

Foucault Studies

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EDITORIAL

A new beginning, and a re-affirmation...

Sverre Raffnsøe, Alain Beaulieu, Barbara Cruikshank, Knut Ove Eliassen, Marius Gudmand-Høyer, Thomas Götselius, Daniele Lorenzini, Hernan Camilo Pulido Martinez, Johanna Oksala, Clare O'Farrell, Rodrigo Castro Orellana, Eva Bendix Petersen, Alan Rosenberg, Dianna Taylor & Kasper Højvang Christensen.

With this issue of *Foucault Studies*, a new and markedly expanded editorial team takes over. While Sverre Raffnsøe, Alain Beaulieu, Barbara Cruikshank, Knut Ove Eliassen, Marius Gudmand-Høyer, Johanna Oksala and Alan Rosenberg continue on the editorial team, *Foucault Studies* is delighted to welcome Thomas Götselius¹, Daniele Lorenzini², Hernan Camilo Pulido Martinez³, Clare O'Farrell⁴, Rodrigo Castro Orellana⁵, Eva Bendix Petersen⁶ and Dianna Taylor⁷ as co-editors.

The addition of a number of prominent Foucauldian scholars to the editorial team certainly marks a considerable advance for *Foucault Studies*. In addition to lending further scholarly and institutional weight to the journal, the accretion decisively increases not only the diversity, but also the breadth in outlook and geographical location of the editorial team. Scattered over the world and centrally situated within different cultures and receptions of Foucault's thought, the co-editors vouch both for susceptibility to various traditions, and openness with regard to various new approaches as they develop around the globe.

¹ Department of Culture and Aesthetics, Stockholm University.

² Center for Contemporary Critical Thought, Columbia University, and Institut des Sciences Juridique et Philosophique de la Sorbonne, Université Paris 1 Panthéon-Sorbonne. Editor of *Materiali foucaultiani*: <http://www.materialifoucaultiani.org/>.

³ Facultad de Psicología, Pontificia Universidad Javeriana, Bogotá.

⁴ Queensland University of Technology. Editor of Foucault News <https://foucaultnews.com/>

⁵ Universidad Complutense de Madrid. Editor of *Dorsal. Revista des estudios foucaultianos*: <http://www.revistas.cenaltes.cl/index.php/dorsal>.

⁶ Roskilde University.

⁷ John Carroll University, Cleveland.

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As a consequence, this issue marks a new beginning with a deep sense of continuity, which is also underlined by the return of founding editor Clare O'Farrell as co-editor of *Foucault Studies*. The new augmented editorial team intends to preserve the original guiding spirit of the journal.

Foucault Studies will continue to be a web-based journal that is genuinely interdisciplinary and international. Recognizing that Foucault's work is being used productively across the globe and across a whole range of disciplines, the editorial team will continue to "provide a forum for discussion of Foucault which goes beyond received orthodoxies, simplifications, and uncritical appropriations," as has been continuously stated in the aims of the journal. The editorial team invites submissions of material that not only deals with Foucault's work directly, but also material that critiques, updates and augments his claims across very diverse geographical, disciplinary and historical domains. The journal aims to cover the full breadth of these interests, including power, politics, law, history, social and cultural theory, sexuality, race, religion, gender studies, psychoanalysis, philosophy, geography, architecture, education, health studies, management studies, and media studies, as well as others.

Debate, critique and the innovative use or development of Foucault's own thinking will continue to figure prominently. *Foucault Studies* aspires to be an organ for the advancement of Foucault's thought through a continuously revived critical reception.

Using the Open Journal Systems format, the journal will continue to be available online in the future, accessible free of charge for anyone who wishes to use it. As has been established practice, the journal will continue to be published biannually with Issue 23 scheduled to appear in June 2017.

As in the past, the quality of the journal will be secured through double blind peer-review and standard editorial and editing procedures. Such procedures will ensure that the journal remains a channel for the diffusion of high quality, rigorous scholarly work. The editorial team encourages the submission of work that deals with Foucault's work in a detailed and qualified manner.

