Discipline And Punish Book Summary, by Michel Foucault
by Allen Cheng


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1-Page Summary of Discipline And Punish

Discipline and Punish is a historical account of crime and punishment in the late 1700s to mid 1800s. Foucault focuses on France and England, but he also looks at how power operates in society by examining how people are punished for breaking certain rules.

In the past, crimes were punished publicly. This began to change in the 1800s when criminals were placed in prison rather than being punished publicly. Put into prison, criminals are no longer subject to public view. Moreover, their punishment is not intended for retribution but instead to reform them so they don't commit crimes again in the future.

The transition from torture to prisons entails a number of other transitions. First, there is a focus on the soul instead of the body. Second, crime is seen as violating social norms rather than injuring the sovereign.

A number of institutions were designed in the early 19th century to train people into correct behavior. These institutions confine their members, give them a proper place or role, and constantly examine them or subject them to observation so that they start to act properly. A barracks trains soldiers by giving everyone a function within a hierarchy, just as schools train students by giving everyone a grade and a place in the classroom. People learn to act in these institutions because they might be observed or examined at any moment.

One of the main symbols of this process, and of the new regime of punishment, is something called the "panopticon". The Panopticon was a design for a prison that had a tall central tower and cells arranged in a circle around it. Anyone in a cell would expect that a guard in the tower might be watching them at any time, and so they never disobeyed for fear to being caught. Foucault took this as symbolizing how people live their lives on social media; we are always observed by others who have power over us because we all want to fit into society's norms.

Foucault returns to the subject of prisons in Part Four and notes that they've failed at doing what they were intended for, which was reforming criminals. However, it continues to exist because of its symbolic power. This includes giving us classes of people: delinquents who are separated from more civil society; this gives us a sense of good and bad people.
Full Summary of Discipline And Punish

Discipline and Punish is a history of the modern penal system. Foucault seeks to analyze punishment in its social context, and to examine how changing power relations affected punishment. He begins by analyzing the situation before the eighteenth century, when public execution and corporal punishment were key punishments, and torture was part of most criminal investigations. (Foucault)

During the eighteenth century, there were many calls for reform of punishment. The reformers wanted to make power more efficient and effective. They proposed a theater of punishment that would display various signs and symbols in order to relate punishments directly to crimes committed by prisoners, while also serving as an obstacle to lawbreaking.

The prison was not a common practice until the eighteenth century, when three new models of penality were introduced. These models helped to overcome resistance to it. However, there are still major differences between prisons and early cities that used physical punishment as a form of coercion. In order to develop the idea of the prison, disciplines such as timetables and military drills were created in order to control people's movements and experience with space and time. This process is known as discipline. The aim of disciplinary power is to create individuals out of a mass by coercing their bodies through devices like timetables or exercise routines. Through observation, judgment, examination, normalizing judgment, human sciences (such as psychology) developed norms for behavior.

Disciplinary power is exemplified by the Panopticon, a building that shows how individuals can be supervised and controlled efficiently. Institutions modeled on the panopticon begin to spread throughout society. Prison develops from this idea of discipline. It aims both to deprive the individual of his freedom and to reform him. The penitentiary is next development in prisons, combining prison with workshops and hospitals for rehabilitation purposes.

The failure of prisons is often criticized, but that's missing the point. The prison system was designed to fail and it succeeds in its goal of creating criminals. It is part of a network of power throughout society that creates delinquency as a way to control crime. Calls for abolishing the prison system are not recognizing how deeply entrenched it is within modern society or its true purpose.

Context

Background information

Paul-Michel Foucault was born on October 15, 1926 in Poitiers, France. His father was a doctor and he had a standard provincial upbringing. He attended the elite Ecole Normale Superieure (ENS) in Paris from 1946 to 1950 where he studied philosophy and psychology. During his time at ENS, he briefly belonged to the French Communist Party. While studying at ENS, Foucault observed clinics at Sainte Anne mental asylum. After graduating from ENS with degrees in philosophy and psychology, Foucault taught psychology at Lille University for two years before being transferred to Sweden as the head of the French cultural delegation to Uppsala University for six months during 1955 where he wrote much of his first major work Madness and Civilization. In 1956 Foucault went back to Poland then Hamburg until 1961 when he returned once again to France where he began teaching alongside Louis Althusser, Jacques
Derrida, Gilles Deleuze, Jean Piaget, Claude Lévi-Strauss, Simone de Beauvoir and Maurice Merleau-Ponty.

