

## Editorial

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# Foucault Studies

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## EDITORIAL

Sverre Raffnsøe, Alain Beaulieu, Barbara Cruikshank, Bregham Dalglish, Knut Ove Eliassen, Verena Erlenbusch-Anderson, Alex Feldman, Marius Gudmand-Høyer, Thomas Götselius, Robert Harvey, Robin Holt, Leonard Richard Lawlor, Daniele Lorenzini, Edward McGushin, Hernan Camilo Pulido Martinez, Giovanni Mascaretti, Johanna Oksala, Clare O'Farrell, Rodrigo Castro Orellana, Eva Bendix Petersen, Alan Rosenberg, Annika Skoglund, Dianna Taylor, Martina Tazzioli, Andreas Dahl Jakobsen, Rachel Raffnsøe & Signe Macholm Müller.

Shortly after the publication in April 2021 of the themed special issue *Foucault's History of Sexuality Vol. 4, Confessions of the Flesh*, the editors of *Foucault Studies* are inordinately pleased to present this non-themed issue containing three original articles.

The first of these articles, "Resistance: An Arendtian Reading of Solidarity and Friendship in Foucault," by Liesbeth Schoonheim (KU Leuven, Belgium) compares the accounts of resistance in Arendt and Foucault. While recent scholarship has firmly established the similarities between them, in particular with regard to the diagnosis of the dangers of late-modern social processes leading to atomization, totalitarianism and biological racism, there are also significant differences. Although Foucault has reflected more extensively and rigorously on the shapes and conditions of resistance, the paper argues that Foucault's comprehensive account of resistance omits the encounter with the other, whereas this encounter with the unique and unfathomable other has been put at the center of political praxis and of acts of resistance by Arendt. Developing the discussion of resistance in Arendt as she articulates it in response to the Shoah, the article claims that she provides a concept of solidarity and friendship that can be drawn upon to extend Foucault's analysis of the transnational solidarity among the governed in fighting for their rights vis-à-vis their governments, as well as to re-articulate and advance his understanding of friendship.

Whereas scholarly literature has widely drawn on concepts of governmentality and pastoral power to illuminate contemporary welfare processes, the second article, "Avowing Unemployment: Confessional Jobseeker Interviews and Professional CVs" by Tom Boland (University College Cork, Ireland), focuses more specifically on the role of confession or avowal within unemployment, job seeking and CV writing. Empirically, the article

focuses on the UK's JobCentrePlus and traces its governmentality as it appears in laws and regulations, street-level forms, websites and CV advice. From the requirement of avowals of unemployment as a personal fault in interviews to professions of faith in oneself and the labour market, an established confessional practice is evident wherein the welfare officer serves as 'pastor' and the market forms the ultimate 'test' of worth. The requirement to transform the self through 'telling the truth' about oneself exerts a normalising pressure extending from the institutions of welfare to the labour market as a whole. To counterbalance the all-encompassing dissemination of individualizing tests, the author suggests collective tests of solidarity and reciprocity.

In the third article, "The Carnival of the Mad: Foucault's Window into the Origin of Psychology", Hannah Lyn Venable (Texas State University, United States) uses Foucault's participation in the 1954 carnival of the mad at an asylum in the town of Münsterlingen in Switzerland as an entry to his critical reflections on the origins of psychology. Insofar as Foucault here encountered an asylum known for its progressive method and groundbreaking scientific research that was still exhibiting traces of a medieval conception of madness, the event revealed a paradox at the heart of psychology. Drawing on Foucault's earliest works in psychology, his 1954 *Mental Illness and Personality*, his 1954 "Dream, Existence and Imagination," his 1957 "Scientific Research and Psychology" and his 1961 *History of Madness*, Hannah Lyn Venable pinpoints the discrepancy between the theory of modern psychology, which finds its heritage in the methods of modern science, and the practice of modern psychology, which finds its heritage in the classical age. Consequently, psychology can be said to originate in a division between a theory that arises from modern science and a practice which still contains remnants of the past constructions of madness. The division between theory and practice found at the heart of psychology plays out in unexpected ways in both its general practices as well as in individual experiences of patients. In terms of general practices, activities remain that parallel events such as the carnival of the mad and counter a purely scientific narrative. A primary example of this is found in the strong emphasis on arts and expressive activities in communities of people experiencing mental disorders. In terms of the individual experience of patients, while psychology has, in theory, done away with ties to morality, patients and the families of the patients continue to express feelings of guilt in connection with mental disorder and resistance to mental disorder diagnosis that still bear witness to the prior constitution of an ethical experience of unreason. An awareness of this forgotten origin of psychology can help understand the full experience of both practitioners and patients in the modern world of psychology and, as a result, be able to offer more holistic support.

## REVIEW SECTION

The present issue contains the following seven book reviews:

- Nancy Luxon (ed.), *Archives of Infamy: Foucault on State Power in the Lives of Ordinary Citizens*. Minneapolis: University of Minnesota Press, 2019, reviewed by Julian Molina (UK).

- Thomas Lemke, *Foucault's Analysis of Modern Governmentality: A Critique of Political Reason*. Translation Erik Butler. London: Verso, 2019, reviewed by Paul Gorby (University of St. Andrews, UK).
- Patrick G. Stefan, *The Power of Resurrection: Foucault, Discipline, and Early Christian Resistance*. Lanham, MD: Rowman and Littlefield, 2020, reviewed by Bianca Maria Esposito (Scuola Normale Superiore di Pisa, Italy).
- Stephen W. Sawyer and Daniel Steinmetz-Jenkins (ed.), *Foucault, Neoliberalism, and Beyond*. London: Rowman & Littlefield, 2019, reviewed by Rick Mitcham (Kindai University, Japan).
- Stuart Elden, *Canguilhem*. Cambridge: Polity Press, 2019; Samuel Talcott, *Georges Canguilhem and the Problem of Error*. Cham: Palgrave MacMillan, 2019. Reviewed by Codrin Tăut (Romanian National Commission for UNESCO, Romania).
- Michael Ure, *Nietzsche's The Gay Science: An Introduction*. *Cambridge Introductions to Key Philosophical Texts*. Cambridge: Cambridge University Press, 2019, reviewed by Stéphanie Martens (Laurentian University/Université Laurentienne, Canada).

In addition to these reviews, the review section contains the review essay "Critique in Truth: Bernard Harcourt's Critique & Praxis". Authored by Colin Koopman (University of Oregon, United States), the essay examines the following book:

- Bernard Harcourt, *Critique & Praxis*. New York: Columbia University Press, 2020.

## GUIDELINES FOR AUTHORS

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 *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.

As of issue No. 25, *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 copy editing, a lot easier and more expedient in the future. The details of the updated guidelines can be found on the home page here: <https://rauli.cbs.dk/index.php/foucault-studies/about/submissions#author-Guidelines>.

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