

Foucault Studies

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Sven Opitz, Jyoti Puri, Alan Rosenberg & Ditte Vilstrup Holm 2012

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EDITORIAL

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In the volume, *After Sex?*, a meditation on the histories and possibilities of queer theory, editors Janet Halley and Andrew Parker rightly draw attention to Volumes I and II of Foucault's *History of Sexuality* as crucial for all queer theory. But if these two volumes seeded this field, then it is Foucault's contemplations on biopower and biopolitics, neoliberalism, governmentality that have continued to vitalize queer theory since then. Indeed, some of the most critical and generative interventions in queer theory insist not only on the centrality of sexuality as the "proper object" (after Judith Butler) but also trouble its parameters. This, we believe, is what is useful about *Foucault Studies* 14, a special issue on queer theory. The editors, Jana Sawicki (Williams College, USA) and Shannon Winnubst (Ohio State University, USA), offer our readers a rich selection of articles that think afresh the potentials of the *History of Sexuality* while engaging Foucault's seminal influences more broadly through his work on biopolitics, neoliberalism, and other salient themes. It has been a pleasure to work with Jana Sawicki and Shannon Winnubst and we hope that readers will find the articles of interest and use.

Foucault Studies 14 also includes additional contributions, starting with the article, "Neosocial Market Economy" by Frieder Vogelmann (Goethe-University Frankfurt, Germany), which addresses a methodological and a diagnostic question. Methodologically, it points out how Foucault's lectures on governmentality – although often read as genealogical in character – rely on an "archeological dimension." More precisely, Vogelmann demonstrates in a close reading how the genealogical focus on power struggles always already presupposes the archeological analysis of the formative systems of knowledge (*savoir*). In a second step this methodological frame is put to the test through the excavation of a uniquely contemporary form of governmental rationality: after classical liberalism, ordo-liberalism and neo-liberalism, *neosocial market economy* emerges. Drawing on recent developments in Germany, Vogelmann explores how a new form of the social has come to serve as a vehicle for denouncing the excessive self-conduct of individuals as championed by neo-liberalism. Neosocial market economy calls for a new ethically guided conduct that fuses the responsibility of the entrepreneurial subject for itself with responsibility for a network of communities.

Lauri Siisiäinen (University of Jyväskylä, Finland) returns us to Foucault's *Introduction* to Jean-Jacques Rousseau's *Dialogues* in the article, "Confession, Voice and the Sensualization of Power: The Significance of Michel Foucault's 1962 Encounter with Jean-Jacques Rousseau." Siisiäinen argues that Foucault first provides a detailed treatment of confession as a regime of empirical, sensual and affective power over the singular self in this *Introduction* to Rousseau's text, thereby also setting the stage for fuller considerations of confession, sexuality, and pastoral power in the 1970s. Siisiäinen also suggests that by not remaining faithful to Rousseau's thought, Foucault elaborates on the significance of voice and hearing in the service of power's reach over the singular self. Using the concept of "archaeology of phonocentrism," Siisiäinen draws attention to Foucault's emphasis on the sensual, immediate, and powerful effects of hearing and auditory perception in the confessional modality. In so doing, Siisiäinen argues that Foucault anticipates Jacques Derrida's critique of "phonocentrism" and lays the groundwork for his own 1970s genealogies of confession, scientia sexualis and the dispositive of sexuality, and pastoral power.

In the article, "On Historicity and Transcendentalism Again: Foucault's Trajectory from Existential Psychiatry to Historical Epistemology," Elisabetta Basso (CNRS-École Normale Supérieure (USR 3308-CIRPHLES, CAPHES), Paris, France) revisits another introduction by Foucault—to Ludwig Binswanger's "Dream and Existence." Reflecting on the young Foucault's relation to phenomenology, Basso argues that its methodological style is consistent with Foucault's archaeology as "historical epistemology." Suggesting that the concept of "historical a priori" was a diagnostic tool, Basso seeks to trace Foucault's interest in existential psychiatry and its compatibility with the development of archaeology. Drawing parallels between Binswanger's analysis and Foucault's archaeology, Basso argues that they shared an interest in reconciling the historicity of phenomena and the imperatives of transcendentalism. The article gestures toward the links between Canguilhem and Foucault's methodologies that enabled the development of archaeology into genealogy.

Foucault Studies 14 also includes a rare unpublished interview with Michel Foucault. The document was discovered by one of *Foucault Studies* Co-editors, Alain Beaulieu (Laurentian University, Canada), during a research internship at the Bancroft Library (University of California, Berkeley, USA). The translation of the interview was carefully reviewed, annotated and introduced by Colin Gordon (Royal Brompton & Harefield NHS Foundation Trust in London, UK) and Paul Patton (University of New South Wales, Australia) who originally conducted the interview in French in Paris back in 1978. The interview seizes a defining moment of the genealogical period that was about to take a new direction, a few months later, on the heels of the coverage of the Iranian revolution. From this vantage-point, Foucault reviews his relationship to Marx and Hegel, Husserl and phenomenology, Cavallès and Canguilhem, Nietzsche and Kant. In addition, he discusses rationality and thresholds of scientificity, Power and mechanisms of power, genealogy and the history of the present.

Included in this issue is a response by James I. Porter (University of California, Irvine, USA) to the article "Foucault Among the Classicists, Again" by Brendan Boyle (University of North

Carolina, USA), which was published in *Foucault Studies* 13. To Boyle's attempts to provide for a more fruitful encounter between the Classicists and Foucauldian scholars, Porter offers a rejoinder and a reading of Foucault that argues in favor of locating Foucault's intellectual inheritance and projects in the Enlightenment rather than positioning him as one of its critics. We welcome this dialog.

Readers will also find eight book reviews on a range of titles relating to Foucauldian thought.

We would like to thank Martin Boucher (Laurentian University, Canada) for his assistance in copyediting this issue of *Foucault Studies*. And, we wish to remind readers about submitting contributions in the form of articles, proposals for special issues, as well as items for the "tool-box," and interviews. The next issue (Spring 2013) will be a special issue on "Foucault and Religion" guest edited by John McSweeney.

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