Michel Foucault was born in 1926, and he became a philosophy professor at the University of Clermont-Ferrand from 1960. He joined Tel Quel's editorial board in 1961 and wrote Madness and Civilization. In 1963, he published The Birth of the Clinic, which is about medicine; then in 1966, The Order of Things, which discusses how we categorize things; next came Archeology of Knowledge (1969), Discipline and Punish (1975), all three volumes of his History of Sexuality (1976); followed by Abnormal: Lectures at College de France 1974 - 1975 ; along with many other books on different topics.

Foucault was not only a philosopher, but also an intellectual who was involved in many political protests. He protested against the war in Algeria, racism and the Vietnam War. He also worked for prison reform. During that time he lived with his partner Daniel Defert, who passed away from AIDS-related illness before him.

**Historical and Philosophical contexts**

Foucault's work is hard to trace because he didn't like to be associated with a particular school of thought. He was influenced by Kant, Canguilhem and Nietzsche, but none of them entirely explain his work.

The influence of Friedrich Nietzsche on Foucault was considerable. He credits Nietzsche with freeing him from the "prison" of Hegelian philosophy and existentialism, as well as Marxism. Nietzsche also influenced Foucault's conception of madness in Madness and Civilization. In simplified form, his philosophy emphasized the coming crisis of religion and morality, as well as his deep-felt hostility to religion. He was perhaps the first philosopher to argue that "God is dead", and to suggest how man could progress beyond this situation. These methods included a reinterpretation of man and nature along more positive lines, tracing genealogies (a way of examining things), using an interpretive viewpoint; he discusses all these ideas in his essay entitled "Nietzsche, Genealogy, History".

The relationship between Foucault and structuralism is complicated. He denied being a structuralist, but many critics have linked his work to that of other structuralists such as Levi-Strauss, Barthes, Derrida and Lacan. Structuralism was an intellectual movement that studied the structures of language and philosophy through the lens of de Saussure's ideas about signs. Signs are composed of sounds that signify words or concepts; they also represent objects in reality. De Saussure argued for two different approaches to studying language: synchronic analysis (a study that looks at structure at one point in time) and diachronic analysis (a historical approach).

Many of Foucault's concerns are similar to those of the structuralists. He is interested in language and systems that control individuals. His views on human nature resemble those of other structuralists, and he believes that it is more important to look at structures than at individual people when trying to understand society. Discipline and Punish does not claim to be a "structuralist" interpretation of the prison system, but reading it this way may give us some useful insights into how prisons operate. We should avoid putting Foucault into narrow philosophical categories; his attempts to resist definition are important in any interpretation of his work.

Foucault's interest in prison reform was more than just a theoretical concern. He visited prisons and spoke
out about his findings, which inspired him to write Discipline and Punish. The book is an attempt to give structure and meaning to the conditions he saw by using his own ideas of power.

Foucault's influence is considerable. He has had an effect on other philosophers and historians, who have adopted his terminology. His notions of discourse and the relationship between power and knowledge are particularly influential in America, where people use them frequently. Some writers do this without considering the implications of Foucault's theories; many books that claim to be influenced by him aren't good because they're just following a trend.

Foucault is also criticized for his methods and conclusions. Historians have accused him of mishandling evidence and ignoring previous work in various fields. Foucault's legendary carelessness with footnotes has something to do with this criticism, as does the hostility that he shows to traditional institutions. Some critics say that Foucault-bashing is a favorite indoor sport among academics."

The Body of the Condemned

Michel Foucault begins by comparing a public execution from 1757 to an account of prison rules from 1837. The shifts between the two reveal how new codes of law and order developed. One important feature is the disappearance of torture; the body of the criminal disappeared from view. Punishment as spectacle disappeared; the exhibition of prisoners, the pillory and public executions ended. Now, we are certain that criminals will be punished for their crimes, not because they are afraid or horrified at what happens to them if they commit a crime—conviction marks them as one who has committed a crime while publicity shifted towards trials and sentences rather than prisons.

A shift in the way people think about punishment occurred. Now, they were trying to correct and improve their behavior instead of just punishing them for doing something wrong. People started feeling ashamed when they got punished instead of being happy or satisfied that justice was served. Punishment stopped touching people's bodies because it was only meant to get at something beyond the body: their soul. New figures took over from executioners such as doctors, psychiatrists, chaplains and wardens. Executions became painless by using drugs on criminals so that there would be no physical suffering involved with punishment anymore. The elimination of pain and the end of spectacle were linked together because machines like guillotines (which kill almost without touching anything) are intended to be impersonal and painless now. Between 1830-1848 public executions ended gradually but not completely since a trace of torture still remains even though it is difficult to imagine what a non-corporal punishment would look like."

In the past, crimes were defined by a list of acts. Now, crimes are judged based on an individual's motives and passions. The new penal system is scientific and treats criminals as objects of study instead of punishing them for their actions alone. This approach led to a focus on the soul rather than just the crime itself.

