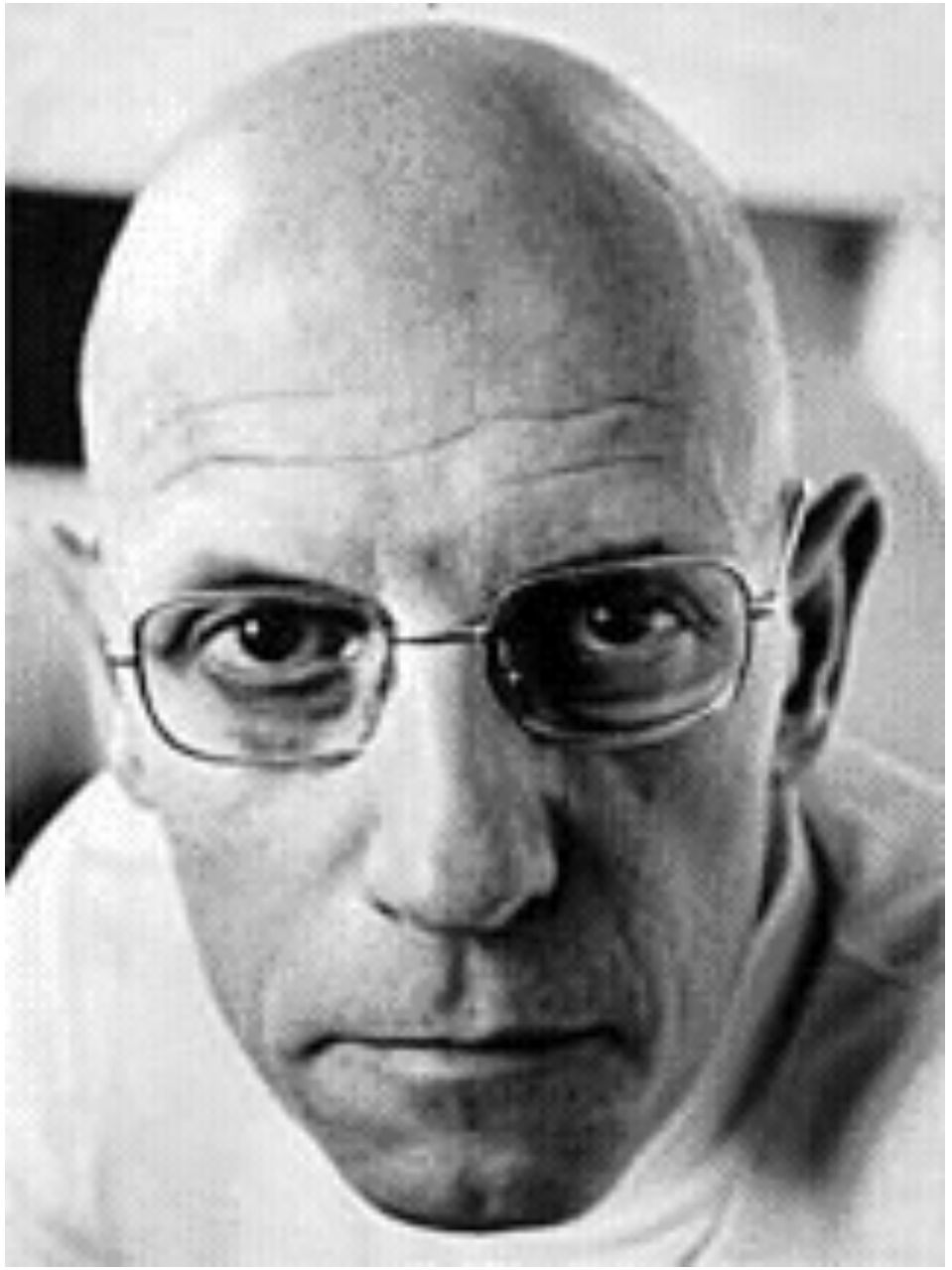
Foucault (1926-1984)

"the last historian or first archaeologist"



Saussure's Theory of Language

- In classical, **essentialist** philosophy, words are simply '**labels**'.



- For Saussure's model of language, the meaning of a word derives from its **difference** from all others in the system/structure

- sofa chair stool throne

Saussure's Questions

- Not: what does this word mean?
- How do words acquire meaning?
- How are words produced?
- Answer: as a sign.

- How does the word operate as a sign?
- Not: in the person
- Not: in the object
- In a larger social structure: the language map

SAUSSURE'S SCIENCE

- Semiology
- Words = signs in a language
- System of communication
- Undermines the *subject*

FOUCAULT

- Foucault: words →sentences, narratives, discourses, etc.
- Words → the production of social knowledge
- *Some people's* words have more power than others….
- Conflict...

‘Like a War’, not ‘Like a Language’

‘Here, I believe one’s point of reference should not be to the great model of language (*langue*) and signs, but to that of war and battle. The history which bears and determines us has the form of a war rather than that of a language: **relations of power not relations of meaning**….’

(Foucault [1980] quoted in Hall, 1997: 43)

Foucault's Questions

- NOT: how is meaning produced?
- How is knowledge produced?

- How do human beings understand themselves in contemporary culture?
- How is knowledge about society, the individual and meaning produced in different time periods?

Language →Discourse

- Move to link language + practices

- '[A] group of statements which provide a language for talking about, or way of representing, the knowledge about a particular topic at a particular historical moment.'

Stuart Hall, *Representation* (1997)

*

Language does things.
Language has effects.

*

Language is used in a ‘political’ context.
Language is used in a regime of power.

*

Discourse

- Defines + produces the objects of our knowledge
- Legitimates certain kinds of knowledge + excludes others

- Knowledge is not based on things.
- Knowledge is based on what is possible to think or say: discourse.
- E.g. things like madness, crime, sexuality

Binary opposition

- Mad
- Sane







- Historically changing views of madness
- 19C: the mad are merely sick + in need of medical treatment





- The 19C view is not an objective, neutral scientific discovery.
- It also serves a dominant, conventional bourgeois morality.
- It is, in fact, the product of social + ethical values.

‘It is one of my targets to show people that a lot of things that are a part of their landscape are the result of some very precise historical changes.’ Foucault, *Technologies of the Self (*1988)

Discourse

1. Structured	The system of discourse links language + practice (‘to say’ + ‘to do’)
2. Authoritative	Defines + produces the objects of our knowledge
3. Hierarchical	Legitimate certain kinds of knowledge + excludes others
4. Historical	Episteme = discourse that is characteristic of one period

4. History + discourse

Archaeology	1961 Madness and Civilisation 1963 The Birth of the Clinic 1966 The Order of Things 1969 The Archaeology of Knowledge
Genealogy	1970 The Order of Discourse 1975 Discipline and Punish 1976 The History of Sexuality 1
Ethics (subjectivity)	1984 The History of Sexuality 2 1984 The History of Sexuality 3

Archaeology

- Archaeology searches for the ‘unconscious’ rules that define a regime of knowledge
- It compares different discourses from different periods
- Conclusion: ways of thinking are contingent.

ROBERT GODDERIDGE
Born in 1805 and died in 1882 aged 77. Lived and worked in Tamworth as a general labourer / gardener.

m. c1828

JANE GODDERIDGE
Born in Tamworth in 1801 and died in 1871 aged 70. Housewife and full-time mother of six children.

WILLIAM GODDERIDGE
Born in 1829 and died in 1911 aged 82. Worked in Tamworth as a shoemaker. Married Eliza Ann Sharratt in 1856 and together had 3 children; Mary, Elizabeth and Eliza Ann.

JANE GODDERIDGE
Born in Tamworth in 1832 and died in 1846 aged just 14 years.

SARAH GODDERIDGE
Born in Tamworth in 1833 and died in 1854 at the age of 21.

ANN GODDERIDGE
Born in Tamworth in 1838 and died in 1843 aged 5.

MARY GODDERIDGE
Born in Tamworth in 1840 and died in 1917 aged 77. Lived with her father until he died and then worked as a servant and housekeeper.



JAMES GODRIDGE
Born in 1835 in Fazeley Nr Tamworth and died in 1879 aged 44. Worked as a Baker in Tamworth and a Brick-layer in West Bromwich.

m. 1859

ELIZABETH POWERS
Born in Birmingham in1840 and died in 1903 aged 63. Worked as a Pork Butcher after James died.





WILLIAM GODRIDGE
Born in Birmingham in 1857 and died in 1912 aged 55. Worked as a foreman in a bed-stead works. Married Martha Elwell in 1886 and had two children; Louisa Irene and Beatrice Maud.

THOMAS GODRIDGE
Born in Birmingham 1860 and died in 1862 aged just 2 years.



JAMES POWERS GODRIDGE
Born in Birmingham in 1862 and died in 1898 aged 36. Worked as a machinist. Married Elizabeth Barker in 1887. No children.

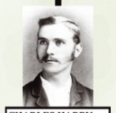


GEORGE OWEN W. GODRIDGE
Born in Birmingham in1865 and died in 1928 aged 65. Worked as a milkman. Married Emma Hitchens in 1886 and had seven children Emma E, George, Arthur, Elsie, Thomas, James and Edward.



PAULINE ANN GODRIDGE
Born in Birmingham in 1866 and died in Coventry in 1950 aged 83. Worked as a butchers asst. with her mother. Married Charles Lingham in 1919 who died just 4 years later.

ALFRED ERNEST GODRIDGE
Born in Birmingham 1868 and died in 1872 aged just 4 years.



CHARLES HARRY GODRIDGE
Born in Birmingham in 1870 and died in 1895 aged 25. Worked as a photographers assistant.



THOMAS ALFRED GODRIDGE
Born in Birmingham in 1876 and died in Coventry in 1953 aged 77. Worked as a foreman at the Daimler plant.

m. 1897

ELIZABETH SARAH BURGESS
Born in Birmingham in 1877 and died in Coventry in 1944 aged 67. Came from a family of silversmiths.





HARRY ALFRED GODRIDGE
Born in Birmingham in 1898. 1st marriage to Hilda Furness in 1921 and then to Margaret Maude Slee in 1960.
Disappeared without trace in 1976!

CONSTANCE E. GODRIDGE
Born in Coventry in 1901 but died just a few months later.



CONSTANCE ELIZABETH GODRIDGE
Born in Coventry in 1909 and died in Brent in 1970 aged 59. 1st marriage to Leonard Andrews in 1932, then to Redmond Randolph Cafferata in 1939 and had a daughter Madeleine. Starred in 4 films; First a Girl 1935, Boys will be Girls 1936 Murder by Rope 1937 and Return of a Stranger 1937.



RONALD KENNETH GODRIDGE
Born in Coventry in 1920 and died in 2003 aged 83. Served in the British Army.



CHARLES WILFRED GODRIDGE
Born in Bedford in 1904 and died in Coventry in 1989 aged 85. Worked as a skilled draughtsman. Did his duty as an ARP Warden during WW2

m. 1930

FLORENCE GLADYS CLARKE
Born in Coventry in 1904 and died in 1998 aged 94. Worked as a warper in a weaving factory.





JACK WILFRED GODRIDGE
Born in Coventry in 1933. Joined Coventry City Police in 1954 and retired in 1984. Founded RAF cadet 163 Squadron and received the MBE for his long service.

m. 1959

BETTY ELMA DEAN
Born in Coventry in 1936. Worked at the Standard factory with her father and uncles before getting married. Then a doctors' receptionist until retirement.





