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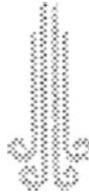
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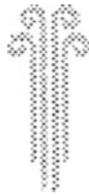
MICHEL FOUCAULT



The Punitive Society

LECTURES AT THE COLLÈGE DE FRANCE

1972-1973



Edited by Bernard E. Harcourt

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TRANSLATED BY GRAHAM BURCHELL

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THE PUNITIVE SOCIETY

© Éditions du Seuil/Gallimard 2013, edition established under the direction of François Ewald and Alessandro Fontana, by Bernard E. Harcourt.

Translation © Graham Burchell, 2015

Softcover reprint of the hardcover 1st edition 2015 978-1-4039-8660-3

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First published in France by Éditions du Seuil/Gallimard under the title *La Société Punitiv: Cours au Collège de France. 1972-1973*.

English translation first published in hardcover 2015 by
PALGRAVE MACMILLAN

Palgrave Macmillan in the UK is an imprint of Macmillan Publishers Limited, registered in England, company number 785998, of Houndmills, Basingstoke, Hampshire, RG21 6XS.

Palgrave Macmillan in the US is a division of St Martin's Press LLC,
175 Fifth Avenue, New York, NY 10010.

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ISBN 978-1-4039-8661-0 ISBN 978-1-137-53209-1 (eBook)

DOI 10.1057/9781137532091

Library of Congress Cataloging-in-Publication Data

Foucault, Michel, 1926-1984.

[Société punitiv. English]

The punitive society : lectures at the Collège de France 1972-1973 /
Bernard E. Harcourt ; translated by Graham Burchell.

pages cm

1. Social control--Philosophy. 2. Punishment--Philosophy. I. Harcourt,
Bernard E., 1963- II. Burchell, Graham. III. Collège de France. IV. Title.
V. Title: Michel Foucault the punitive society.

B2430.F72113 2015

303.3'3--dc23

2015003226

This book is printed on paper suitable for recycling and made from fully managed and sustained forest sources. Logging, pulping and manufacturing processes are expected to conform to the environmental regulations of the country of origin.

A catalogue record for this book is available from the British Library.



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FOREWORD

MICHEL FOUCAULT TAUGHT AT the Collège de France from January 1971 until his death in June 1984 (with the exception of 1977 when he took a sabbatical year). The title of his chair was “The History of Systems of Thought.”

On the proposal of Jules Vuillemin, the chair was created on 30 November 1969 by the general assembly of the professors of the Collège de France and replaced that of “The History of Philosophical Thought” held by Jean Hyppolite until his death. The same assembly elected Michel Foucault to the new chair on 12 April 1970.¹ He was 43 years old.

Michel Foucault’s inaugural lecture was delivered on 2 December 1970.² Teaching at the Collège de France is governed by particular rules. Professors must provide 26 hours of teaching a year (with the possibility of a maximum of half this total being given in the form of seminars³). Each year they must present their original research and this obliges them to change the content of their teaching for each course. Courses and seminars are completely open; no enrolment or qualification is required and the professors do not award any qualifications.⁴ In the terminology of the Collège de France, the professors do not have students but only auditors.

Michel Foucault’s courses were held every Wednesday from January to March. The huge audience made up of students, teachers, researchers and the curious, including many who came from outside France, required two amphitheatres of the Collège de France. Foucault often complained about the distance between himself and his “public” and of how few exchanges the course made possible.⁵ He would have liked a seminar

in which real collective work could take place and made a number of attempts to bring this about. In the final years he devoted a long period to answering his auditors' questions at the end of each course.

This is how Gérard Petitjean, a journalist from *Le Nouvel Observateur*, described the atmosphere at Foucault's lectures in 1975:

When Foucault enters the amphitheater, brisk and dynamic like someone who plunges into the water, he steps over bodies to reach his chair, pushes away the cassette recorders so he can put down his papers, removes his jacket, lights a lamp and sets off at full speed. His voice is strong and effective, amplified by the loudspeakers that are the only concession to modernism in a hall that is barely lit by light spread from stucco bowls. The hall has three hundred places and there are five hundred people packed together, filling the smallest free space ... There is no oratorical effect. It is clear and terribly effective. There is absolutely no concession to improvisation. Foucault has twelve hours each year to explain in a public course the direction taken by his research in the year just ended. So everything is concentrated and he fills the margins like correspondents who have too much to say for the space available to them. At 19.15 Foucault stops. The students rush towards his desk; not to speak to him, but to stop their cassette recorders. There are no questions. In the pushing and showing Foucault is alone. Foucault remarks: "It should be possible to discuss what I have put forward. Sometimes, when it has not been a good lecture, it would need very little, just one question, to put everything straight. However, this question never comes. The group effect in France makes any genuine discussion impossible. And as there is no feedback, the course is theatricalized. My relationship with the people there is like that of an actor or an acrobat. And when I have finished speaking, a sensation of total solitude ..."⁶