The power to punish is now fragmented. Psychiatrists are the ones who decide on a criminal's medico-legal treatment, and judges no longer have sole control over sentencing.

This book is about the modern soul and its ability to judge. It follows four rules: one, that punishment is a
complex social function; two, that it's a political tactic; three, that there's a connection between penal law and human sciences; four, we need to look at changes in penal techniques as part of a political technology of the body and how power relationships change. We need to situate punishments within systems of production (or economies) and the politics of bodies. Historians have not yet considered bodies as subjects or objects in power relations. The body becomes an object when subjected to knowledge from various fields—this could be called "political anatomy." Power isn't something you own but something you use through other people. It operates through relationships between people all over society. We should realize that power relates closely with knowledge because they're both related to each other by being used against others' bodies for control purposes.

A history of the micro-physics of power is an element in the genealogy of modern soul. Concepts are created about personality, consciousness and psyche based on this idea. The soul is no longer a metaphysical entity, but instead becomes a prison for our bodies. Foucault ends by relating his commitment to modern prisoners and writing histories about today.

Foucault's comment about the body being a prison is contradictory, but it also makes sense. People are controlled by sciences that focus on the soul, such as psychiatry. Foucault attempts to chart a move from when people were punished for crimes to one in which we're all disciplined and controlled.

Finally, Foucault's work with prisons is important. He helped run the French Groupe d'information sur les Prisons (GIP). The group was concerned with distributing information on prisons to the public and letting prisoners speak for themselves. It might be said that Discipline and Punish is a theoretical counterpart of his practical efforts in this area.

The Spectacle of the Scaffold

The French penal ordinance of 1670 laid out harsh penalties, but it didn't do much to put those penalties into practice. Public execution and torture weren't the most common forms of punishment, but they did play a part in penalty. Torture is defined as an exact quantity of pain that's inflicted on someone else. That power can be measured by how much pain is inflicted, which makes torture an economical form of punishment.

Torture is a part of the trial process. It reveals the truth about a crime, and it's usually carried out in secret. There are different degrees to which evidence can be presented: there used to be more than one way for proof to come forward at trials. Now these differences in degree relate to how court cases are handled and what happens if someone is found guilty or innocent. The penal system was written down, kept secret, and followed certain rules that made it possible for crimes to be solved without having an accused person present at the time of investigation. Torture was also used during this period as a way of extracting confessions from those who were being questioned about their involvement with crimes. A confession removes the need for further investigation because it provides all of the information needed by investigators. In addition, confessions are ambiguous because they might not reflect reality; therefore, torture was often used in conjunction with them.

Torture has been around for a long time. It was used in ancient times, but it wasn't until the whole system of punishment was examined that people realized how wrong torture really is. In classical times, judicial
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torture had two elements: an investigation by a judge and a ritual act by the accused. The body of the accused linked these two elements together. This is why there were no critiques on torture until all aspects of this legal practice were looked at more closely. Judicial torture was regulated and almost like a game because if someone could endure their punishment without confessing, they would be set free. Classical torture punished partial guiltiness while trying to find out more information about it during the investigation process; therefore, it mixed both investigation and punishment into one event where evidence was found through physical suffering inflicted upon the person being questioned or tried for something they may or may not have done.

The body of the criminal showed that he had committed a crime. With these four points, we can see how the execution ritual works: one) The criminal's body was his own witness against him; two) It was a confession in public; three) It pinned torture onto the crime itself; and four) Its slowness and suffering were proof at the end of the ritual. From judicial torture to execution, it produced and reproduced truth about crimes. A public execution is to be understood as a political as well as judicial ritual because it involves an injured sovereign who is restored through this process. Public executions are like rituals of armed law with two aspects: victory and struggle, which involve conflict between sovereigns (the government or king).

Punishment is still in use today, even though it has been condemned by many. Punishment reveals the truth about crime and power through torture; this was especially true during the Middle Ages. The Enlightenment tried to make people believe that punishment didn't have a place in society, but they couldn't get rid of it completely because its purpose is to reveal truth about crimes.

The reason why people stopped executing criminals in a cruel way is because of the role that the audience played. The crowd often tried to save the criminal, and sometimes even succeeded. This posed a political problem for those who executed criminals. In his last words, the convict could say anything - it wasn't necessarily true or moralizing propaganda. Perhaps crime literature was neither "popular expression" nor "moralizing propaganda," but rather somewhere where both sides met.

The broadsheets' popularity decreased as people began to see crime less as a political act and more of an individual's choice. Newspapers started publishing stories about everyday crimes, which robbed the public of their pride in acts such as stealing from the rich. Crime was no longer seen as something heroic but rather a game for those who were well-behaved.

