

**Navigating
Gender and Sexuality
in Contemporary
Western Society:
Foucault and Christianity**

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Aims of the Essay:

- To examine Michel Foucault's concepts of gender and sexuality, investigating their impact on challenging established norms. This exploration observes the gradual erosion of traditional understandings of gender and sexuality, influenced by post-structuralist perspectives advocated by radical thinkers such as Foucault.
- To analyse the ongoing conflict between traditional Christian doctrines and the inclusive ethos of post-modern society. The aim is to understand how this interplay shapes contemporary Western attitudes towards gender, sexuality, and the broader cultural landscape.

Within the context of Bible and Theology, this essay seeks to draw upon the complexity of the Christian faith and its diverse interpretations explored in previous modules.

Michel Foucault's theories on power dynamics, knowledge structures, and language itself provide insight into the intricacies of gender and sexuality within both historical religious texts and contemporary society. Delving into the many ways in which power operates within societal structures, Foucault's notions significantly contribute to modern attitudes—especially regarding LGBTQI+ ideology, which stands in contrast to traditional Christian teachings on gender and sexuality.

This essay will navigate these intersections, highlighting the dynamic relationship between Foucault's theories and evolving perspectives on gender and sexuality within contemporary Western society.

Michel Foucault

Born:

15 October 1926
Poitiers, France

Died:

25 June 1984 (aged 57)
Paris, France

Foucault's legacy persists as the most frequently cited academic researcher¹ across multiple disciplines:

- anthropology
- history
- philosophy
- religious studies
- gender studies
- queer theory
- cultural studies

Foucault's nuanced insights into power dynamics and knowledge structures exert a significant influence on modern Western perspectives, highlighting the contrast between traditional Christian teachings and post-structuralist Foucauldian thought within the current cultural dynamics surrounding sexuality and gender.

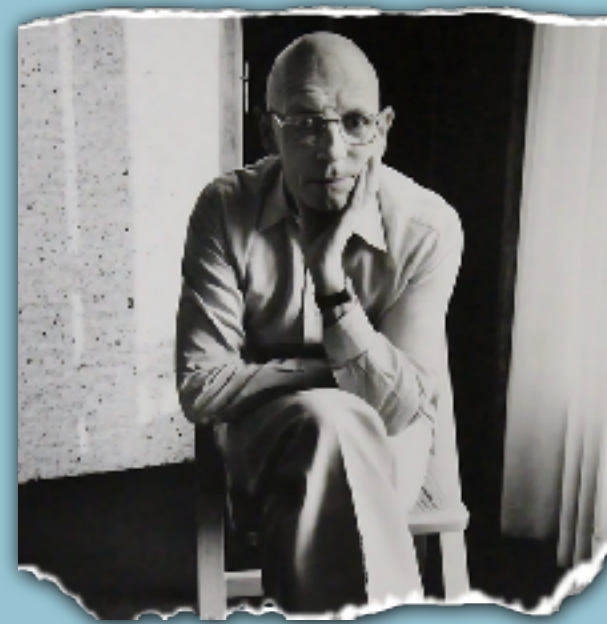


Fig. 1

In just three decades since Foucault's death, his legacy persists as the most frequently cited academic researcher in his respective fields, spanning anthropology, history, philosophy, and religious studies. His work resonates across academic discourses, including gender studies, queer theory, and cultural studies.

The enduring nature of Foucault's legacy underscores why modern scholars recognise his profound contributions to contemporary issues, particularly in gender identity and sexuality. Foucault's nuanced insights into power dynamics, knowledge structures, and identity have significantly altered the perspectives of modern individuals, including their religious beliefs.

This essay will reflect the ways in which Foucault's theories have shaped Western attitudes, elucidating the interplay between traditional Christianity and post-structuralist Foucauldian thought. Foucault's ideas undeniably wield considerable influence over contemporary attitudes towards gender and sexuality in the evolving and diversifying Western cultural landscape.

'Through a reversal that doubtless had its surreptitious beginnings long ago—it was already making itself felt at the time of the Christian pastoral of the flesh—we have arrived at the point where we expect our intelligibility to come from what was for many centuries thought of as madness; the plenitude of our body from what was long considered its stigma and likened to a wound; our identity from what was perceived as an obscure and nameless urge. Hence the importance we ascribe to it, the reverential fear with which we surround it, the care we take to know it. Hence the fact that over the centuries it has become more important than our soul...'²

(Michel Foucault, *The History of Sexuality Volume 1: An Introduction*, p. 156).

