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Joseph D. Kulisics

An idea or by extension a piece of technology depending strongly on an idea requires a context including a general awareness of a motivating problem to gain acceptance. If I were to go back in time one hundred years and take back an important piece of technology like a laser or an electronic digital computer, the technology probably would not find a good use when deprived of the experience and context justifying its existence. I would look for an idea whose motivations already existed in 1905, and find a way to disseminate the idea. In 1905, the prison, the asylum, the hospital, and the school, institutions born in the European enlightenment, existed all over the developed world, and these institutions gave the world specious ideas like delinquency, hysteria, and genius. Though the mere existence of categories like delinquent harms no one, the institutions of the enlightenment wield these categories dangerously by marrying them to determinism to condone the existence of human failures and worse, all kinds of human misery. Researchers have long recognized the role of institutions of the enlightenment in perpetuating the ills that they were created to correct—experts seem to always have known that prisons refine criminal behavior and make good people into criminals, and prison reform is a perennial topic of public discussion—but instead of reexamining the mandate of particular regulatory institutions, everyone studied the operation of these institutions looking for explanations for their failures. Between the late sixties and the early eighties, post-structuralism emerged and rejected the existence of a privileged point of view able to construct objects of study such as the delinquent or the madman and began to critically examine the power of the regulatory institutions of the enlightenment, so post-structuralism challenged the deterministic view of human behavior that naturalized the existence of constructed categories, delinquency, insanity, genius, and the like. If the process of questioning the existence of the objects of study of the social sciences had started one hundred years ago, we might already be well on our way to dispelling all of the insidious categories that condemn people, so I would take back a book, *Discipline and Punish*, by Michel Foucault, one of the founders of post-structuralism, whose work challenged the authority of the ordering gaze of agents of regulatory institutions. Every day questionable ideas—Attention Deficit Disorder comes to mind—arise and work to determine individual destinies, so the greatest obstacle to improving the human condition in 1905 and now isn't too little technology but too much faith in the reality of constructed, confining categories. The world needs to make reexamining the categories with which it deals its most urgent project and its highest value, and disseminating post-structuralist criticism achieves this aim.