



Michel Foucault's creative repetition of Kantian critique

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CRITIQUE AND CREATIVITY. VERONA WORKSHOP

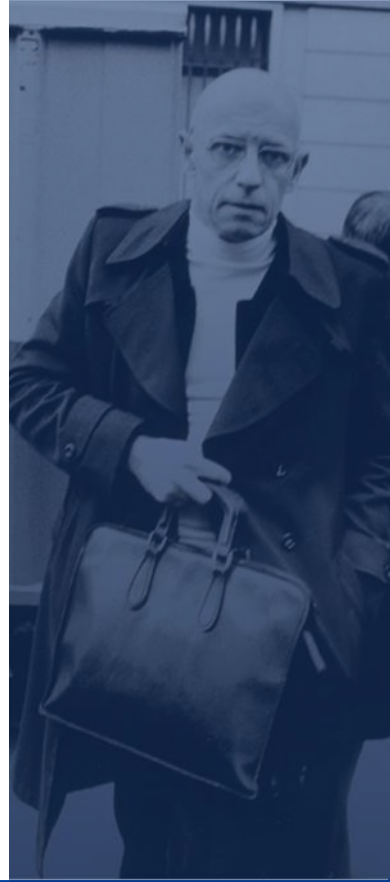
University of Verona, 22.-23.5.2015



The Structure of Thought

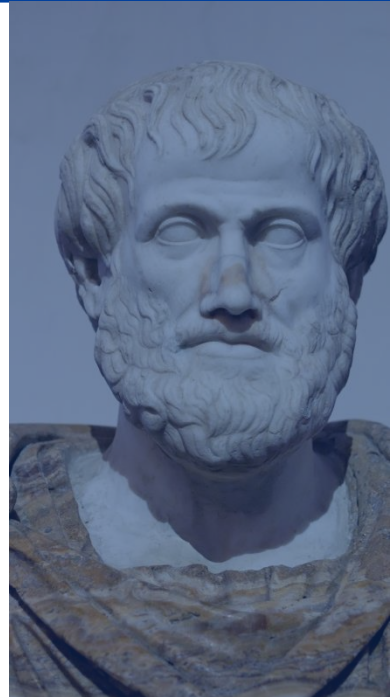
- The Politics of Experience. Michel Foucault's System of thought 2012.
- History of Systems of Thought
- What was the structure of Foucault's own thought ?
 - Enquiry into the structure and the historical conditions of Foucault's thought
 - What was its own historical limits and conditions of possibility?
 - From the perspective of political reason
- The Question of Political Philosophy
 - ≠ moral philosophy (politics under moral truth)
 - ≠ empirical science of politics (truth of the politics)
- What then?
 - Thought that would critically to question the concrete modes of political reason and to explore the relations between truth and politics without reducing one to the other.

EPISTEME



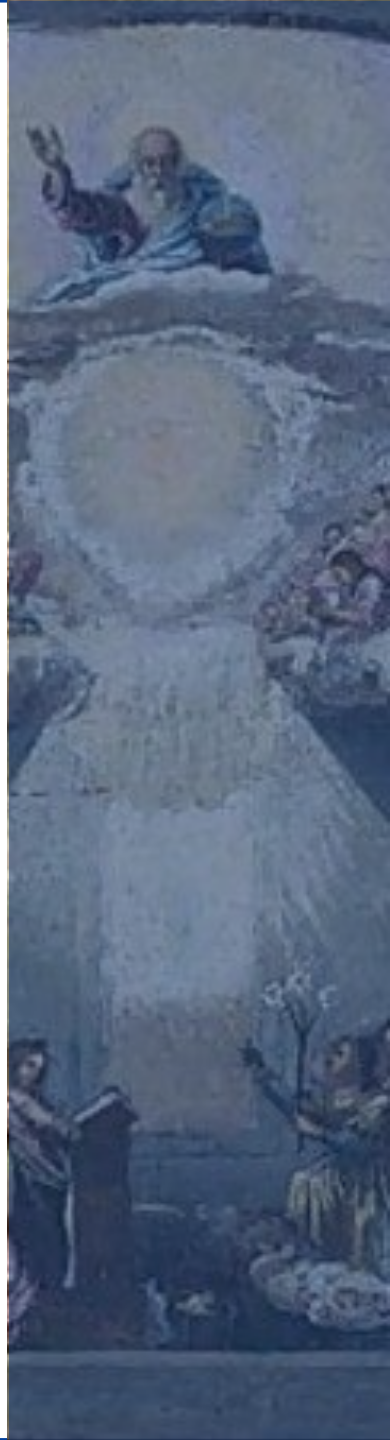
The Question of Critique ?

