

# Foucault's Critical Project

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BETWEEN THE TRANSCENDENTAL  
AND THE HISTORICAL

*Béatrice Han*

TRANSLATED BY EDWARD PILE



# Foucaults Critical Project Between The Transcendental And The Historical Atopia Stanford Calif

**Marita Rainsborough**



## **Foucault's Critical Project Between The Transcendental And The Historical Atopia Stanford Calif:**

Foucault's Critical Project Béatrice Han, 2002 This book uncovers and explores the constant tension between the historical and the transcendental that lies at the heart of Michel Foucault's work. In the process it also assesses the philosophical foundations of his thought by examining his theoretical borrowings from Kant, Nietzsche and Heidegger who each provided him with tools to critically rethink the status of the transcendental. Given Foucault's constant focus on the Kantian question of the possibility for knowledge, the author argues that his philosophical itinerary can be understood as a series of attempts to historicize the transcendental. In so doing, he seeks to uncover a specific level that would identify these conditions without falling either into an excess of idealism or a de-historicized subject-centered perspective exemplified for Foucault by Husserlian phenomenology or of materialism which would amount to interpreting these conditions as ideological and thus as the effect of economic determination by the infrastructure. The author concludes that although this problem does unify Foucault's work and gives it its specifically philosophical dimension, none of the concepts successively provided such as the *episteme* in the historical, *a priori*, the regimes of truth, the games of truth and problematizations manages to name these conditions without falling into the pitfalls that Foucault originally denounced as characteristic of the anthropological sleep: various forms of confusion between the historical and the transcendental. Although Foucault's work provides us with a highly illuminating analysis of the major problems of post-Kantian philosophies, ultimately it remains aporetic in that it also fails to overcome them.

**Foucault and Heidegger** Alan Milchman, Alan Rosenberg, 2003 Michel Foucault and Martin Heidegger are two of the most important intellectual figures of the twentieth century and yet there are significant largely unexplored questions about the relationship between their projects. Foucault and Heidegger stages a crucial critical encounter between these two thinkers in doing so it clarifies not only the complexities of the Heidegger-Foucault relationship but also their relevance to questions about truth and nihilism, acquiescence and resistance and technology and agency that are central to debates in contemporary thought. These essays examine topics ranging from Heidegger's and Foucault's intellectual forebears to their respective understanding of the Enlightenment, modernity and technology to their conceptions of power and the political.

**Exceptionalism and the Politics of Counter-Terrorism** Andrew W. Neal, 2009-10-16 This book is an analysis and critique of the concepts of exception and exceptionalism in the context of the politics of liberty and security in the so-called War on Terror. Since the destruction of the World Trade Centre on September 11th 2001, a notable transformation has occurred in political discourse and practice. Politicians and commentators have frequently made the argument that the rules of the game have changed, that this is a new kind of war and that exceptional times require exceptional measures. Under this discourse of exceptionalism, an array of measures have been put into practice such as detention without trial, extraordinary rendition, derogations from human rights law, sanction or connivance in torture, the curtailment of civil liberties and aggressive war against international law. Situating exceptionalism within the post-9/11

controversy about the relationship between liberty and security this book argues that the problem of exceptionalism emerges from the limits and paradoxes of liberal democracy itself It is a commentary and critique of both contemporary practices of exceptionalism and the critical debate that has formed in response Through a detailed assessment of the key theoretical contributions to the debate this book develops exceptionalism as a critical tool It also engages with the problem of exceptionalism as a discursive claim as a strategy as a concept as a theoretical problem and as a practice This is the first book to capture the importance of the exceptionalism debate in a single volume and will be of much interest to students of critical security studies political philosophy IR theory and sociology **American Book Publishing Record** ,2003 □□□□

