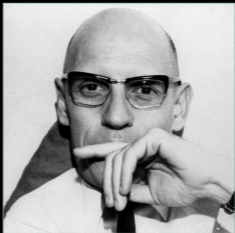


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A Companion to Foucault

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Abbreviations

Texts by Michel Foucault in English Translation

- AK *The Archaeology of Knowledge and the Discourse on Language* (tr. Alan Sheridan Smith). New York: Pantheon Books, 1972.
- BC *The Birth of the Clinic: An Archaeology of Medical Perception* (tr. Alan Sheridan Smith). New York: Vintage Books, 1994.
- C-AN *Abnormal. Lectures at the Collège de France 1974–1975* (tr. Graham Burchell). New York: Picador, 2003.
- C-BB *The Birth of Biopolitics. Lectures at the Collège de France 1978–1979* (tr. Graham Burchell). New York: Palgrave Macmillan, 2008.
- C-CT *The Courage of Truth. Lectures at the Collège de France 1984* (tr. Graham Burchell). New York: Palgrave Macmillan, 2011.
- C-GSO *The Government of Self and Others: Lectures at the Collège de France, 1982–1983* (tr. Graham Burchell). New York: Palgrave Macmillan, 2010.
- C-HS *The Hermeneutics of the Subject. Lectures at the Collège de France 1981–1982* (tr. Graham Burchell). New York: Picador, 2006.
- C-PP *Psychiatric Power. Lectures at the Collège de France 1973–1974* (tr. Graham Burchell). New York: Palgrave Macmillan, 2006.
- C-SMD “*Society Must Be Defended.*” *Lectures at the Collège de France 1975–1976* (tr. David Macey). New York: Picador, 2003.
- C-STP *Security, Territory, Population. Lectures at the Collège de France 1977–1978* (tr. Graham Burchell). New York: Palgrave Macmillan, 2007.
- DE *Dream and Existence* by Ludwig Binswanger (tr. Jacob Needleman), Introduction (“*Dream, Imagination, Existence*”) by Michel Foucault (tr. Forrest Williams). Atlantic Highlands, NJ: Humanities Press, 1985.
- DL *Death and the Labyrinth: The World of Raymond Roussel* (tr. Charles Ruas). New York: Continuum, 2007.
- DP *Discipline and Punish* (tr. Alan Sheridan). New York: Vintage, 1995.
- EF *The Essential Foucault*, ed. Paul Rabinow and Nikolas Rose. New York: The New Press, 2003.
- EW1 *Ethics, Subjectivity, and Truth. Essential Works of Foucault, 1954–1984*, ed. Paul Rabinow. New York: The New Press, 1997.

