



Research on the Trend of Concealment and Mildness of Discipline

—Also on Michel Foucault's Discipline and Punish and Madness and Civilization

Mengdie Chen

School of Sociology, Northeast Normal University, Changchun, China

Email: 1617564693@qq.com

Abstract. “Discipline and Punish” is the main text for the elucidation of his disciplinary thoughts, and the author through his more detailed analysis of it The investigation and comparative study of the early text “Madness and Civilization” found that: Foucault's disciplinary thought is mainly developed in a genealogical research method. Although there are breaks in the discussion of his text (it is not presented in the form of a chronicle), through Examining the changes in discipline forms, discipline objects, discipline fields, and discipline purposes, we can find that discipline generally exhibits two major development trends: concealment and mildness. These two major development trends are not independent. The organic combination of the two has given rise to popular discipline, which is the role of discipline in modern society today and tomorrow.

Keywords: Discipline; Discipline and Punish; Madness and Civilization.

1 Introduction

Discipline is one of Foucault's many thoughts, especially one that is profound and of great practical significance in his biopolitical theory. Foucault's research on the idea of discipline is mainly concentrated in his "Discipline and Punishment", "Madness and Civilization", from the practical point of view, he denied the discipline of social constraints on the rule of human beings, and advocate for the diversity of human beings. From a theoretical point of view, Foucault's idea of discipline reflects his thinking and understanding of modern society, which makes people have a refreshing understanding of a series of traditional concepts; at the same time, his remarkable critical spirit is also quite realistic in today's modern life. Grasping these two texts, one can analyse Foucault's idea of discipline and even Foucault's thought as a whole in a small way.

2 The Concealment of Discipline: From the Front to the Backstage

At the beginning of "Discipline and Punish", Foucault conducted a comparative study on the changes in form, object, field and purpose between classical discipline and discipline in the late 18th and early 19th centuries. The result of his research is discipline. The degree of concealment of the form has been significantly improved, and discipline has moved from the front to the backstage, showing a development trend of concealment.

It is a public performative disciplinary method for those who rebel against God or the royal authority in order to achieve the purpose of repentance. In his book *Discipline and Punish*, Foucault cited a large number of documents and reports about public executions in the classical period, and the Damian case is one of the most representative examples. In classical discipline, everything is obvious. The subject of discipline implementation, the object to be disciplined, the means of discipline, the field where discipline is carried out, and the purpose of discipline are all clear., and it is precisely for this reason that this method of discipline is most likely to be resisted and resisted by the public. Primitive concepts and bloody scenes will inevitably trigger the public's humane heart. The final result is that high-cost discipline brings The destruction of its own truth. The king is the embodiment of the supremacy of all the governed and the embodiment of the truth of a country. This truth is rooted in the public and acts on the public to achieve order within a country.

Discipline at the end of the 18th century and the beginning of the 19th century: a disciplinary method aimed at those who violated judicial discourse, to maintain social order, and to treat crimes. It also signals the retreat of the old companions of the punishment spectacle—flesh and blood—and the emergence of a new character wearing a mask¹. There are significant differences between the disciplinary methods represented by modern criminal justice and classical disciplinary methods. Due to the awakening of the humanitarian spirit, the development and universal establishment of the capitalist system, and the increasingly solidified rule of the bourgeoisie, discipline no longer occurs to safeguard the authority of royal power or theocratic authority and the truth supported by royal power and theocratic authority. Its purpose is to practice the spirit of the law and maintain the authority of the law, which is also the brilliance of the emerging rulers. The rule of law system based on the spirit of contract has natural rationality and superiority compared to royal rule. Every citizen becomes the signer of the contract, and accordingly every citizen also becomes the person bound by the contract. By the cultivation and establishment of people's legal thinking makes the implementer of discipline no longer a concrete representation of violent rule, but a concrete representation of the practice of the spirit of the rule of law and the maintenance of social order, which also enables the issuance and implementation of discipline. The point of action has been replaced, and the corresponding discipline objects and the field where discipline is unfolded and implemented have also changed. Different from the personalized truth supported by royal power, the truth supported by law advertises itself as science and rationality. This discourse system is a new factual truth system, which is what Foucault calls the science-law complex. In this synthesis, the power of punishment obtains its

own foundation, proof and rules, expands its own effects, and uses this synthesis to conceal its extraordinary uniqueness. The development of discipline is gradually no longer regarded as anti-humanitarian blood and violence, but an effective means of treating crime supported by the public². The public is no longer just a bystander of Damian's public performances, but has become a Participants in the development and promotion of discipline.

