

Sean 000  
42pt

GILLES DELEUZE,  
"POSTSCRIPT ON THE  
SOCIETIES OF CONTROL,"  
FROM OCTOBER"<sup>59</sup>,  
WINTER 1992, MIT PRESS,  
CAMBRIDGE, MA, PP.3-7,  
OCTOBER (ISSN 0162-2870)  
(ISBN 0-262-75209-3) IS  
PUBLISHED QUARTERLY  
(SUMMER, FALL, WINTER,  
SPRING) BY THE MIT  
PRESS, 55 HAYWARD  
STREET, CAMBRIDGE,  
MASSACHUSETTS 02142  
AND LONDON, ENGLAND.

Sean 300  
32pt

1. HISTORICAL  
Foucault located the  
'disciplinary societies' in the  
eighteenth and nineteenth  
centuries; they reach their  
height at the outset of the  
twentieth. They initiate the  
organization of vast spaces  
of enclosure. The individual  
never ceases passing from  
one closed environment to  
another, each having its own  
laws: first the family; then  
the school (you are no longer  
in your family'); then the  
barracks (you are no longer  
at school'); then the factory;  
from time to time the

# THIS ESSAY, WHICH FIRST APPEARED IN LAUTRE JOURNAL, NO. 1 (MAY 1990), IS INCLUDED IN THE FORTHCOMING TRANSLATION OF POURPARLERS (PARIS: EDITIONS MINUIT, 1990), TO BE PUBLISHED BY COLUMBIA UNIVERSITY PRESS.

## 1. HISTORICAL

Foucault located the 'disciplinary societies' in the eighteenth and nineteenth centuries; they reach their height at the outset of the twentieth. They initiate the organization of vast spaces of enclosure. The individual never ceases passing from one closed environment to another, each having its own laws: first the family; then the school (you are no longer in your family); then the barracks (you are no longer at school); then the factory; from time to time the hospital; possibly the prison, the preeminent instance of the enclosed environment. Its the prison that serves as the analogical model: at the sight of some laborers, the heroine of Rossellini's *Europa 51* could exclaim, 'I thought I was seeing convicts.'

Foucault has brilliantly analyzed the ideal project of these environments of enclosure, particularly visible within the factory: to concentrate; to distribute in space; to order in time; to compose a productive force within the dimension of space-time whose effect will be greater than the sum of its component forces. But what Foucault recognized as well was the transience of this model: it succeeded that of the societies of 'sovereignty', the goal and functions of which were something quite different (to tax rather than to organize production, to rule on death rather than to administer life); the transition took place over time, and Napoleon seemed to effect the large-scale conversion from one society to the other. But in their turn the disciplines underwent a crisis to the benefit of new forces that were gradually instituted and which accelerated after World War II: a disciplinary society was what we already no longer were, what we had ceased to be.

We are in a generalized crisis in relation to all the environments of enclosure--prison, hospital, factory, school, family. The family is an interior,' in crisis like all other interiors--scholarly, professional, etc. The administrations in charge never cease announcing supposedly necessary reforms: to reform schools, to reform industries, hospitals, the armed forces, prisons. But everyone knows that these institutions are finished, whatever the length of their expiration periods. It's only a matter of administering their last rites and of keeping people employed until the installation of the new forces knocking at the door. These are the 'societies of control', which are in the process of replacing disciplinary societies. Control is the

name Burroughs proposes as a term for the new monster, one that Foucault recognizes as our immediate future. Paul Virilio also is continually analyzing the ultrarapid forms of free-floating control that replaced the old disciplines operating in the time frame of a closed system. There is no need to invoke the extraordinary pharmaceutical productions, the molecular engineering, the genetic manipulations, although these are slated to enter the new process. There is no need to ask which is the toughest regime, for its within each of them that liberating and enslaving forces confront one another. For example, in the crisis of the hospital as environment of enclosure, neighborhood clinics, hospices, and day care could at first express new freedom, but they could participate as well in mechanisms of control that are equal to the harshest of confinements. There is no need to fear or hope, but only to look for new weapons.

## 2. LOGIC

The different internments of spaces of enclosure through which the individual passes are independent variables: each time one is supposed to start from zero, and although a common language for all these places exists, it is analogical. One the other hand, the different control mechanisms are inseparable variations, forming a system of variable geometry the language of which is numerical (which doesn't necessarily mean binary). Enclosures are molds, distinct castings, but controls are a modulation, like a self-deforming cast that will continuously change from one moment to the other, or like a sieve whose mesh will transmute from point to point.

This is obvious in the matter of salaries: the factory was a body that contained its internal forces at the level of equilibrium, the highest possible in terms of production, the lowest possible in terms of wages; but in a society of control, the corporation has replaced the factory, and the corporation is a spirit, a gas. Of course the factory was already familiar with the system of bonuses, but the corporation works more deeply to impose a modulation of each salary, in

## 1. HISTORICAL

Foucault located the "disciplinary societies" in the eighteenth and nineteenth centuries; they reach their height at the outset of the twentieth. They initiate the organization of vast spaces of enclosure. The individual never ceases passing from one closed environment to another, each having its own laws: first the family; then the school (you are no longer in your family); then the barracks (you are no longer at school); then the factory; from time to time the hospital; possibly the prison, the preeminent instance of the enclosed environment. It's the prison that serves as the analogical model: at the sight of some laborers, the heroine of Rossellini's *Europa 51* could exclaim, "I thought I was seeing convicts."

Foucault has brilliantly analyzed the ideal project of these environments of enclosure, particularly visible within the factory: to concentrate; to distribute in space; to order in time; to compose a productive force within the dimension of space-time whose effect will be greater than the sum of its component forces. But what Foucault recognized as well was the transience of this model: it succeeded that of the societies of sovereignty, the goal and functions of which were something quite different (to tax rather than to organize production, to rule on death rather than to administer life); the transition took place over time, and Napoleon seemed to effect the large-scale conversion from one society to the other. But in their turn the disciplines underwent a crisis to the benefit of new forces that were gradually instituted and which accelerated after World War II: a disciplinary society was what we already no longer were, what we had ceased to be. We are in a generalized crisis in relation to all the environments of enclosure--prison, hospital, factory, school, family.

3.14159265358979323  
846264338327950288  
4197169399375105820  
974944592307816406  
286208998628034825  
3421170679821480865  
132823066470938446  
0955058223172535940  
81284811174502841027  
01938521105559644622  
948954930381964428  
8109756659334461284  
75648233786783165271  
2019091456485669234  
6034861045432664821