

Foucault Studies

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EDITORIAL

SPECIAL ISSUE 'FOUCAULDIAN SPACES'

We are extremely pleased to open *Foucault Studies* No. 24 with the special issue entitled "Foucauldian Spaces," guest edited by our own Dianna Taylor (John Carroll University) and Joanna Crosby (Morgan State University). The contributions to this special issue are extended and thoroughly rewritten versions of papers presented at the Foucault Circle's 16th annual meeting in Sydney, Australia, June 29-July 2, 2016, as well as a transcription of an ensuing round table discussion at the same conference devoted to the theme of Foucauldian spaces. *Foucault Studies* is most grateful for the fruitful collaboration with the Foucault Circle. It has been a great pleasure to work with guest editors Dianna Taylor and Johanna Crosby on this issue.

While introducing the theme and the setting of the conference in Sidney, hosted by Ben Golder and Paul Patton (both University of New South Wales), the introductory essay "Foucauldian Spaces" by Dianna Taylor and Joanna Crosby gives an outline of the contents of all the contributions to the special issue.

Beginning the special issue, Charles Villet's (Monash South Africa) "South Africa as Post-colonial Heterotopia: The Racialized Experience of Place and Space" reinterprets and expands Foucault's concept of heterotopia. Whereas heterotopia is often claimed to be the exception in society, the article maintains that heterotopia is characteristic of post-Apartheid South Africa insofar as the racialization of place and space, and hence otherness and difference, is primary here. The ubiquity of heterotopia post-Apartheid is evident both in the life-worlds of white suburbia and the black township. The article demonstrates that Foucault's notion of heterotopia seems relevant but may also be considered too narrow when related to the postcolonial context. An expanded notion of the term as denoting a racialized experience of space and place is necessary for the purposes of coming to terms with the strangeness of post-Apartheid South Africa, where contradiction and otherness are the norm rather than the exception.

"The 2015 Baltimore Protests: Human Capital and the War on Drugs" by Joanna Crosby (Morgan State University) aims to show how what Michel Foucault described as Chicago School neoliberalism in his lectures on *The Birth of Biopolitics* devalues human life while masking this devaluation. To do so, the article examines the death of Freddie Gray in Baltimore, Maryland, in 2015

and the following civil unrest. Through an exploration of the concept of human capital, it argues that this concept, while seeming to answer a question regarding labor in economics, exacerbates the devaluation of human life in the U.S. generally and in the case of Freddie Gray more specifically. As the concept of human capital, along with other 'market values,' has proliferated beyond the realm of economics and into daily life, human beings have come to be characterized as 'entrepreneurial entities.' While the article contends that the prosecution of the War on Drugs provides a paradigmatic case of the characterization of human beings as entrepreneurial entities, some of which come to be regarded as useful and others as dispensable surplus, it looks to the civil unrest in Baltimore to provide concrete examples and consequences of this depiction.

In addition, Sylvain Lafleur's (Université de Montréal) "Foucault's Functional Justice and its Relationship to Legislators and Popular Illegalism" presents the role of law as perceived by Foucault in his lectures and contemporary interventions with a particular focus on two of Foucault's lesser known notions, "functional justice" and "strategy of the perimeter," in order to interrogate the role of legislators in regard to the policing of political dissent. The article discusses the work of Avrom Sherr comparing the UK Public Order Act of 1936 (POA1936, adopted to counter political extremism such as fascism by focusing on the symbolic aspects of protest, including flags, uniforms, and masks) and a reformed version of that law, the Public Order Act of 1986 (POA1986), enacted during the Thatcher era, to indicate how the latter expands police power by modifying the temporality of its intervention. Equally, Lafleur gives an outline of the contents of a recent U.S. anti-protest law (H.R. 347, or "Anti-Occupy Wall Street Law") which gives the police greater powers to redefine the legal nature of public space and to make arrests without having to show criminal intent on the part of protesters. On this background, the article articulates and further thinks through the paradox analyzed by Foucault in his lectures on security societies, i.e. that while non-judicial methods used in security processes governed by a *raison policière* undermine the primacy of law, they concomitantly lead to the overproduction of laws and an inflation in legislation. Equally, the article discusses previous research done by legal and social scholars on the role of laws in security societies and Foucault's stance in regard to the politics of rights and the rule of law.

Finally, the special issue includes "Foucauldian Spaces: Round Table Discussion." Here participants Lynne Huffer (Emory University), Steven Ogden (Charles Sturt University), Paul Patton (University of New South Wales) and Jana Sawicki (Williams College) reflect upon what makes a space Foucauldian.

ORIGINAL ARTICLES

In addition to the contributions composing this special issue of *Foucault Studies*, issue No. 24 also brings a diverse quartet of original articles that make a contribution to Foucault scholarship more broadly.

The first of these is “Monsters of Sex: Michel Foucault and the Problem of Life” by Sarah K. Hansen (California State University, Northridge). The article argues against Derrida’s critique of Foucault as it is voiced in the context of Derrida’s excoriating criticism of Agamben in *The Beast and the Sovereign*. Contra Derrida, Sarah K. Hansen maintains that Foucault does not confirm metaphysics by describing a historical shift from ancient sovereignty to modern biopolitics. Instead of presupposing a comprehension of what life means, Foucault problematizes life and raises genealogical questions concerning the meaning of modernity more broadly. In *The Order of Things*, as well as his 1974-75 lectures at the Collège de France published in English as *Abnormal*, and *Herculine Barbin*, Foucault uses the figure of the monster as an important figure to render graphic the uncertain shape of modernity and its entangled problems (such as life, sex, madness and criminality). Rather than indicating a threshold or a demarcation, as Derrida would have it, Foucault’s monsters serve as a spur to interrogating thresholds and to problematizing life.