- Political philosophy ↔ Philosophical Anthropology – study of men
- Aristotle: The Philosophy of Human Affairs or Action
 - Philosophy of Human (Men) as Political Philosophy
- Foucault's Philosophy as Philosophy of Human Affairs
 - The modes of historical reason governing human action
- Asked from Post-Kantian critical perspective
 - Critique as the question of conditions of experience
 - Yet not as the question of universal a priori conditions
- The question of philosophical anthropology?
 - Question of human nature ↔ human affairs
- Kant's own anthropology is pragmatic (pragmatischer)
- ≠ moral philosophy, practical (praktischen)
- Kant's anthropology is a site, where the great critical questions meet?



Critique and Creativity

- The Critique of Transcendental Illusion (Critique of God)
 - Kant's critical philosophy was to prepare a propaedeutic introduction to the possibility for a new metaphysics as transcendental philosophy through the criticism of transcendental illusions
- The Critique of Anthropological Illusion (Critique of Man)
 - The book states that Foucault's critical philosophy can be read as a propaedeutic introduction to the new political philosophy through its criticism of anthropological illusions.
- Foucault = ≠ Kant
 - Foucault's system of thought and critique is fundamentally Kantian.
 - Foucault overturns and contests the Kantian questions in same time repeating its systematics.
 - Yet this repetition is repetition of difference, it's the creative act