The shift from public executions to prison is a reformulation of the execution to imprisonment. Foucault explains this in terms of the audience, which must be present for the ritual to have meaning. The people watching take part as well because they can physically attack the executioner or try to free the prisoner. They can also read and write about crime in literature, which was popular in eighteenth century Europe. Crime literature centers on convict's last words at execution time, which contrast with torture's relative silence during punishment. If we see punishment as discourse then that very moment of death becomes one when prisoners speak out against their treatment by society through their last words printed in pamphlets and broadsheets (another form of representing crime).

Foucault's work was a response to the literature and popular ideas of his time. His work also changed how we think about crime, punishment, and justice. Foucault believed that people who break the law are not necessarily criminals; they can be part of popular illegality or illegal acts that go beyond what is
considered legal. He also believed that changes in the literature led to changes in penalty (the system by which laws are enforced). Crime fiction became more official in nature as it focused on solving crimes rather than execution.

**Generalized Punishment**

As the eighteenth century progressed, people became less tolerant of torture and executions. People began to find them shameful and revolting. Reformers argued that judicial violence goes beyond what is legitimate, so punishment should not be revengeful or torturous. The reformers believed that it was necessary to end physical confrontation between the sovereign and the criminal in order for humanity to prevail over power, but they didn’t explain how this would come about. They also did not define "humanity.” The idea of man as a measure of punishment arose from this argument without any explanation as to why he should be measured by such a standard.

Foucault salutes the great reformers who tried to improve society, but he points out that they need to be understood in the historical context of their time. He says there were fewer murders and crimes against property than before. This was because people had better economic circumstances and more harsh laws. The economy changed from one based on agriculture to one that valued production and property rights. Reformers argued for a change in how power is used by governments, not a reduction or elimination of government power itself. They criticized irregular implementation of punishment by local courts with too much discretion; this led them to attack an excess concentration of power held by the king at that time.

The idea of reform was not new. It was based on the fact that people were already breaking laws before, but they did it in a way that was acceptable to society. There was always some kind of tolerance for those who broke the law because there were exceptions and leniency for certain groups. However, things changed when illegality started being associated with property rather than rights. Reformers wanted to stop popular practices related to property because they saw them as criminal acts against their own interests and safety.

Penal reform was born when the struggle against monarchical power and popular illegality came together. The penal reformers wanted to control popular illegality more strictly, but in attacking one they attacked the other. Penal reform succeeded because it stressed suppressing popular illegality instead of controlling it. New criminal systems were sustained by upheaval in traditional economies of illegalities that were based on public execution as a way to deal with both unlimited sovereign power and popular illegality. Penal reforms focused on establishing a new economy and technology for dealing with crime, which created problems related to how much punishment should be given out for crimes committed. This caused the right to punish people who commit crimes to become a "super-power" without limits or bounds; therefore, there needed to be some kind of moderation established so that punishments would not go too far beyond what was reasonable or humane at all times.

The principle of moderation is articulated first as a humanitarian discourse about how excessive punishments are cruel and unusual; however, this principle soon becomes grounded in reason rather than emotion: we need less cruelty from our punishments because it’s necessary for us to regulate our own powers appropriately so that no one gets punished excessively.
The purpose of punishment is to make criminals see that crime has consequences. Punishment should be adjusted to the type of crime committed. In the eighteenth century, however, people believed that criminals would think about avoiding a punishment more than they would about committing a crime in the first place. Thus, punishments were intended as signs or signals for potential offenders rather than actual corporal punishments. The main idea was to deter criminals with symbolic representations instead of physical harm; thus Beccaria's proposal for slavery and Bentham's ideas on prison reform became popular at this time. It was also important for these symbols to have an effect on observers since deterrence can only work if it is witnessed by others; therefore, public executions were common in order to instill fear into citizens who might otherwise commit crimes themselves or encourage them not to turn a blind eye when they witness criminal activity taking place around them (the "bystander effect"). These six principles are still used today: minimum quantity – just enough so that there will be some interest in avoiding the penalty (Beccaria); sufficient ideality – using representations rather than corporal reality (Bentham); lateral effects – having a great impact on observers (Beccaria); perfect certainty – unbreakable link between crime and penalty (Bentham); common truth - subjecting penal practice to common sense/truth and demonstration(s) (Bentham), optimal specification - classifying offenses precisely according to their nature and specific circumstances.

There are rules that require penalties to be less harsh. This is a calculated move by the government to punish people so they will learn their lesson without actually harming them physically. It's a way of controlling people through punishments that don't harm them, but rather only hurt their minds.

