

## EDITORIAL STATEMENT

**I**N THIS THIRD ISSUE of *Situations* (Vol.II, no.1), we begin with a new section entitled Scholarship with a Purpose. This section will publish essays that are particularly erudite in the correspondence between scholarly accuracy, rigorous argumentation and have implicit references to modern political experience. Its task is to provoke a critical dialogue and stimulate the resurgence of the radical imagination towards new forms and praxis.

In this new section, Jan Rehmann provokes us to rethink the relation between the French appropriation of Nietzsche's thought (Deleuze and Foucault) and a politically reactionary formation called postmodernism. He clearly demarcates the neo-Nietzschean readings that must be rethought and suggests a critical path to overcome the political lacks within postmodernism.

Both Henry Giroux and B. Ricardo Brown provide original analysis and insights into the question of contemporary terrorism. Engaging the spectacle of terrorism, Giroux describes how the new media has merged with the war on terror in the dual aspects of its state sanctioned form and its simultaneous opposition to state power, and demonstrates that this marriage has redefined the space that makes contemporary politics possible. Brown, on the other hand, places terror not in the contemporary context of "The War on Terror," but at the heart of enlightened society itself. Terror is not alien but actually an essential aspect of civilization and is experienced in the everyday reproduction of the social relations of capital.

In a reflective mode from France, Dennis Broe theorizes the signs of radical insurgency against neo-liberalism in the riots of the *banlieues*, the student protests of last spring against the employer friendly revision of the First Work Contract, and the previous summer's NO vote to the EC constitution. He argues that France has become the conjunctural site of a theoretical moment, one that may strengthen the voices of the streets (radical democracy) in the seemingly infinite battle against what he terms oligarchic democracy, that is, democracy for the few. In a more cautious tone, Jim Cohen argues that despite varying degrees of force by many groups against the paradigm of the French Republican model of citizenship, the paradigm itself holds consistent. He problematizes possible points of rupture, some tremors, but mindfully warns us of the recuperative power of a State that is now being forced to meet real demands from its constituents.

Maria Elisa Cevasco asks us to rethink the possibilities for utopist thinking in her concise review of Fredric Jameson's new work, *The Archaeologies of the Future: The Desire called Utopia and other Science Fictions*. She frames this in the sense that the narrative(s) of utopia are radically potent in producing a desire for change and calls upon willfully optimistic activists to break through the aporia that has stifled the radical imagination for nearly a generation.

And finally, this issue concludes with two approaches to the work of Henri Lefebvre. In focusing on Volume III of *The Critique of Everyday Life*, Iván Zatz notes a renewed materialist analysis with politics as a specific aim. It is not "applied Lefebvrism," but rather, an engagement of capitalist life in search for current possibilities of social change. Stanley Aronowitz takes a different approach by situating the third critique of Lefebvre in the context of his entire oeuvre. He emphasizes the radical discontinuities that Lefebvre's thinking undergoes vis-à-vis the technological and information revolutions, and shows that the difficult political path that Lefebvre offers is a materialist dialectic to both change life and change the environment.

Michael Pelias,  
*for the editorial collective*

## THE PROJECT

The project of *Situations* is to address the lapse of the radical imagination in both left theory and in popular consciousness. It aims to explore the social conditions and lived experiences that have led to this malaise and to support explanations that do not reduce political phenomena to a reflection. *Situations* will examine the fields of academic and cultural production in order to identify the systemic causes of this inability to break with lived experience. *Situations* will publish critical assessments of radical political thought with an eye towards identifying that which is still useful and that which is insufficient for understanding what is new and different in politics and culture today. *Situations* will publish critical examinations of social movements and popular attempts to guide political change. *Situations* will foster modes of thinking that recognize the creative role that society plays in its own production.

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