- EW2 *Aesthetics, Method, and Epistemology. Essential Works of Foucault, 1954–1984*, ed. James D. Faubion. New York: The New Press, 1998.
- EW3 *Power. Essential Works of Foucault, 1954–1984*, ed. James D. Faubion. New York: The New Press, 2000.
- FB *Foucault/Blanchot. Maurice Blanchot: The Thought from Outside, by Michel Foucault, and Michel Foucault as I Imagine Him, by Maurice Blanchot* (tr. Jeffrey Mehlman and Brian Massumi). New York: Zone Books, 1987.
- FE *The Foucault Effect: Studies in Governmentality*, ed. Graham Burchell, Colin Gordon, and Peter Miller. Chicago: University of Chicago Press.
- FI “Final Interview.” *Raritan Review* 5:1, 1985, 1–13.
- FL *Foucault Live Interviews, 1961–1984*, ed. Sylvere Lotringer (tr. Lysa Hochroth and John Johnston). 2nd edn., New York: Semiotext(e), 1996.
- FR *The Foucault Reader*, ed. Paul Rabinow. New York: Pantheon Books, 1984.
- FS *Fearless Speech*, ed. Joseph Pearson. Los Angeles: Semiotext(e), 2001.
- HB *Herculine Barbin (Being the Recently Discovered Memoirs of a Nineteenth Century French Hermaphrodite)* (tr. Richard McDougall). New York: Pantheon Books, 1980.
- HM *History of Madness* (tr. Jonathan Murphy and Jean Khalfa). London: Routledge, 2006.
- HS1 *The History of Sexuality: An Introduction*, volume 1 (tr. Robert Hurley). New York: Vintage, 1990.
- HS2 *The Use of Pleasure. The History of Sexuality*, volume 2 (tr. Robert Hurley). New York: Random House, 1985.
- HS3 *The Care of the Self. The History of Sexuality*, volume 3 (tr. Robert Hurley). New York: Vintage, 1988.
- IA *Introduction to Kant’s Anthropology* (tr. Roberto Nigro and Kate Briggs). Los Angeles: Semiotext(e), 2008.
- LCP *Language, Counter-Memory, Practice: Selected Essays and Interviews by Michel Foucault*, ed. Donald F. Bouchard. Ithaca: Cornell University Press, 1977.
- MC *Madness and Civilization: A History of Insanity in the Age of Reason* (tr. Richard Howard). London: Routledge, 1989.
- MFI “Human Nature: Justice versus Power” (Michel Foucault and Noam Chomsky), in *Michel Foucault and his Interlocutors*, ed. A. I. Davidson. Chicago: University of Chicago Press, 1997, pp. 107–45.
- MP *Manet and the Object of Painting* (tr. Matthew Barr). London: Tate Publishing, 2010.
- NP *This is Not a Pipe* (tr. James Harkness). Berkeley: University of California Press, 1982.
- OD “The Order of Discourse,” in *Untying the Text: A Post-Structuralist Reader*, ed. R. Young. Boston: Routledge & Kegan Paul, 1970.
- OT *The Order of Things: An Archeology of the Human Sciences* (anonymous translation). New York: Vintage, 1994.
- PK *Power/Knowledge: Selected Interviews and Other Writings 1972–1977* ed. Colin Gordon. New York: Vintage, 1980.
- PPC *Michel Foucault. Politics, Philosophy, Culture: Interviews and other Writings, 1977–1984*, ed. Lawrence D. Kritzman. New York: Routledge, 1988.

ABBREVIATIONS

- PR *I, Pierre Rivière, Having Slaughtered my Mother, my Sister, and my Brother: A Case of Parricide in the 19th Century*, ed. Michel Foucault (tr. Frank Jelinek). Lincoln: University of Nebraska Press, 1982.
- PT *The Politics of Truth* (tr. Lysa Hochroth and Catherine Porter). Los Angeles: Semiotext(e), 2007.
- RC *Religion and Culture: Michel Foucault*, ed. Jeremy R. Carrette. New York: Routledge, 1999.
- RM *Remarks on Marx* (tr. R. James Goldstein and James Cascaito). Los Angeles: Semiotext(e), 1978.
- SKP *Space, Knowledge and Power: Foucault and Geography*, ed. J. W. Crampton and S. Elden. Aldershot: Ashgate.
- TS *Technologies of the Self: A Seminar with Michel Foucault*, ed. Luther H. Martin, Huck Gutman, and Patrick H. Hutton. Amherst: University of Massachusetts Press, 1988.
- WC “What is Critique?” in *What is Enlightenment?*, ed. J. Schmidt. Berkeley and Los Angeles: University of California Press, 1996, pp. 382–98.

Texts by Michel Foucault in French

Abbreviations of English translations are given in square brackets.

