

Foucault/Paul

Radical Theologies

Radical Theologies is a call for transformational theologies that break out of traditional locations and approaches. The rhizomic ethos of radical theologies enable the series to engage with an ever-expanding radical expression and critique of theologies that have entered or seek to enter the public sphere, arising from the continued turn to religion and especially radical theology in politics, social sciences, philosophy, theory, and cultural and literary studies. The post-theistic theology both driving and arising from these intersections is the focus of this series.

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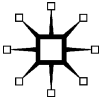
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FOUCAULT/PAUL

SUBJECTS OF POWER

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In memory of Bill Fuggle
Life as a series of journeys

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Series Preface

Radical Theologies encompasses the intersections of constructive theology, secular theology, death of god theologies, political theologies, continental thought, and contemporary culture.

For too long, radical theology has been wandering in the wilderness, while other forms of theological discourse have been pontificating to increasingly smaller audiences. However, there has been a cross-disciplinary rediscovery and turn to radical theologies as locations from which to engage with the multiplicities of twenty-first-century society, wherein the radical voice is also increasingly a theologically engaged voice with the recovery and rediscovery of radical theology as that which speaks the critique of “truth to power.”

Radical Theologies reintroduces radical theological discourse into the public eye, debate, and discussion by covering the engagement of radical theology with culture, society, literature, politics, philosophy, and the discipline of religion.

Providing an outlet for those writing and thinking at the intersections of these areas with radical theology, *Radical Theologies* expresses an interdisciplinary engagement and approach that was being undertaken without a current series to situate itself within. This series, the first dedicated to radical theology, is also dedicated to redefining the very terms of theology as a concept and practice.

Just as rhizomic thought engages with multiplicities and counters dualistic and prescriptive approaches, this series offers a timely outlet for an expanding field of “breakout” radical theologies that seek to redefine the very terms of theology. This includes work on and about the so-labeled death of god theologies and theologians who emerged in the 1960s and those who follow in their wake. Other radical theologies emerge from what can be termed “underground theologies” and also “a/theological foundations.” All share the aim and expression of breaking out of walls previously ideologically invisible.

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Acknowledgments

Parts of the section “Saint Paul’s Second Road to Damascus” in chapter 1 appeared in an earlier form in *Paragraph Journal* under the title “Negotiating Paul: Between Philosophy and Theology” (2008) and as a conference paper given at the Annual Conference of the Society for French Studies, University of Liverpool, July 2008. Various versions of the small section “Slipping through the Net” in chapter 2 were given as papers on the occasion of Saint Paul’s Journeys into Philosophy Conference that took place during the Congress of the Humanities and Social Sciences, University of British Columbia, June 2008, and at the French Departmental Research Seminar at King’s College London, February 2009. A version was also published in an article entitled “Secularizing the Remnant: Foucault and Paul” in *The Journal of Philosophy and Scripture*, 6 (2009). Minor parts of chapter 4 were based on aspects of an earlier article “Excavating Government: Giorgio Agamben’s Archaeological Dig” published in *Foucault Studies* (2009) and a chapter entitled “Postface: The Signature that Remains” in *Sacred and Secular Agency in Early Modern France: Fragments of Religion*, ed. Sanja Perovic, Continuum, 2011. The invaluable feedback from audiences, editors, and readers resulting from these encounters has encouraged me to further develop my ideas and arguments at the same time as forcing me to identify and confront my own shortcomings.

I would like to thank the editors at Palgrave, Mike Grimshaw and Burke Gerstenschlager, for their enthusiastic support of the book; Patrick french and Eddie Adams for helping me negotiate a path between philosophy and theology; Nick Harrison, Sanja Perovic, Jo Malt, and everyone in the French department at King’s College London for their ongoing advice and encouragement; my colleagues and students in the Centre for Cultural Studies at Goldsmiths for pushing me to develop my ideas and writing well beyond the original scope of the project; and Ward Blanton, Creston Davies, and Colin Davis for their critical insights.

Special thanks go to Gerald Moore, Elisha Foust, Lara Choksey, Rob Priest, Martin Llewellyn, Philip Ginsberg, and David Hampstead for the support, comments, patience, and friendship that they have offered at various points over the years.

Finally, I would like to thank John, Emile, and Theodor for everything else.

Abbreviations of Works

Michel Foucault

Unless otherwise stated, all biblical references will be to the New Revised Standard Version (NRSV).

- AK *The Archaeology of Knowledge*, trans. A. M. Sheridan Smith. London: Tavistock Publications, 1974.
- BC *The Birth of the Clinic*, trans. A. M. Sheridan Smith. London: Tavistock Publications, 1973.
- CS *The History of Sexuality Vol. 3: The Care of the Self*, trans. Robert Hurley. New York, NY: Vintage Books, 1988.
- CT *The Courage of Truth (The Government of Self and Others II): Lectures at the Collège de France 1983–1984*, trans. Graham Burchell. New York, NY: Palgrave Macmillan, 2011.
- DE1 *Dits et Écrits 1 (1954–1975)*, ed. Daniel Defert and François Ewald. Paris: Quarto/Gallimard, 2001.
- DE2 *Dits et Écrits 2 (1976–1988)*, ed. Daniel Defert and François Ewald. Paris: Quarto/Gallimard, 2001.
- DP *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan. New York, NY: Vintage Books, 1995.
- GS *The Government of Self and Others: Lectures at the Collège de France 1981–1982*, trans. Graham Burchell. New York, NY: Palgrave Macmillan, 2010.
- HM *History of Madness*. London and New York, NY: Routledge, 2006.
- HOS *The Hermeneutics of the Subject: Lectures at the Collège de France 1981–1982*, trans. Graham Burchell. New York, NY: Palgrave Macmillan, 2005.
- NGH “Nietzsche, Genealogy, History,” *The Foucault Reader*, ed. Paul Rabinow. New York, NY: Pantheon, 1984, 76–100.
- OD “The Order of Discourse,” *Untying the Text: A Poststructuralist Reader*, ed. Robert Young. London and Boston, MA: Routledge and Kegan Paul, 1981, 48–78.

- OT *The Order of Things: An Archaeology of the Human Sciences*. New York, NY: Vintage Books, 1973.
- PA “The Prose of Actaeon,” *Religion and Culture* by Michel Foucault, ed. Jeremy Carrette. New York, NY: Routledge, 1999, 75–84.
- PK *Power/Knowledge: Selected Interviews and Other Writings, 1972–1977*, ed. Colin Gordon. New York, NY, and London: Prentice Hall, 1980.
- PP *Psychiatric Power: Lectures at the Collège de France 1973–1974*, trans. Graham Burchell. New York, NY: Palgrave Macmillan, 2008.
- PT “A Preface to Transgression,” *Religion and Culture* by Michel Foucault, ed. Jeremy Carrette. New York, NY: Routledge, 1999, 57–71.
- SD *Society Must be Defended: Lectures at the Collège de France, 1975–76*, trans. David Macey. London: Penguin, 2004.
- STP *Security, Territory, Population: Lectures at the Collège de France 1977–1978*, trans. Graham Burchell. New York, NY: Palgrave Macmillan, 2009.
- TP “Theatrum Philosophicum,” *Language, Counter-Memory, Practice*, ed. Donald F. Bouchard. Ithaca, NY: Cornell University Press, 1977, 165–196.
- UP *The History of Sexuality Vol. 2: The Use of Pleasure*, trans. Robert Hurley. New York, NY: Vintage Books, 1990.
- WK *The History of Sexuality 1: An Introduction*, trans. Robert Hurley. New York, NY: Vintage Books, 1990. [Referred to as *The Will to Knowledge*]