

## 5 TWO LECTURES

### **Lecture One: 7 January 1976**

I have wanted to speak to you of my desire to be finished with, and to somehow terminate a series of researches that have been our concern for some four or five years now, in effect, from the date of my arrival here, and which, I am well aware, have met with increasing difficulties, both for you and for myself. Though these researches were very closely related to each other, they have failed to develop into any continuous or coherent whole. They are fragmentary researches, none of which in the last analysis can be said to have proved definitive, nor even to have led anywhere. Diffused and at the same time repetitive, they have continually re-trod the same ground, invoked the same themes, the same concepts etc.

You will recall my work here, such as it has been: some brief notes on the history of penal procedure, a chapter or so on the evolution and institutionalisation of psychiatry in the nineteenth century, some observations on sophistry, on Greek money, on the medieval Inquisition. I have sketched a history of sexuality or at least a history of knowledge of sexuality on the basis of the confessional practice of the seventeenth century or the forms of control of infantile sexuality in the eighteenth to nineteenth century. I have sketched a genealogical history of the origins of a theory and a knowledge of anomaly and of the various techniques that relate to it. None of it does more than mark time. Repetitive and disconnected, it advances nowhere. Since indeed it never ceases to say the same thing, it perhaps says nothing. It is tangled up into an indecipherable, disorganised muddle. In a nutshell, it is inconclusive.

Still, I could claim that after all these were only trails to be followed, it mattered little where they led; indeed, it was important that they did not have a predetermined starting point and destination. They were merely lines laid down for you to pursue or to divert elsewhere, for me to extend upon

or re-design as the case might be. They are, in the final analysis, just fragments, and it is up to you or me to see what we can make of them. For my part, it has struck me that I might have seemed a bit like a whale that leaps to the surface of the water disturbing it momentarily with a tiny jet of spray and lets it be believed, or pretends to believe, or wants to believe, or himself does in fact indeed believe, that down in the depths where no one sees him any more, where he is no longer witnessed nor controlled by anyone, he follows a more profound, coherent and reasoned trajectory. Well, anyway, that was more or less how I at least conceived the situation; it could be that you perceived it differently.

After all, the fact that the character of the work I have presented to you has been at the same time fragmentary, repetitive and discontinuous could well be a reflection of something one might describe as a febrile indolence—a typical affliction of those enamoured of libraries, documents, reference works, dusty tomes, texts that are never read, books that are no sooner printed than they are consigned to the shelves of libraries where they thereafter lie dormant to be taken up only some centuries later. It would accord all too well with the busy inertia of those who profess an idle knowledge, a species of luxuriant sagacity, the rich hoard of the *parvenus* whose only outward signs are displayed in footnotes at the bottom of the page. It would accord with all those who feel themselves to be associates of one of the more ancient or more typical secret societies of the West, those oddly indestructible societies unknown it would seem to Antiquity, which came into being with Christianity, most likely at the time of the first monasteries, at the periphery of the invasions, the fires and the forests: I mean to speak of the great warm and tender Freemasonry of useless erudition.

However, it is not simply a taste for such Freemasonry that has inspired my course of action. It seems to me that the work we have done could be justified by the claim that it is adequate to a restricted period, that of the last ten, fifteen, at most twenty years, a period notable for two events which for all they may not be really important are nonetheless to my mind quite interesting.

On the one hand, it has been a period characterised by

what one might term the efficacy of dispersed and discontinuous offensives. There are a number of things I have in mind here. I am thinking, for example, where it was a case of undermining the function of psychiatric institutions, of that curious efficacy of localised anti-psychiatric discourses. These are discourses which you are well aware lacked and still lack any systematic principles of coordination of the kind that would have provided or might today provide a system of reference for them. I am thinking of the original reference towards existential analysis or of certain directions inspired in a general way by Marxism, such as Reichian theory. Again, I have in mind that strange efficacy of the attacks that have been directed against traditional morality and hierarchy, attacks which again have no reference except perhaps in a vague and fairly distant way to Reich and Marcuse. On the other hand there is also the efficacy of the attacks upon the legal and penal system, some of which had a very tenuous connection with the general and in any case pretty dubious notion of class justice, while others had a rather more precisely defined affinity with anarchist themes. Equally, I am thinking of the efficacy of a book such as *L'Anti-Oedipe*, which really has no other source of reference than its own prodigious theoretical inventiveness: a book, or rather a thing, an event, which has managed, even at the most mundane level of psychoanalytic practice, to introduce a note of shrillness into that murmured exchange that has for so long continued uninterrupted between couch and armchair.

I would say, then, that what has emerged in the course of the last ten or fifteen years is a sense of the increasing vulnerability to criticism of things, institutions, practices, discourses. A certain fragility has been discovered in the very bedrock of existence—even, and perhaps above all, in those aspects of it that are most familiar, most solid and most intimately related to our bodies and to our everyday behaviour. But together with this sense of instability and this amazing efficacy of discontinuous, particular and local criticism, one in fact also discovers something that perhaps was not initially foreseen, something one might describe as precisely the inhibiting effect of global, *totalitarian theories*. It is not that these global theories have not provided nor

continue to provide in a fairly consistent fashion useful tools for local research: Marxism and psychoanalysis are proofs of this. But I believe these tools have only been provided on the condition that the theoretical unity of these discourses was in some sense put in abeyance, or at least curtailed, divided, overthrown, caricatured, theatricalised, or what you will. In each case, the attempt to think in terms of a totality has in fact proved a hindrance to research.

So, the main point to be gleaned from these events of the last fifteen years, their predominant feature, is the *local* character of criticism. That should not, I believe, be taken to mean that its qualities are those of an obtuse, naive or primitive empiricism; nor is it a soggy eclecticism, an opportunism that laps up any and every kind of theoretical approach; nor does it mean a self-imposed ascetism which taken by itself would reduce to the worst kind of theoretical impoverishment. I believe that what this essentially local character of criticism indicates in reality is an autonomous, non-centralised kind of theoretical production, one that is to say whose validity is not dependent on the approval of the established régimes of thought.

It is here that we touch upon another feature of these events that has been manifest for some time now: it seems to me that this local criticism has proceeded by means of what one might term 'a return of knowledge'. What I mean by that phrase is this: it is a fact that we have repeatedly encountered, at least at a superficial level, in the course of most recent times, an entire thematic to the effect that it is not theory but life that matters, not knowledge but reality, not books but money etc.; but it also seems to me that over and above, and arising out of this thematic, there is something else to which we are witness, and which we might describe as an *insurrection of subjugated knowledges*.

