

# Foucault Studies

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## EDITORIAL

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### SPECIAL ISSUE ON ETHNOGRAPHIES OF NEOLIBERAL GOVERNMENTALITIES

It is our great pleasure to present this special issue on “Ethnographies of Neoliberal Governmentalities” guest-edited by Michelle Brady (University of Queensland, Australia). While Foucault’s analytics of neoliberalism as a governmental rationality has become a main reference point for many scholars during the last decade, there has been an increasing concern to supplement the archival approach to discursive formations with other qualitative research methods. As Michelle Brady underlines in her own contribution to this issue, especially ethnography might provide suitable tools for elaborating the heterogeneity of neoliberal transformations. Ethnographic methods counter the tendency to conceive of neoliberalism in terms of a monolithic and coherent entity that unfolds in a linear fashion. The subsequent articles of the special issue follow this critical injunction by starting at multiple sites of governmental intervention: Daniel Fridman (University of Texas, USA) interrogates the notion of “financial freedom” to be found in the realm of “financial self-help”; Tania Murray Li (University of Toronto, Canada) explores the fabrication of “non-market subjects” in the government of the relation between people and land in the global south; Randy K. Lippert (University of Windsor, Canada) examines the organization of “business improvement districts” and “condominium corporations” in terms of urban police; Katharyne Mitchell and Chris Lizotte (University of Washington, USA) investigate how activism in education reform is channeled through networks of philanthropic knowledge. We would like to thank our guest-Editor Michelle Brady for curating this exciting issue that offers both a substantial methodological and empirical contribution to the research on the manifold realities of neoliberalism – depicting it as an inherently plural phenomenon.

TRANSLATIONS. *Foucault Studies* is delighted to publish the translation by Richard A. Lynch (DePauw University, USA) of two texts by Michel Foucault, which are representative of Foucault’s original take on biopolitics. The first translation entitled “The Politics of Health in the Eighteenth Century” was originally included in the 1979 edition of the collective work *Les Machines à guérir. Aux origines de l’hôpital moderne*. As explained in the first translator’s note, this

1979 version differs significantly from the 1976 version of another text with the same title, which already exists in English translation by Colin Gordon in *Power/Knowledge* (1980). The second translation, "Bio-history and bio-politics," is a short 1976 review of a book by Jacques Ruffié called *De la biologie à la culture* (1976). The translator and *Foucault Studies* would like to thank Gallimard for the authorization to publish these translations.

ORIGINAL ARTICLES. The present issue also brings three original articles. In "Disciplining the Ethical Couponer: A Foucauldian Analysis of Online Interactions," Stephanie Gonzalez Guittar (Valdosta State University, USA) and Shannon K. Carter (University of Central Florida, USA) turn attention to the emerging and understudied world of couponing blogs as sites of social networking but also social control. Seeking to analyze how these blogs discipline members' couponing behavior, the authors engage Foucault's concept of means of corrective training and its elements—hierarchical observation, normalizing, judgment, and examination. Drawing on observations of interactions from one such couponing blog, the article identifies the more lateral, rather than hierarchical, modes of surveillance that occur, the attempts to correct inappropriate couponing behavior as well as reinforce good couponing etiquette, and the ways in which the blog itself serves as a voluntary examination site. In so doing, the article offers insight into the mechanisms through which online sites encourage participants to police themselves and others according to unclear and contested rules.

Jacob Segal's (Kingsborough Community College, USA) article, "Michel Foucault and Michael Oakeshott: The Virtuosity of Individuality," makes the case for a basic income as the material basis for realizing what Michael Oakeshott envisioned as individual virtuosity, drawn out in comparison and contrast to Foucault's histories of the self and the stylization or aesthetics of the self. Both Oakeshott and Foucault took aim at the state and non-state forces shaping individual conformity and docility; that is the basis upon which Segal finds common ground in these two disparate philosophical treatments of liberal agency and individual subjectivity. The article contends that Foucault was not alone in envisioning other ways to fashion a self. Without independent means, Oakeshott's idea of virtuosity can rightly be dismissed as elitist. The article draws the reader into thinking about the material bases necessary for taking up either Foucault's or Oakeshott's visions of self-formation.

