material. But it is a relationship of reciprocity and interconnectedness. The salvation of the state, of the pastor, is dependent on the salvation of the student as well as the crowd of students, the crowd of people. If the state loses one, it will need to sacrifice itself to save the one; potentially offer a fertility treatment, IVF, which in Denmark is financed by the state - provided that the woman is below 41 of age and provided that the couple is capable of being parents. (Herlev Hospital 2019) In the introduction, we saw how the welfare and how the national economy is dependent by, and also is maintained by, the number of children born, according to politicians, economists and professionals from the medical

field. As such, we see how the individual, in this example the student, cannot just damage oneself but also the state, the pastor, in the case that the state will need to sacrifice itself to save the individual or in the case that the individual neglects its fertility and salvation, leading to costs and difficulties for the welfare state. Therefore, the individual, the student, is furthermore capable of damaging the whole crowd, the Danish population, due to the loss of the pastor when the pastor is sacrificing itself to save the one but also by choosing not to be saved. Thus, a very strong moral bond is created within the rationalities of the pastoral dispositive, a dispositive which at this point, to some extent, seems present in the teaching material.

#### 4.4 The self-examining student

The confession in the pastoral dispositive is supported by techniques of self-examination which we have already touched upon by looking into the student's self-reflection which is activated by the teaching material and which provides the consciousness enabling a later confession, a potentially conversion and finally a salvation. The techniques of self-examination were originally applied in situations of crisis or catastrophe to take stock of the situation and thereby re-establish harmony and control. One of the most central purposes for the confession lies in the outcome of the confession; namely becoming or remaining one's own master. We see how the teaching material by providing and in specific ways communicating knowledge of one's fertility might result in the realizing and in the consciousness of a crisis situation. The student, through its self-reflection and self-examination, (whether this is activated and facilitated by the exercise to write an essay on one's norms affecting fertility or by an exercise about ticking off factors affecting one's fertility), becomes aware of the potential shape of one's fertility resulting in the realizing of a potential crisis-situation activating a self-reflection which might trigger the confession from where an opening of the conversion emerges.

What is furthermore characteristic for the pastoral dispositive's self-examination is how the self-examination becomes something permanent. This tendency arises in the teaching material as the notion lifestyle is introduced. As already touched upon, lifestyle is something one can choose and decide but it is furthermore, by the teaching material, defined as the accumulation of the several everyday decisions one takes. As such, every cigarette consumed as well as every intake of food (since food habits affect BMI) etc. constitutes a decision affecting the trajectory of one's lifestyle and of one's fertility since lifestyle, due to the teaching material, is highly affecting one's fertility. As such, we see how the crisis becomes something permanent in the teaching material and in the lives of those working with the fertility teaching material. As the crisis becomes permanent, every moment; every cigarette, every intake of food, every unit of alcohol etc. becomes a crucial moment on the way to salvation, i.e. a fertile situation. As such, one might constantly examine oneself, one's thoughts and their reasons and we can now glimpse the comprehensive and effective knowledge- and truth production installed in the pastoral dispositive as well as in the teaching material. Thus, the

confession, conversion and salvation, like the crisis, become a permanent iterative element throughout the lifestyle of the one striving to preserve fertility. In all this, we see how the Christian who is subordinate to the pastor and the pastoral dispositive, or rather; how the student who is subordinate to the teacher and the pastoral dispositive, is fighting oneself. The ultimate danger is inherent in oneself, in the individual student, since only the one can decide to change one's lifestyle, only the one can decide to convert, and thereby receive the salvation (a preservation of one's fertility). One must first confess one's sins (reflect on one's lifestyle, body, habits etc.), triggering and followed by a conversion (a re-structuring of one's lifestyle etc.), for the salvation (for the preservation of one's fertility) to take place. As such, the danger is not something coming from outside but opposite; something inherent coming from within.