Foucault's ideas are controversial. He doesn't trust the reformers because of their motives and his analysis of power structures. Power is a complex issue, but it's central to Foucault's argument that people don't know they're being influenced by power structures in what they say or do.

The Gentle Art of Punishment

The art of punishment is based on the technology of representation. Punishment should be used to deter crime by establishing a deterrent that makes the crime less attractive. The effectiveness of punishment depends on certain factors, such as: 1) it must not be arbitrary; 2) there needs to be an immediate link between the crime and the penalty; 3) punishments need to decrease criminal activity while increasing fear of penalties; 4) punishments must be directed at others, not just criminals themselves; 5) a learned economy exists for publicity about punishments. 6) Punishments are also acts of mourning in which society has lost its citizens who break laws.

The use of imprisonment is not yet imaginable, because it does not yet correspond to the crime and has no effect on the public. Prison as a universal penalty is incompatible with the technique of punishment as representation. The problem was that prison became a central form of punishment in Europe. This created a very different physics of power across Europe; theater-like punishments were replaced by prison systems.

It's surprising that imprisonment has become so common. It was necessary to overcome the fact that it was arbitrary and despotic. How did this form of punishment become accepted? One model, begun in Philadelphia, organized prisoners' lives by a timetable. Work was carried out on their souls; there were whole bodies of knowledge about the prisoners themselves developed.
There are similarities and differences among these models. All of them are directed towards the future, but there are also different methods for individualizing penalties. Individual correction requires a process of redesigning the individual as a subject of law through reinforcement by signs and representations. Corrective penalty acts on the soul instead with coercion that tries to restore obedience through habit, rules, or orders.

There are two ways to react to a crime: either you restore the person who committed it or you make them into someone else. The former would be like punishing according to a timetable, which makes it impossible for anyone but the authorities to know when and how they'll get punished. This way, power is autonomous and secret. Such secrecy can't exist in a policy that aims for transparency and citizen participation in punishment decisions.

There's a difference between the punitive city and the coercive institution. In the first, power is distributed throughout society. The second involves an assumption of responsibility for prisoners' bodies and time, with an attempt to reclaim them as individuals. Two hundred years ago, there were three ways of organizing punishment: one) based on old monarchical law which was still in place; two) corrective techniques used by utilitarian reformers; and three) a project for prison reform that focused on coercion rather than signs recognized by citizens. The latter involved training habits while reforming criminals into subjects using methods such as humiliation or torture.

The three mechanisms of discipline, surveillance and normalization cannot be reduced to theories of law or derived from moral choices. They are technologies of power that have been adopted by societies all over the world. The question is why this model has become so popular instead of the other two models discussed in the essay.

**Docile Bodies**

Michel Foucault begins by talking about the ideal of a soldier in the 17th century. He is easily recognizable because he's always wearing armor and holding a sword. The 17th century discovered that power can be used to control people, especially their bodies. Eighteenth-century projects focused on using discipline to make people docile (easily controlled). This new form of control involved constant coercion through techniques such as partitioning time and space with rules that everyone must follow. These methods are called "disciplines" because they're ways to train or educate someone so they'll do what you want them to do when you want them to do it. They force people into submission, which makes them more useful for society—like soldiers who will obey orders without question during war time, but also like employees who will work hard at jobs even if it means sacrificing their personal lives and health.

Discipline is one of the most important things in life. It teaches us how to behave properly and live a structured, organized life. Discipline requires that we be placed in certain environments where we can learn those skills. These environments are often called schools or factories, for example. In discipline, there's usually an element of partitioning space; it's always divided into cells or sections of some kind. The rule of functional sites would gradually code a space that architecture left at the disposal of several sites (for example, different classrooms). Rank is also very important in discipline because everything depends on rank – each person has their own place based on their rank compared to others' ranks in a series (such as grades).
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The timetable is a legacy from monasteries. It's divided into disciplinary authorities and it has increased the division of time. The body is subjected to all kinds of controls by power, which makes sure that each part of the body is used efficiently. There are five principles: 1) Control over activity 2) The division of time 3) Use 4) Body-object articulation 5) Exhaustive use

During the eighteenth century, there were several ways of measuring time. In addition to the old-fashioned way of counting hours and minutes, new technology was developed that allowed people to measure time in different ways. For example: one) by dividing a day into smaller segments; two) by organizing these segments according to an analytical plan; three) by finalizing each segment with an examination; and four) by drawing up a series of series, which are then split into other series. This allows for detailed control over activities and interventions.