- FAS *L'Archéologie du savoir*. Paris: NRF Gallimard, 1969. [AK]
- FC-AN *Les Anormaux. Cours au Collège de France, 1974–1975*. Paris: Seuil Gallimard, 1999. [C-AN]
- FC-CV *Le Courage de la vérité, le gouvernement de soi et des autres II. Cours au Collège de France, 1984*. Paris: Seuil Gallimard, 2009. [C-CT]
- FC-FDS “Il faut défendre la société.” *Cours au Collège de France, 1976*. Paris: Seuil Gallimard, 1997. [C-SMD]
- FC-GSA *Le Gouvernement de soi et des autres. Cours au Collège de France, 1982–1983*. Paris: Seuil Gallimard, 2008. [C-GSO]
- FC-HS *L'Herméneutique du sujet. Cours au Collège de France, 1981–1982*. Paris: Seuil Gallimard, 2001. [C-HS]
- FC-NB *Naissance de la biopolitique, Cours au Collège de France, 1978–1979*. Paris: Seuil Gallimard, 2004. [C-BB]
- FC-PP *Le Pouvoir psychiatrique. Cours au Collège de France, 1973–1974*. Paris: Seuil Gallimard, 2003. [C-PP]
- FC-STP *Sécurité, territoire, population. Cours au Collège de France, 1977–1978*. Paris: Seuil Gallimard, 2004. [C-STP]
- FDE1 *Dits et écrits, I, 1954–1969*. Paris: NRF Gallimard, 1994.
- FDE2 *Dits et écrits, II, 1970–1975*. Paris: NRF Gallimard, 1994.
- FDE3 *Dits et écrits, III, 1976–1979*. Paris: NRF Gallimard, 1994.
- FDE4 *Dits et écrits, IV, 1980–1988*. Paris: NRF Gallimard, 1994.
- FDE1a *Dits et écrits, I, 1954–1975*. Paris: Quarto Gallimard, 2001.
- FDE2a *Dits et écrits, II, 1976–1988*. Paris: Quarto Gallimard, 2001.
- FHF *Histoire de la folie à l'âge classique*. Paris: Tel Gallimard, 1972. [HM]

- FHS1 *Histoire de la sexualité 1: La Volonté de savoir*. Paris: Tel Gallimard, 1976. [HS1]
 FHS2 *Histoire de la sexualité 2: L'Usage des plaisirs*. Paris: Tel Gallimard, 1984. [HS2]
 FHS3 *Histoire de la sexualité 3: Le Souci de soi*. Paris: Tel Gallimard, 1984. [HS3]
 FIA *Introduction à l'anthropologie*. Paris: Vrin Bibliothèque des Textes Philosophiques, 2008. [IA]
 FMC *Les Mots et les choses*. Paris: Tel Gallimard, 1966. [OT]
 FNC *Naissance de la clinique*. Paris: Quadrige Presses Universitaires de France, 1963. [BC]
 FOD *L'Ordre du discours*. Paris: NRF Gallimard, 1971. [OD]
 FPM *La Peinture de Manet, suivi de Michel Foucault, un regard*, ed. Maryvonne Saison. Paris: Traces Écrites Seuil, 2004. [MP]
 FQC "Qu'est-ce que la critique? (Critique et *Aufklärung*)," *Bulletin de la Société française de philosophie* 84:2, 1990, pp. 35–63. [WC]
 FRE *Le Rêve et l'existence de Ludwig Binswanger* (tr. Jacqueline Verdeaux), introduction and notes Michel Foucault. Bruges: Desclée de Brouwer, 1954. [DE]
 FRR *Raymond Roussel*. Paris: NRF Gallimard, 1963. [DL]
 FSP *Surveiller et punir*. Paris: Tel Gallimard, 1975. [DP]

Introduction

The work of Michel Foucault has exercised an enormous influence across a wide range of disciplines for almost half a century. From the history of the human sciences to the study of power, from ancient sexuality to contemporary ethics, Foucault's groundbreaking work has given impetus to new research directions across the humanities and social sciences. While the range of his influence is wide, so too is the range of forms in which his work was published both during and after his lifetime. We can distinguish three major categories of work: the books; the shorter works (comprised of essays, occasional lectures, and interviews); and the recently published lecture courses from the Collège de France (1971–84).

At the center of his oeuvre is a series of books, almost all of which are histories of one kind or another, that made vibrant contributions to the intellectual life of the 1960s, 1970s, and 1980s. These are the books that made Foucault, in turn: a hero of the anti-psychiatry movement (*History of Madness*, 1961); a supposed high priest of structuralism (*The Order of Things*, 1966); the prophet of modern discipline (*Discipline and Punish*, 1975); the purveyor of a radically new theory of power and the founding figure of queer studies (*History of Sexuality*, volume 1, 1976); and finally, the instigator of a new turn towards ethics as an aesthetically formed practice of the self (*History of Sexuality*, volumes 2 and 3, 1984).