## 4.5 Doing penance

Between the 2<sup>nd</sup> and the 5<sup>th</sup> century, penance emerged. (Jensen 2005: 209-210) As section 2.8 explained, the penance could be both verbal but could also be done through actions indicating that one had sinned and now was confessing. As the pastoral dispositive developed, those actions became a kind of permanent state of confession. In the teaching material we can also glimpse equivalents of both verbal and action-based penances. The dialogue-based exercises concerning the respective students' lifestyle might constitute an equivalent to something like a verbal penance although it depends on how the individual dialogue pass off. What might constitute an even more noticeable equivalent though, is the lifestyle observed and perceived as an action-based penance. If one changes one's lifestyle; quit cigarettes, changes food habits etc., it might be seen as an action-based penance if the change is caused by a self-reflection on one's fertility. Change of lifestyle though, is the change of several everyday separate and individual decisions why we see a permanent state of confession, conversion and salvation as those decisions constantly through every day are to be made, over and over. As such, we see how the self-relation and self-reflection become permanent as the crisis becomes permanent. The one must constantly reflect on oneself and on one's actions to constantly do the actions that are the right actions due to a preservation of one's fertility. As such, the self-sacrifice; the hard decisions of not consuming a cigarette etc, becomes an integrated part of one's self-relation and becomes furthermore a sacrifice characterised by a permanence. For the pastoral dispositive, the natural result of a self-examination is a conversion, a conversion towards eternity and God. We see in the case of MaybeBaby, how a potential, or rather likely, result of working with the MaybeBaby material might be a conversion of one's lifestyle, a conversion not towards eternity and God but towards the preservation of one's fertility.

## 4.6 A pastoral administration emerges

In the above, we have just seen how a profanation has happened where the salvation has moved from something heavenly to something earthly. Salvation in its profane meaning is not about eternity and God but, in this case, about health as it in other areas of the contemporary context might be about security, resources, welfare etc. The pastoral dispositive reveals today's comprehensive form of welfare states where economy, security, and in this example health (as a header for fertility), play a crucial role in the state's securing of the worldly salvation. As such, we see how the objective and the field of governance, from the perspective of the state, is extremely comprehensive but also complex as the present example of fertility might also collide with economic objectives as well as other objectives and fields of the governance. For all this to be possible and managed, we see a simultaneously development of a pastoral administration. In this context, we see how the state apparently cares and interferes in the one's earthly salvation as we see the ministries as the promotor and as the ones who are behind the developing of MaybeBaby. The ministries apparently attempt to deal with and handle the problematic of low birth-rates but also, as the teaching material touches upon, there is fertility treatments financed by the state as well as state-related entities counselling on fertility for free. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015c: 7) An administration around the fertility of the Danish population seems to have emerged although the focus of this thesis is delimited to the teaching material MaybeBaby and therefore not will further elaborate on that part. An administration, in this case, aiming to secure health and fertility by the use of a pastoral power (among other forms and presumably infiltrated in other forms of power and dispositives) which we have seen displayed in the teaching material MaybeBaby. The development of a pastoral administration has resulted in an explosion in the number of shepherds: social workers, doctors, psychologists, consultants, pedagogues etc. (Jensen 2005: 217-218) In the above, we have already touched upon how the teacher in the teaching situation with the teaching material MaybeBaby, did appear and did operate as a kind of pastor facilitating the student's self-reflection on fertility. As such, the teacher also operates as a shepherd as the pastoral character derives from the shepherd character. But despite from the teacher's role as a shepherd, other shepherds than the specific teacher are involved in the teaching material and thereby make part of the pastoral dispositive functioning in the MaybeBaby material. MaybeBaby is not just developed by the two mentioned ministries but also by several teachers and by the Fertility Department at Rigshospitalet which involves both professors, doctors, nurses, bio-analysts, biologists, etc. Those professionals add to the pastoral administration and operate in the context of MaybeBaby as shepherds working to protect but also to instruct and guide the herd of sheep (the students). They work to save the herd which in this context has showed to mean the preservation of the herd's fertility. The teacher's role, when teaching with MaybeBaby on fertility, becomes slightly similar to the role of everybody else in the pastoral administration of fertility. The pastor works to save the congregation which he does by his guidance and communicating of knowledge and wisdom triggering a self-reflection by the one who is member

of the specific congregation. Another professional, another shepherd, who is not part of the development of MaybeBaby but is one who the students meet in the material via videos is the lecturer, dr.med., phd Lone Schmidt from The Institute of Public Health at the University of Copenhagen. Lone, in the videos, passes on scientific evidence for the factors affecting fertility. The factors are the factors appearing from the fertility wheel in the teaching material.

