# Notes

## Introduction

1. See, for example, the 1987 republication of his *Mental Illness and Psychology* (originally published in 1954).

## 1. Disciplinarity and the production of psychological individuality

1. This emergence, from a bodily surface of experience, of certain repetitions and learnings, that is, of a 'soul-effect', is a process which has more than a passing similarity to Freud's genesis of the ego, which is always bodily in origin, and which arises as the result of physical sensations on the surface of the body.
2. Admittedly, Foucault does list a series of equivalent terms: 'self, consciousness, conduct, whatever it is called' (1977a, p. 305).
3. This, I hardly need note, is not always an easy distinction to draw. Nor is it a distinction necessarily qualified by the absence or presence of conscious volition; subjectivization need not, in other words, occur along strictly voluntary lines. The fact that subjectivization – subjectivation is Butler's (1997) preferred term – recapitulates subjectification also makes it difficult to potentially difficult to clarify a causal sequence.
4. One may compliment this list of rudimentary psychological operations. Each of the operations listed here (self to potentiality, self-consciousness before the ideals of power) presumably requires the involvement of a third element, that is, recourse to an 'other' of power, by which I mean to allude to what is sanctioned or proscribed by the most immediate representative of current disciplinary priorities. In the absence of completely clear-cut directives, psychological engagement with this 'other' would surely involve an element of presumption or imagination: an imagination of power, one might say, which is not completely explained by structural factors. My intent here in implicating the possibility of an interpersonal interaction between agent and subject of discipline is simply to suggest that a greater degree of psychological complexity is very possibly at hand than the determining function of panoptic structure.
5. It is interesting to note that this psychological aspect of disciplinarity, an element which surely, vastly, amplifies and extends the efficacy of such technologies, is eluded to in Jeremy Bentham's original writings (quoted by Foucault), in which he describes his design of the Panopticon. This architectural structure is said to constitute a 'new mode of obtaining power, of *mind* over mind' (cited in Foucault, 2006, p. 74, emphasis added). This is an arrangement in which a physical force takes on a sort of immateriality so that the process of power – here following Foucault's paraphrase – 'passes from mind to mind' such that we have an interplay between Herculean strength (lent to those who govern an institution) and 'the pure ideality of mind' (p. 76).

6. This, interestingly, is not to discount the fact that animals can be disciplined – which of course they can – but in a far more rudimentary manner.
7. Of course, Foucault does not set out to offer an account of psychological subjectivity, so to criticize him on the basis of a model implied by his account is – despite the value of such an undertaking – not to imperil the whole of his notion of disciplinarity.
8. Although the consideration of such forms of resistance remains an imperative – for Butler (1997) it guarantees 'the incomplete character of any effort to produce a subject by disciplinary means' (p. 89) – it is a resistance that can only undermine, it 'remains unable to rearticulate the dominant terms of productive power' (p. 89).
9. One can in fact extend this retort: is it not the case that individual psychological difference is simply *retroactively* identifiable; might this not be the reason that, from our perspective, such individual differences appear, paradoxically, to pre-empt their own construction. Furthermore, is the very fact that there appears to be a kind of doubling not a function of our own historical location, which cannot adequately imagine a 'before' of individualized psychological difference?
10. This is not to deny the obvious point that it is *already* a function of power that certain phenomena come to be recognized as significant differences as opposed to others; the issue at hand is to ask what is the additional type of consolidation, what are the complimentary dynamics of power that give particular discursive objects such a forceful historical reality?
11. Unlike 'extension', 'animation', 'cultivation' and 'promotion', Foucault's talk of *production* implies a kind of total creation. As is by now apparent, I would suggest that one of the above terms would be more appropriate, although this would notably lessen the drama and force of Foucault's argument.
12. Indeed, as I have tried to show above, the professionalization, the disciplinarization involved in the former is easier to historicize, to tie to definite historical periods, than is the latter.
13. The notion of 'psychological formations' nicely captures the ambiguity of the issue at hand; it leaves undecided whether the disciplinary formations in question are psychological – fashioned from the stuff of psychology – or whether they are the 'psychological formations', the effects *formed* by, and through, disciplinarily.
14. It seems naïve – to pose for a moment a different line of query – to believe that any mode of power to which humans are successfully subjected could completely dispense with a *psychological* dimension of operation. If this were not the case, surely human and animal subjects would be controlled, brought under the thumb of power in precisely the same kind of ways?
15. I mean here to refer to operations of subjectification and subjectivization alike.

## 3. Discourse, knowledge, materiality, history: Foucault and discourse analysis

1. There is a good deal of methodological and conceptual variation in the discourse analytic work stemming from these two influential models of

analysis. Rather than scatter my attentions over a diverse spread of applications, the tensions that will be isolated here will be those between Foucault and the initial discourse analysis methodologies of Parker (1992) on the one hand, and Potter and Wetherell (1987) on the other.