Alongside these books there was a continuous output of shorter works that sometimes comment on aspects of the books and sometimes branch out, in essays and interviews, into related areas of exploration. In the 1960s, for example, there was a series of articles, mostly on literature, art and music, that were published in key French journals such as *Critique*, *Tel quel*, and the *Nouvelle Revue française*. Then, gathering speed from the mid-1960s, there was a growing output of interviews in which Foucault, as it were, lets down his intellectual hair in wide-ranging discussions that situate the books in a political and intellectual context and draw out some of their implications for critical practice. In later years, some of these interviews and lectures (notably “What

is an Author?," "On the Genealogy of Ethics," and "What is Enlightenment?") became almost as important to Foucault-inspired scholars as the books themselves.

The third major category of work is the lectures Foucault gave in a series of annual courses at the Collège de France each year (except 1977) from 1970 to just before his death in 1984. These courses, in line with the mission of the Collège, where Foucault was Professor of the History of Systems of Thought from 1969, were open to the public and attracted large numbers of auditors. In them, Foucault presented his ongoing research, some of which ended up in the published books and some of which is only now becoming available for the first time. The first of these courses to be published, *Society Must Be Defended* (1975–6), appeared in French in 1997 and in English in 2003. According to current projections, the entire series of twelve lecture courses should be available within the coming years. These publications are already provoking a renewed impetus to research in fields including biopower, governmentality, and questions about truth-telling and ethics.

This *Companion* to the work of Foucault consists of specially written essays that offer both an overview of Foucault's own work and an exciting snapshot of his continuing influence in areas as diverse as queer studies, epistemology, the study of government and biopower, critical race studies, and ethics. Framing the collection are two unique elements: a detailed chronology of Foucault's life and work, written by Daniel Defert, and an appendix that includes a complete concordance of all of Foucault's shorter works. Contributors include both established researchers who have been utilizing the Foucauldian "tool-box" for many years and new scholars who will continue to hone and reassign those tools into the future.

The first section of the volume, "Landmarks," gives an outline map of the emergence and development of Foucault's work. The opening chapter is the first English translation of the "Chronology" of Foucault's life and work, written by his life-partner Daniel Defert for the *Dits et écrits* collection in 1994. This substantial and detailed intellectual biography avoids the worst excesses of some of Foucault's earlier biographers, providing an austere yet personal insight into the intertwining of Foucault's personal, political, and scholarly trajectory. The chapter by Colin Gordon introduces the historical context, and subsequent influence, of Foucault's first major work, *History of Madness* (1961, 1972). This book had a complicated publishing history, both in French and English, with a complete English translation not appearing until 2006. It was initially embraced by R. D. Laing and other leaders of the 1960s anti-psychiatry movement, and over the years it has continued to provoke controversy and debate. The chapter by Patrice Maniglier sets out the context and influence of the book that made Foucault an intellectual star at the high point of French structuralism, *The Order of Things* (1966). Maniglier shows how the book put Foucault firmly at the center of debates about humanism and the supposedly imminent "death of man." The chapter by Joseph J. Tanke focuses on an aspect of Foucault's early work that never gave rise to an extensive book-length treatment: his engagement with the visual arts, in particular the work of Manet. This is a little-studied, but important, part of Foucault's trajectory up to the end of the 1960s.

The next chapter, by Alan Schrift, marks the first significant turning point in Foucault's work – the turn from archaeology to genealogy, or from history of discourse to the history of political practices. Schrift shows how the book *Discipline and Punish* presented a forceful interpretation of modern power in terms of discipline while it posed

a major challenge to the dominant theories of power in the 1970s. The chapter by Richard A. Lynch presents the book Foucault published in the following year, *The History of Sexuality*, volume 1. This slim volume, which was originally intended to serve as the introduction to a series of four or five volumes, bristles with new research directions and insights: a new formulation of the theory of power (and resistance), a new conception of modern biopower, and the groundwork for the entire field of queer studies. Paul Patton's essay focuses on Foucault's lecture courses at the Collège de France, charting the shift between 1976 and 1979 from a concern with power and resistance to a concern with the newly defined phenomenon of governmentality. The section closes with an essay by Paul Rabinow that explores the apparent intellectual crisis that Foucault underwent in the late 1970s, a crisis associated both with his visits to the US, in particular to Berkeley, and with his shift of interest towards ethics and practices of self-fashioning, before his untimely death in 1984.