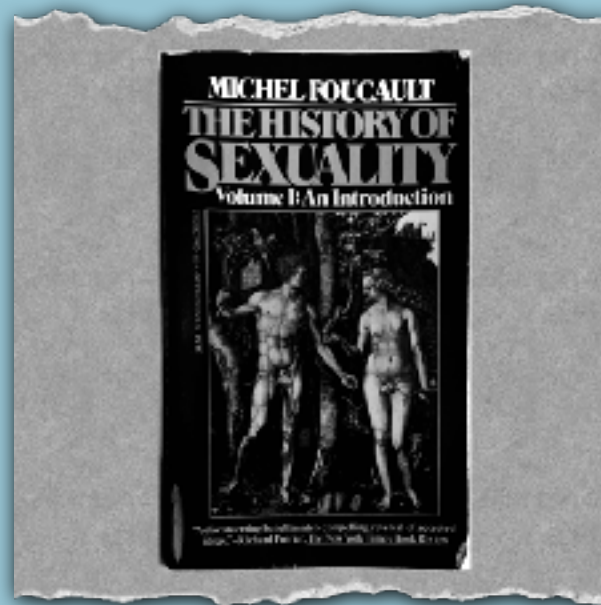


Fig. 2

Within *The History of Sexuality (Vol. 1)*, Foucault points out the newfound importance given to understanding our bodies and identities through sexuality, challenging traditional views that considered it a source of shame or 'madness'—such as the Christian pastoral teachings of the flesh.

This quote portrays Foucault's perspective on sexuality as a dynamically evolving facet of the human experience, holding crucial significance in shaping our understanding of ourselves within contemporary society. What was once stigmatised or looked down upon is now valued and celebrated; the body is seen as rich and full of potential, and not as a source of 'stigma' and disgrace.

Most notably, Foucault contends that, 'over the centuries, it has become more important than our soul', signifying a departure from historical values, indicating that modern culture attributes greater significance to sexual identity than traditionally esteemed Christian aspects like the soul.

‘Sexuality must not be thought of as a kind of natural given which power tries to hold in check, or as an obscure domain which knowledge tries gradually to uncover. It is the name that can be given to a historical construct...’³

(Michel Foucault, *The History of Sexuality Volume 1: An Introduction*, p. 105).

‘[N]early one hundred and fifty years have gone into the making of a complex machinery for producing true discourses on sex [. . .] It is this deployment that enables something called "sexuality" to embody the truth of sex and its pleasures.’⁴

(Michel Foucault, *The History of Sexuality Volume 1: An Introduction*, p. 68).



Fig. 3

These quotes underscore Foucault's belief in the socially constructed and evolving nature of sexuality, shaped by historical and cultural forces. Foucault argues against viewing sexuality as something that 'power tries to hold in check' or 'knowledge tries gradually to uncover'. Instead, Foucault suggests that "sexuality" is the term given to a 'historical construct', revealing the impact of societal and cultural influences on our understanding of sexual identity and practices.

According to Foucault, societal mechanisms collaborate to construct and communicate particular ideas and norms about sex, thereby influencing how individuals comprehend and experience it. Foucault explores how confession—traditionally associated with religious practices—evolved in the modern era into a form of self-disclosure within medical and psychological contexts. Foucault refers to a 'complex machinery'—the various interconnected social, cultural, and institutional mechanisms that shape and control the ways in which society discusses, defines, and regulates sexuality.

“Truth’ is to be understood as a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements.

‘Truth’ is linked in a circular relation with systems of power which produce and sustain it, and to effects of power which it induces and which extend it. A ‘régime of truth.’⁵

(Colin Gordon, *Foucault: Power/Knowledge*, p. 133).



Fig. 4

Foucault suggests that “truth” is not an absolute or objective reality but rather a ‘system of ordered procedures’ within society. Truth is intricately connected to systems of power that not only generate and maintain it but also influence and extend it. The term ‘régime of truth’ implies a system through which truth operates.

In the context of gender and sexuality, Foucault's perspective indicates that what is considered “true” about these aspects of human experience is not universal or fixed but is shaped by societal mechanisms and power structures. Systems of power, including cultural, social, and institutional forces, play a crucial role in determining and perpetuating certain truths about gender and sexuality. This aligns with Foucault's broader idea that knowledge, including what is considered true about gender and sexuality, is intertwined with power dynamics and is subject to historical and cultural influences.