STEVEN DEAN GODRIDGE
Born in Coventry in 1966. Lived as a poet for many years until finally getting a permanent job with a hydroponics company.

PHILIP WILFRED GODRIDGE
Born in Coventry in 1970. Was first Godridge to get a University Degree. Became a driving instructor in 1996

m. 2003

VICTORIA ANNE SWAIN
Born in Coventry in 1971. University trained journalist who has worked on newspapers & magazines. Has also written childrens books.

My Family Tree

© Godridges of Coventry 2008

DANIEL BENJAMIN GODRIDGE
Born October 5th 2006
The one in the middle! >>

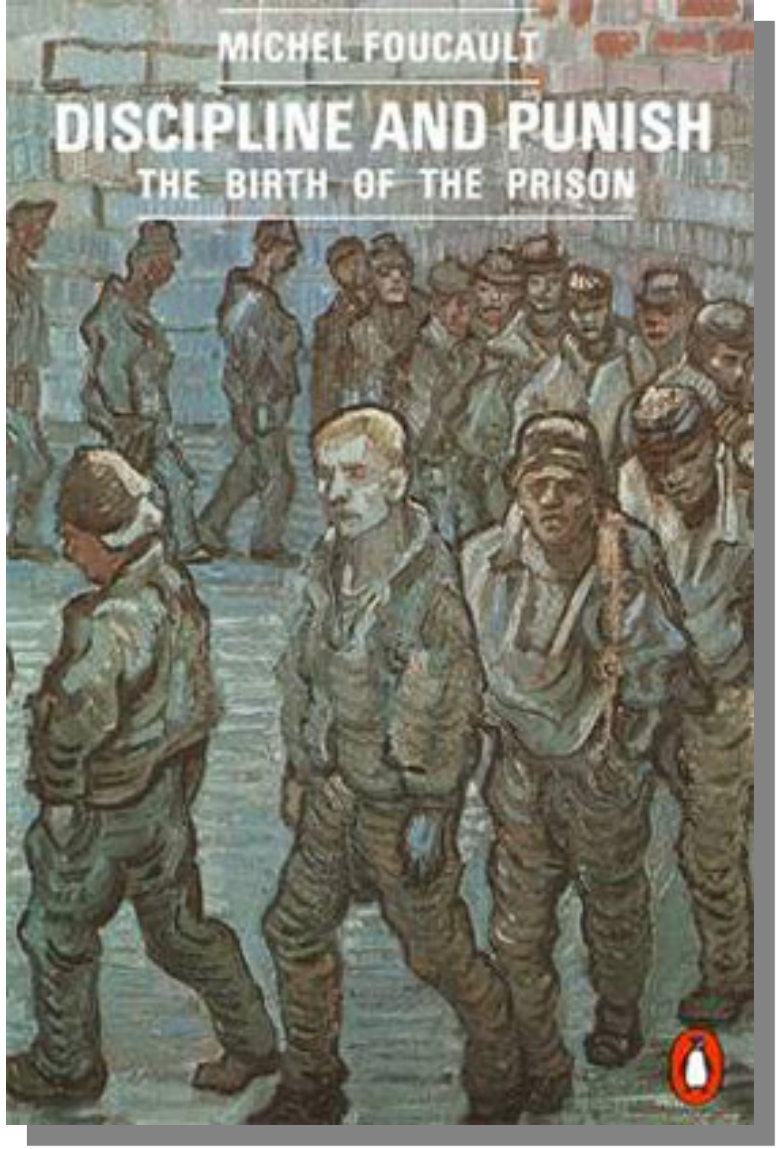


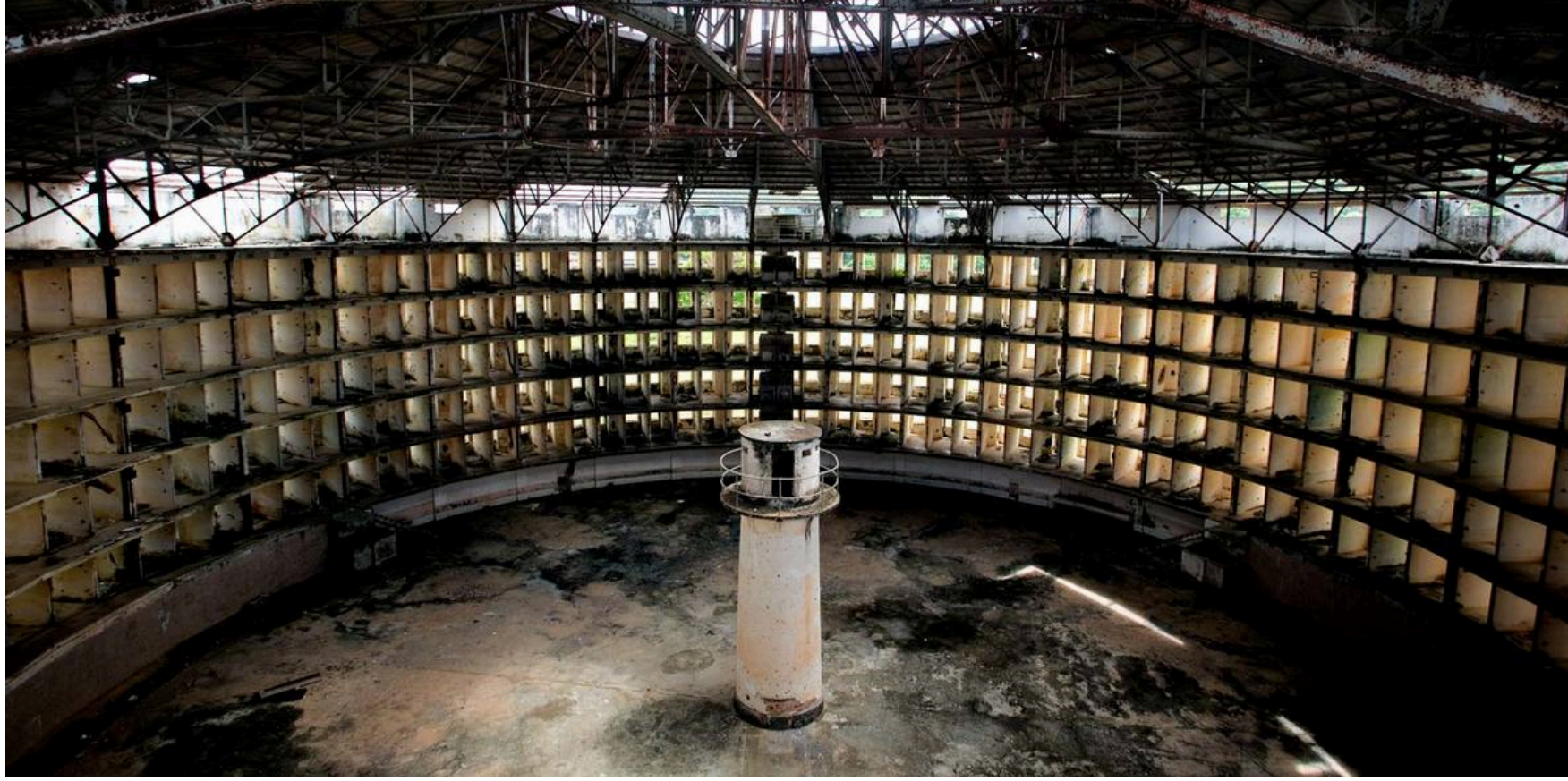
Genealogy

- How does change happen?
- Not in a necessary way (e.g. dialectical, teleological)
- In multiple, contradictory, ‘messy’ ways
- Many ideas are repressed in the process.

Genealogy + Power/Knowledge

- “the microphysics of power”
- The **internalisation** of power
- The origins of discourse not due to the decisions of a central, controlling power.

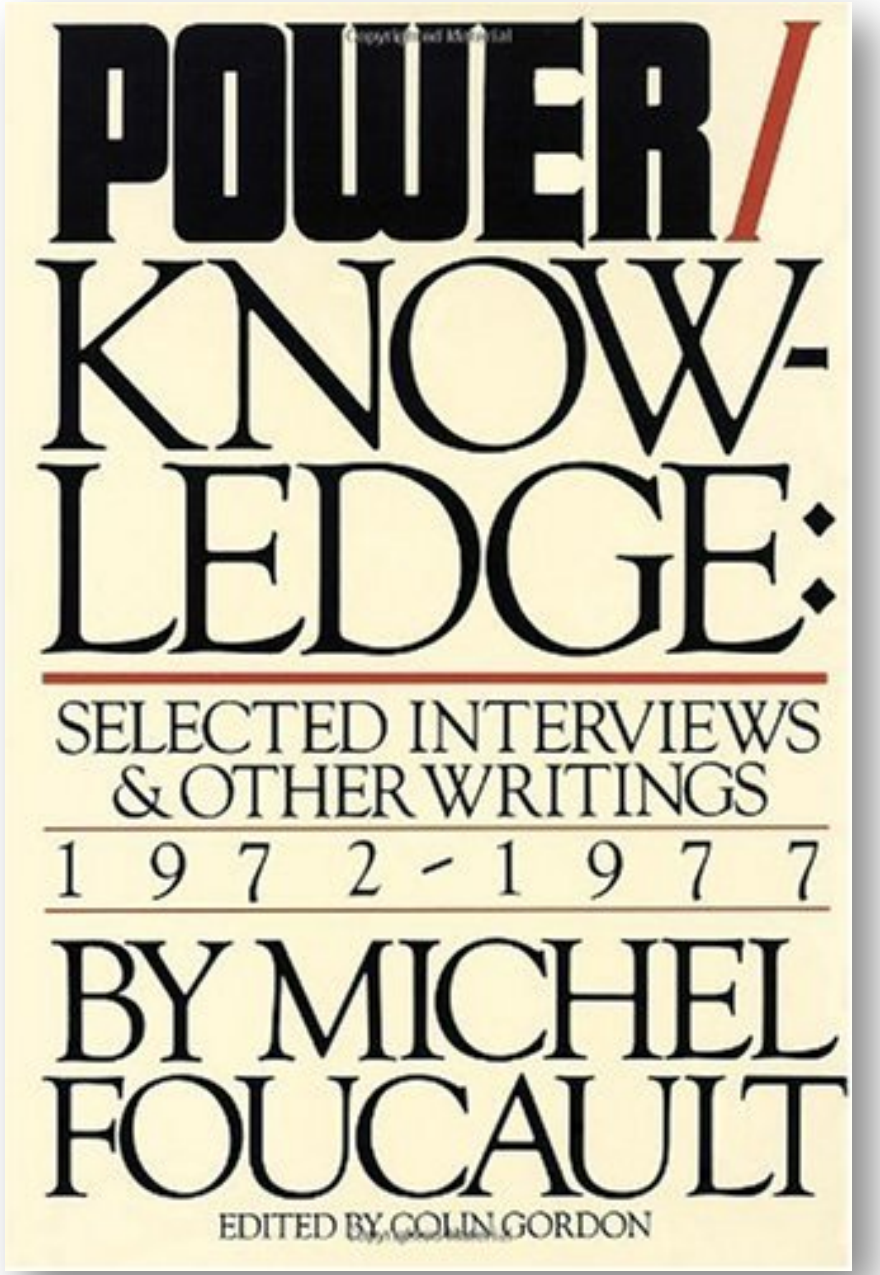




The Panopticon model is replicated in in rest of modern society, in the school, the army, the office, the hospital, etc.

