

Foucault, *Discipline and Punish*, Part 4
PHIL 449, Spring 2014

Lecture notes on Part 4 are on a handout given out in class. What follows is a record of some class discussion on March 13, 2014.

In what sense might we say that there are “penitentiary” institutions/practices all throughout society (as Foucault suggests with the idea of the “carceral archipelago”)?

Where “penitentiary” is combining detention and disciplinary techniques.

- People in penitentiary institutions like military reproduce them outside of those institutions, like particular methods, practices, lessons. Penitentiary leaks out because we move between institutions, places, practices.
- It's not just people are gathering information about you, but you are constantly being judged: the teacher-judge, the doctor-judge, etc.—normative standards imposed.
- places like “InSite” where people are divided into cubicles, different rooms for different practices; separated from the rest of the population
- can view downtown office space as some type of containment, you have to show up everyday at a certain time; can't leave easily (except maybe vacation)
- suburbs, the class consciousness that comes with that including how to live, what to buy, etc.

Group discussions

1. Can we see in DP Koopman's argument that Foucault both traces past problematizations and intensifies problematizations for us today? If so, how?

2. Do you see any normative “bent” in DP, such that Foucault could be said to be saying what is “bad” rather than just what is “dangerous?” (Note that Koopman denies this).

- MF does seem to be making judgments about some of the practices in DP being bad. When talking about the prisons, discipline, not saying our society may become like prisons, but has already become so. (another group agreed too)
- Last page, middle of page has normative language, value judgments pretty clearly
- Think about the choices he makes in what he is talking about, the selection of the points in the history he chooses to emphasize (rather than giving a full history of punishment, for example).
- But we can see what has been bad in the past even while the present is malleable; doesn't want the present to be just another step in the series of how the past has gone.
- Still, this suggests that MF has value judgments of what has happened in the past.
- MF is giving us information about our social institutions and practices, like a “danger, shallow water” sign—gives us what we need to proceed so we don't make mistakes or run into problems, not necessarily what is “bad”
- We may be reading normative judgments into the text rather than them being put into the text by Foucault