'This form of power applies itself to immediate everyday life which categorizes the individual, marks him by his own individuality, attaches him to his own identity, imposes a law of truth on him which he must recognize and which others have to recognize in him. It is a form of power which makes individuals subjects. There are two meanings of the word subject: subject to someone else by control and dependence, and tied to his own identity by a conscience or self-knowledge. Both meanings suggest a form of power which subjugates and makes subject to.'⁶

(Hubert L. Dreyfus and Paul Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics*, p. 112).

'Maybe the target nowadays is not to discover what we are, but to refuse what we are [. . .] to liberate us both from the state and from the type of individualization which is linked to the state.'⁷

(Hubert L. Dreyfus and Paul Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics*, p. 116).



Fig. 5

Foucault discusses power in everyday life, categorising individuals and tethering them to their sense of self. This power imposes a "law of truth" to which individuals are expected to conform and compelled to acknowledge as legitimate. The dual meaning of "subject" highlights external control and internal identity. Foucault's insights reveal how power intricately shapes individuals and their struggles, particularly in the context of gender identity.

Addressing the challenge of breaking free from a political "double bind", where modern power simultaneously emphasises individual identity and exerts totalising influence, Foucault advocates for a shift in identity from discovery to refusal. Applied to gender identity, this resonates with the struggles that individuals face against societal norms. Resisting historically imposed identities involves rejecting rigid gender norms and promoting diverse gender expressions, aligning with Foucault's call for new forms of subjectivity beyond state-imposed individualisation.

'In its original form, when it was given to men by God himself, language was an absolutely certain and transparent sign for things, because it resembled them. The names of things were lodged in the things they designated, just as strength is written in the body of the lion...'⁸

(Michel Foucault, *The Order of Things*, p. 36).

'Language possesses a symbolic function; but since the disaster at Babel we must no longer seek for it—with rare exceptions—in the words themselves but rather in the very existence of language, in its total relation to the totality of the world...'⁹

(Michel Foucault, *The Order of Things*, p. 37).

'Natural history can be a well-constructed language only if the amount of play in it is enclosed: if its descriptive exactitude makes every proposition into an invariable pattern of reality [. . .] and if the designation of each being indicates clearly the place it occupies in the general arrangement of the whole.'¹⁰

(Michel Foucault, *The Order of Things*, p. 159).

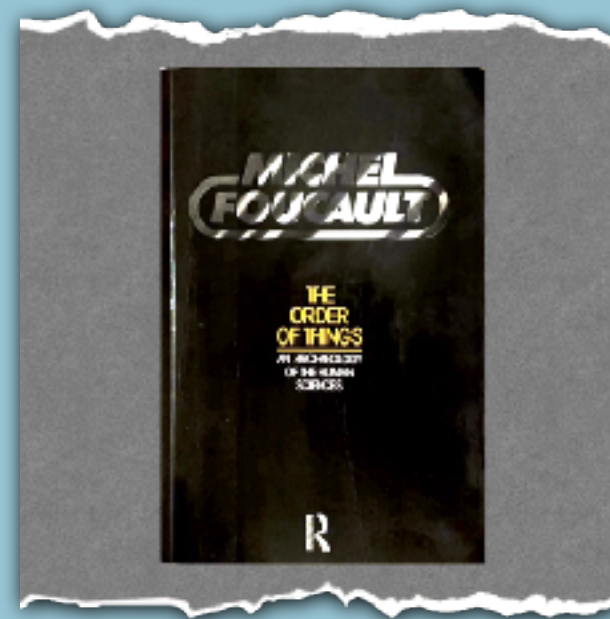


Fig. 6

In "The Order of Things," Foucault examines language's role in shaping perceptions within social, cultural, and historical contexts. With reference to the biblical story of the Tower of Babel, he contends that the significance of language lies not just in isolated words but in the overall structure, system, and connections between language and the world.

Foucault's work is characterised by his critical examination of how categories, labels, and classifications can serve as instruments of power and control. His commentary on the language of natural history, which he views as a particular form of language that seeks to describe and classify the natural world, offers insight into his perspective on language in general. Labels such as "male" and "female"—contemporary points of cultural contention in light of LGBTQI+ ideology—may be seen as restrictive and repressive when applied too rigidly.