Creating the Modern Subject

- The Panopticon creates the Subject.
- What is human? What is a person? An individual? Answer changes.
- “The Disciplinary Subject” = she disciplines herself



FROM DISCOURSE TO POWER/KNOWLEDGE

‘There is no power relation without the constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations.’



LE SUPPLICE DE DAMIENS

The Question of Discipline and Punishment

Designing Incarceration

THE EXECUTION OF DAMIENS

‘Rules for the House of young prisoners in Paris’, Leon Faucher

Art. 17. The prisoners’ day will begin at six in the morning in winter and at five in summer. They will work for nine hours a day throughout the year. Two hours a day will be devoted to instruction. Work and the day will end at nine o'clock in winter and at eight in summer.

Art. 18. Rising. At the first drum-roll, the prisoners must rise and dress in silence, as the supervisor opens the cell doors. At the second drum-roll, they must be dressed and make their beds. At the third, they must line up and proceed to the chapel for morning prayer. There is a five-minute interval between each drum-roll.

Art. 19. The prayers are conducted by the chaplain and followed by a moral or religious reading. This exercise must not last more than half an hour.

Art. 20. Work. At a quarter to six in the summer, a quarter to seven in winter, the prisoners go down into the courtyard where they must wash their hands and faces, and receive their first ration of bread. Immediately afterwards, they form into work-teams and go off to work, which must begin at six in summer and seven in winter.

Art. 21. Meal. At ten o’clock the prisoners leave their work and go to the refectory; they wash their hands in their courtyards and assemble in divisions. After the dinner, there is recreation until twenty minutes to eleven.



LE SUPPLICE DE DAMIENS

Comparing punishments

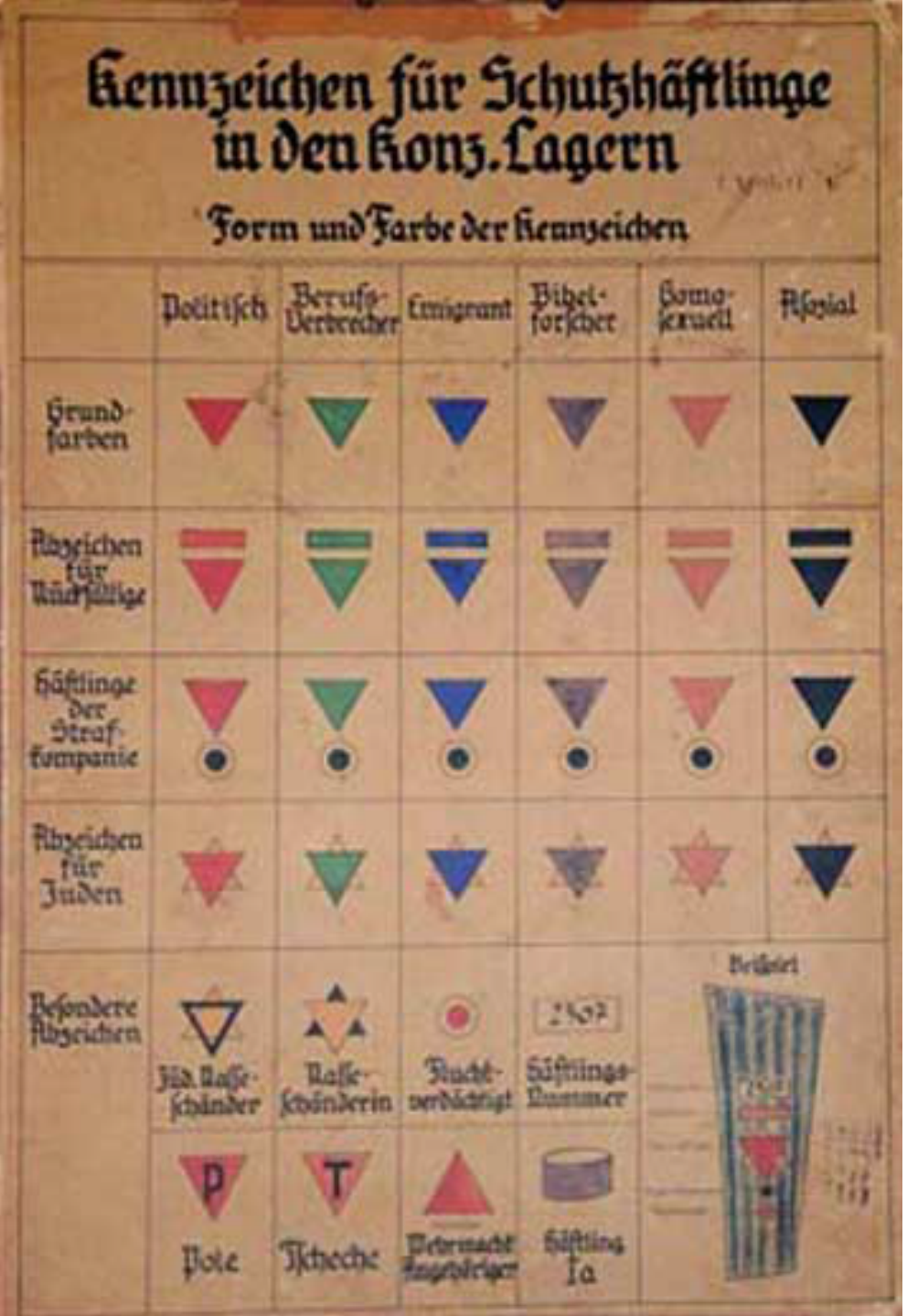
1. PRISON TIMETABLE

Fremantle Prison has a daily timetable which every prisoner is to obey:

MONDAY - FRIDAY REGIMEN

6.45 am	Wake-up bell. All prisoners t and ready for unlock.
7.00 am	Unlock and into yards for ab
7.00 am - 8.00 am	Roll-call, muster, breakfast i to yard.
8.30 am	Prisoners to work.
11.25 am onwards	Work parties to return to D vary according to Work Par
12.00 midday	Roll-call, muster and lunch
1.00 pm	Prisoners return to work.
3.45 pm onwards	Work parties to return to D vary according to Work Pa
4.15 pm	Roll-call, muster, tea and l
11.15 pm	Lights out.

WEEKENDS AND PUBLIC HOLIDAYS



Badges for Prisoner Markings In Concentration Camps Shapes and Colors						
	political	professional criminal	emigrant	Jehovah's Witnesses	homosexual	antisocial
basic colors						
repeat offenders						
prisoners in punishment kommandos						
Jews						
special marks	Jews who had sex with Aryans	Aryans who had sex with Jews	suspect runaway	identification number (25791)		
	Polish (P)	Czech (T)	army deserter	prisoner in charge		

DACHAU'S PRISONER SYMBOLS

Red triangle—political prisoners: social democrats, socialists, trade unionists, Freemasons, communists, and anarchists.

Green triangle— "professional criminals" (convicts, often working in the camps as *kapos*).

Blue triangle—foreign forced laborers, emigrants.

Purple triangle—primarily Jehovah's Witnesses (over 99%), and members of other small religious groups.[2]

Pink triangle—primarily homosexual men, as well as sexual offenders including rapists, paedophiles and zoophiles.[3]

Black triangle—people who were deemed "asocial elements" (*asozial*) and "work shy" (*arbeitsscheu*) including

Roma. They wore the black triangle with a "Z" notation (for *Zigeuner*, meaning *Gypsy*) to the right of the triangle's point.[4] Roma males were later assigned a brown triangle. Roma females were still deemed "asocials" as they were stereotyped as petty criminals (prostitutes, kidnappers, and fortune tellers).

The mentally ill and mentally disabled. Their triangles were inscribed with the word *Blöd* ("stupid").[5]

Alcoholics and drug addicts

Vagrants and beggars

Pacifists and conscription resisters.

Prostitutes[6][7]

Some anarchists

Brown triangle—Roma males.

Uninverted red triangle — an enemy POW (*Sonderhäftling* — "Special Detainee"), a spy or traitor (*Aktionshäftling* — "Activities Detainee"), or a military deserter or criminal (*Wehrmachtsangehöriger* — "Service Member").

People who wore the green and pink triangles were convicted in criminal courts and may have been transferred to the criminal prison systems after the camps were liberated



JeongMee Yoon,
2006

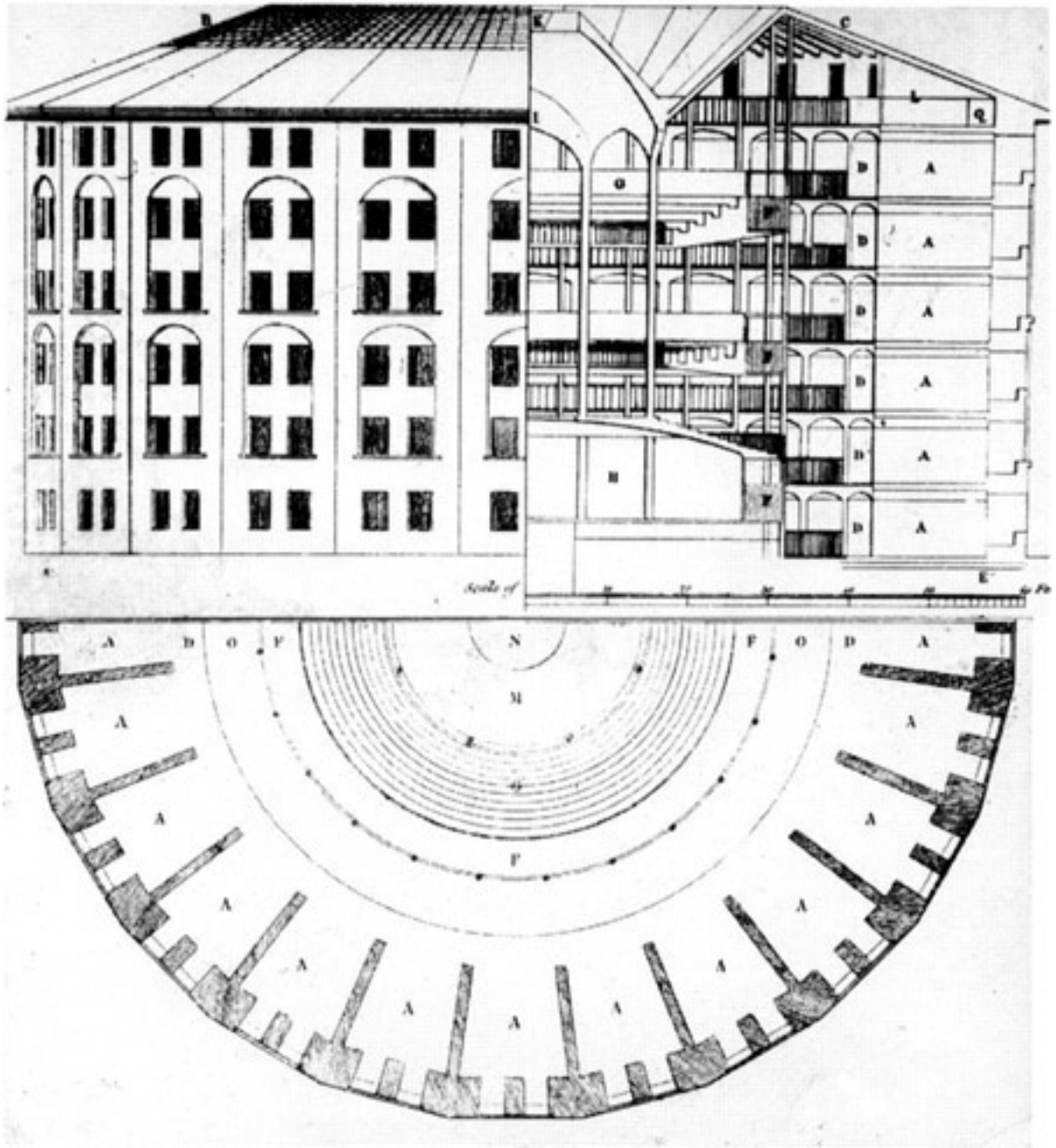


“The generally accepted rule is pink for the boy and blue for the girl. The reason is that pink, being a more decided and stronger color, is more suitable for the boy, while blue, which is more delicate and dainty, is prettier for the girl.”
Women’s Journal (June 1918)