Disciplines are linear and show a chronological order. At the same time, however, there is another way of looking at history that shows how people connect to each other in terms of generations based on relationships among technologies. The two great discoveries of the eighteenth century were social progress and individual development through technology. Exercise was one such technology that involved repetitive or difficult tasks for the body as part of military, religious and universal practice. It became more complex as it evolved into learning knowledge and good behavior within society. Initially exercise was used towards salvation but later became part of political power over bodies

A military unit is like a machine with many parts. If you want to create smaller units out of the larger one, you need to make sure everything works together efficiently. This concept applies to anything that's composed of smaller pieces—an orchestra or a business organization, for example. To make it work, there needs to be discipline among the people involved so they know what their roles are and how they fit into the whole picture.

Discipline is the process of training people to be more individualistic, and it has four techniques: making tables, prescribing movements, enforcing exercises and arranging tactics. The highest form of discipline is war as strategy. Strategy allows us to understand warfare between states. In addition, in the classical age (around 500 BCE), there was a military dream of society that referred not to a contract or the state of nature but instead to machines with cogs. Jurists and philosophers looked at contracts for an explanation about how society came into being; however, technicians created procedures for controlling bodies within societies through force.

Foucault starts by talking about the individual's perception of time and space. He then talks about a larger context in which people lived, as well as an idea that was introduced during the eighteenth century called "progress." Foucault is talking about the Enlightenment—an eighteenth-century philosophical movement concerned with reason and human progress. He also links this movement to prisons, timetables and other technologies. However, it is important to him that philosophical texts are part of these structures of power.

Exercise is a way to regulate the body and comes from monasteries. It was originally used for prayer, but then it changed when exercise became about controlling people instead of benefiting them. Unlike silent prayer, prison yards don't necessarily help prisoners because they're more about control than anything else.
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Foucault's final element is the idea of the body as a machine. This was a new way to divide up space and time, but it also made the body into an object that could be controlled by others. The power that controls society makes groups out of individuals, which is contradictory because individual people cannot exist without masses of people around them. Foucault argues that modern society cannot be created through contracts or agreements between men; instead, it controls you absolutely through technology and power.

The Means of Correct Training

Disciplinary power is a system that forces people to behave in certain ways. It's based on hierarchical observation, normalizing judgment, and examination.

Discipline is the exercise of control and observation in a hierarchical manner. It's also a mechanism that can be used to coerce people by means of observation. During the classical age, observatories were constructed as part of new physics and cosmology; they were meant to secretly prepare new knowledge about man. Observatories are arranged like military camps, which also exist in schools, hospitals, and prisons. Disciplinary institutions create mechanisms for observing everything constantly. The perfect disciplinary mechanism would make it possible to see everything all the time. The problem was breaking down surveillance into parts so that it could be observed without losing track of anything or anyone being watched over. In factories discipline became part of production processes as well as a disciplinary process; this occurred in schools too because both places use similar methods for controlling their environments through watching others work or study.

Discipline is important to maintain order in society. It punishes people for minor infractions and rewards them for good behavior. Discipline has four main characteristics: 1) it's a small penal system that includes time, speech, and behavior; 2) any departure from the norm is punished; 3) discipline uses corrective punishment rather than revengeful punishment; 4) discipline creates hierarchies of merit by grading people according to their actions.

Punishment is the action of punishing individuals for breaking rules. It differentiates between people and groups by measuring them against a norm, which is a minimal standard of behavior. Punishment normalizes people into hierarchical systems; it also identifies abnormal behavior. The perpetual punishment essentially normalizes, whereas legal punishments define individuals according to laws, texts and general categories. Disciplinary mechanisms create "penalty of the norm". Normalization unifies people in medical facilities, factories and schools but also enables measuring differences among individuals.

Examination is a tool that allows people to observe others and classify them according to certain characteristics. It was developed during the eighteenth century and used in hospitals. Examination became more common in schools as well. Examining people is very different than observing them, because it makes the subject of observation feel uncomfortable about being watched by someone else. The examination process has three main features: first, it helps people understand how power works; second, each person becomes an individual who can be written down, which is something that hadn't been done before; third, an individual's entire life can be examined based on his or her past experiences.

Examinations are at the center of processes that constitute individuals as objects of power. Discipline is a
process where people achieve individuality by being subjected to anonymous forces. Children and patients have more individuality than healthy adults do, because they're more vulnerable to those forces. If you want to individualize someone, ask how much madman he has in him (or her).

Power does not suppress, but creates the reality and rituals of truth. The individual belongs to this production; he is part of it as well. He is an atom in political theory, but also created by a technology of power that Foucault calls discipline. However, how can disciplines achieve such effects?