Foucault's analysis suggests that the continuity of nature is not a reflection of a timeless, unchanging essence but rather the result of ongoing processes and variations. Subsequently, we can interpret the historical variability and evolution of language as dynamic—mirroring the prevailing understanding of its time and the changing social and cultural contexts in which it is situated.

In general, a Foucauldian viewpoint recognises that—despite the importance of precision and clarity in achieving accurate representation—language systems marked by consistency and explicitness might also impose restrictive limitations on our contemporary comprehension of gender.



Fig. 7

Genesis:

Douay-Rheims 1899 American Edition

“And God created man to his own image:
to the image of God he created him:
male and female he created them.”

(Genesis 1:27).

“Wherefore a man shall leave father and mother,
and shall cleave to his wife:
and they shall be two in one flesh.”

(Genesis 2:24).

“To the woman also he said: I will multiply thy sorrows, and
thy conceptions: in sorrow shalt thou bring forth children,
and thou shalt be under thy husband's power, and he shall
have dominion over thee.”

(Genesis 3:16).

Conventional readings of Genesis are frequently employed to uphold conservative views on sexuality and gender. However, understanding Christian beliefs on sexuality and gender requires acknowledging the influence of individual beliefs, religious denominations, and interpretive methods.

Contemporary Christianity within Western democracies generally tends towards a more flexible and inclusive stance, which represents a departure from traditional perspectives. This essay will contend with the historically entrenched binary perspectives of Christianity, particularly focusing on those upheld by the Catholic Church.



Fig. 8

The Catechism:

The Catechism of the Catholic Church is an authoritative summary of the beliefs and teachings of the Catholic faith, including theology, morality, sacraments, and prayer.

'Man and woman have been created, which is to say, willed by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman. "Being man" or "being woman" is a reality which is good and willed by God: man and woman possess an inalienable dignity which comes to them immediately from God their Creator. Man and woman are both with one and the same dignity "in the image of God". In their "being-man" and "being-woman", they reflect the Creator's wisdom and goodness.'¹¹

(Catechism of the Catholic Church. Part III, Section II, Chapter 1, Article 6, Paragraph 369).

Within the Catechism of the Catholic Church, Genesis verses are interpreted to emphasise God's creation of man and woman and their complementary roles as 'two in one flesh'. These teachings underscore both the intrinsic equality and distinctions between men and women, contributing to the formulation of the Catholic perspective on gender and sexuality. There are many such paragraphs within the Catechism that uphold this view.

Further Scripture:

Douay-Rheims 1899 American Edition



Fig. 9

"Thou shalt not lie with mankind as with womankind, because it is an abomination."

(Leviticus 18:22).

"If any one lie with a man as with a woman, both have committed an abomination, let them be put to death: their blood be upon them."

(Leviticus 20:13).

"He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked."

(Proverbs 18:22).

"Let women be subject to their husbands, as to the Lord."

(Ephesians 5:22).

"Children, obey your parents in the Lord, for this is just. Honour thy father and thy mother..."

(Ephesians 6:1-2).

This slide highlights biblical passages that have played a historical role in discussions surrounding gender and sexuality within Christianity. It's essential to acknowledge that these interpretations represent just one perspective among various possible readings of these texts.

In Catholicism, the verses from Leviticus—for example—have traditionally been interpreted to strongly condemn same-sex relationships, labelling them as an 'abomination' with severe consequences. Continuing in this traditional vein, Proverbs shifts the focus to underscore the importance of a faithful wife in contrast with the repercussions of adultery. Transitioning to the New Testament, Ephesians articulates a hierarchical perspective on marital relationships, advocating for women's submission to their husbands.

Further Scripture:

Douay-Rheims 1899 American Edition



Fig. 10

"Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God."

(I Corinthians 6:9-10).

"For fornicators, for them who defile themselves with mankind, for menstealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine,"

(I Timothy 1:10).

"For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error."

(Romans 1:26-27).

Corinthians and Timothy expand upon the behaviours deemed incompatible with God's kingdom, including various forms of sexual misconduct. Finally, Romans describes the consequences of straying from 'natural' sexual relations, framing non-heteronormative expressions as deviations from the divine order.

Once again, it is crucial to note that these interpretations—while influential within traditional Christian frameworks—exist alongside diverse readings of these passages, vital for a comprehensive understanding of the complexities surrounding these biblical discussions on gender and sexuality. However, these biblical excerpts collectively contribute to the formulation of Catholic perspectives on gender roles and sexual morality—reinforcing traditional views on hierarchical dynamics within the gender binary and marital fidelity within heterosexual relationships.

