

Foucault Studies

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Sven Opitz, Chloë Taylor; with Morris Rabinowitz & Ditte Vilstrup Holm 2010

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EDITORIAL

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Editing a journal like *Foucault Studies* offers a rare opportunity to be at the forefront of some of the most thrilling research, to be prime witnesses to the finest interpretations of Foucault's work and to engage in fruitful dialogues, from orthodox to more creative standpoints, with commentators and "expérimentateurs" of Foucault's ideas. It is an honor to share this enthusiasm. *Foucault Studies* has been a successful journal over the years attracting a monthly average of 2,000 readers (from 151 different countries in 2009!). We are very proud of this achievement and are pleased to present the latest edition, *Foucault Studies 8*.

We will continue to be the intercessors between authors and readers and intend to develop these dynamic exchanges further. To that effect, we would like to invite responses from our readers. We are open to innovative ideas and are looking for new perspectives on Foucault studies. As such, we are soliciting comments from our readers about what they would like to see in the journal as well as their opinions about articles published in the journal. This kind of feedback would guide us in our editorial work. We welcome, for instance, proposals for exchanges between authors or special issues such as the ones we have in *Foucault Studies 8*. A few of these projects are already under way with special issues on Agamben (guest editor: Jeffrey Bussolini, College of Staten Island, City University of New York, USA), Pragmatism (guest editor: Colin Koopman, University of Oregon, USA), Accounting (guest editors: Peter Miller and Andrea Mennicken, both of The London School of Economics, UK), Race (guest editor: Ladelle McWhorter, University of Richmond, Virginia, USA), Queer Theory (guest editors: Jana Sawicki, Williams College, Massachusetts, USA, and Shannon Winnubst, Ohio State University, USA), Feminism (guest editor: Cressida Heyes, University of Alberta, Canada) and Religion (guest editor: John McSweeney, Milltown Institute, Dublin, Ireland).

The journal will also continue to publish general articles and we invite papers on

any aspects of Foucault's thought, whether theoretical, historical, practical or empirical. We strongly encourage all forms of engagement with Foucault's work. Of particular interest are interdisciplinary papers that comment on or criticize the use of Foucault's theories in various disciplines (such as Education, Classics, etc.), or papers that are more implicitly linked with Foucault. You are invited to recommend recent or older books that you think should be reviewed by the journal and that have not yet been included in the "Books for Review" section of the journal's website. Anyone who publishes a book relevant for this section can contact the Managing Editor, Alan Rosenberg (foucnietz@nyc.rr.com), who will make the necessary arrangements to have it reviewed.

Foucault's unique mode of intellectual work did not necessarily operate according to the polemical style of other authors better integrated into their fields, and many productive engagements between Foucault's work and other key figures or various disciplines remain to be explored. *Foucault Studies* is open to suggestions of possible authors who are not known as Foucauldian (such as Levinas, Castoriadis, etc.) but whose thought in relation with Foucault might be studied. This is the spirit that motivated the Elias-Foucault section of the present issue guest edited by Sam Binkley (Emerson College, Massachusetts, USA) and Stefanie Ernst (University of Hamburg, DE). Papers for this section were drawn from a conference held at the University of Hamburg in 2008, titled "Control or Care of the Self: Sociology of the Subject in the 21st Century," at which Stefanie Ernst served as organizer and presenter, and Sam Binkley as presenter. From this encounter followed a round table discussion held in Amsterdam in the summer of 2009. This section is conceived around three objectives: first, a critical survey of key themes addressed by these two figures, particularly as they converge an understanding of historical origins of modern subjectivity. Second, a demonstration of the empirical relevance of critical frameworks derived from the encounter of these two traditions, and third, an exploration of wide ranging similarities and contrasts between Elias and Foucault, not just in works of these canonical figures themselves, but in the secondary literatures and in the critical followings each has generated.

The first of these objectives is addressed in a paper written by Paddy Dolan (Dublin Institute of Technology, Ireland) entitled "Space, Time and the Constitution of Subjectivity: Comparing Elias and Foucault." This paper offers an explanation of subjectivity and habitus formation by discussing the various ways in which people are connected across space and time. In short, it opposes Elias's prioritization of time to Foucault's prioritization of space. At first blush, this characterization of Foucauldian analysis as primarily spacial seems surprising, particularly in light of his ongoing engagement with processes of historical change. Yet, when one takes into account the role played in historical processes by the emergence of various types of space (of surveillance, of

resistance, heterotopia, neo-liberal environment, etc.), we find the spatial motif plays significantly in the constitution of unique historical subjectivities, and provides a provocative point of comparison with Elias's gradualist model of historical continuity.

