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The Vital and the Positive: A Genealogy of the Science of Man

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The Vital and the Positive: A Genealogy of the Science of Man

RobinBrooks

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Goldm InCollegeUniversionLondon

PhDA ugu**2**010

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³D etuze(1988)p13

Foucaul 997ap 124125, Foucault's comment on a 'felicitous positivism' in 'The Discourse on Language' in A dam 1986p 162, Foucault's comment on a 'felicitous positivism' in 'The Discourse on Language' in cusses the background to his development during the 1960's in Foucault (1991) expl31f

2 "Biopolitical potential of a new paradigm of Power," Hardt & Negri (2000) p23. The possibility accorded to an

² "Biopolitical potential of a new paradigm of Power," Hardt & Negri (2000) p23. The possibility accorded to an "unpredjudiced analysis of the concrete ways in which power penetrates the subjects very bodies" according to A gam ber (1998) 5

⁴O marikaturakagum enterPoppe(1961)an dA dorno(1976)pxxxvi Habermas 'A Cijueo Filum an ReasonalsteU nm arking Mich um arkoinces Mich el Foucault' originally chapter 9 in Habermas (1987) epoduced (1994a)

SænceofM anbokedosusinhihoughhea m bionforceaing ahigh eating uagea ⁵Sucha saintform ofdiscoureadequaetohetisko faitulingm anandhisw oil. h century, refexiveam bion is brexam ptevideninG erm anyow adsheendo nhe18 where he drive for new and rich philosophical languages culminated in Kant's Transcendentalm Separatdforn heK antintadi an Enghenm enam böninFance Òn. h ground ed generalieo ir so fo air sacion thehi spryofænæAlhestoffe19 centurybrisw as an engagem entwideninanascent FrenchPosizim com m onlyasociated winSaniSim onandA ugust e Com EThia im ed at diphoingachohidegacyw linn oden scienceheyobbw ed anam bionhatem ain ed obselvidbapailalgacyofieFrench Revolution and suniversing hegem ony. The par adox shateven as he saint foundainsonw highheyinilydew dipaed houghdvegingsårnfpradesduing he 19 h century, he aspiritors persited in various heo natalform sThese give twin perpedientbetkerup as aproblem of in Englishmen en Science of M an

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⁵SeintoduciontFink& Machand1979)

p1 3

⁶ This was a prejudice claims Habermas that followed the fact that Foucault "never returned to the epistemological rolof the clinical gaze," 'Questions Concerning the Theory of Power' Habern at 987 pproduced Foucault (1994) 85.

⁷ 'The Critique of Reason as the Unmasking of the Human Sciences' Habermas in Foucault (1994)

^{8 &}quot;a positivist attitude with a critical claim," Habern abid p83

⁹ Dreyfus and Rabinow, 'What is Maturity?' Rabinow (1986) p118, see also Bernstein in Fouca (1994) 225

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Thip especive icharactried by Foucaut 's relation to him nintertable velopm entand tw om odelsw hithreached beyond academ intest in the political "crisis of the 1960's." A the early 1930's wasneduced by divionw lini Frenchhoughthafocusseson w ha Phenom enobgybutcordingt/Foucaltifible ow edanealdivion. "one that separated aphbsophyofexpeincehern eneuisandhes ubjectom aphibsophyofknow tedge, "¹¹Theheomitalentian rionalandheconcept ce form w artherew confontion betw eerhenew interestion so by choanalysis. and hibidle acvolfat "great postulate oFrenchphbsophyfom Descatsbourow nim e A nem egingStructualm ,"heubject supplem ented with Foucaut 's reading of N itschegavehim hesign france of anideaof " w hichevedaheuribhaptuebhebrm at hum anubirotiviasa "limitexpeince, on ¹²From **b**ebroadcon**e**xt of the 1960's diputenhum anim Foucautok officow nhought upperpedieonanEnithenm eniscenceoiM an habbw edhehibirain petis in he h centur,H seal/focusw asdesvedform he20 ħ politinFrenchhoughthoughthe19 century French 'epistemological tradition' which analysed autonom ous am bions behind he divereform sofainfeasoning notably asso cited with medicine they extend to he progresive projects denoted as a sunderbodashe m odenknow edgehatoudpepetraly ¹³Fom he evisiow neasoningandubiteerosw in hepontanciofnew language.