Foucault's negative view of individuality is important. Advertising and the media praise people who are individualistic, but for Foucault, the more abnormal or excluded you are, the more individual you become. Individuality has nothing to do with taking control over your life. To free those who have been separated from society and allow them to speak freely, we must either make them anonymous or expose the structures that separate them from "normal" society.

**Panopticism**

Michel Foucault begins by describing the measures taken against the plague in the seventeenth century, such as quarantining houses and inspecting people. He says that this was done to create a disciplined society. Lepers were also segregated from society but their segregation was for purposes of creating a pure community. The plague measures were created out of fear and aimed at controlling abnormal individuals. All modern mechanisms for controlling abnormal individuals are derived from these early techniques.

Foucault then discusses Jeremy Bentham's Panopticon, a prison where prisoners can be seen but cannot see the warders. The prisoners are aware of their visibility and therefore will not commit crimes. This is done by making them feel constantly watched even though they don't know when they're being watched.

The Panopticon, which was based on the royal menagerie at Versailles, is a building that allows one to do the work of a naturalist: drawing up tables and taxonomies. It's also a laboratory of power in which experiments are carried out on prisoners and staff. The plague-stricken town and the panopticon represent transformations of the disciplinary programme. The first case is an exceptional situation, where power is mobilized against an extraordinary evil. The second is a generalized model of human functioning, a way of defining power relations in everyday life.

The panopticon was destined to spread throughout society. It makes power more economic and effective, as well as improve public morality. This is done by spreading education and improving the economy. Power is not just for control of a prince or king; instead it can be dispersed throughout society so that people are controlled without anyone knowing who's in charge. In this way, discipline can be achieved through various mechanisms that make power more efficient while reducing costs (because there's no need for an expensive ruler).

A disciplinary society is the one we live in today. There are two processes that have led to this: first, a functional inversion of disciplines; second, mechanisms swarming around and breaking down into flexible methods of control. The state also took over discipline by forming a central police power.
The development of a disciplinary society is related to several historical processes. One process involves the arrangement of human masses, which can be done through techniques and tactics that are used for power. These tactics aim to increase the docility and utility of all elements in a system. This corresponds with an increase in population size, and therefore there must be more people to supervise. Another process is the rise of a capitalist economy, which led to situations where these techniques could be operated in diverse regimes. Lastly, what's new about this era was how various disciplines were combined together within other technologies such as judicial inquisitions and examinations from schools or workplaces (the latter being invented during this time).

The extreme of the old penal system was dismembering a convict's body. Modern penality is based on indefinite examination. It makes sense that modern prisons resemble factories, schools and hospitals because they're all places where people are observed.

**Complete and Austere Institutions**

Prisons were mainly used as a form of punishment in the eighteenth and nineteenth centuries. Prisons are still widely used today because they have become so closely linked to society itself. There is no other way to punish people for crimes than by taking away their freedom, which is exactly what prisons do. The reason why prison has remained unchanged for many years is that it serves both as a means of depriving criminals of their liberty and transforming them into better citizens. Prison reform was not something new; it's been around since the beginning of time, where there was always debate over how best to use prisons to help transform criminals into model citizens.

Prison is a place where people are separated from the rest of society and forced to follow certain rules. This process, known as penitentiary, has three goals: isolation, work (debatable), and rehabilitation. It's important to note that prison exceeds detention because it is also a workshop for those who need to learn how to become normal again after their crime.

The prison system is an extension of the idea that people should be deprived of their liberty for crimes they have committed. People don't like this because it goes against the belief that prisons are just places to keep criminals locked up so they can't hurt anybody else. Prisons are supposed to provide a place where offenders can be observed and studied, not punished severely as if they were dangerous animals. The goal is to reform them into law-abiding citizens by providing some sort of treatment (not punishment). Criminology was born out of the need for a science that could figure out what makes someone become a criminal in order to better treat them when they're in jail.

Foucault shows how the modern prison is not really a prison, but a penitentiary. This penitentiary combines the functions of workshops and hospitals to increase efficiency. The prisoner becomes known as the delinquent, which is explored in the next section.

The prison is a place to learn. It depends on science, but also helps create it. Criminology is one of the sciences that deals with criminals and delinquents, who were previously written about in literature but not known in the sense Foucault means. Knowledge is organized information about a subject or individual obtained by specific technical means. When prisoners become individuals or delinquents they can be the subjects of knowledge power justifies claims made by human sciences, which creates an interesting
relationship between disciplinary power and knowledge

**Illegalities and Delinquency**

Imprisonment has always been a technical project. The transition from public executions to imprisonment was a technical mutation. The replacement of chain-gangs by police cars shows how the penal system became more private and focused on reform instead of punishment.