By subjugated knowledges I mean two things: on the one hand, I am referring to the historical contents that have been buried and disguised in a functionalist coherence or formal systemisation. Concretely, it is not a semiology of the life of the asylum, it is not even a sociology of delinquency, that has made it possible to produce an effective criticism of the asylum and likewise of the prison, but rather the immediate emergence of historical contents. And this is

simply because only the historical contents allow us to rediscover the ruptural effects of conflict and struggle that the order imposed by functionalist or systematising thought is designed to mask. Subjugated knowledges are thus those blocs of historical knowledge which were present but disguised within the body of functionalist and systematising theory and which criticism—which obviously draws upon scholarship—has been able to reveal.

On the other hand, I believe that by subjugated knowledges one should understand something else, something which in a sense is altogether different, namely, a whole set of knowledges that have been disqualified as inadequate to their task or insufficiently elaborated: naive knowledges, located low down on the hierarchy, beneath the required level of cognition or scientificity. I also believe that it is through the re-emergence of these low-ranking knowledges, these unqualified, even directly disqualified knowledges (such as that of the psychiatric patient, of the ill person, of the nurse, of the doctor—parallel and marginal as they are to the knowledge of medicine—that of the delinquent etc.), and which involve what I would call a popular knowledge (*le savoir des gens*) though it is far from being a general commonsense knowledge, but is on the contrary a particular, local, regional knowledge, a differential knowledge incapable of unanimity and which owes its force only to the harshness with which it is opposed by everything surrounding it—that it is through the re-appearance of this knowledge, of these local popular knowledges, these disqualified knowledges, that criticism performs its work.

However, there is a strange kind of paradox in the desire to assign to this same category of subjugated knowledges what are on the one hand the products of meticulous, erudite, exact historical knowledge, and on the other hand local and specific knowledges which have no common meaning and which are in some fashion allowed to fall into disuse whenever they are not effectively and explicitly maintained in themselves. Well, it seems to me that our critical discourses of the last fifteen years have in effect discovered their essential force in this association between the buried knowledges of erudition and those disqualified from the hierarchy of knowledges and sciences.

In the two cases—in the case of the erudite as in that of the disqualified knowledges—with what in fact were these buried, subjugated knowledges really concerned? They were concerned with a *historical knowledge of struggles*. In the specialised areas of erudition as in the disqualified, popular knowledge there lay the memory of hostile encounters which even up to this day have been confined to the margins of knowledge.

What emerges out of this is something one might call a genealogy, or rather a multiplicity of genealogical researches, a painstaking rediscovery of struggles together with the rude memory of their conflicts. And these genealogies, that are the combined product of an erudite knowledge and a popular knowledge, were not possible and could not even have been attempted except on one condition, namely that the tyranny of globalising discourses with their hierarchy and all their privileges of a theoretical *avant-garde* was eliminated.

Let us give the term *genealogy* to the union of erudite knowledge and local memories which allows us to establish a historical knowledge of struggles and to make use of this knowledge tactically today. This then will be a provisional definition of the genealogies which I have attempted to compile with you over the last few years.

You are well aware that this research activity, which one can thus call genealogical, has nothing at all to do with an opposition between the abstract unity of theory and the concrete multiplicity of facts. It has nothing at all to do with a disqualification of the speculative dimension which opposes to it, in the name of some kind of scientism, the rigour of well established knowledges. It is not therefore via an empiricism that the genealogical project unfolds, nor even via a positivism in the ordinary sense of that term. What it really does is to entertain the claims to attention of local, discontinuous, disqualified, illegitimate knowledges against the claims of a unitary body of theory which would filter, hierarchise and order them in the name of some true knowledge and some arbitrary idea of what constitutes a science and its objects. Genealogies are therefore not positivistic returns to a more careful or exact form of science. They are precisely anti-sciences. Not that they

vindicate a lyrical right to ignorance or non-knowledge: it is not that they are concerned to deny knowledge or that they esteem the virtues of direct cognition and base their practice upon an immediate experience that escapes encapsulation in knowledge. It is not that with which we are concerned. We are concerned, rather, with the insurrection of knowledges that are opposed primarily not to the contents, methods or concepts of a science, but to the effects of the centralising powers which are linked to the institution and functioning of an organised scientific discourse within a society such as ours. Nor does it basically matter all that much that this institutionalisation of scientific discourse is embodied in a university, or, more generally, in an educational apparatus, in a theoretical-commercial institution such as psychoanalysis or within the framework of reference that is provided by a political system such as Marxism; for it is really against the effects of the power of a discourse that is considered to be scientific that the genealogy must wage its struggle.

To be more precise, I would remind you how numerous have been those who for many years now, probably for more than half a century, have questioned whether Marxism was, or was not, a science. One might say that the same issue has been posed, and continues to be posed, in the case of psychoanalysis, or even worse, in that of the semiology of literary texts. But to all these demands of: 'Is it or is it not a science?', the genealogies or the genealogists would reply: 'If you really want to know, the fault lies in your very determination to make a science out of Marxism or psychoanalysis or this or that study'. If we have any objection against Marxism, it lies in the fact that it could effectively be a science. In more detailed terms, I would say that even before we can know the extent to which something such as Marxism or psychoanalysis can be compared to a scientific practice in its everyday functioning, its rules of construction, its working concepts, that even before we can pose the question of a formal and structural analogy between Marxist or psychoanalytic discourse, it is surely necessary to question ourselves about our aspirations to the kind of power that is presumed to accompany such a science. It is surely the following kinds of question that would need to be posed:

What types of knowledge do you want to disqualify in the very instant of your demand: 'Is it a science'? Which speaking, discoursing subjects—which subjects of experience and knowledge—do you then want to 'diminish' when you say: 'I who conduct this discourse am conducting a scientific discourse, and I am a scientist'? Which theoretical-political *avant garde* do you want to enthrone in order to isolate it from all the discontinuous forms of knowledge that circulate about it? When I see you straining to establish the scientificity of Marxism I do not really think that you are demonstrating once and for all that Marxism has a rational structure and that therefore its propositions are the outcome of verifiable procedures; for me you are doing something altogether different, you are investing Marxist discourses and those who uphold them with the effects of a power which the West since Medieval times has attributed to science and has reserved for those engaged in scientific discourse.

By comparison, then, and in contrast to the various projects which aim to inscribe knowledges in the hierarchical order of power associated with science, a genealogy should be seen as a kind of attempt to emancipate historical knowledges from that subjection, to render them, that is, capable of opposition and of struggle against the coercion of a theoretical, unitary, formal and scientific discourse. It is based on a reactivation of local knowledges—of minor knowledges, as Deleuze might call them—in opposition to the scientific hierarchisation of knowledges and the effects intrinsic to their power: this, then, is the project of these disordered and fragmentary genealogies. If we were to characterise it in two terms, then 'archaeology' would be the appropriate methodology of this analysis of local discursivities, and 'genealogy' would be the tactics whereby, on the basis of the descriptions of these local discursivities, the subjected knowledges which were thus released would be brought into play.