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Bachele's exander of symmetric angularm Foucaul (1998) 466 The 1985 existive in public in Revue de M. exployique de M. on twin Fenciphosop hybride Fouca ult "much further down the timeline, as if the divergent readings of phenomenology were only the symptom of a deeper fracture." Of Bergson he writes "doubtless this cleavage comes from a far, and one could trace it back through the nine teenth century: Henri Bergson and Henri Poincaré, Jules Lachelier and Louis Couturat, Pierre Maine de Biran and Auguste Comte."

¹³ Canguilhem's suggestion in Rabinow (1986) p88-89

¹⁰SethessaybyFoucautW hatEnghtenm entF oucaut(1997;A.tcH.ts/(1998;p)110- 114

¹¹O noneithpathon ean PautsatendM autieM etauPontandanoher offearCavatkG aton

Foucal 1994) Cp764.

12 "What struck me most in Nietzsche is that for him, rationality of a science, a practice or a discourse, is not measu red by 'truth' it is in a position to produce. Rather 'truth' itself has a share in the history of discourse, and in some way has an internal effect on discourse and on a practice." Foucal 1991 Carp 555 For Ground

newhord ive on scientific man emerged along with the historical origins of a science to be "found precisely in this reciprocal genesis of the subject and object." Ibid p63

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Foucautcharactried he se two modes as uith attly reaching the political "crisis of the 1960's,"and hatch aperbas es on the 'death of man,' brought into sharp focus Foucault's ¹⁵ Buhineadasapespectreonan Enghtnm 1966TheO ideoffhings enScienceof M angivinghem odesoftnow tedgew high Foucautc rubiedhougharidiosyncateading of K and histair ew okthroughw high theeat yFoucautleedo es Positivism's status as em egingfom prediahoughfueligperpeti abontoversy extending behind European h centurafiluew asum m eduo houghithe19 an aspirionobeaechnicalthilosophy extendingtogeneralination in societ. H in ar atvedsuptneground/bhesooppotal h centuyandhidhapter projektew nfom aFrenchm edialexperimeedur ingheeat/19 shows why he reflected on the legacy of the 'new powi ties' through an epistemological analysiA social especive his serveday idehibiralliputonm anaipp ear edin form. Later, his 'felicitous positivism' served a specialepiem obey for s contem porary conceptialing man's worldbrough Foucault's concept of powerand technologisolie sef ¹⁶Theposite and heatilition every vegeneal ogyw hithdoenotxadvorespond to Foucault's models

Theonexible position deviable similar occupi and the state of the stat

¹⁴ Outlined by Foucault in 'Life: Experience and Scie

¹⁴ Outlined by Foucault in 'Life: Experience and Science' Foucault (1998) p465 the modified form of the includort Cangular (1989)9

This 'crisis' follows the theme of the interviews where Foucault discusses his own development during the 1960's insponstaw idencials a Foucault 9 91)58/78/88- 92.