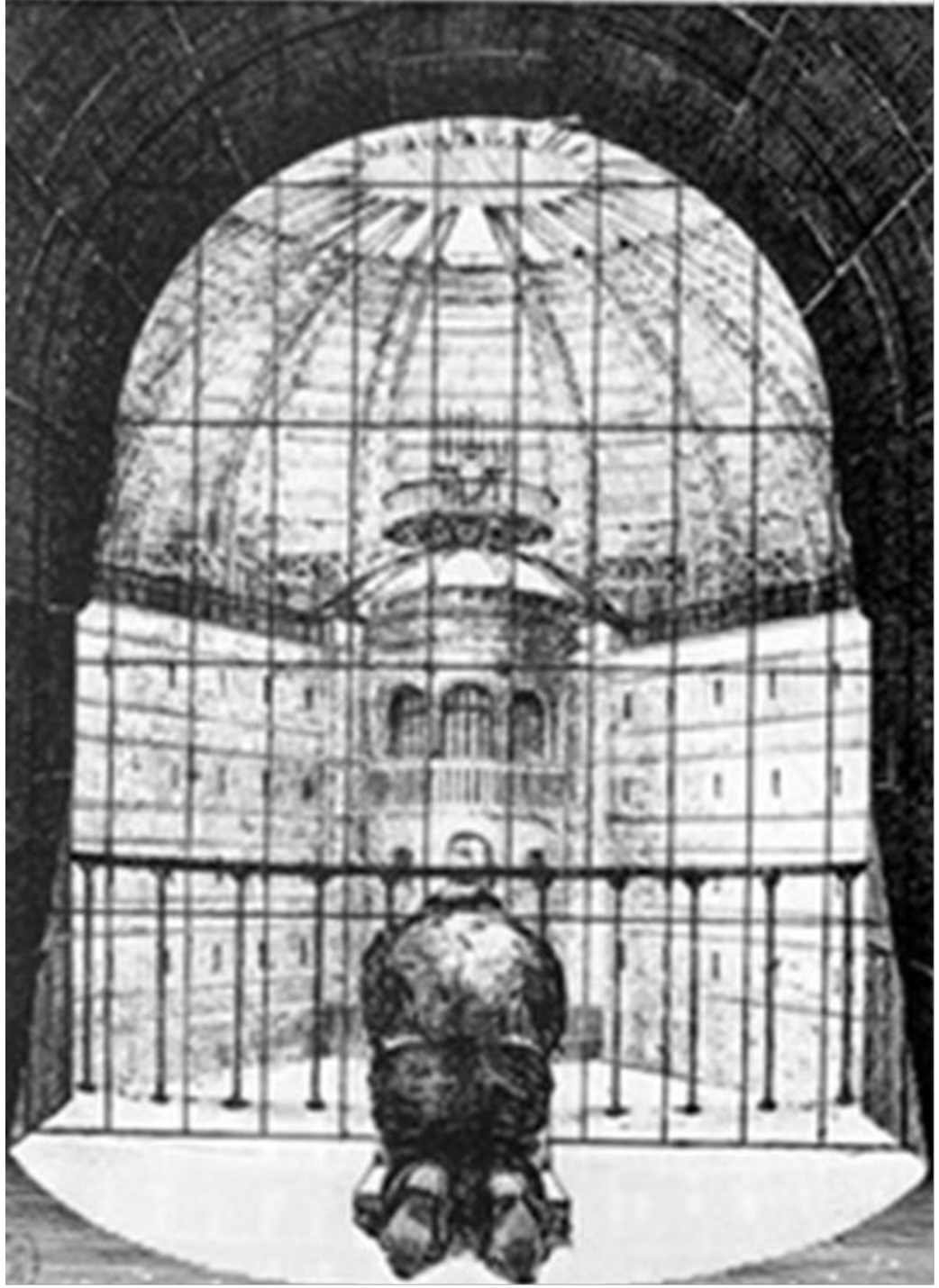




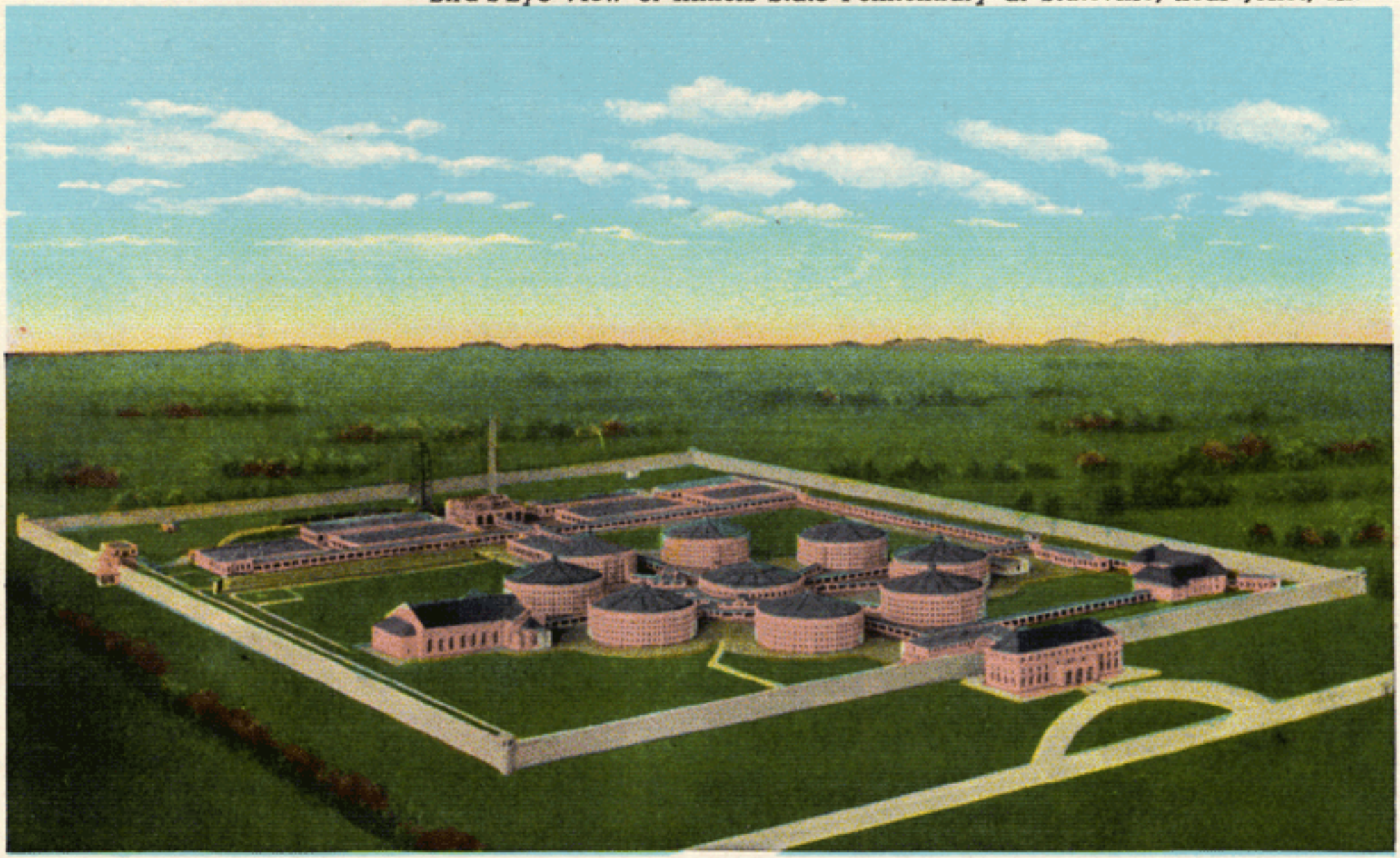
Jeremy Bentham, 1747-1832
Philosopher and Social Reformer



