

## Editorial

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# Foucault Studies

© Sverre Raffnsøe, Alain Beaulieu, Alex Feldman, Barbara Cruikshank, Clare O'Farrell, Daniele Lorenzini, Dianna Taylor, Edward McGushin, Eva Bendix Petersen, Giovanni Mascaretti, Hernan Camilo Pulido Martines, Johanna Oksala, Knut Ove Eliassen, Leonard Richard Lawlor, Robert Harvey, Rodrigo Castro Orellana, Thomas Götselius, Verena Erlenbusch, Marius Gudmand-Høyer, Sille Høker Neumann, Signe Macholm Müller, Niklas Birksted & Asker Bryld Staunæs 2020

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## EDITORIAL

Sverre Raffnsøe, Alain Beaulieu, Alex Feldman, Barbara Cruikshank, Clare O'Farrell, Daniele Lorenzini, Dianna Taylor, Edward McGushin, Eva Bendix Petersen, Giovanni Mascaretti, Hernan Camilo Pulido Martines, Johanna Oksala, Knut Ove Eliassen, Leonard Richard Lawlor, Robert Harvey, Rodrigo Castro Orellana, Thomas Götselius, Verena Erlenbusch, Marius Gudmand-Høyer, Sille Høker Neumann, Signe Macholm Müller, Niklas Birksted & Asker Bryld Staunæs

The editors of *Foucault Studies* are pleased to publish this issue of *Foucault Studies* containing a review symposium on Verena Erlenbusch-Anderson's *Genealogies of Terrorism* as well as four original articles and three book reviews.

## ORIGINAL ARTICLES

The four original articles cover a wide array of themes, such as social work, education, disciplinary power, technologies of the self, carcerality of incompetence, compensatory gaze, technologies of relationships, state, liberalism, governmentality, genealogy, capitalism, psychoanalysis, sexuality, Freud, Lacan, parrhesia, bureaucracy, civil service, ethics and codification.

Diane Simpson (Teeside University - USA) has written the first original article, "The carceral existence of social work academics: A Foucauldian analysis of social work education in English universities." She argues that social work academics and their students in England are trapped within a "carceral network" which controls and normalises behaviour by simultaneously trapping them within and excluding them from succeeding in academic practices. Lived experiences of 'becoming academic' in English social work education reveal how normalising judgements and hierarchical observation intersect with neoliberal forms of responsabilisation to create a carcerality rooted in "incompetence" where technologies of relationships are used to mediate individual forms of responsabilisation. The article presents how the 'social work academic/student' in England is born, how it is shaped and influenced by neoliberal and market driven systems of governmentality and, subsequently, how "docile bodies" are produced under disciplinary notions of power through

the indirect management of neoliberalism. In prolongation hereof, Simpson engages with the forms of resistance (as technologies of self) that are mounted by social work academics and students. The multiple tensions and contrasts between the practices of professional social work and higher education are described through qualitative case studies of 21 social work academics. When articulating these cases, Simpson also underlines the inadequacy of simply perceiving case studies through established Foucauldian concepts and therefore stresses the need of developing concepts that better encapsulate the specific problems present for English social work academics. This ambition induces her to develop concepts such as “technologies of relationships,” “the compensatory gaze,” and “carcerality of incompetence,” all of which build on Foucauldian conceptions of disciplinary power, while also including the experiences of the informants. While the findings of the qualitative study discussed in this article support Foucault’s analysis of powerful institutions, they equally problematise binary positions of docility or resistance to disciplinary power.

The second original article, “On the Ways of Writing the History of the State,” by Eli Lichtenstein (Northwestern University, USA), seeks to fill the gap between “state” and “discipline” Foucault left in his governmentality lectures by turning to Foucault’s early studies of discipline and, thus, reconstructing a genealogy of the state. Through a reading of Foucault’s lectures from the early 1970s, two complementary genealogies of the state are constructed and reconstructed: That of the idealist disavowal and the liberal state, as well as that of the materialist avowal and the disciplinary state. These genealogies deliver two ways of writing the history of the state. While the former is concerned with the analysis of the immanent forms of governmentality, the latter permits the development of an analysis in which the relation between the state and political conflict are key to understanding the concept of “state.”

The third original article, “Foucault on Psychoanalysis: Missed Encounter of Gordian Knot?,” by Mark Kelly (Western Sydney University, Australia) examines the ambivalence that can be found in Foucault’s remarks concerning psychoanalysis. While at times lauding Freud and Lacan as anti-humanists, at others Foucault reproaches them for their imbrication within psychiatric power. The ambiguity has allowed a profusion of interpretations of Foucault’s position, ranging from so-called ‘Freudo-Foucauldians’ at one extreme and Foucauldians who condemn psychoanalysis as such at the other. After having surveyed Foucault’s biographical and theoretical relationship to psychoanalysis and the secondary scholarship on this relationship to date, the article traces how the mutual influences of Foucault, Freud and Lacan have emanated through – and been discussed within – particularly feminist and queer theories, as well as within psychoanalytic thinkers and in the secondary literature on Foucault’s late work and his relationship to Lacan. Kelly argues that Foucault’s ambivalence can be described as a “missed encounter,” partially due to a lack of knowledge of the entirety of the field, and perhaps rather informed by his primary encounters with psychoanalysis at a time when it was too closely associated with strategies of power that the likes of Lacan actively sought to distance the discipline from. While Foucault’s attitude to psychoanalysis varies with context, some of his criticisms of psychoanalysis reflect an ignorance of the variety of

psychoanalytic thought, particularly in its Lacanian forms. As a consequence, Foucault often overestimated the incompatibility of his approach with psychoanalytic modes of inquiry. Rather than being substantively different, psychoanalytic and Foucauldian modes of inquiry represent approaches that are neither straightforwardly exclusive nor inclusive of one another.