Parts II to V approach Foucault's work, and its influence, thematically rather than chronologically. Part II, "Knowledge and Critique," contains essays addressing Foucault's engagement with the theme so central to modern philosophy, the question of knowledge. For Foucault this becomes a concern to understand knowledge not as reducible to, but certainly as bound up with, social power practices, part of the historically emergent order that one's culture exhibits. Knowing that the order governing what we know and do is historically specific has critical implications, since that order is thereby stripped of any necessity or inevitability, and it becomes possible to think about whether or not it should be changed. Linda Alcoff's chapter explores Foucault's epistemological views, and shows how, for all Foucault's emphasis on the interweaving of knowledge and power, his views do not as some have suggested entail epistemic nihilism, or the dissolution of knowledge in favor of power-effects. He questions hegemony-seeking, global forms of knowledge not only because of their political effects but also for epistemic reasons, because they involve the distortion or omission of "anomalous or non-conforming particularities." Wendy Grace addresses Foucault's engagement with Freudian psychoanalysis, revealing a complex relationship. Not only does Foucault readily acknowledge the politically progressive aspects of Freud's psychoanalysis in *The History of Sexuality*, volume 1; like Lacan and Lévi-Strauss, he welcomes the psychoanalytic revelation of an unconscious that undermines existential and phenomenological accounts of knowledge and the subject, while at the same time rejecting its universal theories of sexuality and madness as ahistorical phenomena, the penchant for the universal that is also shared by Freud's structuralist successors.

Michael Kelly's chapter turns its attention to Foucault's conception of critical agency, the subject as able to act autonomously and criticize social practices and institutions. Where critics like Habermas have seen in Foucault only an account of subjectivity as subjection, Kelly argues that a conception of critical agency is already implicit in Foucault's art writings, such as his books on Manet and Magritte. It appears more explicitly in Foucault's conception of the "aesthetics of existence," the form of ethical self-fashioning or technology of the self peculiar to ancient ethics and studied in the later volumes of *The History of Sexuality*. Marc Djaballah examines Foucault's conception of critique, and indeed philosophy itself, as first of all an ethical practice of self-transformation, an understanding present in the ancient world and renewed in a tradition in modern thought that begins with Kant. He shows how, for Foucault,

a critical attitude already present in an untheorized form in practices of resistance to religious power in the Middle Ages is given its first theoretical formulation in Kant, as the interrogation of the present that is the attitude of enlightenment and modernity; and which is distinguishable from the transcendental form of critique more commonly associated with Kant's enterprise. Finally, Christopher Falzon looks at Foucault's conception of history, as a privileged avenue for critical reflection on the present. In the forms of archaeology, genealogy, and finally the critical ontology of ourselves, this reflection calls attention to the historicity of forms of thought and action, from a vantage point that is itself inescapably part of history.

Part III, "Power and Governmentality," contains chapters focusing on Foucault's engagement with the theme for which he became particularly well known during his lifetime, that of power. Foucault's distinctive conception of social power practices developed in the course of his work, from the discipline and biopower of *Discipline and Punish* and *The History of Sexuality*, volume 1, to the pastoral power and governmentality explored mainly in the lecture courses at the Collège de France. Jon Simons' chapter outlines the ways Foucault successively conceptualizes power, as discipline, biopower, and finally governmentality; but always as something to be understood not as a monolithic imposition from above, but as a dynamic relation of forces, of power and resistance, indeed power and freedom. The chapter also examines Foucault's account of the relations between power and truth, and the role of power in the constitution of subjects. Johanna Oksala's chapter concentrates on Foucault's later conceptualizations of power, as biopower, pastoral power, and governmentality; and in particular examines his analysis of liberal and neoliberal governmentality, the forms of governmentality that he saw as being specific to modern Western societies. Amy Allen focuses on the relationship between power and the subject, examining Foucault's account of the constitution of the subject in the *History of Madness*, disciplinary subjection and normalization in *Discipline and Punish*, and *The History of Sexuality*, volume 1, and the technologies of the self in the later volumes of the *History of Sexuality*.