Another final example of the involvement of pastors which can also help confirming the explosion in numbers of pastors – an explosion characterising and identifying a pastoral dispositive of the contemporary welfare states, is an example from the idea catalogue. The idea catalogue, as part of the teaching on fertility, suggests doing a fieldtrip to a fertility clinic to look into the equipment in the area of fertility but also to conversate with specialists and doctors from the field. As an alternative, the idea catalogue suggests arranging a visit from a doctor who, as part of the lesson, can come by to talk on the theme. (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015d: 11) With the articulation and designation of the shepherds and pastors involved in the teaching material, we can confirm how the pastoral dispositive has spread to also this part of the entire social corpus where it, in this example, to some extent has gained a foothold in the institution of the high-school. As such, we can say that the teaching material MaybeBaby, among other potential forms of governance, seems pastoral in its governing.

## 4.7 Contracting

The pastoral form of power has another central element inherent in its mechanism, namely the contract. In section 2.8's extrapolation of the pastoral dispositive, we saw how for instance the immigrant contracts with the state on his own integration. In the case of MaybeBaby, the client is made up by the specific student who contracts with the state (since the state is the consignor of the teaching material) on the preservation of the student's fertility. As such, the student's fertility is problematized, articulated and framed as a problem of self-relation. But as the extrapolation stressed, the client has problems with acknowledging one's problems and therefore needs help to form a self-relation which enables the realizing of a problem or crisis. In the case of MaybeBaby, we have already seen how the teaching material addresses the student's self-reflection. The material already on the frontpage stimulates the student's self-reflection by asking: "Have you thought about that it is not necessarily you who decide whether you can have kids or not?" (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015a) Thus, we see how the material at first sight, helps the student to acknowledge that he or she might have a problem (which he or she possibly has never thought about), and therefore as the next step, needs help to form a self-relation, a self-reflection, which can locate, realize and acknowledge the problem. As we have already seen, the material does help the student realize one's problem throughout the material by various different exercises where the student is asked to reflect on the factors affecting one's fertility. After that, when the student might have

realized one's problem as the student via the material has "thought about that it is not necessarily [him/she] who decide(s) whether [he/she] can have kids or not" (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015a), the student can, not by dictation, but by the student's own initiative, form a plan, a contract, on how the student is going to solve one's problem – how one is going to preserve one's fertility. The solution is a kind of plan, a contract, as the citation from above from the frontpage continues: "Your age, illnesses, lifestyle and the things you surround yourself with can end up taken the decision on your behalf. Get a good grip of what affects your fertility. Then you, to a higher degree, decide yourself how many kids you want to have in future." (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015a) But to make a contract requires from the impotent and powerless client (impotent and powerless due to one's problem and situation) that the one becomes potent because the client being potent will have the reciprocity needed to contract and thereby also the potency needed for the one to solve one's own problem by oneself. As we see from the citation, the potency – the ability to contract and to solve the problem – comes by getting "a good grip of what affects your fertility" (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015a), because "then you, to a higher degree, decide yourself how many kids you want to have in future." (Miljø- og Fødevareministeriet & Sundheds- og Ældreministeriet 2015a) Here we see, how the student by working with the teaching material can get back his or her potency and be his or her own master again which is what it takes to solve his or her problem. Apparently, a play goes on where the subordinate, the student, is not subordinate but similar disposed. The student is constructed as a client capable and potent enough to contract and solve one's problems, to take decisions and to act – to change one's lifestyle, to convert. And the teaching material together with the pastoral administration of doctors, professors etc. are constructed as a partner in the contractual negotiations. The contractual setup triggered and facilitated by the teaching material, creates what it presumes; the free, competent, and self-responsible student.

With the above designation of the pastoral dispositive in the teaching material, we have come to see that the power utilized is not to defeat outside enemies, but a power utilized to do good against its own. But the doing of good comes with certain bindings as well. The pastoral power is said to be a power which optimizes life. (Jensen 2005: 212) In the example of MaybeBaby, this is true in both metaphorical and practical sense.

