

Editorial

Raffnsøe, Sverre; Beaulieu, Alain ; Binkley, Sam; Clough, Patricia; Kristensen, Jens Erik; Optiz, Sven; Puri, Jyoti; Rosenberg, Alan; Gudmand-Høyer, Marius T.; Holm, Ditte Vilstrup

Document Version

Final published version

Published in:

Foucault Studies

DOI:

[10.22439/fs.v0i16.4113](https://doi.org/10.22439/fs.v0i16.4113)

Publication date:

2013

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Citation for published version (APA):

Raffnsøe, S., Beaulieu, A., Binkley, S., Clough, P., Kristensen, J. E., Optiz, S., Puri, J., Rosenberg, A., Gudmand-Høyer, M. T., & Holm, D. V. (2013). Editorial. *Foucault Studies*, (16), 1-2.
<https://doi.org/10.22439/fs.v0i16.4113>

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Download date: 09. Dec. 2023



Foucault Studies

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Jens Erik Kristensen, Alan Rosenberg, Marius Gudmand-Høyer & Ditte Vilstrup Holm 2013

ISSN: 1832-5203

Foucault Studies, No. 16, pp. 1-2, September 2013

EDITORIAL

Sverre Raffnsøe, Alain Beaulieu, Sam Binkley, Patricia Clough, Sven Opitz, Jyoti Puri, Jens Erik Kristensen, Alan Rosenberg, Marius Gudmand-Høyer & Ditte Vilstrup Holm

We are very pleased to present *Foucault Studies 16*, which includes a special issue on “Foucault and Feminism,” guest edited by Cressida J. Heyes (University of Alberta, Canada). The five articles in the special issue, authored by Amy Allen (Dartmouth College, US), Johanna Oksala (University of Helsinki, Finland), Ladelle McWhorter (University of Richmond, US), Jana Sawicki (Williams College, US) and Dianna Taylor (John Carroll University, US), updates the feminist conversation on Foucault and his *oeuvre* by taking up issues ranging from queer feminism and neoliberalism to the ethics of the self and desubjectivation. In the introduction to the special issue, Cressida J. Heyes briefly sketches the history of Foucault’s relation to feminist scholarship and politics, and surveys the various strands of recent literature.

In addition to the special issue, *Foucault Studies 16* includes three original articles, 10 book reviews and an English language translation by Seán Erwin (Barry University, US) of Michel Senellart’s (École Normale Supérieure de Lyon, France) article “Machiavelli Facing the Challenge of *Gouvernementalité*.” The article discusses the theme of territoriality, mainly from Foucault’s *Sécurité, Territoire, Population*, and explores its significance for Foucault’s interpretation of Machiavelli. The French version of this paper originally appeared in *L’Enjeu Machiavel*, edited by Gérard Sfez and Michel Senellart (Paris: Presses Universitaires de France, 2001).

Among the original articles published in this issue, Kojiro Fujita (Japan Society for the Promotion of Science, France) in his paper, “Force and Knowledge: Foucault’s Reading of Nietzsche,” studies a specific aspect of the connection between Foucault and Nietzsche by exploring how Foucault’s concept of “knowledge” and “power” relate to Nietzsche’s notion of “force” (*Kraft*). The author explains how Foucault understands Nietzsche’s view of power as a duality between force and knowledge, which he calls an “ontology of force.”

In his article, “Foucault and Althusser: Epistemological Differences with Political Effects,” Andrew Ryder (University of Pittsburgh, US) investigates Foucault’s relationship with the Marxist tradition. While Foucault was highly critical of the “anthropological eschatology” inherent in traditional Marxist discourse, he took Althusser’s anti-humanist reading of Marx as a vantage point to elaborate a more nuanced position. Ryder’s traces this re-appraisal of

Marx in order to arrive at the possibility of a “Foucauldian Marxism” —a “Marxism” that dismisses the concept of ideology and the idea of the leading role of the party, but retains a genealogically revised notion of struggle and historical discontinuity.

Finally, Anders Kruse Ljungdalh (University of Aarhus, Denmark) in his article, “Stultitia and Type 2 Diabetes: The Madness of Not Wanting to Care for the Self” looks at empirical cases in which, paradoxically, individuals are not capable of taking care of themselves, despite their expressed interest and intention. Using Foucault’s concept of the condition *stultitia* from the Collège de France lecture course *The Hermeneutics of the Subject* to address this situation, Ljungdalh is able to point to critical problems in the way in which health services are conducted today and to show the potential of the concept of *stultitia* for other social studies on health and illness.

We would like to thank Thomas Robinson of TD-Academics for copyediting this issue of *Foucault Studies*. The journal is sponsored by The Danish Council for Independent Research/ Social Sciences and The Danish Council for Independent Research/Humanities.

As part of our continued collaboration with the *Foucault Circle*, we would like to announce that next year’s annual gathering of the *Foucault Circle* will take place at the University of Malmö in Sweden (June 5-8, 2014). The Call for Papers will soon be available on the *Foucault Circle*’s website: www.foucaultcircle.org.