Prisons are often criticized for not being very effective. In fact, prisons have been criticized since their inception. They've been blamed for a variety of things: 1) Prisons don't help reduce crime rates; 2) People who go to prison tend to commit crimes again after they're released from prison; 3) Prisons encourage inmates to associate with other criminals and plan future crimes together; 4) Prisoners' families become destitute while the prisoner is in prison; 5) Prisoners will likely end up committing more crimes once they're released from prison because of the negative influence that prison has on them.

Critics have always argued that prison is not very useful, or that it makes people worse. The answer is to go back to the original penitentiary techniques. Critics blame recent riots on the failure of 1945 reforms, but those were simply based on old ones and hadn't changed much in 150 years. They are: 1) To transform behavior through detention; 2) Isolate convicts according to offense, age and stage of transformation; 3) Make penalties appropriate for each criminal's needs; 4) Work is a crucial part of any transformation process; 5) Education helps criminals as well as society; 6) Prison must be partly supervised by specialized employees (psychologists); 7) Imprisonment should be followed by supervision and assistance until prisoners are rehabilitated".

The same principles are repeated over and over again. We should not think of the prison, its failures and reforms as three stages, but rather as a system imposed on the juridical deprivation of liberty. The system comprises discipline in prisons, increasing objectivity (i.e., standards), reintroducing criminality (i.e., criminals being released back into society) and repeating reform (rehabilitation). This is what I call the carceral system. Failure is an essential part of the prison; it's been around for so long because this particular system fulfills certain functions: discipline in prisons, increased objectivity/standards etc...

If prisons are intended to reduce crime, they fail as an institution. Perhaps we should ask what function failure serves and why it's needed. We should see the prison as distinguishing crimes rather than eliminating them and providing illegality with a certain economy. The eighteenth-century reforms were related to a struggle against illegalities, which was divided into three processes: one) the development of political illegality among the people; two) peasant illegality against new property regimes; and three) criminality became more specialized in diverse practices that came together to form a new threat.

In the past, most criminals were poor and uneducated. They committed crimes because they weren't aware of their rights or had no means to get food for themselves. As a result, there was a clear class difference between them and the upper classes who didn't commit similar crimes. Although this is less true today, it's still prevalent in some areas of society.

Thus, the prison actually creates crime. It makes illegal acts that were not previously considered criminal to be punishable offenses. The prison system is so successful at creating criminals that it has survived for...
over 150 years even though several attempts have been made to end it.

Why does prison create delinquency? Prisons are a place where people with delinquent tendencies can be supervised. Delinquents, as a small subset of the population, can be directed towards other activities that benefit society. They may also be useful in colonization projects and as informers for the government.

Organized delinquency is impossible without organized police surveillance. In order to control the whole social field, we need the prison system. The prison supports and works with the police in creating an enclosed world of delinquency. Each part of this system supports another one. There were unsuccessful attempts to separate delinquents from lower classes, as well as a polemic about crime and punishment between workers' press and anarchists who attempted to disengage delinquency from bourgeois illegality and legality by reestablishing political unity of popular illegalities.

Foucault argues that illegalities became tied up in relations between social classes, and the resulting conflict led to an underclass. However, because this group was necessary for society's lower echelons, they couldn't be eliminated. This created a problem for society. The people who were causing problems had to be controlled, but at the same time they were needed by society.

Delinquency is a solution to problems in society. Delinquents are those who don't follow the law. They're an easy group to identify and control because they have similar characteristics as other criminals, such as being poor or homeless. Eventually, prisons were used for this purpose and became part of a larger system of discipline that developed from conflicts between classes and economic differences during the eighteenth and nineteenth centuries.

**The Carceral**

Foucault dates the completion of the carceral system to February 22, 1840. This is when Mettray prison colony was opened. The leaders and deputies at this colony were experts on behavior and they tried to get people to behave in a certain way. They wanted them to be docile and capable. Historians also date the birth of scientific psychology from around that time because it's where some of these ideas came from. The leaders at Mettray represented a new kind of supervision, one based on observation rather than punishment as before.

Why did the modern penal system start? The prison has changed a lot throughout history. It started as an old-fashioned form of punishment, and it's now being used for other purposes in society. There are many different kinds of prisons now, but they all serve the same purpose: to punish people who break laws. An analysis of how this system developed is interesting because it shows us that our current penal system isn't what we think it is; there's also a hidden network behind everything that makes up society and its institutions. What was once considered normal by most people has become acceptable behavior today thanks to these new institutions. And since everyone follows rules set by others, this creates a culture where everyone is looking over their shoulder at each other all the time—a surveillance culture. This book describes how prisons have evolved from one type of institution into another over time, and why some societies seem to be more prone than others to fall into such traps.