Comparing the evolution of disciplinary forms in the two periods, on the surface, the trend of concealment is the withdrawal of public spectacle torture and the elimination of disciplinary pain, but on a deeper level, it is the transformation of power-discourse structure, that is, the formation of personality. The historical-ritual mechanism was transformed into a scientific- disciplinary mechanism. The purpose of discipline is no longer to prove and defend the truth through bloody destruction of the body but to heal the soul through long-term transformation of the body. This also indicates that the place of discipline has moved from the "stage" to the "behind the scenes". The "wonderful" performances will be replaced by long-term "scientific" transformation, and discipline becomes a "scalpel" hidden in the body.

3 Mildness of Discipline: From Torture of the Body to Training of The Body

Foucault also bluntly stated: The "invention" of this new political anatomy of discipline should not be regarded as a sudden discovery. Rather, it is the convergence of a number of often less obviously important processes³, including the control and functioning of discipline in the hospital sphere. In his earlier work "Madness and Civilization", Foucault not only genealogized the history of madness, but also genealogized the history of how reason suppressed and controlled madness. According to Foucault, madmen do not lose their human essence or basic humanity. He precisely constitutes the baseline and true nature of man; he becomes the incarnation of truth, justice, outspokenness and honesty, constituting a fierce negation and powerful criticism of social reality, ethics and morality, and scientific culture⁴. After combing through the whole book, we can find that human beings' understanding of the various aspects of madness and the methods of disciplining them have undergone obvious changes. The characteristics of this new change can be described by a word in the catalog of "Discipline and Punish": "mild".

The genealogy of madness can be traced back to the High Middle Ages: the end of the Crusades, the number of lunatic asylums on the European continent increased significantly, and the entire Christian society imprisoned a large number of lepers. Leprosy disappeared in the 15th century, leaving behind a large number of empty leprosy hospitals. However, the disappearance of leprosy did not take away the memory of the method of exclusion, and refugees and the "insane" became the successors of leprosy patients. In order to allow the new madmen to find their own place, "Ships of Fools" and lunatic asylums were born one after another. The madmen were either deported to wander in the endless sea or imprisoned in asylums and never saw the light of day. Strong curiosity and desire to discipline have prompted people to gradually evolve from

pure curiosity to pathological thinking and exploration of the "mad people" who are in seclusion. Doctors combine traditional physical treatment methods with moral concepts. The combination method launched an attempt to medically transform the mad. Foucault divided the medical practices of the classical period and psychiatry into two major types based on whether psychotherapy was produced. Through comparison, it is not difficult to find that: with the passage of time, the shackles on disciplined madmen become looser, and their shackles become looser. The degree of discipline received goes deeper into the soul. From Pinel onward, madness would be seen as an impulse arising from the heart. The madman was uncharacteristically removed from his bracelets and shackles in the new disciplinary place (the lunatic asylum), and the surrounding environment was no longer violent, but replaced by a kind of calm under paternalistic rule⁵. The madness represented by the madman is regarded as a minor status, and the madman plays the role of a minor in this virtual family atmosphere. In the lunatic asylum, the madman regains freedom, a freedom that is almost tantamount to loneliness. Public display and insults from other people's words are replaced by silence. The madness shown by the madman is ignored and ignored. abandoned.

On the surface, the setting of the madhouse doctor is the incarnation of science, but in terms of its nature, science is just a self-consistent mask. The deeper level is the shaping of personality. Behind the role of scientific discourse is based on moral and social categories. on the operation of power. This is what Foucault mentioned in the article: "This structure will become the core of madness and become a microcosm of the huge structure symbolizing bourgeois society and its values, that is, the relationship between family and children centered on parental authority., the relationship between deviance and punishment centered on direct justice, and the relationship between madness and disorder centered on social and moral order⁶." Since then, the departure of disciplinary methods in the classical period shows that the "tortured body" is transforming into "The soul with manipulated representations" and the "disciplined body" are widely adopted when discipline comes out of a specific place.

