

The post-modern situation and social control

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The notion of social control implies various kinds of "mechanisms", aimed at the reproduction of a neo-liberal capitalist system of exploitation and suppression, or in other words, historically specific socio-economic totalitarianism with a "human" or kind ("liberal") face. The purpose of such social control is to produce people that are gentle, socially useful (i.e. efficient in production), adaptable, obedient/submissive, standardized, programmed in accordance with ideological propaganda, scientifically manipulated, (self)disciplined, isolated (or atomized), "psychologized", made imbecile by media consumption and "economized", who are ready to do voluntarily more or less all that is required of them (for example in the role of parent, worker, consumer), mainly because they consider all such heterogenic activity (in fact clownish simpering and dissimulation) is in their rational interest or in accordance with their psychological/human nature (e.g. with the tendency of "self-realisation" "coping with ever new challenges", enjoying the consumption of goods, "personal growth", "achieving happiness and satisfaction"...).

Looking from a critical viewpoint, social control is often represented as a kind of repression of people who, in their most profound essence are good and innocent and are therefore supposed to be victims of systemic and institutional logic. However, things are much more complex: social control is not something which acts only or predominantly from the outside (or from above), but rather operates from inside (for example, at the level of rationalisation and internalisation of the prescribed functioning, socially "produced" and "desired" personality types, ideological perception of exterior and interior reality, imposed desires/needs of consumption, defence mechanisms, self-blinding...). Such conceptualisation of the effects of control apparatuses maintained by those in power is not only theoretically inadequate/deficient, but is also practically harmful, because it gives (probably unintentionally and unconsciously) support to normal/good people (or rather normally good or perfectly normal people) and furthermore, it does not criticise in any way their credulous, unreasonable and unconsidered (self)subordination, (self)sacrifice and (self)humiliation.

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