

Surveillance, responsibility and control- Lit Review

<b>Social Control</b>	<b>Self-monitoring, - control</b>	<b>Behave “responsibly”</b>	<b>Deviancy</b>	<b>Foucault (1995)</b>
Discussions of gambling have traditionally focused on ideas of “problem” and “responsible” gambling (Miller, Thomas, Smith & Robinson, 2016, abstract).	The need for responsible gambling was emphasized in many of the documents, and reinforced by mechanisms including self-monitoring, self-control and surveillance of gamblers (Miller, Thomas, Smith & Robinson, 2016, abstract).	Government and industry expect gamblers to behave “responsibly”, and are heavily influenced by neoliberal ideas of rational, controlled subjects in their conceptualization of what constitutes “responsible behaviour” (Miller, Thomas, Smith & Robinson, 2016, abstract).	As a consequence, problem gamblers become constructed as a deviant group (Miller, Thomas, Smith & Robinson, 2016, abstract).	In his seminal study Discipline and Punish, Foucault (1995) examines the ways that Institutions such as the school, the army and the prison utilize power to discipline individuals (Miller, Thomas, Smith & Robinson, 2016, p. 164).
However, few studies have examined how institutions attempt to exert social control over gamblers in order to promote so-called “responsible” behaviour (Miller, Thomas, Smith & Robinson, 2016, abstract).	As the fear of being observed has been spread through society, a discourse of self-control and responsibility is created, based on the need for self-surveillance and self-discipline, even though individuals may be only infrequently observed (Miller, Thomas, Smith & Robinson, 2016, p. 164).	At the centre of neo-liberal conceptions of society is the “sovereign consumer”, who is controlled, self-limiting, autonomous and responsible (Miller, Thomas, Smith & Robinson, 2016, p. 165).	This may have significant consequences for problem gamblers, such as the creation of stigma (Miller, Thomas, Smith & Robinson, 2016, abstract).	Foucault’s historical work demonstrates the role of the idea of “disciplined” or “docile” bodies, and that those who resist this process are created as “deviant” and often represented then as some kind of individual pathology (Miller, Thomas, Smith & Robinson, 2016, p. 164).

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<p>This surveillance is epitomized by the panopticon, a circular prison designed such that a guard in the tower can view any of the prisoners at any time, without himself being (Miller, Thomas, Smith &amp; Robinson, 2016, p. 164).</p>	<p>At the centre of neo-liberal conceptions of society is the “sovereign consumer”, who is controlled, self-limiting, autonomous and responsible (Miller, Thomas, Smith &amp; Robinson, 2016, p. 165).</p>		<p>Young (2012) critically examines the “societal desire to categorize and control statistically deviant populations” through gambling research (Miller, Thomas, Smith &amp; Robinson, 2016, p. 163).</p>	<p>Foucault argues that “discipline” is created through discursive, cultural, material and coercive techniques, and we can see parallels in this historical process with contemporary approaches to “risk behavior” and “problem gambling” (Miller, Thomas, Smith &amp; Robinson, 2016, p. 164).</p>
<p>Prisoners are therefore unsure and unaware whether they are being observed at any given time, and as such must ensure that their behaviour is compliant at all times (Miller, Thomas, Smith &amp; Robinson, 2016, p. 164).</p>			<p>However, few other studies have critically examined how these institutional discourses are constructed, and the impact that they may have upon those who experience gambling harm (Miller, Thomas, Smith &amp; Robinson, 2016, p. 163-164).</p>	<p>It is important to recognize that Foucault sees discipline as essential to creating individuals through a process of differentiation and hierachization (Miller, Thomas, Smith &amp; Robinson, 2016, p. 164).</p>
			<p>In place of the autonomous, rational, self-controlled and</p>	<p>Central to the imposition of discipline is the use of surveillance</p>

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			responsible consumer, we have one characterized by dependence, irrationality, lack of self-control and an irresponsible attitude to money, family and work relations (Reith, 2007, p. 41 as cited by Miller, Thomas, Smith & Robinson, 2016, p. 165).	which Foucault describes as “...a mechanism that coerces by means of observation (Foucault, 1995, p. 170 as cited by Miller, Thomas, Smith & Robinson, 2016, p. 164).
				By using surveillance, methods of imposing discipline become lighter, subtler and more flexible, and have spread beyond the institutions of the school, army, prison and hospital studies by Foucault to a schema of “generalized surveillance” (Foucault, 1995, p. 209 as cited by Miller, Thomas, Smith & Robinson, 2016, p. 164).

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				Foucault uses the panopticon as a metaphor to explain how surveillance had spread throughout society (Miller, Thomas, Smith & Robinson, 2016, p. 164).