□2014□□□ □□□,2015-01-01 **The British National Bibliography** Arthur James Wells,2002 Bibliografisch Repertorium Van de Wijsbegeerte ,2002 **Foucault's Critical Philosophy of History** Adam Takács,2023-12-18 Foucault s Critical Philosophy of History Unfolding the Present provides a comprehensive interpretation of Foucault s work by focusing on its methodological procedural and epistemological elements Adam Tak cs argues that despite all its thematic and analytical diversity Foucault s procedure can be understood within a unified framework based on the historical problematization of the present This procedure triggered by current social issues and aiming at a diagnostic screening of the present through a constructive exploration of the past thus sets in motion not only a specific philosophical vision of history and a research practice often related to the procedures of historiography but also new ways of critical analysis of social phenomena This book subjects all these elements to a systematic analysis demonstrating that within this framework Foucault s often debated views on historical realism and constructivism his methodological choices and ontological commitments take on a coherent profile culminating in a timely social critical project of liberation of knowledge and political subjectivation

Foucault and the History of Philosophical Transcendence Christopher Falzon,2024-08-22 In an original approach to Foucault s philosophy Christopher Falzon argues for a reading of Foucault as a philosopher of finite transcendence and explores its implications for ethics In order to distinguish Foucault s position Falzon charts the historical trajectory of transcendence as a philosophical concept starting with the radical notion of transcendence that was introduced by Plato and which reappears in various forms in subsequent thinkers from the Stoics to Descartes and from Kant to Sartre He argues that Foucault s critique of the transcendent subject of humanism is a rejection not of transcendence per se but of radical transcendence in its distinctively modern form As such he shows how Foucault s conceptualisation of transcendence as finite enables a picture of the human being as neither fully determined nor a creature of infinite possibilities but as both subject and object affected by but also able to affect the world With the notion of finite transcendence Falzon captures the essence of Foucault s unique philosophy and provides a new insight into his contribution to ethics Demonstrating its contemporary relevance Foucault and the History of Philosophical Transcendence further explores the potential application of Foucault s approach to the current ecological crisis Foucault Today Marita Rainsborough,2025-03-27 Michel Foucault is considered

one of the most important philosophers of the 20th century Marita Rainsborough examines the current relevance of his work with reference to the post and decolonial theories of Achille Mbembe Homi Bhabha and Walter D Mignolo in a global context She incorporates the philosophy of Judith Butler and Byung Chul Han as well as New Realism into the critical reading of Foucault and emphasises the philosophical references to Bloch and Kant that have so far been neglected in his reception Considering the subject between knowledge power ethics and aesthetics an overall review as well as new aspects for the philosophical discussion of this French classic are offered Subjectivity, Freedom and History Christopher Falzon,1989

**Critical And Effective Histories** Mitchell Dean,2002-11-01 First Published in 2004 This work places Foucault s methodologies against social theory and philosophy in order to provide a guide to social sciences particularly historical sociology Written to clarify Foucault s contribution for professional and non professional readers the text demonstrates the originality and usefulness of Foucault s work and embodies a conviction that Foucault s approaches could transform sociology into an effective multi focused relevant discipline Finally the book illustrates that his methods provide the necessary condition for any state of the art social research today addressing his methodological position and establishing its relationship to Nietzsche Kant Weber Elias Habermas Giddens and the Annales and Frankfurt Schools *Foucault's Archaeology* David Webb,2012-11-28 Puts The Archaeology of Knowledge at the heart of Foucault s thoughtDavid Webb reveals the extent to which Foucault s approach to language in The Archaeology of Knowledge was influenced by the mathematical sciences adopting a mode of thought indebted to thinkers in the scientific and epistemological traditions By aligning his thought with the challenge to Kantian philosophy from mathematics and science in the late 19th and early 20th centuries he shows how Foucault established his own perspective on the future of critical philosophy **The Archaeology of Knowledge** Michel Foucault,1982-09-12 Madness sexuality power knowledge are these facts of life or simply parts of speech In a series of works of astonishing brilliance historian Michel Foucault excavated the hidden assumptions that govern the way we live and the way we think The Archaeology of Knowledge begins at the level of things and moves quickly to illuminate the connections between knowledge language and action in a style at once profound and personal A summing up of Foucault s own methodological assumptions this book is also a first step toward a genealogy of the way we live now Challenging at times infuriating it is an absolutely indispensable guide to one of the most innovative thinkers of our time