The disciplines that made this possible became 'eneral formulas of domination', quite unlike previous forms such as slavery service, or vassalage⁷. The gestation and maturity of "learning". Foucault traces the invention of this new "political anatomy" not as a simple emergent thing, but in fact "as a result of a number of often less obviously important processes mineurs"⁸. The exchange of infinitesimal costs for infinite effects is a distinctive feature of this disciplinary method. The details (methods, knowledge, descriptions, plans and data) of the disciplinary methods in the classical period have been continuously explored in depth. and utilization. During the training, the human body is carefully divided, each part of the body is marked with a corresponding posture, and the postures are coded and arranged in an orderly manner. The trainer sets the schedule The postures of each link of the body are connected in an orderly manner, and the disciplinary activities are promoted through the sending of specific signals. Compared with classical disciplinary methods, the transformation of the body is not forced by external violence but guided in a step-by-step and orderly manner. Under the orderly combination and control of time, body and energy, the trainees gradually formed inertia, thereby adapting to the needs of the trainees ' activities, and

batches of docile soldiers, obedient students, and qualified workers emerged as the times require. born.

Discipline is carried out is also carefully designed. On the one hand, the building must meet the needs of hierarchical surveillance (a mechanism of enforcement through real-time viewing), and on the other hand, it must meet the needs of standardized adjudication. Hierarchical monitoring mainly refers to building a powerful and thorough monitoring network through the hierarchical layout of the space and the design of the spatial structure. The disciplinarian relies on hierarchical surveillance to record and update the activities of the disciplined person under supervision in the form of symbols and codes. The disciplined person gradually exists as a describable and analyzable object, and in the process of being continuously written Create a large number of case records. Through comparison, disciplinarians classify, form categories, determine average levels and norms, and construct a comparative system so that overall phenomena and group conditions on a case-by-case basis can also be written and described. The inspection clearly marked the emergence of a new way of operating power. In this way, each person acquires his own individuality as a mark of his identity, through which he is linked to the characteristics, measures, gaps, "marks" that express him and make him a "case"⁹.

4 The Birth of Popular Discipline

At the end of "Discipline and Punish", Foucault pushed discipline to a climax by introducing Bentham 's Panopticon. The revolutionary aspect of this design is that it breaks down the binary unity of seeing/being seen. body mechanism.

Foucault lists three basic means of regulation techniques: hierarchical surveillance, normative adjudication and inspection. The order of the three means is not accidental; inspection is a synthesis of the first two. Hierarchical surveillance is not just observation, but a strategy for integrating heterogeneity¹⁰.

At the edge of the ring, one is completely seen, but cannot see; at the central watch-tower, one can see everything, but cannot be seen¹¹. Foucault therefore regarded it as a typical example of modern restraint technology, which embodies the combination of power and knowledge and forms a new surveillance mechanism: not only the prisoners in the cells are monitored, but also the guards and those who can secretly monitor all subordinate employees. The steward was also monitored and observed.

In such a disciplinary field, whether it is the supreme king or the deified medical staff will appear redundant, because discipline no longer needs to rely on a specific subject to continue automatically and impersonally, and the disciplined person will be exposed to a conscious and continuous state of visibility without any awareness of the viewer's presence. and the metaphor of panoramic architecture also It heralds that discipline will no longer be equal to a system or an institution, but a type of power that is jumping out of the walls of prisons and lunatic asylums. According to Foucault, the panopticon model is destined to spread throughout the entire capitalist social organism and cause it to generate a panoptisme¹². Popular discipline is a concept created by the

author derived from Foucault's Panopticonism, which refers to the new form of concealment and moderation of discipline arising from the continuous development and integration of modern society. Foucault further pointed out that human nature is by its very nature a complex power relationship in the midst of multiple mechanisms of incarceration¹³.

Modern society is a society where communication technology is highly developed and mobile devices are highly common. The dissemination of mobile data breaks through the limitations of time and space, which also makes the signal network in traditional discipline methods no longer restricted by walls and has universal adaptability and strong permeability. In order to better meet the needs of users, various software relies on mobile devices to provide convenience for people's daily lives, while also constantly writing and updating user activity trajectories in a long-term and continuous manner. The content it covers not only includes the user's language, voice and appearance, but also goes deep into the user's heart rate, blood pressure, nerves and other aspects. Through the analysis and comparison of big data, we can comprehensively judge the daily preferences and behavioral habits of users, thereby portraying user portraits. Compared with traditional light and shadow changes, that is, surveillance in a visual sense, the breadth and depth of surveillance on mobile devices in the Internet era have been unprecedentedly expanded, which also provides a favorable basis for guiding user behavior in a targeted manner. In the era of big data, people's technological lifestyles make everyone "immersed" in an "information cocoon", subject to the surveillance and discipline of technological spatial power, and everyone's power of information may be seriously impacted¹⁴.