2. Foucault's perspective on madness here, as stemming from his reading of Descartes in *Madness and Civilization* (1965), is by no means uncontested. Perhaps his most well-known detractor in this respect is Derrida, whose *Writing and Difference* (1978) takes strong exception to Foucault's conceptualization of the relationship between madness and reason. Derrida is particularly concerned with Foucault's earlier suggestions of the possibility of a 'dialogue' of sorts between madness and reason (see also Whitebrook, 2005).
3. It is worth noting here that Foucault's views here on 'the forbidden speech of politics and sexuality' stand in stark contrast to his later comments in *The History of Sexuality Volume 1* (1978a), where he asserts that 'nothing has ever been more spoken than sexuality itself'.
4. I note that while Said (1983) suggests that such a 'regularizing collectivity' might be somehow overcome, Foucault (1981a) declines to endorse such a position, preferring for the most part to emphasize the 'unthinkability' of that which lies beyond such systems of regularization. In Said's own words: '[U]nlike Michel Foucault, to whose work I am greatly indebted, I do believe in the determining imprint of individual writers upon the otherwise anonymous collective body of texts constituting a discursive formation like Orientalism' (1978, p. 23).
5. This relationship between discursive and material relations of power appears to be much like the relationship between power and knowledge for Foucault (1977a). The power-knowledge complex points our attention to the endlessly circular relationship between relations of power and knowledge, relations which are mutually reinforcing and which substantiate and extend each other in complex ways.

## 4. Foucault's 'philosophy of the event': Genealogical method and the deployment of the abnormal

1. This is not to ignore the fact that Foucault features prominently in certain descriptions of discourse analysis (see Fairclough (1992, 1995)). Similarly it is not to ignore the fact that the analysis of large-scale discursive formations did not feature as an objective of Foucault's archaeological works whose project, following Davidson (1985), was 'to isolate the level of discursive practices and to formulate the rules of production and transformation for these practices' (p. 227).
2. 'Critique' here, as throughout this book, is meant in a way distinct to any sense of either globalizing theory or totalizing history – both of which genealogy is explicitly opposed to – hence Foucault's preference for the qualification of '*local* critique'. Foucault's use of the term here should thus be understood in opposition to its application in Marxism.
3. Wariness towards assumptions of sameness across contexts does not mean that genealogy automatically discredits recurrence as a category of analysis. On the contrary, the genealogist must be sensitive to the recurrence of events,

not, however, 'in order to trace the gradual curve of their evolution, but [rather] to isolate the different scenes where they engaged in different roles' (Foucault, 1977a, p. 140).

4. One recalls, in respect of the latter, here Foucault's deriding remarks, discussed in the previous chapter, on those forms of analysis that privilege the domain of signifying structures.
5. Or in the somewhat ambiguous note with which Foucault ends his essay on genealogy: 'the critique of the injustices of the past by a truth held in the present becomes the destruction of the man who maintains knowledge by . . . the will to knowledge' (1977a, p. 164).
6. One might propose here that a return to Nietzschean genealogy, less ill at ease with a certain order of 'psychological' formulations than Foucault's, might serve as a model here.
7. One might offer a variation on this point: if a given genealogy is working well, it should *appear* to be enforcing a 'counter-ontology'. It should appear to advance a different possible view of 'how the world is', a view opposed to the social, epistemological and philosophical universe that we inhabit. This, after all, is part of its function, to return many of our everyday orientations to knowledge, many ordinary discourses, in an unfamiliar way. True as this is, the clear proviso is that genealogy needs to stop short of the goal of writing alternative ontologies.

## 5. Space, discourse, power: Heterotopia as analytics

1. One might attempt to illustrate this point by pointing to the apparent distinction between 'place' and 'space' (as does Chaney, 1994), the idea thus being that 'places' are those delimited sites that have become thoroughly imbued with a particular set of social values and behavioural norms, with a practical 'social identity of function'. As useful as this is in drawing our attention to the formidable discursivity of particular places, certainly by contrast to those social 'spaces' whose function and value is not as rigidly demarcated, it should not lead us to presume the existence of an asocial form of space that exists outside of discursive registration.
2. These distinctions between different kinds of gated communities often breaks down in practice, especially in South Africa, where large-scale gated communities – sometimes referred to as 'security-parks' – tend to encompass all of these functions.
3. One should be wary of extrapolating too wildly here: gated communities do not always exhibit as homogenous cultural and demographic populations as one might imagine, as Rossouw (2001) points out.

## 6. Governmentality, racism, *affective* technologies of subjectivity/self

1. One sees in the notion of the apparatus a convergence of Foucault's favoured analytical themes: the unconventional combinations of *bricolage* that he discusses apropos heterotopia; regularity over a field of diverse formal

elements, that is, the conjunction of forces and power-events of different kinds working in concert; furthermore, the prioritization of horizontal 'sideways' patterns of analysis in opposition to vertical, linear (depth) traditions of analysis.

2. *Psychiatric power*, it is true, offers a series of observations on the personal tactics of influence employed by psychiatrists (the modes of dress, demeanour and appearance most suitable to the curative task at hand); interesting as such comments are, they are not typical of Foucault's methodological approach.
3. Although, interestingly enough, Foucault does, in *Abnormal*, make reference to affect, and not merely as a conceptual or discursive construct, but as a factor of motivational force (cf. Foucault, 2003b, pp 264–266).
4. Rose clearly hedges his bets here: declaring that no *meta*psychology is necessary in the writing of the genealogy of human subjectification – a position I agree with; this is clearly not the same as ruling out all descriptive recourse to psychological language (which is effectively what I am arguing for). I should emphasize here that Rose's is not an uninformed rejection of psychoanalytic conceptualization. For one, he makes mention of Norbert Elias's view that a psychoanalytic psychodynamics provides a material basis for the inscription of civility into the soul of the social subject. He also notes that the analytical route opened up by the strategic utilization of psychoanalytic concepts is, for many, required in order 'to avoid representing the human being as merely the passive and interminably malleable object of historical processes . . . [and] if one is to have an account of agency and of resistance' (1996b, p. 142). Ultimately, however, this is a view he rejects on the basis that it requires the adoption of a particular (humanist, disciplinary, non-historical and psychologistic) way of understanding the human being.

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