The second of our editorial objectives is addressed in "The Rise of Emotional Reflexivity: Emotional Intelligence, Informalisation and the Management of Affect" by Jason Hughes (Brunel University, London, UK). Jason Hughes adopts an original standpoint by using the analytic possibilities presented in the work of Elias and Foucault to examine emotional intelligence. He argues that complementarities and incompatibilities in the work of the two authors can help explain emotional intelligence as both an individual and a social entity. As our readers will notice, the central section of the paper contains a detailed description of studies and theories of emotional intelligence. This section, where references to Elias and Foucault remain implicit, proved to be essential for the type of argumentation that is characteristic of this type of empirical paper.

Finally, "The Planned and the Unplanned: A Roundtable Discussion on the Legacies of Michel Foucault and Norbert Elias" Sam Binkley (Emerson College, Massachusetts, USA), Paddy Dolan (Dublin Institute of Technology, Ireland), Stephanie Ernst (University of Hamburg, Germany) and Cas Wouters (University of Amsterdam, The Netherlands) engage in a thoughtful exchange around the works of Elias and Foucault. Despite the similarities of the topics explored by these authors, not much work has been done comparing them from a critical perspective. This roundtable, whose wide-ranging exchange reflects the contemporary sensibilities of scholars working in both camps, makes a significant contribution to this debate by discussing topics such as history, sexuality, the self and power relations.

We hope that the detailed summary of literature provided in this special section on Elias-Foucault will help and encourage further studies of the similarities and differences of these two authors.

Foucault Studies 8 also includes an exchange section, a non-themed article, one essay review and twelve book reviews.

The essay by Colin Koopman (University of Oregon, USA) entitled "Historical Critique of Transcendental Critique in Foucault: Two Kantian Lineages" is followed by a response by Kevin Thompson (DePaul University, Illinois, USA) and a final reply by Koopman to Thompson. Koopman's essay deals with a topic that has generated great interest among Foucault scholars in recent years. The author distinguishes between two different ways of interpreting Foucault as a Kantian: the phenomenological interpretation and the author's own critical history interpretation. The author makes a compelling argument for the latter interpretation, grounded in a

careful conceptual distinction between critique and transcendentalism in Kant. In keeping with this interpretation, the author also shows what is at stake, both interpretively and philosophically, in this dispute and sketches out a new way of reading Foucault's *œuvre*. Koopman criticizes Thompson's phenomenological interpretation and considers it unsatisfying/unacceptable. Thompson responds to the criticisms, and Koopman counters the response's argument.

The non-themed paper by Christopher Yates (Boston College, Massachusetts, USA) entitled "Stations of the Self. Aesthetics, Ascetics and Foucault's Conversation Narratives" offers a condensed and insightful exegetical account of Foucault's 1982 lecture *The Hermeneutics of the Subject*. The author uses the immanence/transcendence distinction to great effect throughout the essay, helping to unify some of Foucault's apparently disparate concerns in an insightful way by showing how Foucault returns to a pagan mode of conversion as a form of resistance to the Christian-transcendent conversion.

The review essay by Alain Beaulieu (Laurentian University, Ontario, Canada) focus on Foucault's last two lectures at the *Collège de France*, namely "*Le Gouvernement de soi et des autres*" (1983) and "*Le Courage de la vérité*" (1984). These lectures offer an inestimable account of Foucault's views on Greek thought, more specifically on Socratism, Cynicism and *parrhesia*, which are presented as providing a forgotten means of resistance to the present. Palgrave-Macmillan plans to publish the English translation of the diptych's first volume in 2010 and the second one in 2011.

In the editorial of the last issue, we announced the journal's inclusion in Ebsco's *Humanities International Complete* worldwide database. The journal is also now registered in *Directory of Open Access Journals* (DOAJ) and further discussions are under way to include the journal in other databases. We will keep you informed regarding these developments.

Finally, we would like to say a few words about this issue's cover-photo. The image features a video still from a work titled *Mommy*, by New York-based artist Sophia Peer. Peer's work invites you into her parents' home, where she grew up, in Flushing, New York. Her works — which have been shown at the Kate Werble Gallery, Horton Gallery, Canada Gallery, Envoy Gallery and others — often involve the participation of her parents captured in various activities of everyday life. Featured here are images of a daily workout — a practice the editors of *Foucault Studies* thought was appropriate for its indirect resonance with Foucauldian themes of self-care. Her work can be viewed at www.sophiapeer.com.

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