## 4.8 Sub-conclusion

The analysis in chapter 4 has revealed several and profound links between the pastoral dispositive-form and the teaching material MaybeBaby. The pastoral dispositive can be linked to the teaching material in the way that the material is able to hold out a prospect of fertility like the pastoral leader's ability to promise a fertile and vigorous land. Also, the analysis revealed a link constituted by how

the state at a macro perspective corresponds to the pastor while at a micro perspective, the specific high school teachers corresponded to the pastors. Another element linking the pastoral dispositive to the teaching material was the relevance of a never-ending providing of guidance and knowledge as the population's fertility can always be bettered why also the emergency-element generalizes and becomes a continuous area to govern. As for the pastor, we saw how the state through the teaching material is not just taking responsibility for the individual subject but also considers its thoughts and actions. In this connection, the scientific data constituting much of the teaching material turned out to be an expression of the state's concern for the subject's thoughts and actions but it also provided the subject a basis from where the student can develop a reflection and obtain certain perceptions of fertility. The request of reflecting on oneself which the student working with the MaybeBaby material showed to be exposed to, to some extent correlated to the elements constituting the pastoral dispositive's element of confession. The confession-element in the teaching material, showed to be the student's revelation of having done something which does not preserve one's fertility – a revelation resulting from the self-reflection. Also, the conversion and salvation elements were present in the teaching material. The analysis showed that we can articulate the salvation-element as a salvation from those things working against a preserving of one's fertility. This articulation was an appropriate one since the entire teaching material is constituted by the studying of five factors which influences one's fertility negatively. As such, the conversion-element became such as the potential change of lifestyle or change of the habits having a negative effect on the student's fertility. For the pastoral dispositive, the natural result of a self-examination is a conversion towards eternity and God. We saw in the case of MaybeBaby, how a potential result of working with the MaybeBaby material might be a conversion of one's lifestyle, a conversion not towards eternity and God but towards the preservation of one's fertility. Subsequently, we got to see how these three elements, which are essential to the pastoral dispositive, provided a more intimate relationship between teacher and student like also the relationship between pastor and herd is intimate.

As in the pastoral dispositive, the ultimate danger showed to be inherent in the student itself since only the one student can decide to change one's lifestyle, only the one can decide to convert, and thereby receive the salvation (a preservation of one's fertility). One might first confess one's sins (reflect on one's lifestyle, body, habits etc.), followed by a conversion (a re-structuring of one's lifestyle etc.), for the salvation (for the preservation of one's fertility) to take place. As such, danger, like in the pastoral perception, showed to not be something coming from outside but opposite; something inherent coming from within.

MaybeBaby is not just developed by the two ministries but also by several teachers and by the Fertility Department at Rigshospitalet which involves both professors, doctors, nurses, bio-analysts, biologists, etc. Those professionals showed to constitute a pastoral administration and operate in the context of MaybeBaby as shepherds working to protect but also instruct and guide the herd (the students). They work to save the students which in this context has showed out to mean the preservation of the student's fertility.



As the individual member of the congregation's problem is articulated as a problem of self-relation, the student's fertility in the teaching material is also problematized, articulated and framed as a problem of self-relation. To overcome the problem the one member of the congregation, or in the case of MaybeBaby; the student working with the teaching material, is constructed as a client capable and potent enough to contract and solve his problems - meaning to change his lifestyle, to convert. And the teaching material together with the pastoral administration of doctors, professors etc. was constructed as partners in the contractual negotiations. The contractual setup triggered and facilitated by the teaching material, seemed to create what it presumes; a free, competent, and self-responsible student.

## 5. Conclusion

The analysis in chapter 3 did reveal that the teaching material does enable the state to govern its citizens' fertility by setting up certain object-forms, subject-forms, forms of truth and forms of action. By these certain forms, a self-reflective subject who governs oneself, emerges.