Brad Stone's chapter examines the understanding of racism that emerges out of Foucault's analysis of political power as biopower, in *The History of Sexuality*, volume 1, and also in *Society Must Be Defended*, the first of the Collège de France lecture courses to be published. For Foucault, racism becomes a useful political strategy for a biopolitical form of power that promotes life, but also allows groups deemed abnormal to die. Jeremy Carrette looks at Foucault's account of the role of religion in the development of modern forms of power, particularly in connection with the rationale and exercise of pastoral power, and how this account of religion and power itself developed in the course of the shifts from the disciplinary account that preceded it and the governmentality conception that came after. The discussion illuminates the place of religion, understood as a political reality, in Foucault's thinking. Finally, Jeremy Crampton's chapter addresses the theme of Foucault and geography. It traces Foucault's engagement with the interrelated concepts of space, territory, and geography, concepts that, while rarely the focus of his concerns, are nevertheless important elements in his thinking as far back as *The Order of Things*, and which run through the later discussions of discipline, biopolitics and public health, and governmentality.

Although Foucault was virtually silent about feminism, as well as the ways in which gender and race intersect, feminists, anti-racist, postcolonial, and queer theorists have

found his work both useful and controversial. The essays collected in Part IV, “Sexuality, Gender, and Race,” reflect the ongoing influence of Foucault in some of these fields and are necessarily representative of only some of the myriad approaches being taken. In the wake of the translation of the later volumes of *History of Sexuality* and the publication of his Collège de France lectures in English, a second wave of feminist writings on governmentality, ethics, and freedom in Foucault has emerged. The essay by Dianna Taylor represents a fresh exploration of the value and limitations of Foucault’s work for feminist theorists in the light of Foucault’s entire oeuvre. She draws upon Foucault’s later writings on ethics, his genealogies of conversion and self-sacrifice, to illuminate her feminist vision of a politics of ourselves. Feminists were also rightly provoked by Foucault’s gender blindness, androcentrism, and seeming insensitivity toward sexual violence as such in his work on discipline and biopower. Indeed much feminist ink has been spilled concerning Foucault’s remarks in a 1977 roundtable discussion that rape be treated in the same way as any other form of physical assault (like a “punch in the face”). Similarly, feminists regularly pointed to Foucault’s handling of the Jouy case in *History of Sexuality*, volume 1 and *Abnormal* as evidence of his insensitivity to patriarchal sexual domination. Chloe Taylor supplements this line of criticism in her essay here with a trenchant reading of his essays and lectures on the concept of the “dangerous individual,” psychiatric power, abnormality and, finally, the dossier on Pierre Rivière.

It would not be an exaggeration to say that one effect of feminist appropriations of Foucault (and poststructuralism more generally) was to lead some of them away from doctrinal feminism and its assumptions about sex and gender altogether. The 1990s marked the emergence of queer theory and Foucault’s *History of Sexuality*, volume 1 had become one of its founding texts. Queer theorists seized upon Foucault’s critique of the repressive hypothesis and his alleged suspicion of sexuality and sexual identity (as opposed to acts, bodies, and pleasures) as targets and anchors for the emergence and spread of biopower to advance a radical sexual politics. Lynne Huffer’s essay in this collection challenges queer theory’s reliance upon *History of Sexuality*, volume 1, as well as its anti-moral stance, arguing that Foucault’s earlier book, *History of Madness* serves as a more fruitful touchstone. Arguing that Foucault’s preoccupation with ethics spans the entire oeuvre, Huffer foregrounds what she calls the “erotic ethics” figured in his archival encounters with the marginal figures who consistently captured his attention. Here “eros” refers to what is lost in the increasing rationalization of modern sexuality. She identifies Foucault’s erotic ethical work with a practice of self-transformation and self-undoing – a dominant motif in Foucault’s later ethical writings. Dovetailing to some extent with Lynne Huffer’s emphasis on Foucault’s efforts to reorient our thinking away from Cartesian rationalism and the rationalizing discourses of the human sciences, Shannon Winnubst presents a compelling case for the value of becoming more attuned to the influence of Bataille on Foucault’s project. In particular, she suggests, we might regard Foucault’s preoccupation with the constriction of possible ways of being and living as borrowing directly from Bataille’s distinction between a general and restricted economy.