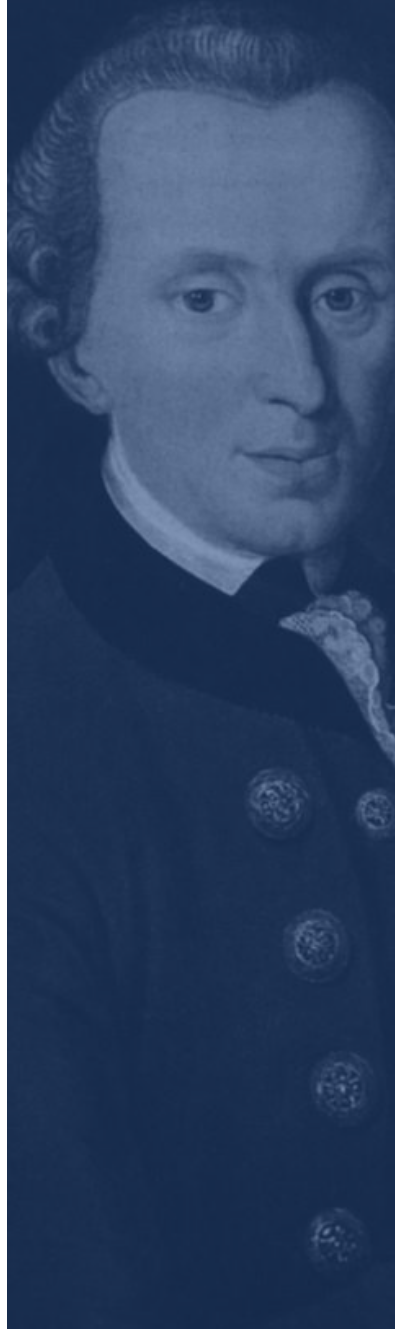
Kant's critique

THE FACULTIES OF THE MIND (Vermögen des Gemüts)	FACULTY OF COGNITION (Erkenntnisvermögen) HIGHER (Obere) [f]	A PRIORI PRINCIPLES (Prinzipien a priori)	APPLICATION TO (Anwendung auf) [p] PRODUCTS (Produkte) [f]
I CRITIQUE FACULTY OF COGNITION (Erkenntnisvermögen)	UNDERSTANDING (Verstand)	LAWFULNESS (Gesetzmäßigkeit)	NATURE (Natur)
III CRITIQUE FEELING OF PLEASURE AND DISPLEASURE (Gefühl der Lust und Unlust)	JUDGMENT (Urteilkraft)	PURPOSIVENESS (Zweckmäßigkeit)	ART (Kunst)