In the second article, “From the End of Man to the Art of Life: Rereading Foucault’s Changing Aesthetics,” Kenneth Berger (Brown University) examines the crucial role of the question of aesthetics in Foucault’s entire oeuvre. While works of avant-garde art and literature form the object of sustained theoretical investment in Foucault’s writing throughout the 1960s and are expected to hold out all kinds of big promises, they may seem to occupy a less prominent positions in his subsequent writings. Nevertheless, in his final years, Foucault explicitly examines aesthetics in the form of an “art” or “aesthetics of life.” Berger argues that Foucault’s examination of an art of life does not force him to abandon the avant-garde aesthetic practices that he had taken great interest in earlier. Rather, when read in conjunction with his theoretization of critique as a permanent questioning of the limits imposed on us, Foucault’s conception of an art of life permits a re-imagination of avant-garde aesthetics and its legacy today.

In the third article, “Governing the Voice: A Critical History of Speech-Language Pathology,” Joshua St. Pierre (University of Alberta) and Charis St. Pierre (Independent Scholar) argue that the therapeutic industry of Speech-Language Pathology emerged as the dominant mode of approaching speech variation in response to early twentieth-century demand for docile, efficient and productive speech. As the capacity of speech became more central to the industrial and democratic operations of modern society, an apparatus was needed to bring speech into the fold of biopower. A critical history or genealogy shows that Speech-Language Pathology did not emerge as a discrete and isolated institution. Rather, it was created as an embedded set of practices when it becomes a key issue to calculate deviance and to discipline the tongue, to establish authority over speaking bodies and to speak the truth of pathologized subjects.

TRANSLATION OF CONFERENCE GIVEN BY FOUCAULT IN JAPAN 1978

Equally, the editors of *Foucault Studies* are very happy to include the first complete English translation of the conference paper Foucault delivered on April 27 in Tokyo under the title “La philosophie analytique de la politique” on his visit to Japan in 1978.¹ *Foucault Studies* is most grateful to Giovanni Mascaretti (University of Kurdistan Hewlêr) for translating this key text, and to Daniele Lorenzini (Université Saint-Louis – Bruxelles/Columbia University) for suggesting the translation. *Éditions Gallimard* has kindly granted *Foucault Studies* the permission to publish.

The conference provides a clear account of Foucault’s analytics of power and of practices of resistance. Equally, it discusses the role of philosophy and in particular its relationship to power. Furthermore, it investigates the notion of the revolution, the issues of power struggles and of pastoral power. In this manner, the conference links up very nicely with the almost contemporaneous interview published in this issue.

Giovanni Mascaretti’s “Introduction to Michel Foucault’s ‘The Analytic Philosophy of Politics’” situates the contribution of Foucault’s conference within a larger context.

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: Michel Foucault (2017): *Subjectivity and Truth: Lectures at the Collège de France, 1980-1981*, written by Stuart Elden (University of Warwick); Philippe Bonditti, Didier Bigo and Frédéric Gros (eds.) (2017): *Foucault and the Modern International: Silences and Legacies for the Study of World Politics*, written by Victor Coutinho Lage (Federal University of Bahia), Marianna Valverde (2017): *Michel Foucault*, written by Christian Hammermann; Richard A. Lynch (2016): *Foucault's Critical Ethics*, written by Oscar Larsson (Uppsala University).

DOI

As of Issue No. 22, *Foucault Studies* is using Digital Object Identifiers (DOI) for all articles. A DOI is a permanent identifier assigned to electronic documents. This ensures that the articles published in *Foucault Studies* can always be accessed even if the web-addresses for the articles change or the website is down for maintenance. Therefore, with the introduction of DOI, *Foucault Studies* can ensure access to the articles at all times.

This introduction of DOI-links requires extra steps in terms of the submission process for articles for *Foucault Studies*. The DOI system requires a list of references for all works cited in the submitted manuscript. Therefore, authors are kindly asked to provide a full list of references along with the previously required abstract, keywords and bio statement when submitting articles for

¹ The article was previously published in French as Foucault, Michel (1994), “La philosophie analytique de la politique”, in Michel Foucault : *Dits et Écrits III, 1976–79*, eds. D. Defert, F. Ewald, and J. Lagrange, Paris: Gallimard, p. 534-551.

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Editorials Foucault Studies, No. 24, pp. 1-5

Foucault Studies. This list of references for works cited should be in the same format and style as the main manuscript. Further, we kindly ask authors to include any DOI-link for cited articles in the manuscript after the standard citation (Example: Author, "Title," *Publication*, Vol (Year), Page. DOI link.). The DOI-links for articles are usually found on the front page of the article.

ACKNOWLEDGEMENT

Due to other competing commitments, Kasper Højvang Christensen steps down as managing editor and is replaced by Sille Høker Kristensen and Asker Staunæs. The journal is sad to see Kasper Christensen go, but warmly welcomes Sille Høker Kristensen and Asker Staunæs, who have already made decisive contributions to the journal. In continuation with your diligent work, also on the present issue of *Foucault Studies*, we look forward to working with you in the time to come. We would also like to thank Stuart Pethick for copyediting this issue of *Foucault Studies* with great care and meticulousness.

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