The Panopticon

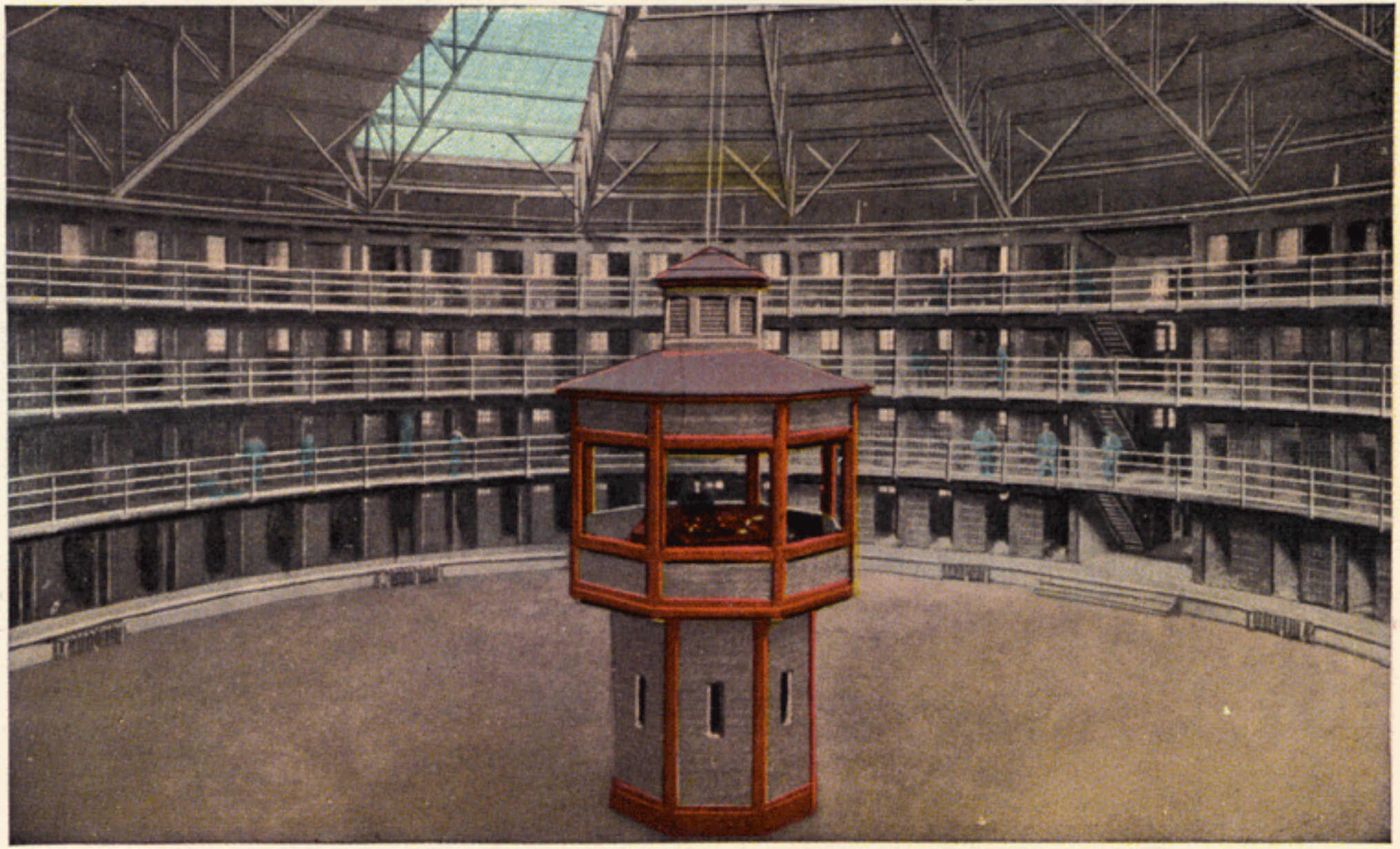


Bird's-Eye View of Illinois State Penitentiary at Stateville, near Joliet, Ill.



177-30-N

Interior View of Cell House, Illinois State Penitentiary at Stateville, near Joliet, Ill.



176-30-N

Foucault on Bentham's Panopticon

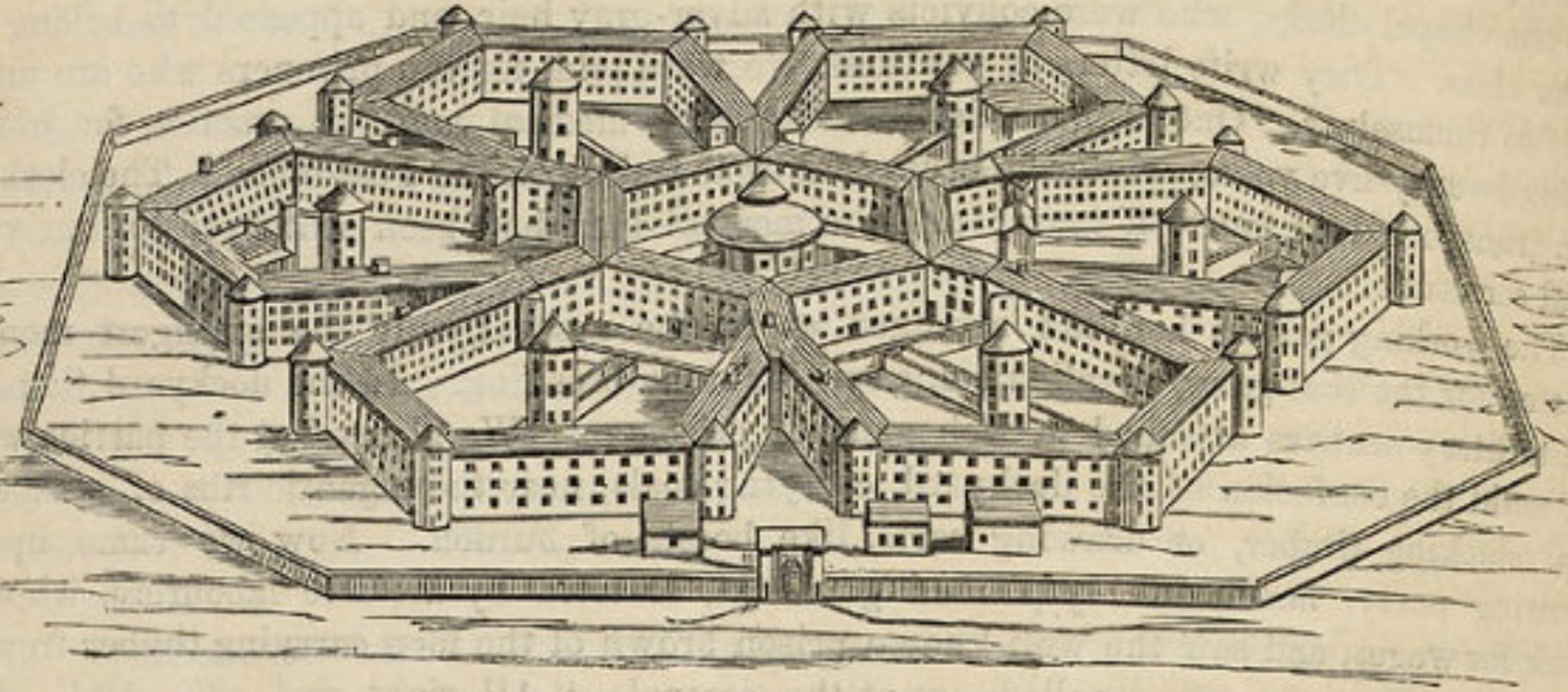


"[The prisoner] is seen, but does not see; he is the object of information, never the subject in communication."

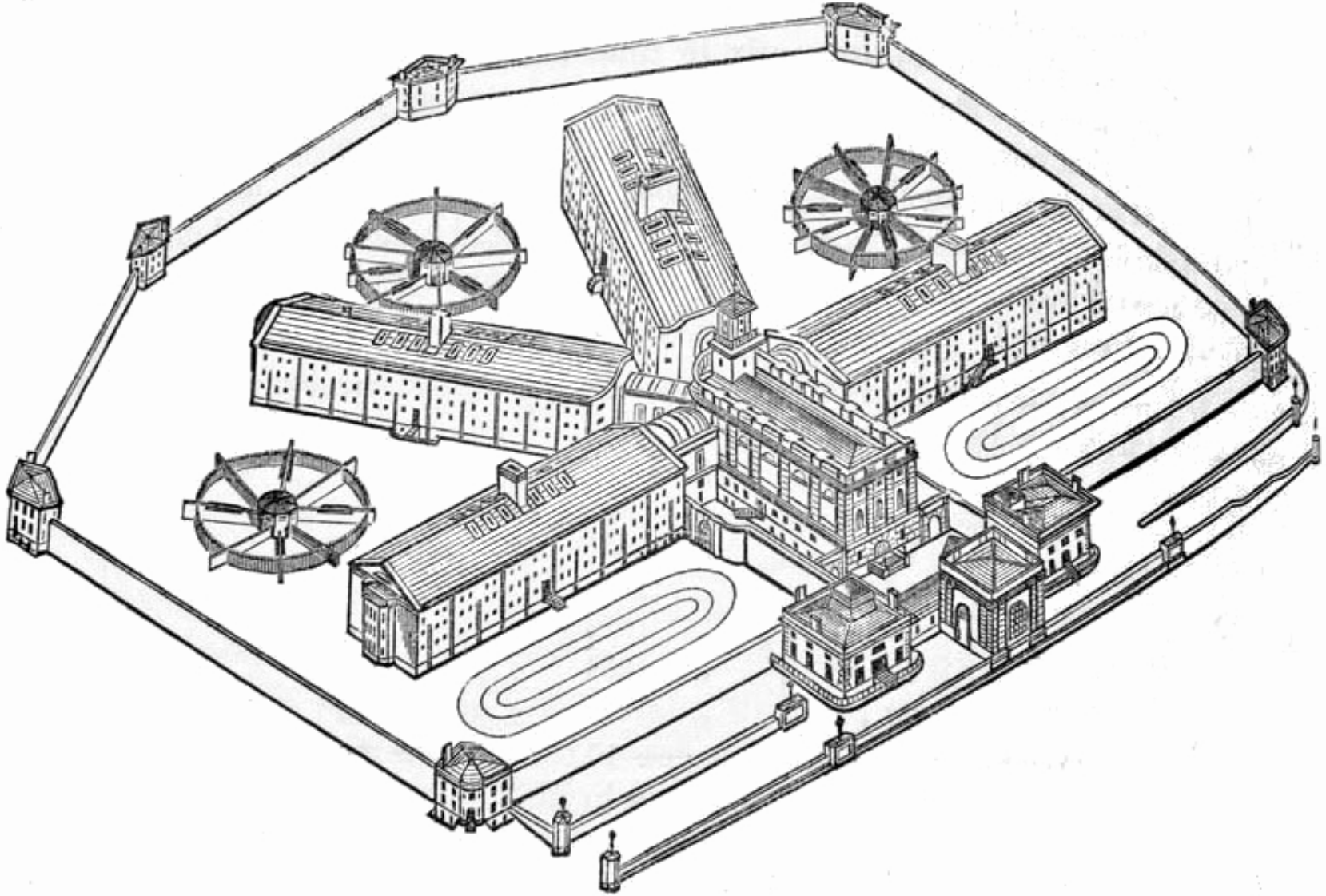
"The Panopticon is a machine for dissociating the see/being seen dyad: in the peripheric ring, one is totally seen, without ever seeing; in the central tower, one sees everything without ever being seen."