*Foucault, the transformation of critic and philosophy of law* ,2002 Esse trabalho busca responder seguinte quest o poss vel uma Filosofia do Direito a partir da utiliza o dos conceitos dos m todos e da filosofia de Michel Foucault Ou seja essa quest o n o id ntica aquela que busca na trajet ria do pensador franc s o conjunto transformado de suas formula es coloca es e enuncia es de problemas relativos ao direito Aqueles que o conhecem sabem da import ncia desse objeto nas preocupa es filsoficas de Foucault Assim apostando numa afirmativa dirigi meus esfor os no sentido de determinar a forma espec fica a ser dada ao que chamei pelo menosprovisoriamente nova filosofia do direito cujo distanciamento em rela o s filosofia institu

das do direito seria equivalente que se verifica entre a arqueologia e a genealogia relativamente ao conjunto das filosofias acadêmicas. Admitida essa hipótese inicial era preciso então definir a arqueologia e a genealogia como instrumentos críticos de interpretação abstraído-me de toda problemática envolvendo as relações desse método específico de Foucault elaborado para dar conta dos discursos das ciências humanas com a hermenêutica em geral e seus postulados filosóficos e transformações da realidade histórica e política e de nós mesmos pois o uso que dela estamos legitimado a fazer no âmbito de construção de uma outra filosofia do Direito está condicionado orientado e imprimido por Foucault em seus trabalhos históricos. Como poderíamos fazer valer os postulados nietzscheanos do autor de *As Palavras e as Coisas* Vigiar e Punir *A Vontade de Saber* tomando como referência o conjunto dos discursos dos procedimentos e das práticas jurídicas no interior de formas e histórias específicas que o arqueologista e genealogista deve recortar e descrever. Uma filosofia do Direito construída em oposição a uma Filosofia do Estado de Direito um pensamento pragmático orientado criticamente busca do a priori desconhecimento e dá a obra pela história cuja característica principal moderna está em recusar qualquer tipo de antropologismo transcendental e cujo objetivo a descrição do funcionamento das práticas jurídicas sem se valer jamais dos universais históricos a não ser para denunciá-los, desmascará-los. O contrário portanto de uma crítica que pressupõe a transcendência desses universais históricos em seu próprio interior prisioneira de uma tensão permanente entre as estruturas transcendentais do sujeito e suas formas empíricas de existir ou seja aquilo que Foucault chamava de *homem antropológico* nosso novo *dogmático*. Assim aproveitei-me estrategicamente de um texto que se tornou central para o desenvolvimento das hipóteses dessa dissertação de mestrado. Em *O Que São as Luzes* Foucault busca inserir seu pensamento crítico o tipo específico de crítica histórica que ele buscou desenvolver em relação ao conjunto das filosofias modernas que buscaram de formas diferentes responder questões kantianas lançadas em 1784 por um periódico alemão a *Berlinische Monatsschrift* *Was ist Aufklärung*. O pensamento que ele descreve como constituindo o tipo de crítica que ele propõe abandonar justamente o de Habermas. Ao defini-la como um *ethos filosófico* uma ontologia histórica de nós mesmos Foucault aponta para a necessidade de se transformar a crítica kantiana tradicionalmente transcendental antropológica cujos limites são negativos interditos numa crítica histórica genealógica do próprio sujeito que assuma uma atitude positiva diante dos limites historicamente não mais transcendentais configurados que nos determinam como sujeitos do que pensamos dizemos e fazemos uma crítica direcionada portanto para uma ultrapassagem possível desses limites historicamente arbitrários. Podemos dizer que esta dissertação essencialmente um trabalho de método de planejamento metodológico de um pensamento que quer produzir adaptar conceitos novos para essa outra filosofia do direito que não apenas supomos ser possível mas que podemos encontrar verdadeiramente nas aulas nas palestras nas entrevistas nas obras do historiador francês nesse sentido que devemos entender o termo crítica indispensável para uma boa compreensão do trabalho realizado simultaneamente envolve questões concernentes construções metodológicas orientadas o que se deve dar filosofia nos dias de hoje a relação que ela deve estabelecer com o conhecimento científico com as ciências.