The Church Fathers:

Esteemed early Christian theologians, forming widespread consensus in foundational doctrine.



Fig. 11

“[I]n producing nature, God formed not only the male but also the female.”¹²

(Saint Thomas Aquinas, *Summa Theologica*, Q. 92, Art. 1, Ad. 1).

“There is no relationship between human beings so close as that of husband and wife, if they are united as they ought to be.”¹³

(Saint John Chrysostom, *On Marriage & Family Life*, trans. by Catherine Roth and David Anderson, p. 43).

“[T]he woman together with her husband is the image of God, so that that whole substance is one image. But when she is assigned as a help-mate, a function that pertains to her alone, then she is not the image of God; but as far as the man is concerned, he is by himself alone the image of God, just as fully and completely as when he and the woman are joined together into one.”¹⁴

(Saint Augustine, *The Trinity*, in *The Fathers of the Church*, Volume 45, trans. by Stephen McKenna, p. 352).

The same traditional Christian paradigms regarding gender binarism of male and female and marital union between man and woman are again evident within the viewpoints of revered Church Fathers.

For example, Saint Thomas Aquinas, in his discussion of the divine act of creating nature, highlights the generation of both male and female, illustrating a binary conception of gender. Saint John Chrysostom emphasises the sanctity of marriage, asserting that no relationship between human beings is as intimate as that between a husband and wife, reinforcing a heteronormative perspective on adult relationships. Saint Augustine explores the notion of the image of God within the marital union, emphasising that the woman, alongside her husband, collectively represents one image of God. However, Augustine observes that when assigned the role of a ‘help-mate’—a function specific to her—she does not individually embody the image of God, underpinning both heteronormative views of marriage and a further assertion of the gender binary.

These perspectives—grounded in the principles of traditional Christian teachings on gender and sexuality—diverge significantly from contemporary LGBTQI+ attitudes that promote a more expansive and inclusive understanding of gender and sexual identity.

The Magisterium:

The Magisterium is the infallible and definitive teaching authority of the Catholic Church, exercised by bishops and the Pope.



Fig. 12

‘[H]omosexuals must certainly be treated with understanding and sustained in the hope of overcoming their personal difficulties and their inability to fit into society. Their culpability will be judged with prudence. But no pastoral method can be employed which would give moral justification to these acts on the grounds that they would be consonant with the condition of such people. For according to the objective moral order, homosexual relations are acts which lack an essential and indispensable finality. In Sacred Scripture they are condemned as a serious depravity and even presented as the sad consequence of rejecting God. This judgment of Scripture does not of course permit us to conclude that all those who suffer from this anomaly are personally responsible for it, but it does attest to the fact that homosexual acts are intrinsically disordered and can in no case be approved of.’¹⁵

(Leo IX, Letter "Ad splendidum nitentis," in the year 1054, para. VIII).

Within Leo IX's letter, "*Ad splendidum nitentis*", written in the year 1054, homosexuality is addressed with a perspective rooted in traditional Christian teachings. This quote emphasises that while individuals with same-sex attractions should be treated with understanding and support, any pastoral approach must avoid providing moral justification for homosexual acts.

The document asserts that—according to the ‘objective moral order’—homosexual relations lack an ‘essential and indispensable finality’. Citing Sacred Scripture, Leo IX condemns such acts as a ‘serious depravity’ and a ‘consequence of rejecting God’. While acknowledging that not all individuals suffering from same-sex attractions are personally responsible for their condition, the document maintains that homosexual acts are ‘intrinsically disordered’ and can never be morally approved.

This perspective, among others—such as Pius XI's papal encyclical *Casti Connubii*, issued in 1930—highlights the tension between traditional Christian teachings and contemporary Western attitudes towards same-sex relations and gender and sexuality in general.

2021 Census Data:

The 2021 Census in England and Wales asked people about their ethnicity, religion, and sexual orientation, among other topics.

'The decrease in the number of people who identified as "Christian" between 2011 and 2021, from 59.3% to 46.2%, was particularly notable in the younger age groups [. . .] An ageing population for those who identified as "Christian" and fewer people who identified this way in younger age groups are both factors that have contributed to the overall decrease in this group.'¹⁶

(Religion by Age and Sex, England and Wales: Census 2021).