So much can be said by way of establishing the nature of the project as a whole. I would have you consider all these fragments of research, all these discourses, which are simultaneously both superimposed and discontinuous, which I have continued obstinately to pursue for some four or five



years now, as elements of these genealogies which have been composed—and by no means by myself alone—in the course of the last fifteen years. At this point, however, a problem arises, and a question: why not continue to pursue a theory which in its discontinuity is so attractive and plausible, albeit so little verifiable? Why not continue to settle upon some aspect of psychiatry or of the theory of sexuality etc.? It is true, one could continue (and in a certain sense I shall try to do so) if it were not for a certain number of changes in the current situation. By this I mean that it could be that in the course of the last five, ten or even fifteen years, things have assumed a different complexion—the contest could be said to present a different physiognomy. Is the relation of forces today still such as to allow these disinterred knowledges some kind of autonomous life? Can they be isolated by these means from every subjugating relationship? What force do they have taken in themselves? And, after all, is it not perhaps the case that these fragments of genealogies are no sooner brought to light, that the particular elements of the knowledge that one seeks to disinter are no sooner accredited and put into circulation, than they run the risk of re-codification, re-colonisation? In fact, those unitary discourses, which first disqualified and then ignored them when they made their appearance, are, it seems, quite ready now to annex them, to take them back within the fold of their own discourse and to invest them with everything this implies in terms of their effects of knowledge and power. And if we want to protect these only lately liberated fragments are we not in danger of ourselves constructing, with our own hands, that unitary discourse to which we are invited, perhaps to lure us into a trap, by those who say to us: ‘All this is fine, but where are you heading? What kind of unity are you after?’ The temptation, up to a certain point, is to reply: ‘Well, we just go on, in a cumulative fashion; after all, the moment at which we risk colonisation has not yet arrived’. One could even attempt to throw out a challenge: ‘Just try to colonize us then!’ Or one might say, for example, ‘Has there been, from the time when anti-psychiatry or the genealogy of psychiatric institutions were launched—and it is now a good fifteen years ago—a single Marxist, or a single psychiatrist, who has

gone over the same ground in his own terms and shown that these genealogies that we produced were false, inadequately elaborated, poorly articulated and ill-founded?' In fact, as things stand in reality, these collected fragments of a genealogy remain as they have always been, surrounded by a prudent silence. At most, the only arguments that we have heard against them have been of the kind I believe were voiced by Monsieur Juquin:<sup>1</sup> 'All this is all very well, but Soviet psychiatry nonetheless remains the foremost in the world'. To which I would reply: 'How right you are; Soviet psychiatry is indeed the foremost in the world and it is precisely that which one would hold against it'.

The silence, or rather the prudence, with which the unitary theories avoid the genealogy of knowledges might therefore be a good reason to continue to pursue it. Then at least one could proceed to multiply the genealogical fragments in the form of so many traps, demands, challenges, what you will. But in the long run, it is probably over-optimistic, if we are thinking in terms of a contest—that of knowledge against the effects of the power of scientific discourse—to regard the silence of one's adversaries as indicative of a fear we have inspired in them. For perhaps the silence of the enemy—and here at the very least we have a methodological or tactical principle that it is always useful to bear in mind—can also be the index of our failure to produce any such fear at all. At all events, we must proceed just as if we had not alarmed them at all, in which case it will be no part of our concern to provide a solid and homogeneous theoretical terrain for all these dispersed genealogies, nor to descend upon them from on high with some kind of halo of theory that would unite them. Our task, on the contrary, will be to expose and specify the issue at stake in this opposition, this struggle, this insurrection of knowledges against the institutions and against effects of the knowledge and power that invests scientific discourse.

What is at stake in all these genealogies is the nature of this power which has surged into view in all its violence, aggression and absurdity in the course of the last forty years, contemporaneously, that is, with the collapse of Fascism and the decline of Stalinism. What, we must ask, is this power—or rather, since that is to give a formulation to the

question that invites the kind of theoretical coronation of the whole which I am so keen to avoid—what are these various contrivances of power, whose operations extend to such differing levels and sectors of society and are possessed of such manifold ramifications? What are their mechanisms, their effects and their relations? The issue here can, I believe, be crystallised essentially in the following question: is the analysis of power or of powers to be deduced in one way or another from the economy? Let me make this question and my reasons for posing it somewhat clearer. It is not at all my intention to abstract from what are innumerable and enormous differences; yet despite, and even because of these differences, I consider there to be a certain point in common between the juridical, and let us call it, liberal, conception of political power (found in the *philosophes* of the eighteenth century) and the Marxist conception, or at any rate a certain conception currently held to be Marxist. I would call this common point an economism in the theory of power. By that I mean that in the case of the classic, juridical theory, power is taken to be a right, which one is able to possess like a commodity, and which one can in consequence transfer or alienate, either wholly or partially, through a legal act or through some act that establishes a right, such as takes place through cession or contract. Power is that concrete power which every individual holds, and whose partial or total cession enables political power or sovereignty to be established. This theoretical construction is essentially based on the idea that the constitution of political power obeys the model of a legal transaction involving a contractual type of exchange (hence the clear analogy that runs through all these theories between power and commodities, power and wealth). In the other case—I am thinking here of the general Marxist conception of power—one finds none of all that. Nonetheless, there is something else inherent in this latter conception, something which one might term an economic functionality of power. This economic functionality is present to the extent that power is conceived primarily in terms of the role it plays in the maintenance simultaneously of the relations of production and of a class domination which the development and specific forms of the forces of production have rendered

possible. On this view, then, the historical *raison d'être* of political power is to be found in the economy. Broadly speaking, in the first case we have a political power whose formal model is discoverable in the process of exchange, the economic circulation of commodities; in the second case, the historical *raison d'être* of political power and the principle of its concrete forms and actual functioning, is located in the economy. Well then, the problem involved in the researches to which I refer can, I believe, be broken down in the following manner: in the first place, is power always in a subordinate position relative to the economy? Is it always in the service of, and ultimately answerable to, the economy? Is its essential end and purpose to serve the economy? Is it destined to realise, consolidate, maintain and reproduce the relations appropriate to the economy and essential to its functioning? In the second place, is power modelled upon the commodity? Is it something that one possesses, acquires, cedes through force or contract, that one alienates or recovers, that circulates, that voids this or that region? Or, on the contrary, do we need to employ varying tools in its analysis—even, that is, when we allow that it effectively remains the case that the relations of power do indeed remain profoundly enmeshed in and with economic relations and participate with them in a common circuit? If that is the case, it is not the models of functional subordination or formal isomorphism that will characterise the interconnection between politics and the economy. Their indissolubility will be of a different order, one that it will be our task to determine.