ncias humanas o papel simultaneamente tico e pol tico do intelectual fil sofo sua inser o na experi ncia hist rica da atualidade sua concep o ontol gica de Raz o etc Ela me foi indispens vel para o estabelecimento n o diria de uma compara o mas de uma oposi o que me permitisse visualizar melhor a especificidade cr tica de Foucault situando o em rela o abordagem habermasiana caracterizada essencialmente por uma abordagem transcendental da linguagem da Raz o comunicativa entendida como corretivo da Raz o instrumental De fato tanto Foucault quanto a Escola de Frankfurt e Habermas em particular reconhecem a exist ncia de la os hist ricos fundamentais da filosofia contempor nea com a Aufkl rung cuja compreens o determina o modo como a filosofia realiza seu objetivo de diagnosticar a sociedade o presente Numa linguagem hermen utica dir amos que a cr tica serviu como chave de interpreta o dessas duas apostas filos ficas aproveitando me da correla o que ambos estabelecem entre esse termo e o conjunto de seus respectivos trabalhos com o objetivo de melhor situ la em sua especificidade pr pria em sua instrumentalidade espec fica em rela o essa outra filosofia do direito aomesmo tempo que o faz em rela o s outras formas de filosofia contempor nea Essa disserta o de mestrado buscou portanto explicitar seus pressupostos metodol gicos que tipo de metodologia jur dica nos podemos construir a partir do legado de Foucault Foi nesse sentido que me apropriei dessa literatura em torno do debate Habermas Foucault vinculando de forma talvez um pouco arbitr ria a transforma o da cr tica oposi o estabelecida entre essas duas formas de pensamento Tanto Foucault quanto Habermas esse ltimo de forma expl cita oferecem possibilidades diferentes para trabalharmos nesse campo que a filosofia do direito essas possibilidades est o n o somente em obras espec ficas Facticidade e Validade por exemplo no caso de Habermas A Verdade e as Formas Jur dicas no caso de Foucault mas encontram se no interior de todo o conjunto do trabalho realizado Valendo me dessa oposi o recusando a abordagem habermasiana no interior dessa pr pria oposi o tratei de estabelecer a arqueologia e a genealogia como ferramentas metodol gicas cr ticas e hist ricas espec ficas dessa filosofia foucaultiana do direito A arqueologia como forma de rela o da cr tica com os discursos da Ci ncia do Direito com os enunciados da jurisprud ncia da doutrina das cortes legislativas e judici rias e a genealogia como explica o desses discursos em rela o s pr ticas hist ricas no interior das quais eles se d o a genealogia aliada arqueologia dever estabelecer a novidade oacontecimento simultaneamente hist rico e pol tico rela es de poder rela es de saber rela es consigo representados por essas mesmas pr ticas

*Foucault Contra Habermas* Samantha Ashenden, David Owen, 1999 Foucault contra Habermas is an incisive examination of and a comprehensive introduction to the debate between Foucault and Habermas over the meaning of enlightenment and modernity It reprises the key issues in the argument between critical theory and genealogy and is organised around three complementary themes defining the context of the debate examining the theoretical and conceptual tools used and discussing the implications for politics and criticism In a detailed reply to Habermas *Philosophical Discourse of Modernity* this volume explains the difference between Habermas philosophical practice and Foucault s between the analytics of truth and the politics of truth Many of the most difficult arguments in th

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