Due to other competing professional and personal commitments, Sam Binkley, Sven Opitz, Jyoti Puri and Jens Erik Kristensen leave the editorial team with this issue. The journal is sad to see you go. With unwavering loyalty and serious constructive commitment, you have lit and carried the torch for close to ten years. Over the years, the journal has profited immensely from your extremely unselfish contribution – not only in coping with the daily workload, but also with the more long-term strategic decisions. Your contribution to the considerable and continued growth of the journal has been essential. In consequence of your effort, however, you may pass on the torch to the next generation in good conscience and in the conviction that *Foucault Studies* will continue to thrive. The same goes for Jeppe Groot who has managed the journal with great care and meticulousness since 2016, but now steps down and is replaced as managing editor by Kasper Højvang Christensen. Sam Binkley, Sven Opitz, Jyoti Puri and Jens Erik Kristensen will

still give valuable support to *Foucault Studies*, now in their capacity as members of the Editorial Advisory Board.

At the time of writing, *Foucault Studies* is a very well-consolidated and thriving journal. The steadily upward trajectory of the journal over quite some time now is not only evidenced by the count and the range of submissions, but also by the number of prominent scholars suggesting special issues and publications for the journal. The magnitude of the present issue is considerable as it amounts to a total of 275 pages. The prominent position of the journal is equally evidenced by the breadth of readers interested in the journal and the sheer number of downloads. In recent years, the position of the journal has been considerably strengthened even further. Statistics show that the number of citations per journal article appearing in *Foucault Studies* doubled or trebled between 2013 and 2016.

SPECIAL ISSUE ON FOUCAULT AND ROMAN ANTIQUITY: FOUCAULT'S ROME

We are very pleased to open issue No. 22 of *Foucault Studies* with a special issue on *Foucault and Roman Antiquity* guest edited by Shreyaa Patel and Richard Alston (both Royal Holloway University of London). Not only has Foucault's examination of Antiquity formed one of the cornerstones of recent Foucauldian scholarship and been a key issue in the wider reception of Foucault's oeuvre, it has also challenged and modified current understandings of Classical Antiquity and its role in Modernity. Equally, his work has spurred a number of responses from Classical scholars.

Richard Alston's "Foucault's Rome" situates the Classical within Foucault's philosophy and summarizes the complex reaction of Classical scholars to Foucault's work. - In "Lucan, Reception, Counter-history", Ika Willis (University of Wollongong) reads Foucault's 1975-76 lecture series "*Society Must Be Defended*" to argue that the notion of counter-history as developed in these lectures by Foucault depends on a particular construction of Rome as that which counter-history counters. Whereas this construction can be based on a conventional reading of Livy's *Ab Urbe Condita* and Virgil's *Aeneid* as "the praise of Rome," a reading of Lucan's epic *Pharsalia* questions Foucault's model of Rome and history since the poem renders visible the existence of a counter-history within Rome itself. - Dean Hammer's (Franklin and Marshall College) "Foucault, Sovereignty, and Governmentality in the Roman Republic" investigates the character of the Roman *res publica*. Even though the *res publica* was a political form that the Romans themselves distinguished from Hellenistic monarchies and the Principate, Foucault largely skips over this form of political organization as it fits neither Foucault's characterization of sovereignty nor the care of the self. Nevertheless, a Foucauldian approach permits the identification of a ratio of government around the discipline of ownership by which the *res publica* was made intelligible, its relations understood, and its logic organized. If the Roman case is as much a study of how forms of domination are normalized to appear as non-domination, a mythologizing of this Roman past in neo-Roman interpretations needs to be questioned. - Written by Shreyaa Bhatt (Royal Holloway University of London), "The Augustan Principate and the Emergence of Biopolitics: A Comparative Historical Perspective" uses Foucault's concepts of "discipline" and "biopower" to expose the complexity of power relations in Augustan Rome and its historiography. As is evident in Augustus' *Res Gestae*