What means are available to us today if we seek to conduct a non-economic analysis of power? Very few, I believe. We have in the first place the assertion that power is neither given, nor exchanged, nor recovered, but rather exercised, and that it only exists in action. Again, we have at our disposal another assertion to the effect that power is not primarily the maintenance and reproduction of economic relations, but is above all a relation of force. The questions to be posed would then be these: if power is exercised, what sort of exercise does it involve? In what does it consist? What is its mechanism? There is an immediate answer that many contemporary analyses would appear to offer: power is

essentially that which represses. Power represses nature, the instincts, a class, individuals. Though one finds this definition of power as repression endlessly repeated in present day discourse, it is not that discourse which invented it—Hegel first spoke of it, then Freud and later Reich. In any case, it has become almost automatic in the parlance of the times to define power as an organ of repression. So should not the analysis of power be first and foremost an analysis of the mechanisms of repression?

Then again, there is a second reply we might make: if power is properly speaking the way in which relations of forces are deployed and given concrete expression, rather than analysing it in terms of cession, contract or alienation, or functionally in terms of its maintenance of the relations of production, should we not analyse it primarily in terms of *struggle, conflict* and *war*? One would then confront the original hypothesis, according to which power is essentially repression, with a second hypothesis to the effect that power is war, a war continued by other means. This reversal of Clausewitz's assertion that war is politics continued by other means has a triple significance: in the first place, it implies that the relations of power that function in a society such as ours essentially rest upon a definite relation of forces that is established at a determinate, historically specifiable moment, in war and by war. Furthermore, if it is true that political power puts an end to war, that it installs, or tries to install, the reign of peace in civil society, this by no means implies that it suspends the effects of war or neutralises the disequilibrium revealed in the final battle. The role of political power, on this hypothesis, is perpetually to re-inscribe this relation through a form of unspoken warfare; to re-inscribe it in social institutions, in economic inequalities, in language, in the bodies themselves of each and everyone of us.

So this would be the first meaning to assign to the inversion of Clausewitz's aphorism that war is politics continued by other means. It consists in seeing politics as sanctioning and upholding the disequilibrium of forces that was displayed in war. But there is also something else that the inversion signifies, namely, that none of the political struggles, the conflicts waged over power, with power, for

power, the alterations in the relations of forces, the favouring of certain tendencies, the reinforcements etc., etc., that come about within this 'civil peace'—that none of these phenomena in a political system should be interpreted except as the continuation of war. They should, that is to say, be understood as episodes, factions and displacements in that same war. Even when one writes the history of peace and its institutions, it is always the history of this war that one is writing. The third, and final, meaning to be assigned to the inversion of Clausewitz's aphorism, is that the end result can only be the outcome of war, that is, of a contest of strength, to be decided in the last analyses by recourse to arms. The political battle would cease with this final battle. Only a final battle of that kind would put an end, once and for all, to the exercise of power as continual war.

So, no sooner do we attempt to liberate ourselves from economistic analyses of power, than two solid hypotheses offer themselves: the one argues that the mechanisms of power are those of repression. For convenience sake, I shall term this Reich's hypothesis. The other argues that the basis of the relationship of power lies in the hostile engagement of forces. Again for convenience, I shall call this Nietzsche's hypothesis.

These two hypotheses are not irreconcilable; they even seem to be linked in a fairly convincing manner. After all, repression could be seen as the political consequence of war, somewhat as oppression, in the classic theory of political right, was seen as the abuse of sovereignty in the juridical order.

One might thus contrast two major systems of approach to the analysis of power: in the first place, there is the old system as found in the *philosophes* of the eighteenth century. The conception of power as an original right that is given up in the establishment of sovereignty, and the contract, as matrix of political power, provide its points of articulation. A power so constituted risks becoming oppression whenever it over-extends itself, whenever—that is—it goes beyond the terms of the contract. Thus we have contract-power, with oppression as its limit, or rather as the transgression of this limit. In contrast, the other system of approach no longer tries to analyse political power accord-

ing to the schema of contract-oppression, but in accordance with that of war-repression, and, at this point, repression no longer occupies the place that oppression occupies in relation to the contract, that is, it is not abuse, but is, on the contrary, the mere effect and continuation of a relation of domination. On this view, repression is none other than the realisation, within the continual warfare of this pseudo-peace, of a perpetual relationship of force.

Thus we have two schemes for the analysis of power. The contract–oppression schema, which is the juridical one, and the domination–repression or war–repression schema for which the pertinent opposition is not between the legitimate and illegitimate, as in the first schema, but between struggle and submission.

It is obvious that all my work in recent years has been couched in the schema of struggle–repression, and it is this — which I have hitherto been attempting to apply — which I have now been forced to reconsider, both because it is still insufficiently elaborated at a whole number of points, and because I believe that these two notions of repression and war must themselves be considerably modified if not ultimately abandoned. In any case, I believe that they must be submitted to closer scrutiny.

I have always been especially diffident of this notion of repression: it is precisely with reference to those genealogies of which I was speaking just now — of the history of penal right, of psychiatric power, of the control of infantile sexuality etc. — that I have tried to demonstrate to you the extent to which the mechanisms that were brought into operation in these power formations were something quite other, or in any case something much more, than repression. The need to investigate this notion of repression more thoroughly springs therefore from the impression I have that it is wholly inadequate to the analysis of the mechanisms and effects of power that it is so pervasively used to characterise today.

### **Lecture Two: 14 January 1976**

The course of study that I have been following until now — roughly since 1970/71 — has been concerned with the *how* of power. I have tried, that is, to relate its mechanisms to two

points of reference, two limits: on the one hand, to the rules of right that provide a formal delimitation of power; on the other, to the effects of truth that this power produces and transmits, and which in their turn reproduce this power. Hence we have a triangle: power, right, truth.