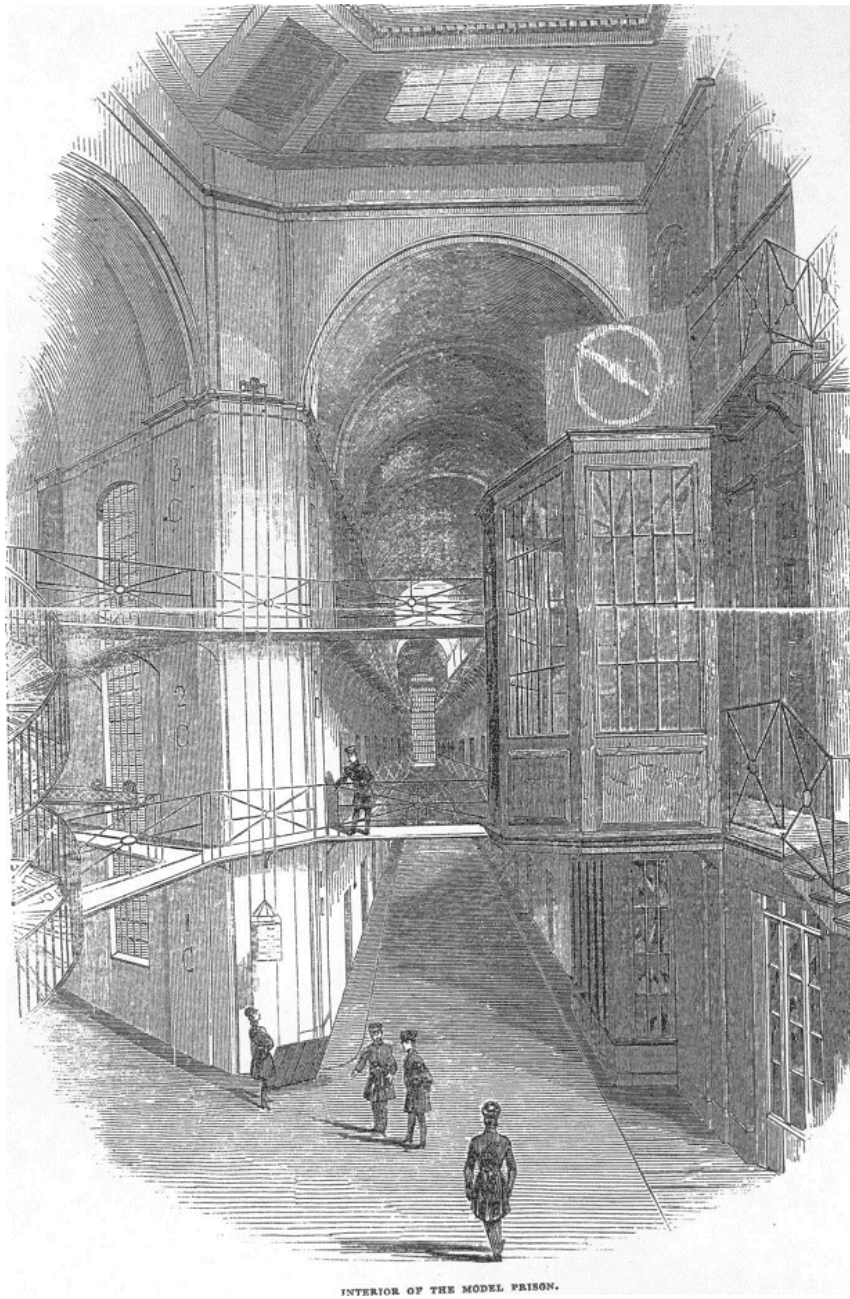
" .. this architectural apparatus should be a machine for creating and sustaining a power relation independent of the person who
exercises it: in short, that the inmates should be caught up in a power situation of which they are themselves the bearers."

Michael Foucault, Discipline and Punish: The Birth of the Prison, p. 200-204



BIRD'S-EYE VIEW OF MILLBANK PRISON.
(Copied from a Model by the Clerk of the Works.)





INTERIOR OF THE MODEL PRISON.

PENTONVILE PRISON, LONDON

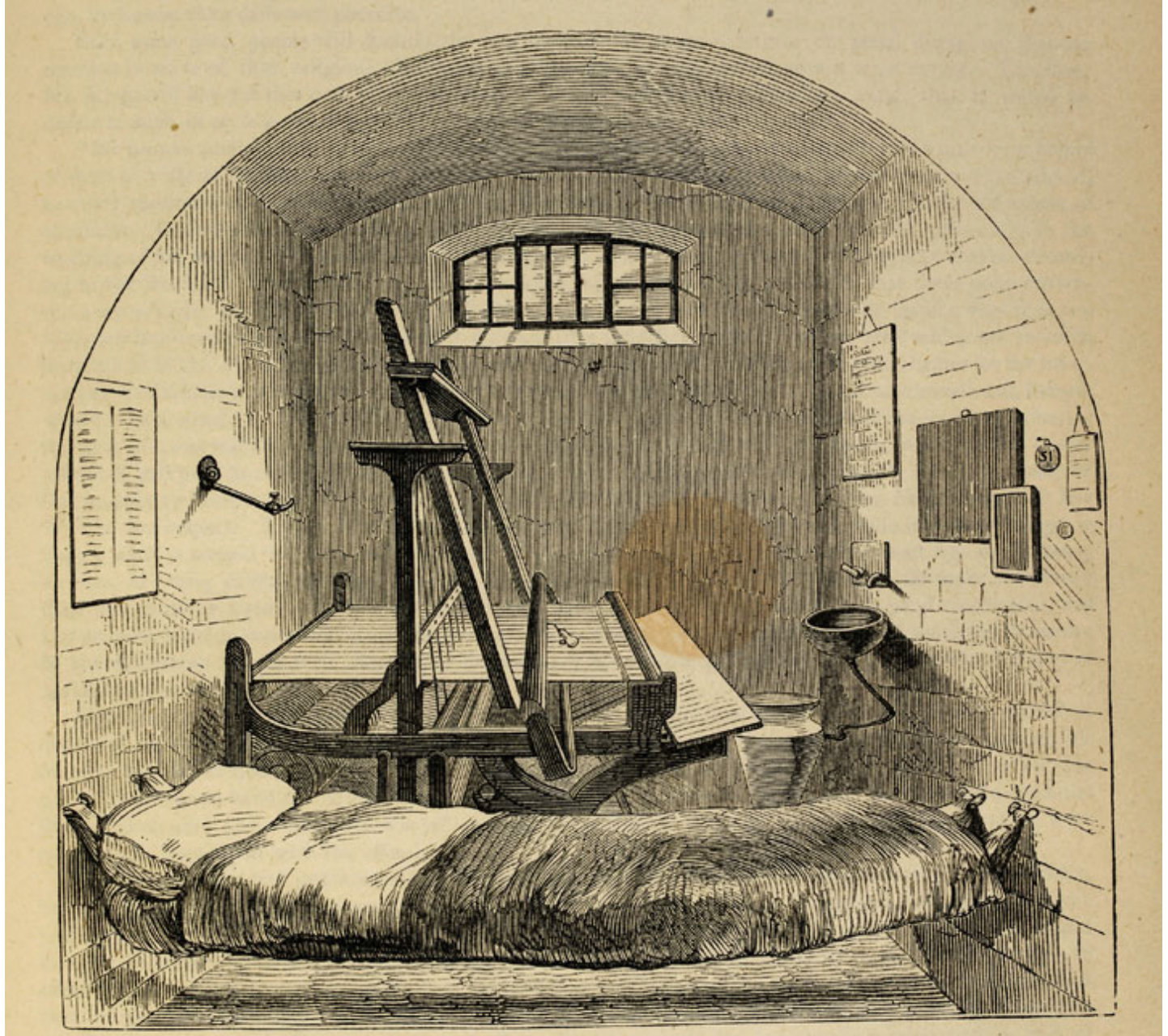
PENTONVILLE PRISONERS



CONVICTS.

(From Photographs by Herbert Watkins, 179, Regent Street.)

MALE CONVICT AT PENTONVILLE PRISON. | FEMALE CONVICT AT MILLBANK PRISON.



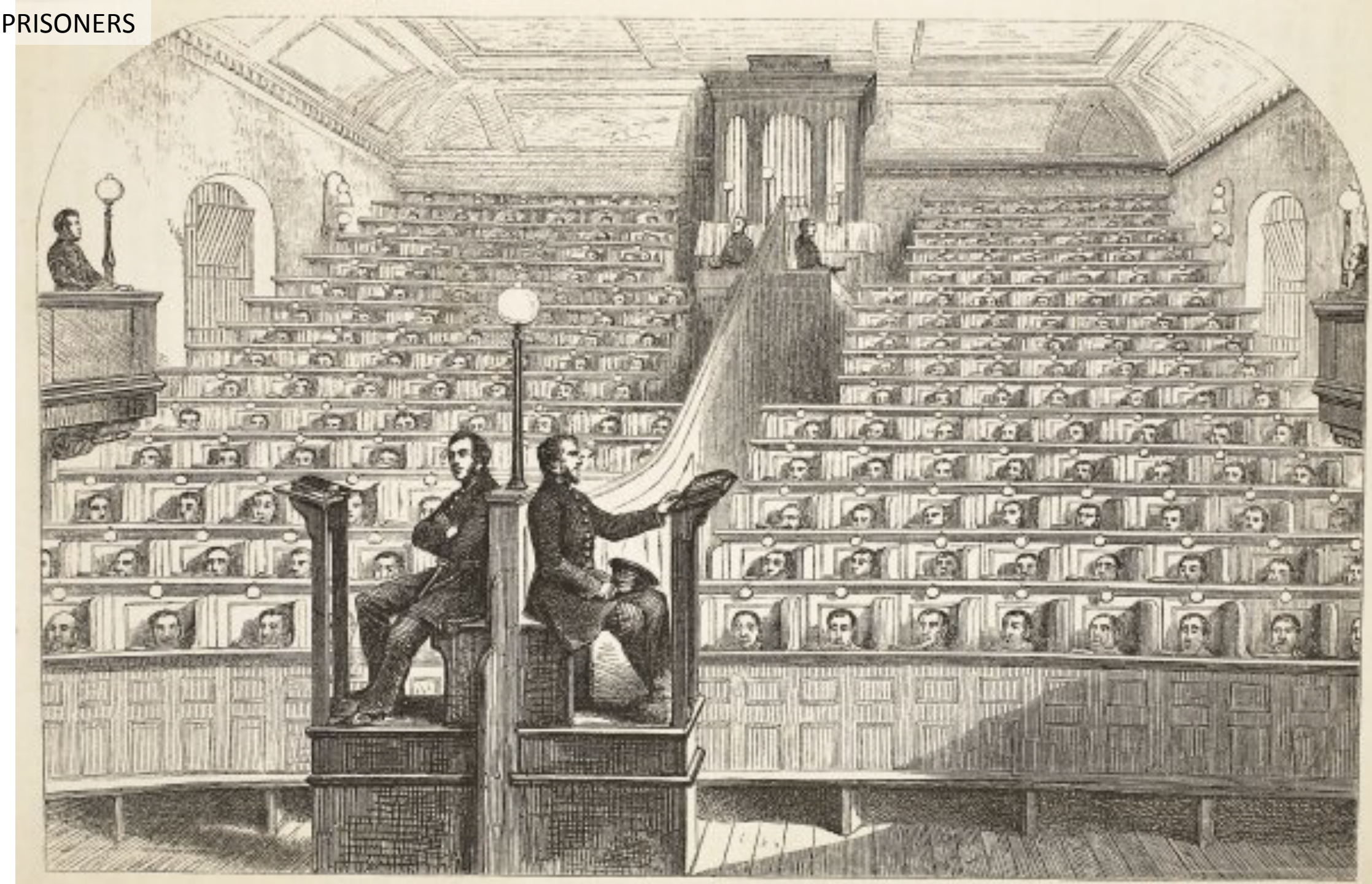
SEPARATE CELL IN PENTONVILLE PRISON.

WITH HAMMOCK SLUNG FOR SLEEPING, AND LOOM FOR DAY-WORK.

