

Foucault Studies

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Sven Opitz, Chloë Taylor & Ditte Vilstrup Holm 2011

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EDITORIAL

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It is our pleasure to introduce *Foucault Studies 11*, a special issue on Michel Foucault and Pragmatism guest edited by Colin Koopman (University of Oregon, USA). This special issue features eight original articles and a review essay with a special introduction by Colin Koopman. In addition, Issue 11 includes six book reviews and two non-themed articles.

The first of these non-themed articles, "Genealogy, Virtuality, War (1651/1976)" by R.d. Crano (Ohio State University, USA), recounts Foucault's critical reading of Thomas Hobbes in his 1975-1976 lecture course (*Society Must Be Defended*). In probing Hobbes' pivotal role in the foundation of the modern state, Foucault delineates the "philosophico-juridical" discourse of the *Leviathan* from the "historico-political" discourses of the English insurrectionists, whose egalitarian demands were ultimately lost in the more conventional seventeenth-century debate between royalists and parliamentarians. In what is perhaps his most sustained engagement with political philosophy proper, Foucault effectively severs the two co-constitutive terms; to conjoin politics and philosophy in this way, Crano argues, is ultimately to obscure the real and immensely consequential antagonism between the two discursive modes. Where the "Hobbes-function" seeks to eliminate war from the social field in order to safeguard the institutions of sovereignty, Foucault follows the Levelers and Diggers in restaging the violent conquests that undergird our seemingly calm governmental regimes.

In the second non-themed article, Craig Minogue (of La Trobe University, currently residing somewhere in the carceral archipelago, Australia) asks: "Is the Foucauldian Conception of Disciplinary Power still at Work in Contemporary forms of Imprisonment?" He answers this question in the affirmative. His article presents a case study of the operational philosophy of a contemporary prison in Melbourne, Australia while highlighting some key comparative points from *Discipline & Punish*. Minogue describes how prisoners resist and subvert disciplinary power by turning an inclusive grouping within the prison into a site from which differentiations of Self from Other are practiced. He concludes with the finding that *homo criminalis* has in fact become a definite object in the field of knowledge, and is emerging as a product from the machine for altering minds.

We continue to encourage our readers to submit papers for inclusion in the various sections of the journal (articles, exchanges, "tool-box", etc.) and to sign up to review books for the journal and/or submit proposals for review essays. We also welcome proposals for special sections or special issues of the journal.

The next issue of *Foucault Studies* (Fall 2011) will be a special issue on "Foucault and Race" guest edited by Ladelle McWhorter (University of Richmond, USA).

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