Schematically, we can formulate the traditional question of political philosophy in the following terms: how is the discourse of truth, or quite simply, philosophy as that discourse which *par excellence* is concerned with truth, able to fix limits to the rights of power? That is the traditional question. The one I would prefer to pose is rather different. Compared to the traditional, noble and philosophic question it is much more down to earth and concrete. My problem is rather this: what rules of right are implemented by the relations of power in the production of discourses of truth? Or alternatively, what type of power is susceptible of producing discourses of truth that in a society such as ours are endowed with such potent effects? What I mean is this: in a society such as ours, but basically in any society, there are manifold relations of power which permeate, characterise and constitute the social body, and these relations of power cannot themselves be established, consolidated nor implemented without the production, accumulation, circulation and functioning of a discourse. There can be no possible exercise of power without a certain economy of discourses of truth which operates through and on the basis of this association. We are subjected to the production of truth through power and we cannot exercise power except through the production of truth. This is the case for every society, but I believe that in ours the relationship between power, right and truth is organised in a highly specific fashion. If I were to characterise, not its mechanism itself, but its intensity and constancy, I would say that we are forced to produce the truth of power that our society demands, of which it has need, in order to function: we *must* speak the truth; we are constrained or condemned to confess or to discover the truth. Power never ceases its interrogation, its inquisition, its registration of truth: it institutionalises, professionalises and rewards its pursuit. In the last analysis, we must produce truth as we must produce wealth, indeed we must produce truth in order to produce



wealth in the first place. In another way, we are also subjected to truth in the sense in which it is truth that makes the laws, that produces the true discourse which, at least partially, decides, transmits and itself extends upon the effects of power. In the end, we are judged, condemned, classified, determined in our undertakings, destined to a certain mode of living or dying, as a function of the true discourses which are the bearers of the specific effects of power.

So, it is the rules of right, the mechanisms of power, the effects of truth or if you like, the rules of power and the powers of true discourses, that can be said more or less to have formed the general terrain of my concern, even if, as I know full well, I have traversed it only partially and in a very zig-zag fashion. I should like to speak briefly about this course of research, about what I have considered as being its guiding principle and about the methodological imperatives and precautions which I have sought to adopt. As regards the general principle involved in a study of the relations between right and power, it seems to me that in Western societies since Medieval times it has been royal power that has provided the essential focus around which legal thought has been elaborated. It is in reponse to the demands of royal power, for its profit and to serve as its instrument or justification, that the juridical edifice of our own society has been developed. Right in the West is the King's right. Naturally everyone is familiar with the famous, celebrated, repeatedly emphasised role of the jurists in the organisation of royal power. We must not forget that the re-vitalisation of Roman Law in the twelfth century was the major event around which, and on whose basis, the juridical edifice which had collapsed after the fall of the Roman Empire was reconstructed. This resurrection of Roman Law had in effect a technical and constitutive role to play in the establishment of the authoritarian, administrative, and, in the final analysis, absolute power of the monarchy. And when this legal edifice escapes in later centuries from the control of the monarch, when, more accurately, it is turned against that control, it is always the limits of this sovereign power that are put in question, its prerogatives that are challenged. In other words, I believe that the King remains the central personage in the whole legal edifice of the West.

When it comes to the general organisation of the legal system in the West, it is essentially with the King, his rights, his power and its eventual limitations, that one is dealing. Whether the jurists were the King's henchmen or his adversaries, it is of royal power that we are speaking in every case when we speak of these grandiose edifices of legal thought and knowledge.

There are two ways in which we do so speak. Either we do so in order to show the nature of the juridical armoury that invested royal power, to reveal the monarch as the effective embodiment of sovereignty, to demonstrate that his power, for all that it was absolute, was exactly that which befitted his fundamental right. Or, by contrast, we do so in order to show the necessity of imposing limits upon this sovereign power, of submitting it to certain rules of right, within whose confines it had to be exercised in order for it to remain legitimate. The essential role of the theory of right, from medieval times onwards, was to fix the legitimacy of power; that is the major problem around which the whole theory of right and sovereignty is organised.

When we say that sovereignty is the central problem of right in Western societies, what we mean basically is that the essential function of the discourse and techniques of right has been to efface the domination intrinsic to power in order to present the latter at the level of appearance under two different aspects: on the one hand, as the legitimate rights of sovereignty, and on the other, as the legal obligation to obey it. The system of right is centred entirely upon the King, and it is therefore designed to eliminate the fact of domination and its consequences.

My general project over the past few years has been, in essence, to reverse the mode of analysis followed by the entire discourse of right from the time of the Middle Ages. My aim, therefore, was to invert it, to give due weight, that is, to the fact of domination, to expose both its latent nature and its brutality. I then wanted to show not only how right is, in a general way, the instrument of this domination—which scarcely needs saying—but also to show the extent to which, and the forms in which, right (not simply the laws but the whole complex of apparatuses, institutions and regulations responsible for their application) transmits and

puts in motion relations that are not relations of sovereignty, but of domination. Moreover, in speaking of domination I do not have in mind that solid and global kind of domination that one person exercises over others, or one group over another, but the manifold forms of domination that can be exercised within society. Not the domination of the King in his central position, therefore, but that of his subjects in their mutual relations: not the uniform edifice of sovereignty, but the multiple forms of subjugation that have a place and function within the social organism.

The system of right, the domain of the law, are permanent agents of these relations of domination, these polymorphous techniques of subjugation. Right should be viewed, I believe, not in terms of a legitimacy to be established, but in terms of the methods of subjugation that it instigates.

The problem for me is how to avoid this question, central to the theme of right, regarding sovereignty and the obedience of individual subjects in order that I may substitute the problem of domination and subjugation for that of sovereignty and obedience. Given that this was to be the general line of my analysis, there were a certain number of methodological precautions that seemed requisite to its pursuit. In the very first place, it seemed important to accept that the analysis in question should not concern itself with the regulated and legitimate forms of power in their central locations, with the general mechanisms through which they operate, and the continual effects of these. On the contrary, it should be concerned with power at its extremities, in its ultimate destinations, with those points where it becomes capillary, that is, in its more regional and local forms and institutions. Its paramount concern, in fact, should be with the point where power surmounts the rules of right which organise and delimit it and extends itself beyond them, invests itself in institutions, becomes embodied in techniques, and equips itself with instruments and eventually even violent means of material intervention. To give an example: rather than try to discover where and how the right of punishment is founded on sovereignty, how it is presented in the theory of monarchical right or in that of democratic right, I have tried to see in what ways punishment and the power of punishment are effectively embodied

in a certain number of local, regional, material institutions, which are concerned with torture or imprisonment, and to place these in the climate—at once institutional and physical, regulated and violent—of the effective apparatuses of punishment. In other words, one should try to locate power at the extreme points of its exercise, where it is always less legal in character.

A second methodological precaution urged that the analysis should not concern itself with power at the level of conscious intention or decision; that it should not attempt to consider power from its internal point of view and that it should refrain from posing the labyrinthine and unanswerable question: ‘Who then has power and what has he in mind? What is the aim of someone who possesses power?’ Instead, it is a case of studying power at the point where its intention, if it has one, is completely invested in its real and effective practices. What is needed is a study of power in its external visage, at the point where it is in direct and immediate relationship with that which we can provisionally call its object, its target, its field of application, there—that is to say—where it installs itself and produces its real effects.