II CRITIQUE FACULTY OF DESIRE (Begehrungsvermögen)	REASON (Vernunft)	FINAL END (Endzweck) [p] PURPOSIVENESS THAT IS AT THE SAME TIME LAW (OBLIGATION) (Zweckmäßigkeit, die zugleich Gesetz ist (Verbindlichkeit)) [f]	FREEDOM (Freiheit) [p] MANNERS (Sitten) [f]

TABLE 1

Markku Koivusalo
The Politics of experience.
Michel Foucault's System of Thought

[f] first introduction
[p] published introduction



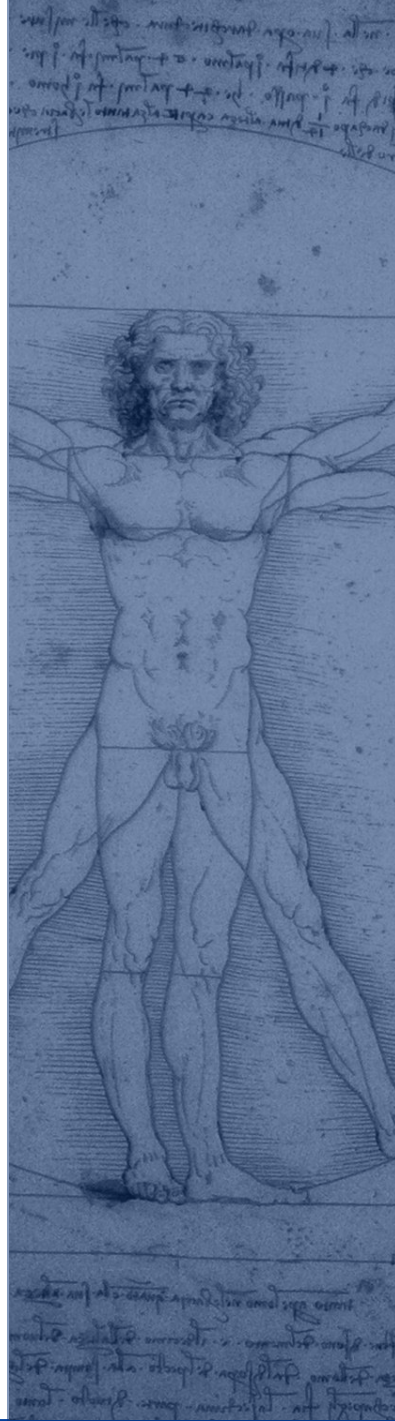
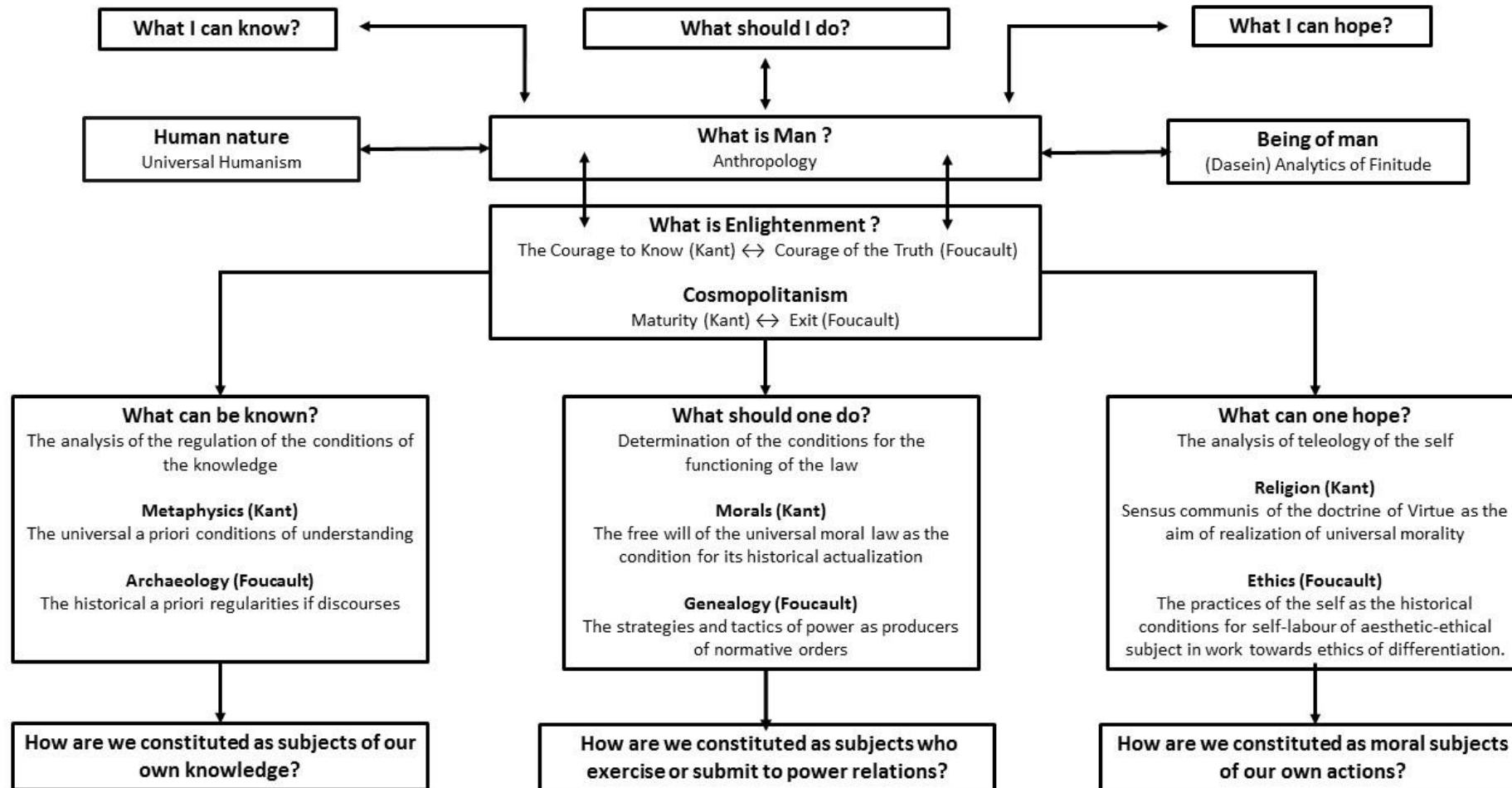
Foucault's critique


