

## Birth of the Pain Clinic

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This monograph explores the social regulation of the body in pain and how, through the emerging nodal point of an ordoliberal governmentality, the struggles to define and control the individual-self create the possibility of an identity politics founded on the body in pain. Foucault's concept of governmentality provides insight into the Bio-politics of modern social institutions. The panopticon overseeing this internalization – the creation of a 'conduct of conduct' - generates a self-regulating consenting individual. Supplanting the notion of the singular self, the independent free and self-determining individual so essential to the American notion of the self-reliant (e.g., R.W. Emerson) self-made man. Foucault understood the subject as constructed through the bio-politics of institutionally conditioned expectations that eventually implant in that subject's consciousness and sense of right conduct. Moving on then to discuss a specific medicalized form of governmentality, we can see how 'docile bodies', compliant self-regulating individuals, emerge through interactions with the medical-industrial complex. This will, in the end, allow us to understand the role of the pain clinic in the emerging struggle to create a social identity for the person with chronic pain.

There are underlying metaphysical, phenomenological, and epistemological issues that need to be addressed before we can begin to understand the issue properly. Pain, as Wittgenstein says, is a private language. No one can see pain or measure pain with any degree of determinacy, nor can one directly communicate pain mental events. That said, looking at the nature of pre-linguistic audio and visual cues, and other ways of knowing, we can try to get some insight into how pain can indeed be communicated such that there can be some sense of individual identity for those with chronic pain. And, of course, an identity politics can only be developed if there is a possibility of identity formation to begin with.

At the end we will see how the modern pain clinic, as an emerging nodal point of control in the industrial/medical complex, struggles to find a way to define the object of ordoliberal governmentality and thus create compliant subjects. At the same time, we will lay out the conditions of possibility for social identity formation and the chance for an identity politics that serves the interests of those living with severe chronic pain.