Let us not, therefore, ask why certain people want to dominate, what they seek, what is their overall strategy. Let us ask, instead, how things work at the level of on-going subjugation, at the level of those continuous and uninterrupted processes which subject our bodies, govern our gestures, dictate our behaviours etc. In other words, rather than ask ourselves how the sovereign appears to us in his lofty isolation, we should try to discover how it is that subjects are gradually, progressively, really and materially constituted through a multiplicity of organisms, forces, energies, materials, desires, thoughts etc. We should try to grasp subjection in its material instance as a constitution of subjects. This would be the exact opposite of Hobbes’ project in *Leviathan*, and of that, I believe, of all jurists for whom the problem is the distillation of a single will—or rather, the constitution of a unitary, singular body animated by the spirit of sovereignty—from the particular wills of a multiplicity of individuals. Think of the scheme of *Leviathan*: insofar as he is a fabricated man, *Leviathan* is no other than the amalgamation of a certain number of separate in-

dividualities, who find themselves reunited by the complex of elements that go to compose the State; but at the heart of the State, or rather, at its head, there exists something which constitutes it as such, and this is sovereignty, which Hobbes says is precisely the spirit of Leviathan. Well, rather than worry about the problem of the central spirit, I believe that we must attempt to study the myriad of bodies which are constituted as peripheral *subjects* as a result of the effects of power.

A third methodological precaution relates to the fact that power is not to be taken to be a phenomenon of one individual's consolidated and homogeneous domination over others, or that of one group or class over others. What, by contrast, should always be kept in mind is that power, if we do not take too distant a view of it, is not that which makes the difference between those who exclusively possess and retain it, and those who do not have it and submit to it. Power must be analysed as something which circulates, or rather as something which only functions in the form of a chain. It is never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organisation. And not only do individuals circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power. They are not only its inert or consenting target; they are always also the elements of its articulation. In other words, individuals are the vehicles of power, not its points of application.

The individual is not to be conceived as a sort of elementary nucleus, a primitive atom, a multiple and inert material on which power comes to fasten or against which it happens to strike, and in so doing subdues or crushes individuals. In fact, it is already one of the prime effects of power that certain bodies, certain gestures, certain discourses, certain desires, come to be identified and constituted as individuals. The individual, that is, is not the *vis-à-vis* of power; it is, I believe, one of its prime effects. The individual is an effect of power, and at the same time, or precisely to the extent to which it is that effect, it is the element of its articulation. The individual which power has constituted is at the same time its vehicle.

There is a fourth methodological precaution that follows from this: when I say that power establishes a network through which it freely circulates, this is true only up to a certain point. In much the same fashion we could say that therefore we all have a fascism in our heads, or, more profoundly, that we all have a power in our bodies. But I do not believe that one should conclude from that that power is the best distributed thing in the world, although in some sense that is indeed so. We are not dealing with a sort of democratic or anarchic distribution of power through bodies. That is to say, it seems to me—and this then would be the fourth methodological precaution—that the important thing is not to attempt some kind of deduction of power starting from its centre and aimed at the discovery of the extent to which it permeates into the base, of the degree to which it reproduces itself down to and including the most molecular elements of society. One must rather conduct an *ascending* analysis of power, starting, that is, from its infinitesimal mechanisms, which each have their own history, their own trajectory, their own techniques and tactics, and then see how these mechanisms of power have been—and continue to be—invested, colonised, utilised, involuted, transformed, displaced, extended etc., by ever more general mechanisms and by forms of global domination. It is not that this global domination extends itself right to the base in a plurality of repercussions: I believe that the manner in which the phenomena, the techniques and the procedures of power enter into play at the most basic levels must be analysed, that the way in which these procedures are displaced, extended and altered must certainly be demonstrated; but above all what must be shown is the manner in which they are invested and annexed by more global phenomena and the subtle fashion in which more general powers or economic interests are able to engage with these technologies that are at once both relatively autonomous of power and act as its infinitesimal elements. In order to make this clearer, one might cite the example of madness. The descending type of analysis, the one of which I believe one ought to be wary, will say that the bourgeoisie has, since the sixteenth or seventeenth century, been the dominant class; from this premise, it will then set

out to deduce the internment of the insane. One can always make this deduction, it is always easily done and that is precisely what I would hold against it. It is in fact a simple matter to show that since lunatics are precisely those persons who are useless to industrial production, one is obliged to dispense with them. One could argue similarly in regard to infantile sexuality—and several thinkers, including Wilhelm Reich have indeed sought to do so up to a certain point. Given the domination of the bourgeois class, how can one understand the repression of infantile sexuality? Well, very simply—given that the human body had become essentially a force of production from the time of the seventeenth and eighteenth century, all the forms of its expenditure which did not lend themselves to the constitution of the productive forces—and were therefore exposed as redundant—were banned, excluded and repressed. These kinds of deduction are always possible. They are simultaneously correct and false. Above all they are too glib, because one can always do exactly the opposite and show, precisely by appeal to the principle of the dominance of the bourgeois class, that the forms of control of infantile sexuality could in no way have been predicted. On the contrary, it is equally plausible to suggest that what was needed was sexual training, the encouragement of a sexual precociousness, given that what was fundamentally at stake was the constitution of a labour force whose optimal state, as we well know, at least at the beginning of the nineteenth century, was to be infinite: the greater the labour force, the better able would the system of capitalist production have been to fulfil and improve its functions.

I believe that anything can be deduced from the general phenomenon of the domination of the bourgeois class. What needs to be done is something quite different. One needs to investigate historically, and beginning from the lowest level, how mechanisms of power have been able to function. In regard to the confinement of the insane, for example, or the repression and interdiction of sexuality, we need to see the manner in which, at the effective level of the family, of the immediate environment, of the cells and most basic units of society, these phenomena of repression or exclusion possessed their instruments and their logic, in response to a certain