Foucault’s analysis of governmentality has had far-reaching if controversial effects not only on thinking about neoliberalism and sexuality, but also on thinking about racism, colonialism, and imperialism. In their essay, Ellen Feder and David Gougelet

adopt Foucault's genealogical approach to trace a specific US trajectory in the construction of race and gender categories. Treating race and gender not as fixed, ahistorical categories, but as products of power/knowledge, they turn to the story of the creation of Levittown to examine the production of a new form of "whiteness" that overlaps with disciplinary power relations that enforce normative gender roles as well as a normative sense of community.

Part V, "Ethics and Modernity," is comprised of essays that explore the contribution Foucault's later work might make to a contemporary reconceptualization of ethics. Beginning with a series of essays and lectures in the late 1970s and culminating with the publication of *The Use of Pleasure* and *The Care of the Self* (1984), Foucault's late work surprised many of his readers. The work had shifted both in terms of the historical period under investigation (classical and late antiquity) and the themes pursued (ethics and practices of the self) and it introduced the surprising notion of ethics as an aesthetics of existence. Now, almost thirty years later, we can see that this work (which is also becoming available in the later courses from the Collège de France) has had a significant impact, not only on philosophical accounts of ethics, but also on a wide range of other fields, including classical studies, feminism, and queer theory. The first essay in this section, by James D. Faubion, characterizes Foucault's ethics in terms of its ontological and epistemological features. Faubion shows how Foucault constructs an account, and a practice, of ethics that emerges from the interplay between care of the self, governance of others, and *parrhesia* (truth-telling). Through a close reading of Foucault's last lectures at the Collège de France, Faubion explores both the strengths and the weaknesses of this account, and urges us to persist in this perilous work.

In the next essay, Mark G. E. Kelly leads the reader through the context and background of Foucault's investigation of subjectivity, its history, and its relation to ethics. Kelly sets out Foucault's intellectual engagement with key French philosophers of subjectivity – from Descartes to Lacan – and he explores the possibility for a contemporary revival of a "spirituality" that could ground an ethics and politics for us today. In a similar vein, Colin Koopman responds to critics of a Foucauldian ethics by probing the possibility – and necessity – of mobilizing those insights into contemporary practices of self-transformation. Koopman introduces a distinction between ethical "orientations" and "commitments," arguing that it is only through understanding the former that we can make any sense of the concrete normative commitments that emerge in Foucault's work. On this basis, we can then begin to carry out the kind of ethical experimentation on our own present that constituted Foucault's primary orientation. In the last chapter in this section, Paul Alberts addresses one of the central political and ethical issues of our present: human engagement with the natural environment. While acknowledging that Foucault very rarely discussed this issue, Alberts provides an overview of the many discussions of "nature" and the "natural" that occur throughout his work. What emerges from this survey is a series of conclusions relating to the historically constructed category of "nature" and the multiple ways in which humans have seen themselves as acting on or engaging with what is taken to be the natural world. Alberts concludes that, whatever kind of environmental ethics will emerge in the future, it would do well to draw upon these Foucauldian resources.

The *Companion* concludes with an appendix containing a complete listing and concordance of Foucault's shorter writings in English. This bibliography will allow researchers to easily establish equivalences between different English translations of Foucault's interviews, essays, and occasional lectures and to identify their French sources in *Dits et écrits* (4 vols., 1994). It is the first such publication in English and promises to be an essential tool for future Foucault scholars.

Part I

Landmarks