PENTONVILLE PRISONERS



PENTONVILLE PRISONERS



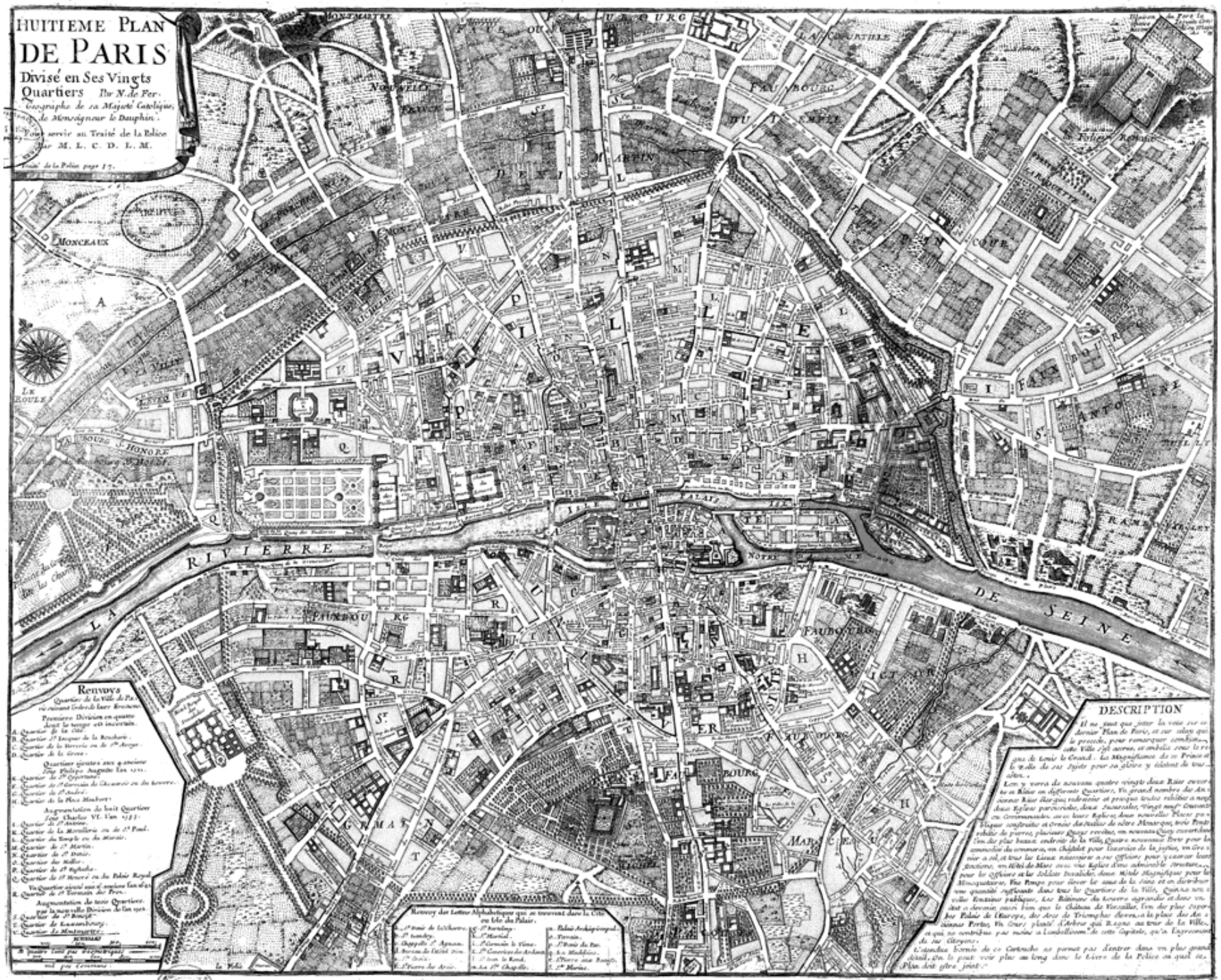
LECTURE HALL



PARIS AS PANOPTICON



EIGHTEENTH CENTURY PARIS



EIGHTEENTH CENTURY PARIS



NINETEENTH CENTURY PARIS



Baron Georges Haussmann (1809-1891)



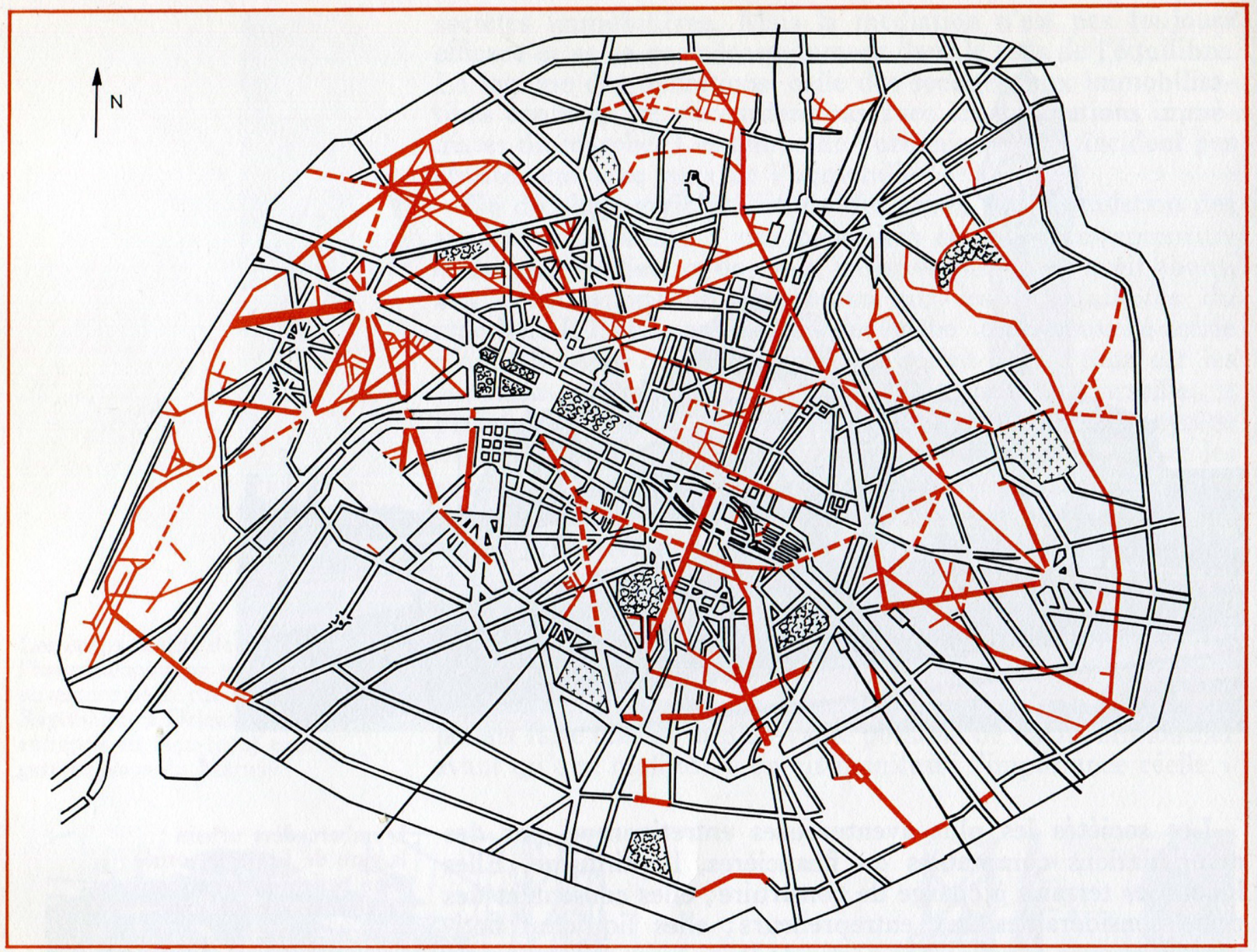
REWRITING OF PARIS

"..gutting of old Paris, of the quarter of riots and barricades."

Patrice de Moncan, (2012), Le Paris d'Haussmann, Les Éditions du Mécène, p.34

"Paris sliced by strokes of a saber: the veins opened, nourishing one hundred thousand earth movers and stone masons; criss-crossed by admirable strategic routes, placing forts in the heart of the old neighborhoods."