and Tacitus' *Annales*, the absolute sovereignty of the emperor did not preclude the advancement of techniques to classify, hierarchize and normalize individuals, nor did Imperial sovereignty work against the development of a discourse about the enhancement and protection of the population. - In "Foucault's Empire of the Free," Richard Alston argues that Foucault's engagement with Greece and Rome after *The Will to Knowledge* allowed him to clarify his conception of limited freedom in complex societies. The recuperation of Classical externality and its unnaturalness for modernity are means of generating disjuncture within modernity. Through such gaps already present in the discursive regime, agency and a limited freedom might emerge. - James I. Porter's (University of California, Berkeley) "Time for Foucault? Reflections on the Roman Self from Seneca to Augustine" articulates the idea of the self as it was most often formulated in Antiquity from Heraclitus to Augustine. Here the self was not so much approached as the object of self-fashioning and self-care, but rather as an irresolvable problem that was a productive if disconcerting source of inquiry. This view of the self does not conform to, but rather questions the accounts given by Foucault, Hadot, or Gill.

ORIGINAL ARTICLES

Issue No. 22 also brings together a diverse triad of original articles.

"From Race War to Socialist Racism: Foucault's Second Transcription" by Verena Erlenbusch (University of Memphis) re-examines Foucault's genealogy of modern racism as a mechanism that facilitates the joining together of forms of sovereignty and bio-power in a governmental regime to highlight Foucault's account of socialist racism. Whereas Foucault's studies of a first series of historical transformation by which the discourse of race war was integrated, in modified form, into newly emerging bio-political rationalities has received much attention in the literature, the present article focuses on a second series of modifications of the historical and anti-sovereign discourse of race war. Based upon the great theme and theory of social war, this second transcription, which emerges in the very first years of the nineteenth century, tends to erase every trace of racial conflict in order to define itself as class struggle. Rather than transforming the idea of race war into a discourse of a battle between the human race and those who threaten its biological integrity, social racism reworks the historical notion of race, understood as a social group united by language, tradition, custom, and so on, in terms of class, thereby presenting itself as class struggle. As a result, Foucault maintains that socialism itself, by virtue of advancing a discourse of class struggle, is racist even before it becomes state policy. To substantiate Foucault's remarks and provide a fuller explanation of the transformation of the discourse of race war into a discourse of class struggle and subsequently Soviet State racism, the article examines the writings of Russian social revolutionaries and agents of the Soviet State in the period between 1860 and 1920. — In "Foucault and Weber on Leadership and the Modern Subject", Tahseen Kazi (Georgia Southern University) discusses Foucault's interest in *parrhesia* as a "technique of the self" as an approach that permits the development of an exemplar for new political thought on leadership and its location of leadership within the context of practices of subject formation. The article further invokes

the theme of leadership to establish points of connection and contrast between Foucault and Weber. — Navid Pourmokhtari Yakhdani's (University of Alberta) "Protestation and Mobilization in the Middle East and North Africa: A Foucauldian Model" delineates, with specific reference to the Middle East and North Africa (a region traditionally consigned to the margins of social movement studies), what a Foucauldian model of social movements would entail. An enquiry of this kind is important because the leading mainstream social movement theories that have been applied to contemporary Middle Eastern and North African cases were developed in Western liberal democratic polities where collective action is viewed in a positive light as a force for progress toward democracy. They thus invariably fall short of fully elucidating the phenomenon of mass mobilization in a region where oppositional movements are viewed as a dire threat by a number of states prepared to use whatever force necessary to preserve the status quo. By virtue of its sensitivity to the contexts and settings within which social movements form, a Foucauldian-inspired model of social movements transcends social movement theories with their linear conception of social and political 'progress,' exclusivist understanding of sociopolitical 'development,' and 'modernist' assumptions. By focusing on the particular localities in which social movements arise, evolve and operate, it facilitates an examination of oppositional movements based on the reciprocal relationship between state and society. By elucidating the trajectories and experiences of such movements, along with the motives that impel their actors to embrace collective forms of action, it offers a more historicized account of social movements, thus revealing in detail their relations to the specific 'regimes' whose power they seek to contest. Thus does a Foucauldian model hold out the promise of providing a theoretical underpinning sufficiently rigorous to analyze Middle Eastern and North African social movements in a way that reveals their character and dynamics.