In "Law, Objectives of Government, and Regimes of Truth: Foucault's Understanding of Law and the Transformation of the Law of the EU Internal Market" Leila Brännström (University of Lund, Sweden) addresses the question of the Foucault's understanding of "the procedures of law" in the perspective of the transformations that the EU internal market has been undergoing the last couple of decades. Returning to the discussions triggered by Foucault's claim that the juridical system of the law over the last couple of centuries had been gradually replaced by disciplinary power and biopower, the author emphasizes how Foucault not only distinguish between *different kinds of law*, but also highlight how these are specific depending on how they are integrated into various regimes of truth. Building on this insight Brännström argues that the body of law regulating the internal market of the EU is increasingly marked by the expansion of the domain of market values and mechanisms, thus restricting the exercise of legitimate government. In this regard, particular attention is paid to the way in which justiciable rights function as a technology of neoliberal rule within the internal market.

FOUCAULT CIRCLE. Issue 18 of *Foucault Studies* is particularly significant for a certain tradition that it inaugurates. The first of what will be a regular section devoted to the works of our colleagues at the Foucault Circle brings to our readers a selection of the proceedings from the Foucault Circle's annual conference, now in its 13th year, featuring the works of established and emerging scholars in the field of *Foucault studies*. It is with great enthusiasm that we begin this partnership with two works from the March 2012 meeting, held at Canisius College in Buffalo, New York. At this meeting, in addition to a full program of scholarly presentations, attendees took up some of the critical concerns Foucault addressed during his tenure as visiting professor at the State University of New York at Buffalo in 1972, and in particular his engagement with penalty and prisoner's rights. The section includes two papers: Marco Checchi's (University of Leicester, England) "When There Is Resistance, There Is Power: Spotting the Primacy of Resistance in the Virtual Encounter of Foucault and Deleuze asserts the primacy of resistance in Foucault's analytics of power," locates Foucault's widely noted thesis in relation to Deleuzian, Nietzschean and Marxian thought, while Robin Weiss's (American University in Cairo, Egypt) "Platonism, Christianity, Stoicism: The Subject, The Truth, And The Political Import Of Their Relationship In Three Traditions" develops the distinctive character of Stoic thought in relation to Foucault's engagement with asceticism and the ethics of the self.

EXTENDED REVIEW SECTION. Included in the present issue is also a Review essay section on Colin Koopman's latest book *Genealogy as Critique. Foucault and the Problems of Modernity* (Bloomington: Indiana University Press, 2013). Amy Allen (Dartmouth College), Eduardo Mendieta (Stony Brook University), and Kevin Olson (University of California) are offering a series of critical comments on this challenging book followed by Colin Koopman's (University of Oregon) own response. These papers are the outcome of an author-meets-critics symposium held at the *Critical Theory Roundtable* (St. Louis University, USA, October 2013).

This issue also brings a remindful review essay of Foucault's 1981 lecture course *Wrong-Doing, Truth-Telling* on the historical function of the avowal in juridical and related practices. Here Daniel O'Hara (Temple University, USA), not only gives insight into a number of important questions and problems that links Foucault's work throughout 1970s with his latest inquiry having Antiquity as its main backdrop. He also shows how the category of the dramatic and dramaturgy explicitly developed in these lectures seems to play a key structuring role in Foucault's work of thought more generally.

In addition, issue 18 also includes seven book reviews of recent books concerned with Foucault's work, as well as other important philosophers in the same tradition.

Finally, we would like to express our gratitude to Patricia Clough for her considerable work for this journal. She has made a most valuable contribution to *Foucault Studies* not only by evaluating papers but also by suggesting new valuable ideas. Due to other academic obligations, Patricia has decided to resign from her position in the editorial board. But Patricia will still give valuable support to *Foucault Studies*, as a member of the Advisory Board.

At the same time, we are happy to welcome Barbara Cruikshank from University of Massachusetts Amherst to the editorial team. Barbara was among the first scholars to write on neoliberal governmentality, notably in her book *The Will to Empower: Democratic Citizens and*

*Other Subjects* (1999) and she continually publishes Foucault-inspired work on self-government.

We would also like to thank Martin Boucher, PhD at Laurentian University, Canada, for copyediting this issue of *Foucault Studies*. The journal is sponsored by Social Sciences and Humanities Research Council of Canada, The Danish Council for Independent Research | Social Sciences and The Danish Council for Independent Research | Humanities.