number of needs. We need to identify the agents responsible for them, their real agents (those which constituted the immediate social *entourage*, the family, parents, doctors etc.), and not be content to lump them under the formula of a generalised bourgeoisie. We need to see how these mechanisms of power, at a given moment, in a precise conjuncture and by means of a certain number of transformations, have begun to become economically advantageous and politically useful. I think that in this way one could easily manage to demonstrate that what the bourgeoisie needed, or that in which its system discovered its real interests, was not the exclusion of the mad or the surveillance and prohibition of infantile masturbation (for, to repeat, such a system can perfectly well tolerate quite opposite practices), but rather, the techniques and procedures themselves of such an exclusion. It is the mechanisms of that exclusion that are necessary, the apparatuses of surveillance, the medicalisation of sexuality, of madness, of delinquency, all the micro-mechanisms of power, that came, from a certain moment in time, to represent the interests of the bourgeoisie. Or even better, we could say that to the extent to which this view of the bourgeoisie and of its interests appears to lack content, at least in regard to the problems with which we are here concerned, it reflects the fact that it was not the bourgeoisie itself which thought that madness had to be excluded or infantile sexuality repressed. What in fact happened instead was that the mechanisms of the exclusion of madness, and of the surveillance of infantile sexuality, began from a particular point in time, and for reasons which need to be studied, to reveal their political usefulness and to lend themselves to economic profit, and that as a natural consequence, all of a sudden, they came to be colonised and maintained by global mechanisms and the entire State system. It is only if we grasp these techniques of power and demonstrate the economic advantages or political utility that derives from them in a given context for specific reasons, that we can understand how these mechanisms come to be effectively incorporated into the social whole.

To put this somewhat differently: the bourgeoisie has never had any use for the insane; but the procedures it has



employed to exclude them have revealed and realised—from the nineteenth century onwards, and again on the basis of certain transformations—a political advantage, on occasion even a certain economic utility, which have consolidated the system and contributed to its overall functioning. The bourgeoisie is interested in power, not in madness, in the system of control of infantile sexuality, not in that phenomenon itself. The bourgeoisie could not care less about delinquents, about their punishment and rehabilitation, which economically have little importance, but it is concerned about the complex of mechanisms with which delinquency is controlled, pursued, punished and reformed etc.

As for our fifth methodological precaution: it is quite possible that the major mechanisms of power have been accompanied by ideological productions. There has, for example, probably been an ideology of education, an ideology of the monarchy, an ideology of parliamentary democracy etc.; but basically I do not believe that what has taken place can be said to be ideological. It is both much more and much less than ideology. It is the production of effective instruments for the formation and accumulation of knowledge—methods of observation, techniques of registration, procedures for investigation and research, apparatuses of control. All this means that power, when it is exercised through these subtle mechanisms, cannot but evolve, organise and put into circulation a knowledge, or rather apparatuses of knowledge, which are not ideological constructs.

By way of summarising these five methodological precautions, I would say that we should direct our researches on the nature of power not towards the juridical edifice of sovereignty, the State apparatuses and the ideologies which accompany them, but towards domination and the material operators of power, towards forms of subjection and the inflections and utilisations of their localised systems, and towards strategic apparatuses. We must eschew the model of Leviathan in the study of power. We must escape from the limited field of juridical sovereignty and State institutions, and instead base our analysis of power on the study of the techniques and tactics of domination.

This, in its general outline, is the methodological course that I believe must be followed, and which I have tried to

pursue in the various researches that we have conducted over recent years on psychiatric power, on infantile sexuality, on political systems, etc. Now as one explores these fields of investigation, observing the methodological precautions I have mentioned, I believe that what then comes into view is a solid body of historical fact, which will ultimately bring us into confrontation with the problems of which I want to speak this year.

This solid, historical body of fact is the juridical-political theory of sovereignty of which I spoke a moment ago, a theory which has had four roles to play. In the first place, it has been used to refer to a mechanism of power that was effective under the feudal monarchy. In the second place, it has served as instrument and even as justification for the construction of the large scale administrative monarchies. Again, from the time of the sixteenth century and more than ever from the seventeenth century onwards, but already at the time of the wars of religion, the theory of sovereignty has been a weapon which has circulated from one camp to another, which has been utilised in one sense or another, either to limit or else to re-inforce royal power: we find it among Catholic monarchists and Protestant anti-monarchists, among Protestant and more-or-less liberal monarchists, but also among Catholic partisans of regicide or dynastic transformation. It functions both in the hands of aristocrats and in the hands of parliamentarians. It is found among the representatives of royal power and among the last feudatories. In short, it was the major instrument of political and theoretical struggle around systems of power of the sixteenth and seventeenth centuries. Finally, in the eighteenth century, it is again this same theory of sovereignty, re-activated through the doctrine of Roman Law, that we find in its essentials in Rousseau and his contemporaries, but now with a fourth role to play: now it is concerned with the construction, in opposition to the administrative, authoritarian and absolutist monarchies, of an alternative model, that of parliamentary democracy. And it is still this role that it plays at the moment of the Revolution.

Well, it seems to me that if we investigate these four roles there is a definite conclusion to be drawn: as long as a feudal type of society survived, the problems to which the theory of

sovereignty was addressed were in effect confined to the general mechanisms of power, to the way in which its forms of existence at the higher level of society influenced its exercise at the lowest levels. In other words, the relationship of sovereignty, whether interpreted in a wider or a narrower sense, encompasses the totality of the social body. In effect, the mode in which power was exercised could be defined in its essentials in terms of the relationship sovereign–subject. But in the seventeenth and eighteenth centuries, we have the production of an important phenomenon, the emergence, or rather the invention, of a new mechanism of power possessed of highly specific procedural techniques, completely novel instruments, quite different apparatuses, and which is also, I believe, absolutely incompatible with the relations of sovereignty.

This new mechanism of power is more dependent upon bodies and what they do than upon the Earth and its products. It is a mechanism of power which permits time and labour, rather than wealth and commodities, to be extracted from bodies. It is a type of power which is constantly exercised by means of surveillance rather than in a discontinuous manner by means of a system of levies or obligations distributed over time. It presupposes a tightly knit grid of material coercions rather than the physical existence of a sovereign. It is ultimately dependent upon the principle, which introduces a genuinely new economy of power, that one must be able simultaneously both to increase the subjected forces and to improve the force and efficacy of that which subjects them.

This type of power is in every aspect the antithesis of that mechanism of power which the theory of sovereignty described or sought to transcribe. The latter is linked to a form of power that is exercised over the Earth and its products, much more than over human bodies and their operations. The theory of sovereignty is something which refers to the displacement and appropriation on the part of power, not of time and labour, but of goods and wealth. It allows discontinuous obligations distributed over time to be given legal expression but it does not allow for the codification of a continuous surveillance. It enables power to be founded in the physical existence of the sovereign, but not in

continuous and permanent systems of surveillance. The theory of sovereignty permits the foundation of an absolute power in the absolute expenditure of power. It does not allow for a calculation of power in terms of the minimum expenditure for the maximum return.

