

FOUCAULT STUDIES

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EDITORIAL

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The editorial team is pleased to publish this issue of *Foucault Studies* containing three original articles as well as one extended review essay and one book review.

ORIGINAL ARTICLES

The three original articles cover a wide array of themes, such as desire, pastoral technologies and technologies of the self, genealogy, pleasure and joy, philosophy as a way of life, analytic philosophy, analytic critique, Antiquity, Stoic philosophy, self-examination, pleasure and joy, and revolts of conduct.

Herman Westerink (Radboud University Nijmegen, Netherlands) has written the first original article, "The Subject of Desire and the Hermeneutics of Thoughts: Foucault's Reading of Augustine and Cassian in the *Confessions of the Flesh*." The article argues that Foucault's analyses of early Christian doctrine and pastoral technologies in his *History of Sexuality Vol. 4: Confessions of the Flesh* do not support the contention that an analytic of the subject of desire was established in early Christianity. Even though Foucault himself often presented the volume as a crucial contribution to the study of the genealogy of the subject of desire, no systematic interaction is established here in the works of Augustine and Cassian between the obligation to examine and articulate the truth about oneself and the conceptualization of the subject of desire as a juridical subject.

The article establishes this claim by discussing Foucault's examination of Augustine and Cassian in the fourth volume of *The History of Sexuality* and by discussing these thinkers and the history of the subject of desire in other crucial writings by Foucault. Whereas Foucault's examination of Augustine focuses on his doctrinal views of the human condition and the association of libido and disobedience to law, there is no indication in Foucault's reading that Augustine's text is relevant for the development of pastoral

techniques for the examination of the involvement of the will in sexual activities and thus for the production of technologies for the hermeneutics of desire. Augustine's doctrine of libido did not include a hermeneutics of desire and an obligation to confess. Likewise, while Cassian's pastoral technologies of obedience and subjection to the will of the spiritual director are organized around the hermeneutics of thoughts, they nevertheless aim at establishing an inner detachment from misleading thoughts through examination of conscience.

Yet, precisely because the monastic ascetic techniques and Augustinian doctrine are different and ambiguous, as also highlighted by Foucault, his readings of Cassian and Augustine can be seen to open up new perspectives within the Foucauldian genealogical project of the history of sexuality. Cassian's articulation of exercises and practices, in which the subjection to the other's will and renunciation of the weakness of one's own will can be seen as instrumental for the formation of conscience, self-examination and self-practices of dissociation and purification, clears new paths for an analytic of modern forms of subjectivity in relation to forms of governmentality. Whereas the practices of obedient subjection to spiritual directors powerfully resurface in the Age of Reformation and Counter-Reformation, technologies for the subjection of the individual to his own conscience strongly come to the fore. This is particularly evident in the Reformation when widespread "revolts of conduct" oppose the sacramental power of the priest-pastor.

In the second original article, entitled "The Use and Misuse of Pleasure: Hadot *Contra* Foucault on the Stoic Dichotomy Gaudium-Voluptas in Seneca", Matteo Stettler (Deakin University, Australia) continues the investigation of Foucault's *History of Sexuality* and its relationship to Antiquity. In this case, the investigation moves even further back in time to a discussion of Foucault's relationship to Stoicism and Seneca.

The article highlights that Chapter II of *The Care of the Self: Volume 3 of the History of Sexuality*, entitled "The Cultivation of the Self", is among both the most suggestive and disputed sections of his *History of Sexuality*. Initially, severe criticism of the chapter was leveled by the specialist in ancient philosophy Pierre Hadot. The classicist rejects Foucault's understanding of Hellenistic-Roman and in particular Stoic ethics as an ethics of pleasure that one takes in oneself. He accuses Foucault of failing to take proper notice of the fundamental Stoic distinction between *voluptas* ("pleasure") and *gaudium* ("joy"). As a consequence, according to Hadot, Foucault not only tends to relegate the notion of *gaudium* to the subordinate status of just another kind of pleasure; concomitantly, he also risks assigning the Stoic philosopher Seneca to the subordinate rank of yet another pseudo-Epicurean.

The article claims that the dispute between Foucault and Hadot is first and foremost a pseudo-controversy. In a close reading of Seneca's oeuvre, the article shows that the dispute goes back to and is conditioned by Seneca's liberal use of two different terminological registers throughout his writings: the register of the *verbum publicum* and the register of *significatio Stoica*. Since the state of *gaudium* remains, from a doctrinal point of view, the prerogative of the Stoic sage, Seneca does not hesitate to employ the term *gaudium* in its *significatio stoica* to refer to the unceasing joy that always accompanies virtue when his examination is centered around the Stoic sage and his discourse is an internal discourse addressing members of the Stoic

school of thought. In this case, he thus adheres strictly to the doctrinal antinomy *gaudium-voluptas*. In a number of other cases, by contrast, he finds it useful to temporarily suspend the dichotomy.

The third original article, “Philosophy from the texture of everyday life: The critical-analytic methods of Foucault and J. L. Austin”, is written by Jasper Friedrich (University of Oxford, United Kingdom). In a conference given in 1978 in Tokyo (published under the title “The Analytic Philosophy of Politics” in *Foucault Studies*, No. 24, pp. 188-200, June 2018), Foucault drew a comparison between his own philosophical methodology and that of “Anglo-Saxon analytic philosophy in so far as the latter “reflects on the everyday use of speech we make in the different types of discourse”.

Following this line of thought, the article compares Foucault’s approach to the speech act theory of Austin. It identifies the core of a uniting philosophical methodology that cuts across the analytic/continental divide in philosophy in general and constitutes a powerful alternative to the methods applied by analytic political philosophers.

The approach here, termed ‘analytic critique’, starts from a critical analysis of what happens in ordinary lived experience and theorizes ‘bottom-up’ in an admittedly politically engaged way. In this manner, this approach challenges the conceptual and political superiority of contemporary political philosophy in the liberal-Rawlsian tradition.

BOOK REVIEWS

The book review section of the present issue contains the following extended review essay:

- Foucault’s New Materialism: An extended review essay of Thomas Lemke’s *The Government of Things*. New York: NYU Press, 2021. Reviewed by Mark Olsson (University of Surrey, United Kingdom).

In addition, the book review section contains the following book review:

- Marta Faustino and Gianfranco Ferraro (eds.), *The Late Foucault: Ethical and Political Questions*. London and New York: Bloomsbury Publishing, 2020. Reviewed by Matteo Stettler (Deakin University, Australia).

GUIDELINES FOR AUTHORS

Since 2020, *Foucault Studies* has updated and clarified guidelines for footnote references and bibliography. Most important to note in this respect is that the journal articles have all text references in running footnotes with most of the bibliographical information about the source, while the list of references ending each article provides all bibliographical information about the source as well as the DOI of the given piece (if there is one).

With the introduction of these changes, *Foucault Studies* has now significantly increased its service to its readers since they now have essential information ready to hand in both the article and on the page studied.

As a consequence, *Foucault Studies* kindly asks authors of future submissions to follow the updated guidelines before they submit articles. Complying with these guidelines will make the submission and review process, as well as copyediting, a lot easier and more

expedient in the future. The details of the updated guidelines can be found on the homepage here: <https://rauli.cbs.dk/index.php/foucault-studies/about/submissions>.

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