TRANSLATIONS

We are very pleased to be able to continue our series of translations into English of important Foucault texts. Issue no. 22 includes "Cuvier's Situation in the History of Biology", translated by Lynne Huffer (Emory University). This is the first complete English rendering of the conference "La situation de Cuvier dans l'histoire de la biologie", originally published by Foucault in *Revue d'histoire des sciences et de leurs applications*, XXIII (1), janvier-mars 1970, pp. 63-92, and republished by Gallimard in *Dits et écrits II*, 1970-1975 (Gallimard, 1994), pp. 30-73. Although an earlier English translation by Felicity Edholm was published in the journal *Critique of Anthropology* in 1979 (<https://doi.org/10.1177/0308275X7900401310>), it omitted the scholarly exchange, six times as long as Foucault's presentation, with crucial interventions from Foucault, Canguilhem, Dagognet, and Salomon, among others. Taken together, Foucault's presentation and the subsequent discussion offer a thorough examination of epistemological transformation, ontology, taxonomy, and the history of biology in relation to other sciences. The complete translation we publish here sheds new light on Foucault's well-known treatment of these topics in the section on Cuvier in *The Order of Things*. *Foucault Studies* is most grateful to Lynne Huffer for translating this key text, and to Penguin Random House, UK, and Gallimard for the permission to publish.

Lynne Huffer's "Introduction to 'Cuvier's Situation in the History of Biology'" situates the contribution of Foucault's presentation and the colloquium within a larger context. In prolongation hereof, Huffer makes the point that "Cuvier's Situation in the History of Biology" not only offers new insights into Foucault's thinking, but also gives a glimpse of a range of scientific reactions to his work. The colloquium as a whole represents a valuable resource not only for Foucault specialists, but also for those interested in the contemporary return to biology in theory and philosophy, the rise of new materialisms and animal studies, and the Anthropocene discourses that draw, implicitly, on Cuvier's paleontological perspective on extinction" (FS: 209).

INTERVIEWS

In this issue, we are very pleased to include two interviews with researchers who have been inspired by Foucault and contributed significantly to international Foucault scholarship. In "Foucault and Intellectual History: An Interview with Stuart Elden on His Book *Foucault's Last Decade* (Polity Press, 2016)," Stuart Elden (University of Warwick) describes how he has been interested in Foucault and how his own work has been continuously inspired by Foucault since the early 1990s. In particular, Elden expounds the genesis of and his work on his most recent book *Foucault's Last Decade* (Polity Press, 2016) and his forthcoming book *Foucault: The Birth of Power* (Polity Press, 2017). We are most grateful to Antoinette Koleva for conducting the interview and suggesting its publication in *Foucault Studies*. The interview will later be published in Bulgarian in a special issue of the journal *Sociological Problems* {Социологически проблеми}, a publication of the Bulgarian Academy of Sciences dedicated to the 90th anniversary of Michel Foucault, edited by Antoinette Koleva and Kolyo Koev. - In the interview "Julian Reid on Foucault – Applying His Work on War, Resilience, Imagination and Political Subjectivity," Julian Reid (Lapland University Finland) explains how he has been consistently inspired by "the late Foucault's efforts to analyze liberalism, neoliberalism and its integral biopower." Equally, he indicates how his examination of subjects from war to resilience and sustainability to imagination and political subjectivity relies on, continues and deviates from Foucault's own thinking. We are most grateful to Kristian Haug for conducting the interview and suggesting its publication in *Foucault Studies*.

REVIEW SECTION

The present issue also includes three book reviews of recent books concerned with Foucault's work, as well as the work of related thinkers. They are: Elden, Stuart (2016): *Foucault's Last Decade* written by Kurt Borg (Staffordshire University); Colilli, Paul (2015): *Agamben and the Signature of Astrology: Spheres of Potentiality* written by Alain Beaulieu (Laurentian University); Sloterdijk, Peter (2013): *Philosophical Temperaments: From Plato to Foucault* written by Jonathan G. Wald (McGill University).

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