

# Foucault Studies

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## EDITORIAL

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SPECIAL ISSUE ON COUNTER-CONDUCT. We are extremely pleased to open issue No. 21 of *Foucault Studies* with a special issue on conduct and counter-conduct, edited by our own Barbara Cruickshank (University of Massachusetts, Amherst) and Sam Binkley (Emerson College). Counter-conduct remains one of the cornerstones of Foucauldian scholarship and this special issue seeks to take into account the new perspectives offered by the recent translations into English of Foucault's lectures at College de France, Louvain and elsewhere. Beginning the special issue, Daniele Lorenzini's (Université Paris-Est Créteil) "From counter-conduct to critical attitude: Michel Foucault and the art of not being governed quite so much" analyses the emergence of the concept of counter-conduct in Foucault's study of governmentality and its subsequent disappearance. James F. Depew (Acadia University) explores the relation of Foucault's notion of counter-conduct to the Stoic notion of *oikeiosis* in "Foucault Among the Stoics: Oikeiosis and Counter-Conduct." The role of rituals in Foucault's analysis of juridical forms and sovereign power is investigated by Corey McCall (Elmira College) in "Rituals of Conduct and Counter-Conduct." Christopher Roman (Kent State University Tuscarawas) analyses the challenge posed to the rule, order and discipline of the medieval Church by the life form of the hermit in "The Counter-Conduct of Medieval Hermits." Finally, in "Revisiting the Omnes et Singulatim Bond: The Production of Irregular Conducts and the Biopolitics of the Governed," Martina Tazzioli (University Aix-Marseille) delves into the counter-conduct of refugees at Choucha refugee camp in Tunisia in order to interrogate contemporary collective forms of counter-conduct.

ORIGINAL ARTICLES. Issue No. 21 also brings a diverse quartet of original articles. In "Foucault and the madness of classifying our madness," Drew Ninnis (The Australian National University) deploys Foucault's early work on madness in analysing the continuous, heated contemporary controversy surrounding diagnosis and criteria for mental illness. Paola Rattu (independent researcher) and René Véron (University of Lausanne) seek to develop a distinct critical approach to the politics of urban water ecology in "Towards a Foucauldian Urban Political Ecology of water: Rethinking the hydro-social cycle and scholars' critical engagement." David M. Peña-Guzmán (Laurentian University) provides a "historical epistemology of his-

torical epistemology,” in “The Nineteenth Century in Ruins: A Genealogy of French Historical Epistemology.” In conclusion, J. Colin McQuillan’s (St. Mary’s University) “Beyond the Analytic of Finitude: Kant, Heidegger, Foucault” investigates Foucault’s readings of Kant and Heidegger in relation to his work on subjectivity and critical philosophy.

TRANSLATIONS. We are very pleased to be able to continue our streak of translations into English of texts that we find important in the context of Foucauldian scholarship. Issue no. 21 includes Georges Canguilhem’s “What is Psychology?” translated by David M. Peña Guzmán (Laurentian University). Aside from merits of the text itself in relation to Canguilhem’s own work, we think that it will prove illuminative for researchers interested in Foucault given Foucault’s intimate intellectual relationship with Canguilhem. Additionally, issue no. 21 brings “Foucault; the Materiality of a Working Life. An interview with Daniel Defert by Alain Brossat, assisted by Philippe Chevallier” translated by Colin Gordon (independent researcher). This immensely interesting interview sheds light on Foucault’s life and his relationship with the French intellectuals and artistic luminaries of his time, while at the same time exploring the philosophy of his work as a specific form of (material) practice. We are delighted to make it available to an English readership.

REVIEW SECTION. In addition to nine reviews of recent books related to Foucault’s work, we are excited to bring in issue no. 21 a review essay by Timothy O’Leary (University of Hong Kong) on two works by Foucault that have only recently become available to an Anglophone readership, namely *Speech Begins After Death* and *Language, Madness, and Desire: On Literature*. It is a great pleasure for us to continue to have Foucault’s own work present in the journal, and we look forward to the new insights and scholarly advancements that these books are sure to engender.

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