The fourth and final original article is “Parrhesia and the Ethics of Public Service - Towards a Genealogy of the Bureaucrat as Frank Counsellor,” by Edward Barratt (University of Essex, UK). The article gives an account of Foucault’s reading of the of the long and varied history of the notion of *parrhesia* as it is described in the later stages of Foucault’s oeuvre, in order to give content to modern truth telling within British bureaucracy and the implicit codification and ethics hereof. In programmes for the organization of the offices of government around the middle years of the nineteenth century, the virtue of independence and frank straightforwardness is first defined as an essential quality of the senior public servant by an influential alliance of political actors. In recent times, the habit of endorsing core bureaucratic values – including that of frank counsel and an associated code of ethics – whilst promoting and extending practices that undermine those same values, appears to have become commonplace. This demonstrates how “frank speech” can be understood as a counter-discursive practice essential to the adaptivity and efficacy of bureaucracy.

#### **SYMPOSIUM ON ERLENBUSCH-ANDERSON’S GENEALOGIES OF TERRORISM**

This issue contains a section including five shorter texts, all of which are contributions to a Symposium on Verena Erlenbusch-Anderson’s (Syracuse University, USA) *Genealogies of Terrorism* (2018). It is based on an author-critics session organized by Colin Koopman in relation to Amy Allen’s *New Directions in Critical Theory* series at Columbia. The section starts with a preface by Colin Koopmann (University of Oregon, USA) in which developments of “post-Foucauldian-understandings” of power, both empirically and methodologically, are argued to be present in Erlenbusch-Anderson’s genealogy. This text is followed by Samir Haddad’s (Fordham University, USA) examination of the methodology in *Genealogies of Terrorism*. An intervention by Sarah K. Hansen (California State University, USA) expounds how Erlenbusch-Anderson’s approach disrupts some habitual patterns of genealogical thought and ends by asking the question of how genealogy can become a “relay” of the alternative futures of thoughts. Cressida J. Hayes (University of Alberta, Canada) focuses on the book’s “intriguing method” and articulates it as a key intervention in and corrective to not only contemporary political rhetoric about terrorism but also present political philosophy. Finally, Erlenbusch-Anderson herself responds to Haddad, Hansen and Heyes.

#### **REVIEW SECTION**

The present issue contains the following three book reviews:

- Simeon Wade, *Foucault in California [A True Story – Wherein the Great French Philosopher Drops Acid in the Valley of Death]*, foreword by Heather Dundas. (Berkeley, California: Heyday, 2019). pp. 144, reviewed by Kurt Borg, University of Malta, Malta.
- Marcelo Hoffman (special ed.), *Foucault and the Politics of Resistance in Brazil. The Carceral Notebooks* 13. (New York: Bernard Harcourt's open access series *Carceral Notebooks*, 2017-2018). pp. 230, reviewed by Pedro Mauricio Garcia Dotto, The New School for Social Research, USA.
- C. Heike Schotten, *Queer Terror: Life, Death, and Desire in the Settler Colony*. (New York: Columbia University Press, 2018). pp. 272, reviewed by Yin-An Chen, Westcott House Cambridge, UK.

## 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 regard to the handling of articles already submitted, the introduction of these changes has unfortunately increased the workload significantly both for authors and for managing editors. The editors of *Foucault Studies* sincerely apologize for the inconvenience caused. Nevertheless, 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#authorGuidelines>.

### ACKNOWLEDGEMENT

The journal is most grateful to managing editors Sille Høker Neumann, Niklas Birksted, Signe Macholm Müller and Asker Bryld Staunæs for their most reliable and highly competent assistance in running the journal. We would also like to thank Stuart Pethick for copyediting this issue of *Foucault Studies* with great care and meticulousness. As she needs to assume other obligations, number 28 is the last issue that Sille Høker Neumann will take care of. While wishing her all the best in the future, editors are sad to see this unswerving and highly proficient managing editor go. At the same time, we welcome Signe Macholm Müller as new managing editor. Starting this summer, she has already proved highly capable and has played an essential part in the coming together of the present issue.

The journal is sponsored by *The Danish Council for Independent Research|Social Sciences* and *The Danish Council for Independent Research|Humanities* as well as by *The Joint Committee for Nordic Research Councils for the Humanities and the Social Sciences*. The editorial team is most grateful that these bodies have awarded funding for *Foucault Studies*. The continuous funding is an essential prerequisite for running the journal and makes it possible for the editorial team to look and plan ahead.