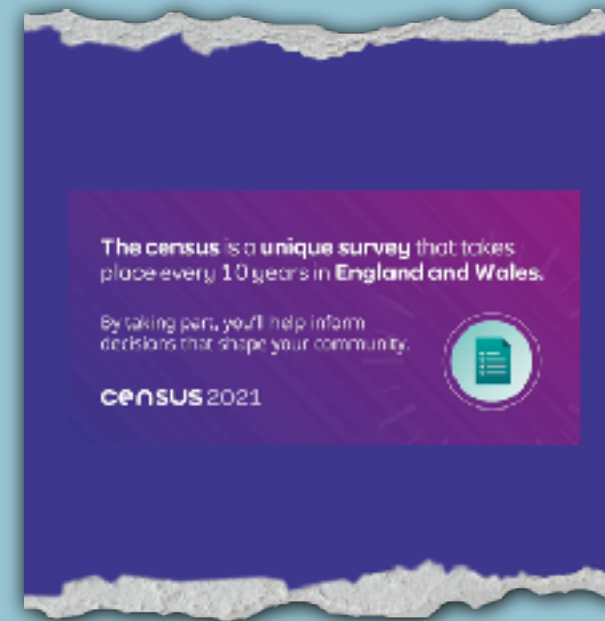


Fig. 13

Contemporary Christianity in modern-day Britain presents a complex landscape, characterised by theological diversity and shifting patterns of engagement. The foundational figure of Jesus—as the Son of God and saviour of all humankind—remains central to the faith, but defining a unified religious identity is increasingly challenging.

According to the 2021 Census data, the self-identification of Christians in England and Wales has decreased by 25.6 percentage points in the past two decades, with only 46.2% of the population identifying as Christian. Furthermore, those identifying as Christian had an average age of 51 years, highlighting challenges in engaging younger generations.

2021 Census Data:

The 2021 Census in England and Wales asked people about their ethnicity, religion, and sexual orientation, among other topics.

‘In 2015, 1.7% of the UK population identified themselves as lesbian, gay or bisexual (LGB).’¹⁷

(Office for National Statistics, *Sexual Identity*, UK: 2015).

‘The proportion identifying as lesbian, gay or bisexual (LGB) increased [. . .] to 2.2% in 2018.’¹⁸

(Office for National Statistics, *Sexual Orientation*, UK: 2018).

‘An estimated 3.3% of the UK population aged 16 years and over identified as lesbian, gay or bisexual (LGB) in 2022...’¹⁹

(Office for National Statistics, *Sexual Orientation*, UK: 2021 and 2022).



In parallel, over the past decade, the United Kingdom has seen a notable increase in individuals identifying as lesbian, gay, or bisexual. Data from the Office for National Statistics indicates a consistent rise from 1.7% in 2015 to 3.3% in 2022, with the age group 16 to 24 displaying the highest proportions.

This demographic shift signifies a growing acceptance and identification with diverse sexual orientations, shaping evolving attitudes towards sexuality.

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Amidst a backdrop of declining Christian identification and a concurrently rising LGBTQI+ population in England and Wales, this essay endeavors to juxtapose Foucault's post-structuralist viewpoints against Christianity's conventional stance on sexuality and gender, contextualising them within a contemporary framework.

The pivotal decades of the 1960s and '70s brought about profound cultural shifts across the West, influencing gender roles and sexual norms. Disengagement from traditional Christianity—often attributed to a perceived incongruence between lifestyle and religious standards—accelerated during this period.

Foucault's advocacy for deconstructing established norms and liberating individual identities laid the groundwork for what is now widely considered a "culture war" between traditional beliefs and post-modern perspectives.

Overall, this essay seeks to explore the intricate interplay between traditional Christian perspectives and the transformative impact of Foucault's ideas on contemporary attitudes towards gender, sexuality, and the broader cultural landscape.

References:

¹ As of August 2020, Michel Foucault was quantified as the world's most frequently cited researcher across all academic fields (except high energy physics). This information is derived from the 12th edition of Highly Cited Researchers according to their Google Scholar Citations public profiles <http://www.webometrics.info/en/largerthan100> [accessed August 15, 2020]. NB: Starting with the 13th edition of Highly Cited Researchers, a new ranking methodology was implemented, which includes only living researchers. As a result, scholars like Foucault are no longer included in the ranking.