While users are using the software, big data will also provide users with timely recommendations that match their preferences. Through the planning of work, rest, travel or office recommended routes, the user's life will be included in the established track constructed by the data. Users choose to adopt it because, on the one hand, big data saves users' thinking costs and improves users' behavioral efficiency; on the other hand, big data cleverly takes advantage of users' dependence psychology. When various types of software provide services to users, they not only provide simple reference data, but also add comments from other users or authoritative support from experts in a certain field. The construction of a new discourse-power mechanism puts users in a certain stable position. Under the supervision of a knowledge system, deviant user behavior will not result in physical punishment but will be resisted by data. Once data is closely connected with material life (currency, commodities, interpersonal relationships, and credit systems), it will It is no longer a mere existence of numbers but has become a real force to regulate users to behave in compliance with data requirements.

5 Conclusions

The concealment of disciplinary subjects and the softening of disciplinary means laid the foundation for discipline to move from specific disciplinary sites to the whole society, because specific subjects are no longer a necessary condition for the development

of disciplinary activities, the end result is to turn modern society into a vast surveillance network.

In modern times, compared with the signal network in traditional disciplinary methods, the Internet of Everything network constructed based on information technology is not only a network for sending disciplinary signals, but also a field where popular discipline can unfold. In the virtual discipline field, like a madman who has just taken off his shackles from a lunatic asylum, every trainee feels unprecedented freedom. There are no fences, no guns, and no gallows representing the king's authority. However, the disciplined people showed extraordinary obedience. Although they were under more in-depth and lasting surveillance than in any previous era, almost no one rose up to resist. Discipline continued to spread and strengthen in modern society. They are highly homogenised, and the reality is that people simply do not have the possibility of self-selection, of self-redemption.

References

1. Foucault, Michel. "Discipline and punish." *Social theory re-wired*. Routledge, 1999: 17.
2. Foucault, Michel. "Discipline and punish." *Social theory re-wired*. Routledge, 1999: 23.
3. Foucault, Michel. "Discipline and punish." *Social theory re-wired*. Routledge, 1999: 138.
4. Zhang Zhicang. Getting out of the discourse of madness—On Foucault's "Madness and Civilization" [J]. *Hunan Social Sciences*, 2004, (06): 28-32.
5. Foucault, Michel. *Madness and civilization*. Routledge, 2003: 264.
6. Foucault, Michel. *Madness and civilization*. Routledge, 2003: 274.
7. Driver, F (1985). Power, Space, and the Body: A Critical Assessment of Foucault's Discipline and Punish. *Environment and Planning D: Society and Space*, 3(4), 425-446. doi :10.1068/d030425.
8. Zhang Yibing. Obeying discipline: the construction secret of a self-restrictive disciplinary society: an interpretation of Foucault's Discipline and Punish[J]. *Social Science Research*, 2015(05):145-151.
9. Foucault, Michel. "Discipline and punish." *Social theory re-wired*. Routledge, 1999: 190
10. Alex Feldman, Mesabai. Power, Labour and Productivity-Foucault's Interpretation of Capital[J]. *Foreign Theoretical Dynamics*, 2021, (05): 37-50.
11. Foucault, Michel. "Discipline and punish." *Social theory re-wired*. Routledge, 1999: 202
12. Zhang Yibing. Capitalism: Panopticon's Public Security and Disciplinary Society—An Interpretation of Foucault's "Discipline and Punish"[J]. *Social Sciences in Chinese Universities*, 2013(07):20-29+154-155.
13. Wang Zhongling. On the Changing Process of Foucault's Thought[J]. *Journal of Southeast University (Philosophy and Social Science Edition)*, 2020, 22 (03): 5-16+152.
14. Hao Xi. Digital "circular prisons": discipline and punishment in algorithmic surveillance[J]. *Journal of Kunming University of Science and Technology (Social Science Edition)*, 2021, 21 (06): 39-45.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