Emile Zola



NINETEENTH CENTURY PARIS



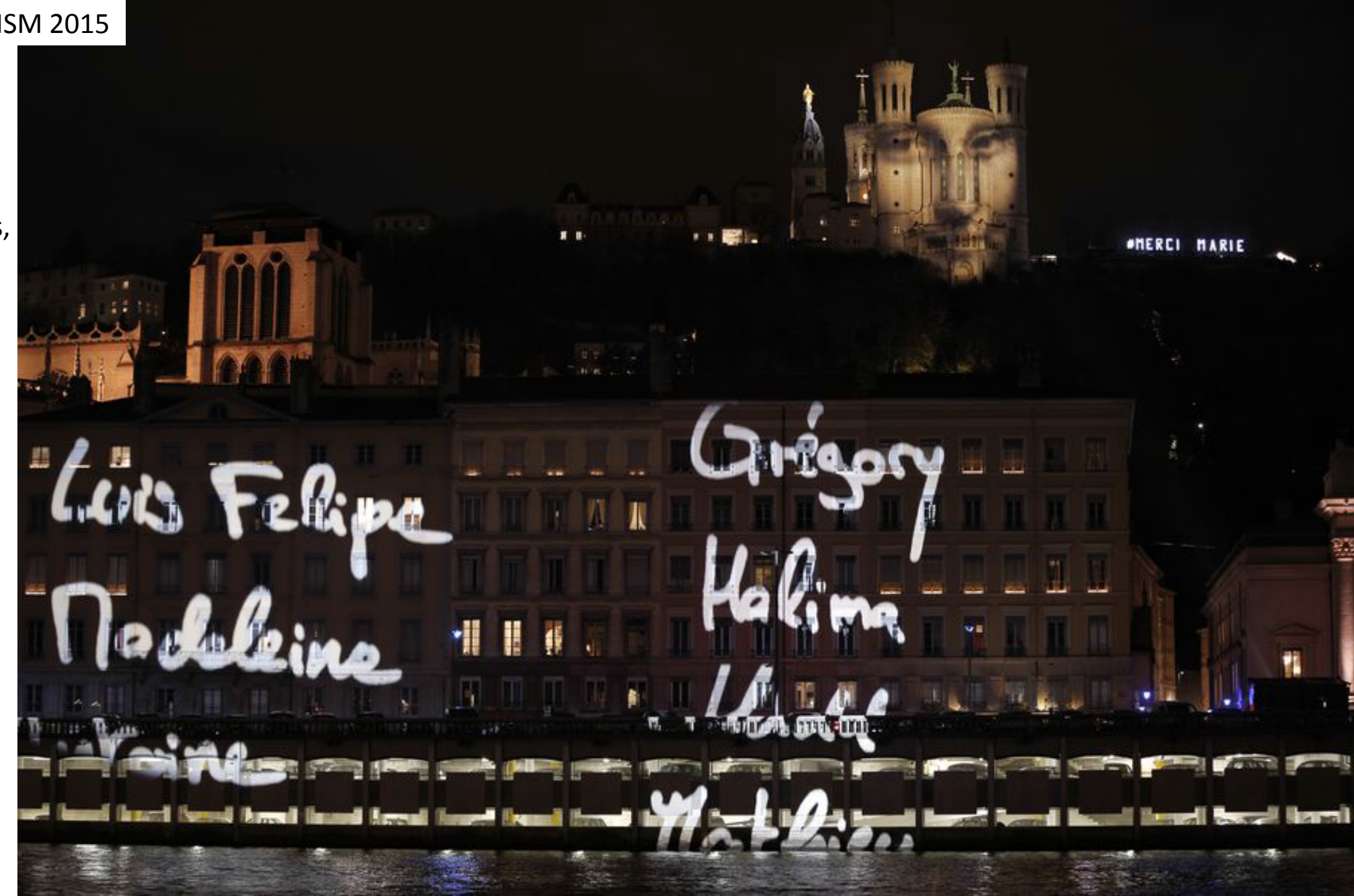
THE PARIS COMMUNE, 1871





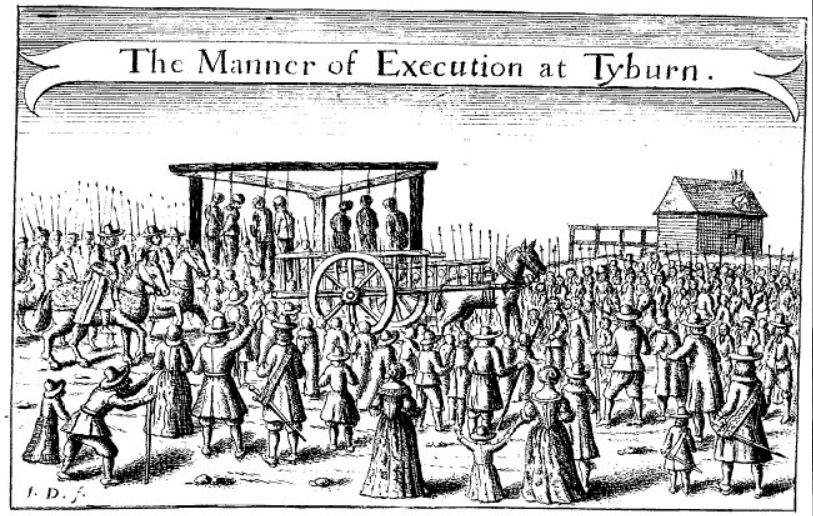
ACTS OF TERRORISM 2015

Lyon cancelled their annual festival of Lights, and instead showed this installation, “Regards” by Daniel Knipper, in tribute to victims of the November 13 Paris terrorist attacks. (JEAN-PHILIPPE KSIAZEK/AFP/ Getty Images)

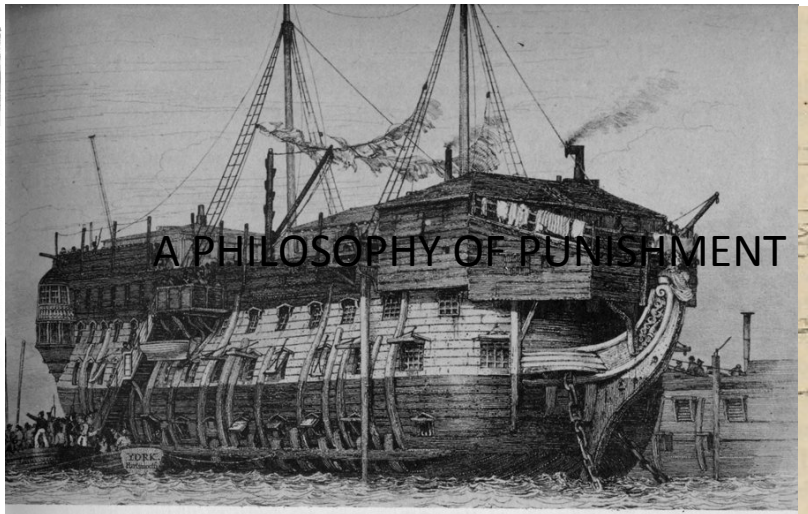


A PHILOSOPHY OF PUNISHMENT

Retribution

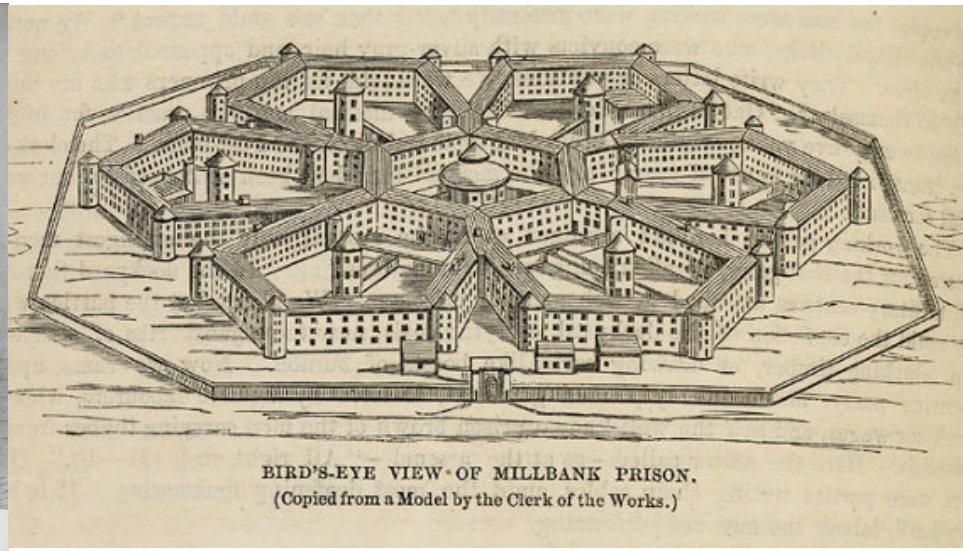


Rehabilitation



A prison ship with convicts going on board in Portsmouth Harbour. An early nineteenth-century engraving.

Deterrent



BIRD'S-EYE VIEW OF MILLBANK PRISON.
(Copied from a Model by the Clerk of the Works.)

QUEENSLAND PRISON'S 10 POINT PLAN

1. Prisoners will be dressed in pink jumpsuits as primarily a source of embarrassment, because pink is a girly colour, but also for identification.

2. For the extreme offenders, instead of isolation, they will be issued with fairy wings. They will be forced to write on a blackboard "I am a fairy princess".

3. High heels, the higher and more sparkly the better, will replace prison shoes.

4. Handbags will replace sacks. Note: We may need to consider doing regular handbag searches?

5. Instruct kitchen staff to put pink food dye into breakfast muffin mix. Sprinkles could be an option?

6. Inmates will no longer be able to shave heads and will be instructed to grow out hair. Check costings on introducing a hairdresser to plait hair and do other girly styles.

7. Should we introduce bras and make them wear them?

8. Hold a concert once a week where prisoners must perform a really girly song, perhaps Wannabe by the Spice Girls?

9. Can we get mankinis made in pink?

10. Introduce pink bikes and make them ride them.

SOUTH CAROLINA’S PINK PENITENTIARY

Baker-Miller Pink
Or
Drunk Tank Pink
R:255, G:145, B:175



CURRENT PRISON REBUILDING







Oakwood, The Midlands
Pick Everard

CURRENT PRISON REBUILDING

The name HMP Oakwood is derived from the "Royal Oak". Legend has it that King Charles II climbed up an oak tree to escape the Roundheads following the Battle of Worcester in 1651.

The tree was located in nearby Boscobel Wood. The Oxford Dictionary of Quotations relates the 14th century proverb "great oaks, from little acorns grow". This suggests that, great things may come from small beginnings.

At HMP Oakwood we aim to inspire, motivate and guide prisoners to become the best they can be. We offer state of the art facilities, full time employment, programmes and access to Physical Health and Wellbeing initiatives.

The prison which is managed privately by G4S becomes operational on the 24th April 2012. It is located next to the existing HMP Featherstone and HMP Brinsford near Wolverhampton. HMP Oakwood will be one of the largest prisons in England and Wales, providing places for up to 1,605 Category C male prisoners. The prison is expected to be at full capacity by autumn 2012.

HMP Oakwood's Vision

- We aspire to be regarded as 'The Leading Prison in the World' within five years.
- The prison will be inclusive rather than exclusive, with everyone having a valuable part to play.
- Prisoners and staff will regard it as a 'just' or 'fair' place to work and live.
- Staff and prisoners will be encouraged and expected to strive together towards reaching each person's full potential.
- The prison will be 'restorative' in the widest sense of the word. Prisoners and staff will be encouraged to repair individual or group harm as soon as possible and at the lowest level.
- Staff will contribute to reducing re-offending by acting pro-socially and modelling socially acceptable and desirable traits.
- Prisoners will be expected to work hard with a target of working as close to a 40 hour week as possible.
- Prisoners will be encouraged to take responsibility for their offence, sentence and resettlement, using resources and guidance provided by the prison where necessary.
- We believe that any conflict is capable of being resolved without the use of force if the right intervention is used at the right time.
- Oakwood will be a place of healthy rivalry and competition where winning and losing happens regularly and is an accepted part of life.

John McLaughlin (Director)

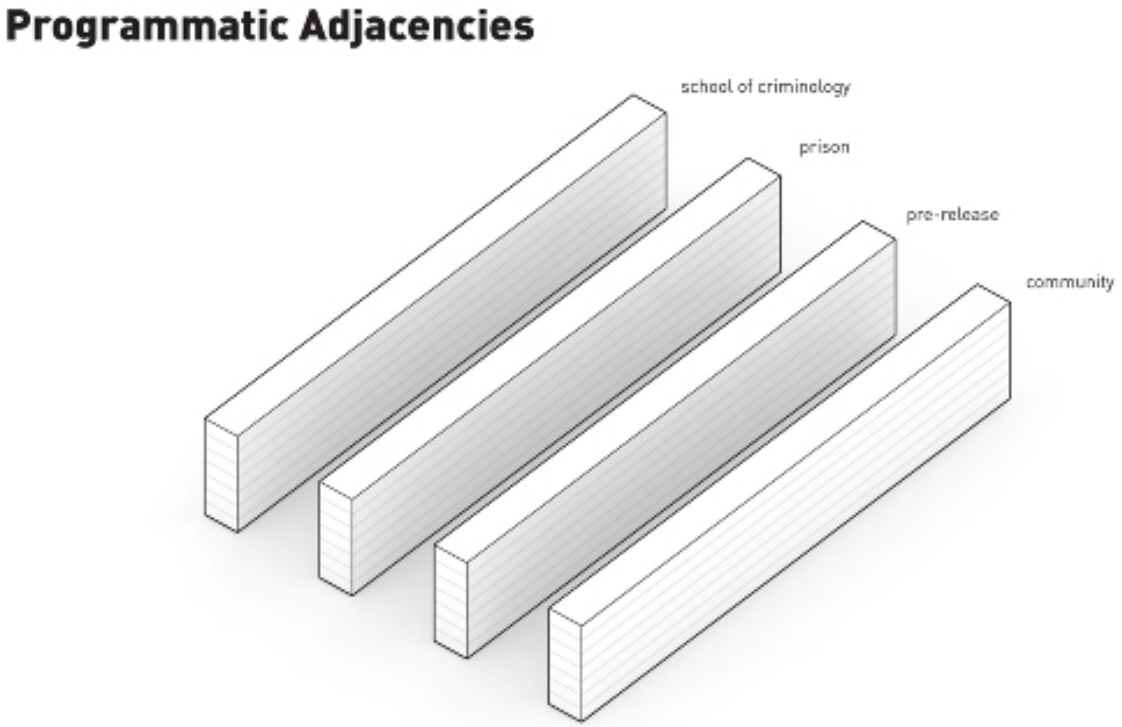
Oakwood, The Midlands

Pick Everard

SPECULATIONS ON FUTURE PRISONS



Glen Santayana's 'Pri-School'
Harvard School of Design, 2013



School of Criminology, Prison,
Pre-Release and Community Blocks

THE CONTEMPORARY PANTOPICON





THE FERGUSON EFFECT



A STORY OF DESIGN