² Michel Foucault, *The History of Sexuality Volume 1: An Introduction*, (New York: Random House, Inc., 1980), p. 156.

³ Ibid., p. 105.

⁴ Ibid, p. 68.

⁵ Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings, 1972–1977*, trans. by Colin Gordon, Leo Marshall, John Mepham, and Kate Soper; ed. by Colin Gordon (New York: Pantheon Books, 1980), p. 133.

⁶ Hubert L. Dreyfus and Paul Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics* (Chicago: University of Chicago Press, 1982), p. 112.

⁷ Ibid, p. 116.

⁸ Michel Foucault, *The Order of Things* (London and New York: Routledge, 1989), p. 36.

⁹ Ibid, p. 37.

¹⁰ Ibid, p. 159.

¹¹ Catechism of the Catholic Church, Part III, Section II, Chapter 1, Article 6, Paragraph 369 <https://www3.nd.edu/~afreddos/courses/43151/Catechism%20on%20Man.htm> [accessed 30th November 2023].

¹² Saint Thomas Aquinas, *The “Summa Theologica” of St. Thomas Aquinas*, trans. by Fathers of the English Dominican Province (London: Burns Oates and Washbourne, 1922), p. 276.

¹³ Saint John Chrysostom, *On Marriage & Family Life*, trans. by Catherine Roth and David Anderson (New York: St. Vladimir's Seminary Press, 2003), p. 43.

¹⁴ Saint Augustine, *The Trinity*, in *The Fathers of the Church*, Volume 45, trans. by Stephen McKenna (Washington: Catholic University of America Press, 1963), p. 352.

¹⁵ Leo IX, Letter “*Ad splendidum nitentis*”, in the year 1054: DS 687-688, Decree of the Holy Office, 2 March 1679: DS 2149.

¹⁶ Office for National Statistics, *Religion by Age and Sex* (England and Wales: Census 2021) <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religionbyageandsexenglandandwales/census2021> [accessed 30th November 2023].

¹⁷ Office for National Statistics, *Sexual Identity* (Annual Population Survey, UK: 2015) <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/sexuality/bulletins/sexualidentityuk/2015> [accessed 30th November 2023].

¹⁸ Office for National Statistics, *Sexual Orientation* (Annual Population Survey, UK: 2018) <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/sexuality/bulletins/sexualidentityuk/2018> [accessed 30th November 2023].

¹⁹ Office for National Statistics, *Sexual Orientation* (Annual Population Survey, UK: 2021 and 2022) <https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/sexuality/bulletins/sexualidentityuk/2021and2022> [accessed 30th November 2023].

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Figure 2: Timothy Ross Davies, *The History of Sexuality* (2023).

Figure 3: Martine Franck, *Michel Foucault*, Magnum Photos (1978) <https://www.moma.org/collection/works/130812> [accessed 30th November 2023].

Figure 4: Jacques Haillot L'Express, *Michel Foucault*, Camera Press London (n.d.) <https://www.penguinrandomhouse.ca/authors/9082/michel-foucault> [accessed 30th November 2023].

Figure 5: Timothy Ross Davies, *Beyond Structuralism and Hermeneutics* (2023).

Figure 6: Timothy Ross Davies, *The Order of Things* (2023).

Figure 7: Michelangelo, *The Creation of Adam* (c. 1511) <https://www.thesistinechapel.org/the-creation-of-adam> [accessed 30th November 2023].

Figure 8: Albrecht Dürer, *Adam and Eve* (1504) <https://www.metmuseum.org/art/collection/search/336222> [accessed 30th November 2023].

Figure 9: Raphael, *The Marriage of the Virgin* (1504) <https://pinacotecabrera.org/en/collezione-online/opere/the-marriage-of-the-virgin/> [accessed 30th November 2023].

Figure 10: John Martin, *The Destruction of Sodom and Gomorrah* (1852) https://upload.wikimedia.org/wikipedia/commons/e/e1/John_Martin_-_Sodom_and_Gomorrah.jpg [accessed 30th November 2023].

Figure 11: Philippe de Champaigne, *Saint Augustine* (c. 1645–50) <https://collections.lacma.org/node/171584> [accessed 30th November 2023].

Figure 12: Jan van Eyck, *Popes and Bishops* (1432) <https://www.jan-van-eyck.org/Ghent-Altarpiece-Popes-And-Bishops-Detail.html> [accessed 30th November 2023].

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