Foucault approached his teaching as a researcher: explorations for a future book as well as the opening up of fields of problematization were formulated as an invitation to possible future researchers. This is why the courses at the Collège de France do not duplicate the published books. They are not sketches for the books even though both books

and courses share certain themes. They have their own status. They arise from a specific discursive regime within the set of Foucault's "philosophical activities." In particular they set out the program for a genealogy of knowledge/power relations, which are the terms in which he thinks of his work from the beginning of the 1970s, as opposed to the program of an archeology of discursive formations that previously orientated his work.⁷

The course also performed a role in contemporary reality. Those who followed his courses were not only held in thrall by the narrative that unfolded week by week and seduced by the rigorous exposition, they also found a perspective on contemporary reality. Michel Foucault's art consisted in using history to cut diagonally through contemporary reality. He could speak of Nietzsche or Aristotle, of expert psychiatric opinion or the Christian pastorate, but those who attended his lectures always took from what he said a perspective on the present and contemporary events. Foucault's specific strength in his courses was the subtle interplay between learned erudition, personal commitment, and work on the event.



With their development and refinement in the 1970s, Foucault's desk was quickly invaded by cassette recorders. The courses—and some seminars—have thus been preserved.

This edition is based on the words delivered in public by Foucault. It gives a transcription of these words that is as literal as possible.⁸ We would have liked to present it as such. However, the transition from an oral to a written presentation calls for editorial intervention: at the very least it requires the introduction of punctuation and division into paragraphs. Our principle has been always to remain as close as possible to the course actually delivered.

Summaries and repetitions have been removed whenever it seemed to be absolutely necessary. Interrupted sentences have been restored and faulty constructions corrected. Suspension points indicate that the recording is inaudible. When a sentence is obscure there is a conjectural integration or an addition between square brackets. An asterisk

directing the reader to the bottom of the page indicates a significant divergence between the notes used by Foucault and the words actually uttered. Quotations have been checked and references to the texts used are indicated. The critical apparatus is limited to the elucidation of obscure points, the explanation of some allusions and the clarification of critical points. To make the lectures easier to read, each lecture is preceded by a brief summary that indicates its principal articulations.

For this year, 1972-1973, we do not have the recordings of Foucault's lectures made by Gilbert Burlet, but we do have a typescript produced by Jacqueline Germé. The text is based on this typescript and Foucault's preparatory manuscript. In the "Course Context," Bernard E. Harcourt explains the criteria employed to edit the text.⁹

The text of the course is followed by the summary published by the *Annuaire du Collège de France*. Foucault usually wrote these in June, some time after the end of the course. It was an opportunity for him to pick out retrospectively the intention and objectives of the course. It constitutes the best introduction to the course.

Each volume ends with a "context" for which the course editors are responsible. It seeks to provide the reader with elements of the biographical, ideological, and political context, situating the course within the published work and providing indications concerning its place within the corpus used in order to facilitate understanding and to avoid misinterpretations that might arise from a neglect of the circumstances in which each course was developed and delivered.

The Punitive Society, the course delivered in 1973, is edited by Bernard E. Harcourt.



A new aspect of Michel Foucault's "œuvre" is published with this edition of the Collège de France courses.

Strictly speaking it is not a matter of unpublished work, since this edition reproduces words uttered publicly by Foucault. The written material Foucault used to support his lectures could be highly developed, as this volume attests.

This edition of the Collège de France courses was authorized by Michel Foucault's heirs who wanted to be able to satisfy the strong demand for their publication, in France as elsewhere, and to do this under indisputably responsible conditions. The editors have tried to be equal to the degree of confidence placed in them.