The specific object-forms appeared to constitute the five categories from the fertility wheel of which the section analysing object-forms especially looked at lifestyle and body. The object-forms showed how fertility in the teaching material becomes receptive to governance through defining one's lifestyle and body as a matter of fertility. The student's body showed to be objectified as an either fertile or infertile body whereas the student's lifestyle showed to be objectified as a lifestyle which influences the fertility of the student in either positive or negative ways. This showed to be related to the subject-forms since when the student is addressed in these specific ways concerning body and lifestyle, a process of identification emerges as the student is now enabled to relate to its self as one with a body that is either fertile or infertile as well as one with a lifestyle which has either positive or negative consequences of one's fertility. As such, it also became clear how the subject-forms operating in the teaching material is connected to bindings where self-responsibility and self-care are central terms. The subject-forms revealed how the individual self is the one who primarily can change one's own fertility why a conduct of conduct seemed to be facilitated and activated by the teaching material. Looking into the forms of truth, we saw how the scientific data which the knowledge-papers were based on, operated as an interpretation of the world which the respective student of the teaching material can place oneself in and by which the student can understand oneself through. The students in their reflection on themselves can use the data as an argumentative order on their own lifestyle and body (as well as on other factors) to argue whether one might adjust behaviours and perhaps live differently due the preservation of one's fertility. Lastly, the analysis looked into forms of action and revealed the idea catalogue, the video clips as well as the

fertility wheel as such forms. Those forms of action showed to frame the teaching situation and thereby also to some extent forming the object. The object is to learn something about fertility and the idea catalogue, the video clips and the fertility wheel serve as forms of action which are deployed to cultivate this object in the learning situation.

The analysis in chapter 4 has revealed several and profound links between the pastoral dispositive-form and the teaching material MaybeBaby. The pastoral dispositive can be linked to the teaching material in the way that the material is able to hold out a prospect of fertility like the pastoral leader's ability to promise a fertile and vigorous land. Also, the analysis revealed a link constituted by how the state at a macro perspective corresponds to the pastor while at a micro perspective, the specific high school teachers corresponded to the pastors. Another element linking the pastoral dispositive to the teaching material was the relevance of a never-ending providing of guidance and knowledge as the population's fertility can always be bettered why also the emergency-element generalizes and becomes a continuous area to govern. As for the pastor, we saw how the state through the teaching material is not just taking responsibility for the individual subject but also considers its thoughts and actions. In this connection, the scientific data constituting much of the teaching material turned out to be an expression of the state's concern for the subject's thoughts and actions but it also provided the subject a basis from where the student can develop a reflection and obtain certain perceptions of fertility. The request of reflecting on oneself which the student working with the MaybeBaby material showed to be exposed to, to some extent correlated to the elements constituting the pastoral dispositive's element of confession. The confession-element in the teaching material, showed to be the student's revelation of having done something which does not preserve one's fertility – a revelation resulting from the self-reflection. Also, the conversion and salvation elements were present in the teaching material. The analysis showed that we can articulate the salvation-element as a salvation from those things working against a preserving of one's fertility. This articulation was an appropriate one since the entire teaching material is constituted by the studying of five factors which influences one's fertility negatively. As such, the conversion-element became such as the potential change of lifestyle or change of the habits having a negative effect on the student's fertility. For the pastoral dispositive, the natural result of a self-examination is a conversion towards eternity and God. We saw in the case of MaybeBaby, how a potential result of working with the MaybeBaby material might be a conversion of one's lifestyle, a conversion not towards eternity and God but towards the preservation of one's fertility. Subsequently, we got to see how these three elements, which are essential to the pastoral dispositive, provided a more intimate relationship between teacher and student like also the relationship between pastor and herd is intimate.

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As the individual member of the congregation's problem is articulated as a problem of self-relation, the student's fertility in the teaching material is also problematized, articulated and framed as a problem of self-relation. To overcome the problem the one member of the congregation, or in the case of MaybeBaby; the student working with the teaching material, is constructed as a client capable and potent enough to contract and solve his problems - meaning to change his lifestyle, to convert. And the teaching material together with the pastoral administration of doctors, professors etc. was constructed as partners in the contractual negotiations. The contractual setup triggered and facilitated by the teaching material, seemed to create what it presumes; a free, competent, and self-responsible student.

We can now imagine how such teaching material does, together with several other factors which is part of the dispositives, prescribe the student's decisions on fertility as well as prescribes the student's relation to fertility in a way where a propensity emerges where certain scenarios of action becomes more likely to occur than others. Exactly this kind of governing which we have seen comes with certain bindings and which constitute a certain kind of power as it prescribes certain ways of living, is what this analysis have endeavoured to describe in all of its nuances so that the receiver of the analysis might sight the contingency of this prescribed arrangement and thereby also be free to choose differently, if desired.

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