THE FORM OF EXPERIENCE	FACULTY	THE FORM OF TRUTH IN HISTORICAL EXPERIENCE	APPLICATION TO, PRODUCTS
I CRITIQUE KNOWLEDGE (Savoir)	LANGUAGE Historical understanding	THE REGULARITY OF DISCOURSES (épistème) THE FUNCTIONALITIES OF STATEMENTS (archives)	KNOWLEDGE Science – Art
III CRITIQUE SELF (Soi)	DESIRE Judgment of one's own life	THE CARE OF THE SELF THE FORMS OF SELF-RELATION Asceticism - Aestheticism	ETHICS Practice – Art
II CRITIQUE POWER (Pouvoir)	WILL The Practical reason	THE STRATEGIES OF FORCE FIELDS (dispositifs) Historical normativity – normality The historical fields of governmentality	POLITICS Struggle, Contention, Resistance
TABLE 2			



What is man?

Markku Koivusalo: Politics of experience



Foucault's Counter-critiques: The Historical Axes of Experience (x, y, z)				Markku Koivusalo: Politics of experience
Michel Foucault	I. CRITIQUE OF THE KNOWLEDGE	II. CRITIQUE OF THE POWER	III. CRITIQUE OF THE SELF	
Point of view	ARCHAEOLOGY	GENEALOGY	ETHICS	
Constitutive	Knowledge (Savoir)	Power Struggle – Techniques Resistance – Counter-conduct	Care Practices / Exercises /Techniques Pragmatics of self	
Constituted	Knowledge (<i>Connaissance</i>) Forms of Knowledge, Disciplines	Normativity /Government Sovereignty, discipline, control	Subject The subjectivity of the subject The modes of self-relation	
Core-concepts	épistème - archives The discursive practices The functionalities of statements.	Matrices, Dispositifs, Governmentality	Subjectivation Care of the self (epimeleia heautou) Practices / Exercises /Techniques of the Self	
Faculty – Field	Understanding - Discourses	Reason (rationalities) - Bodies	Judgment (Evaluation) – Self	
Limit	Exteriority of Language/ Knowledge	Points of resistance / Counter-conduct	Undefined and patient labour over itself	
The Pattern of Truth	Epistemic Truth outside the subject Formal truth Positivistic truth Poetic truth	Polemic Pragmatic-contested truth Struggling Truth Dominating Truth Subjected Truth	Ethical Transforming Truth Spiritual Truth Ascetic-Aesthetic Truth Truth of Critical Virtue	
Experience	Historical experience on knowledge and its limits	Historical experience on power and its limits	Historical experience on self and limits of self	
Immanuel Kant	METAPHYSICS	MORALS	RELIGION	Guidance of transcendent moral reason in a sensible world governed by the conflicts of mechanical forces
Point of view	The limits of reason	A priori moral law	Teleology of subject	

The Riddle of Sphinx


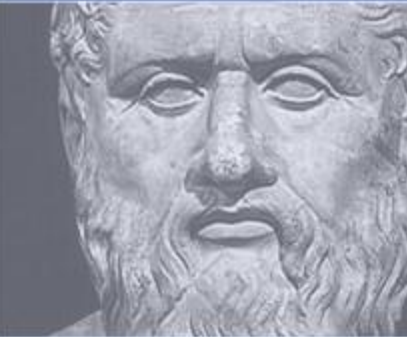
- For Hera sent the Sphinx, whose mother was Echidna and her father Typhon; and she had **the face of a woman, the breast and feet and tail of a lion, and the wings of a bird**. And having learned a riddle from the Muses, she sat on Mount Phicium, and propounded it to the Thebans.
- And the riddle was this:-- What is that which has **one voice and yet becomes four-footed and two-footed and three-footed?**



The Riddle of Truth

- What questions this will to truth (*Wille zur Wahrheit*) has already set before us!
- That we ourselves are also learning from this Sphinx to pose questions?
- Who is it really that questions us here?
- The problem of the value of truth steps up before us—or are we the ones who step up before the problem?



Sphinx (Ancient Greece)					Markku Koivusalo: Politics of experience
	Riddle [Αἴνιγμα]	Three-footed [Τρίπους]	Two-footed [Δίπους]	Four-footed [Τετράπους]	The Voice [Φωνή]
	Critiques	Knowledge (Wings)	Power (Lion)	Desire (Maiden)	Challenge
	Domain of Experience	Philosophy	Politics	Ethics / Economy	The Trial of Thought, Practice and Life
Plato: Tripartite doctrine of the soul					
	Analogy	Head	Chest	Stomach	Righteousness [Δικαιοσύνη] The differentiated functional division and harmony between the three virtues under the guidance of idea of the Good.
	Form of the soul	Reasoning [λογιστικόν]	Fervour [θυμοειδές]	Appetitive [ἐπιθυμητικόν]	
	Virtue of the Soul	Wisdom [σοφός]	Courage, Manliness [ἀνδρεία]	Temperance [σωφροσύνη]	
Aristotle: Tripartite of Thought [διάνοια]					
	Subject	Knowledge [ἐπιστήμη]	Praxis [πρᾶξις]	Production [ποίησις]	The division of politics of truth according to the quantity and hierarchy by the quality of the aim. Individual – Knowledge Citizens – Politics Mankind – Production
	Virtue [ἀρετή]	Wisdom [σοφία] Cognition [Νόος]	Prudence [φρόνησις]	Art [τέχνη]	
	Truth [ἀλήθεια]	Eternal [ἀίδιος] Unchanging	Temporal Changeable [ἄλλως ἔχειν]	Factitious Changeable [ἄλλως ἔχειν]	
	Aim [τέλος]	In itself = Highest pleasure of contemplation	In itself = Good conduct [Εὐπραξία]	External = good product / artefact	