This new type of power, which can no longer be formulated in terms of sovereignty, is, I believe, one of the great inventions of bourgeois society. It has been a fundamental instrument in the constitution of industrial capitalism and of the type of society that is its accompaniment. This non-sovereign power, which lies outside the form of sovereignty, is disciplinary power. Impossible to describe in the terminology of the theory of sovereignty from which it differs so radically, this disciplinary power ought by rights to have led to the disappearance of the grand juridical edifice created by that theory. But in reality, the theory of sovereignty has continued not only to exist as an ideology of right, but also to provide the organising principle of the legal codes which Europe acquired in the nineteenth century, beginning with the Napoleonic Code.

Why has the theory of sovereignty persisted in this fashion as an ideology and an organising principle of these major legal codes? For two reasons, I believe. On the one hand, it has been, in the eighteenth and again in the nineteenth century, a permanent instrument of criticism of the monarchy and of all the obstacles that can thwart the development of disciplinary society. But at the same time, the theory of sovereignty, and the organisation of a legal code centred upon it, have allowed a system of right to be superimposed upon the mechanisms of discipline in such a way as to conceal its actual procedures, the element of domination inherent in its techniques, and to guarantee to everyone, by virtue of the sovereignty of the State, the exercise of his proper sovereign rights. The juridical systems — and this applies both to their codification and to their theorisation — have enabled sovereignty to be democratised through the constitution of a public right articulated upon collective sovereignty, while at the same time this democratisation of sovereignty was fundamentally determined by and grounded in mechanisms of disciplinary coercion.

To put this in more rigorous terms, one might say that

once it became necessary for disciplinary constraints to be exercised through mechanisms of domination and yet at the same time for their effective exercise of power to be disguised, a theory of sovereignty was required to make an appearance at the level of the legal apparatus, and to re-emerge in its codes. Modern society, then, from the nineteenth century up to our own day, has been characterised on the one hand, by a legislation, a discourse, an organisation based on public right, whose principle of articulation is the social body and the delegative status of each citizen; and, on the other hand, by a closely linked grid of disciplinary coercions whose purpose is in fact to assure the cohesion of this same social body. Though a theory of right is a necessary companion to this grid, it cannot in any event provide the terms of its endorsement. Hence these two limits, a right of sovereignty and a mechanism of discipline, which define, I believe, the arena in which power is exercised. But these two limits are so heterogeneous that they cannot possibly be reduced to each other. The powers of modern society are exercised through, on the basis of, and by virtue of, this very heterogeneity between a public right of sovereignty and a polymorphous disciplinary mechanism. This is not to suggest that there is on the one hand an explicit and scholarly system of right which is that of sovereignty, and, on the other hand, obscure and unspoken disciplines which carry out their shadowy operations in the depths, and thus constitute the bedrock of the great mechanism of power. In reality, the disciplines have their own discourse. They engender, for the reasons of which we spoke earlier, apparatuses of knowledge (*savoir*) and a multiplicity of new domains of understanding. They are extraordinarily inventive participants in the order of these knowledge-producing apparatuses. Disciplines are the bearers of a discourse, but this cannot be the discourse of right. The discourse of discipline has nothing in common with that of law, rule, or sovereign will. The disciplines may well be the carriers of a discourse that speaks of a rule, but this is not the juridical rule deriving from sovereignty, but a natural rule, a norm. The code they come to define is not that of law but that of normalisation. Their reference is to a theoretical horizon which of necessity has nothing in

common with the edifice of right. It is human science which constitutes their domain, and clinical knowledge their jurisprudence.

In short, what I have wanted to demonstrate in the course of the last few years is not the manner in which at the advance front of the exact sciences the uncertain, recalcitrant, confused dominion of human behaviour has little by little been annexed to science: it is not through some advancement in the rationality of the exact sciences that the human sciences are gradually constituted. I believe that the process which has really rendered the discourse of the human sciences possible is the juxtaposition, the encounter between two lines of approach, two mechanisms, two absolutely heterogeneous types of discourse: on the one hand there is the re-organisation of right that invests sovereignty, and on the other, the mechanics of the coercive forces whose exercise takes a disciplinary form. And I believe that in our own times power is exercised simultaneously through this right and these techniques and that these techniques and these discourses, to which the disciplines give rise invade the area of right so that the procedures of normalisation come to be ever more constantly engaged in the colonisation of those of law. I believe that all this can explain the global functioning of what I would call a *society of normalisation*. I mean, more precisely, that disciplinary normalisations come into ever greater conflict with the juridical systems of sovereignty: their incompatibility with each other is ever more acutely felt and apparent; some kind of arbitrating discourse is made ever more necessary, a type of power and of knowledge that the sanctity of science would render neutral. It is precisely in the extension of medicine that we see, in some sense, not so much the linking as the perpetual exchange or encounter of mechanisms of discipline with the principle of right. The developments of medicine, the general medicalisation of behaviours, conducts, discourses, desires etc., take place at the point of intersection between the two heterogeneous levels of discipline and sovereignty. For this reason, against these usurpations by the disciplinary mechanisms, against this ascent of a power that is tied to scientific knowledge, we find that there is no solid recourse available to us today,

such being our situation, except that which lies precisely in the return to a theory of right organised around sovereignty and articulated upon its ancient principle. When today one wants to object in some way to the disciplines and all the effects of power and knowledge that are linked to them, what is it that one does, concretely, in real life, what do the Magistrates Union<sup>2</sup> or other similar institutions do, if not precisely appeal to this canon of right, this famous, formal right, that is said to be bourgeois, and which in reality is the right of sovereignty? But I believe that we find ourselves here in a kind of blind alley: it is not through recourse to sovereignty against discipline that the effects of disciplinary power can be limited, because sovereignty and disciplinary mechanisms are two absolutely integral constituents of the general mechanism of power in our society.

If one wants to look for a non-disciplinary form of power, or rather, to struggle against disciplines and disciplinary power, it is not towards the ancient right of sovereignty that one should turn, but towards the possibility of a new form of right, one which must indeed be anti-disciplinarian, but at the same time liberated from the principle of sovereignty. It is at this point that we once more come up against the notion of repression, whose use in this context I believe to be doubly unfortunate. On the one hand, it contains an obscure reference to a certain theory of sovereignty, the sovereignty of the sovereign rights of the individual, and on the other hand, its usage introduces a system of psychological reference points borrowed from the human sciences, that is to say, from discourses and practices that belong to the disciplinary realm. I believe that the notion of repression remains a juridical-disciplinary notion whatever the critical use one would make of it. To this extent the critical application of the notion of repression is found to be vitiated and nullified from the outset by the two-fold juridical and disciplinary reference it contains to sovereignty on the one hand and to normalisation on the other.

## Notes

1 A deputy of the French Communist Party.

2 This Union, established after 1968, has adopted a radical line on civil rights, the law and the prisons.