FRANÇOIS EWALD AND ALESSANDRO FONTANA

Alessandro Fontana died on 17 February 2013 before being able to complete the edition of Michel Foucault's lectures at the Collège de France, of which he was one of the initiators. Because it will maintain the style and rigor that he gave to it, the edition will continue to be published under his authority until its completion.—*F.E.*

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1. Michel Foucault concluded a short document drawn up in support of his candidacy with these words: “We should undertake the history of systems of thought.” “Titres et travaux,” in *Dits et Écrits, 1954-1988*, four volumes, eds. Daniel Defert and François Ewald (Paris: Gallimard, 1994) vol. 1, p. 846; English translation by Robert Hurley, “Candidacy Presentation: Collège de France” in *The Essential Works of Michel Foucault, 1954-1984, vol. 1: Ethics: Subjectivity and Truth*, ed. Paul Rabinow (New York: The New Press, 1997) p. 9.
 2. It was published by Gallimard in May 1971 with the title *L’Ordre du discours*, Paris, 1971. English translation by Ian McLeod, “The Order of Discourse,” in Robert Young, ed., *Untying the Text* (London: Routledge and Kegan Paul, 1981).
 3. This was Foucault’s practice until the start of the 1980s.
 4. Within the framework of the Collège de France.
 5. In 1976, in the vain hope of reducing the size of the audience, Michel Foucault changed the time of his course from 17.45 to 9.00. See the beginning of the first lecture (7 January 1976) of “*Il faut défendre la société*.” *Cours au Collège de France, 1976* (Paris: Gallimard/Seuil, 1997); English translation by David Macey, “*Society Must be Defended*.” *Lectures at the Collège de France 1975-1976* (New York: Picador, 2003).
 6. Gérard Petitjean, “Les Grands Prêtres de l’université française,” *Le Nouvel Observateur*, 7 April 1975.
 7. See especially, “Nietzsche, la généalogie, l’histoire,” in *Dits et Écrits*, vol. 2, p. 137; English translation by Donald F. Brouchard and Sherry Simon, “Nietzsche, Genealogy, History” in *The Essential Works of Michel Foucault 1954-1984, vol. 2: Aesthetics, Method, and Epistemology*, ed. James Faubion (New York: The New Press, 1998) pp. 369-392.
 8. We have made use of the recordings made by Gilbert Burlet and Jacques Lagrange in particular. These are deposited in the Collège de France and the Institut Mémoires de l’Édition Contemporaine.
 9. See below pp. 299-300.



TRANSLATOR'S NOTE

The practices referred to by the French verb *surveiller* and the noun *surveillance* are, of course, fundamental and central in Foucault's analysis in these lectures, as also in *Surveiller et punir*. However, no single English verb or noun captures the range of meanings and family of practices covered by the French terms. The practices picked out by the French terms typically combine an epistemic with a coercive, goal-directed aspect. Depending on the context, the accent falls to a greater or lesser extent on one or other of these aspects, from watching, surveying, inspecting, and monitoring, to keeping watch over, surveillance, overseeing, and active supervision or superintendence (which is the term frequently used in English discussions of police in the eighteenth and early nineteenth centuries). To translate the French I have found it necessary to use a handful of different terms (surveillance, supervision, watching over, survey, and superintendence) depending on the context, including the French in brackets where I thought it necessary or useful.

The following abbreviations are used in the endnotes.

- DE, I-IV *Dits et écrits, 1954-1988*, ed. D. Defert & F. Ewald avec la collaboration de Jacques Lagrange (Paris: Gallimard, 1994) 4 volumes.
- "Quarto," I *Dits et écrits, 1954-1975*, ed. D. Defert & F. Ewald avec la collaboration de Jacques Lagrange (Paris: Gallimard, "Quarto," 2001).
- "Quarto," II *Dits et écrits, 1976-1988*, ed. D. Defert & F. Ewald avec la collaboration de Jacques Lagrange (Paris: Gallimard, "Quarto," 2001).

- EW, 1* *The Essential Works of Foucault, 1954-1984. Volume 1: Ethics, Subjectivity and Truth*, ed. Paul Rabinow (New York: New Press, 1997).
- EW, 2* *The Essential Works of Foucault, 1954-1984. Volume 2: Aesthetics, Method, and Epistemology*, ed. James D. Faubion (New York: New Press, 1998).
- EW, 3* *The Essential Works of Foucault, 1954-1984. Volume 3: Power*, ed. James D. Faubion (New York: New Press, 2000).