¹⁶Fouca**(**1997**)**124- 125

¹⁷D etuzel 988 p 127h ecurious ading of The Britan Britan

m odenevandTheBibdheChindicatsBi chatsininganepitem obgialthi h centuyw heepahobgialmatom ygaveadetem in Frenchhoughthestofiel9 abte m easue bihehitoiral once pothet. Thi s w asunderbodom alkalın ibnaive epitem obgisofan Enthenm entSciencesofM an. h Francehenaive Posisim was eclipsed after the 1870's not blyw linexperim entalm of Claude Benar dw hogavenew paradigm biphysiologicahough But Foucault's approachbokedbackahe Englitenm en Science of M an axagent fan paal ethppearduinghe20 h centuryaround in sevingbejveanew contextshow biologicall ebatscouldbeoiented henew genets widerocialgum entaroughampenconceptof **Eustinigan chtegringeror** The shaptex position Foucault'sheorialespectronan Englishenm enforme eof Man is derived to m an early reading of Kant's Anhopologyoma Pragm ai Point View. Ŧ 'dealtofn an boksbeyondhieadingolfie 'ask antervedataeoiginalpproach6hisr a by giving heataletation on man's worldFoucauthohedhisperpedreonhe disolibnolfændehenm enam bibny henhe developedanalmaizem odelacijue ofeanhoughhesocopalabra sof a conceptofpower I follows Kant's poste By contest Golds Debuze idented a dispersion o f an am bion beyond he Citues the 'era of Englitenm en Scienceo M an form w hinhe French m edialkouresblwing a 'certain idea' which patatonations 'Thigivesadleen bien to bow lines peato ,18 D etuzintepeted as Fouc ault's 'm icopods es hedisolibnofie Thehem eofiepovieandviihdiatsakno w tedgethattaddl 18^h centuvdicoureonheohviralindhem ord nhisespedhem edialignw asa radizalm both Foucaut ndD etuzef ollowed Nietzsche in a "belief in the body is more than a fundam entilbalfin he soul " buthisdinguihesiefaound interpetio nsofeaty ¹⁹W hat detuzesaw in Sensibnatepitem obgybe Powim. hindEngthenm entm edical

Auguste Comte and the Broussais effect' Canguilhem (1989) p61 62w heeB indimoinsiheim in ayashe does in Foucault's TheBirdheChiev hit indiaconexit ndiatebyDetuze.

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¹⁸D etuze(1988))121

¹⁹N etxchel 967seet91

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As a philosophical problem, Detuze was looking to dinguih between an em piral condiningand an epitem obgication dibning Buthia to define sw hatv asattikeba. drew on he practe of physiology: Scie nœ of M an hat i dispushed in a h century concepto fine 'organic machine' broughto m eaphysisofubicityashe18 h centuryhephysiological quesion w hat consided a sign of he vid D uir ngheeat/19 m odelserved to ground Positisam bion s in mapping a domain of knowledge whose alheorisW hatvashiorial/constred tegim atevaliabneoutlextendbsociopoil h century fibw in ghe underhevaluesofheporive and hevida as diputedinhe19 h łgacyofin Enghtnim en Scienceo f M anand le f an inheeminsthijevioleminate20 the 'death of man.' centuryandladingo

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²⁰D etuze(1994)p13-16p98D etuze(1983)p53;n dD etuze(1994)w heeB ithaipeof exam ptp.161

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Wolff's systematic philosophy considered Newtonian philosophy as scientifically narrow. It marks the bid anontowes, the best and the system of the control o

A Science of M aneltest Kant's tenscendentalem bionsofelingaconceptof aibnal h centurym offofpow edB ufalo led to his div ided stegyHe m etaphysisso an 18 quesion ed ealtam bionsbestbildingalegin atsc encefinointsustrachobic psychologyhroughconceptofenshiyw hita lo expressing an alguin ce of broader ²² B vauexioninghe epistemological 'modes of thinking' hattinguih ed between m eaphysical and phibsophical bundaions in adom anofexperincenegavecondinal hedisym m etyhaexend ed the very positivo fi Science of M an But histogives Kant's broadeam bionsbegeneraln eaphysisseenas 'indispensable service' of ying es for an eatharm hibrifus Grience of Man. tegin acybeyondrondionalandrubitut

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²² Foucault's point theorem opolitical (1974)

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This debeately effact no between moral and hetchnicalprotesforanem piral 'This conscious resendentille av a judge 'principle of the future. datem poral ²⁴A nhopology isw haparalshedipalcem enofiScienceof M an in hepostataK ant intoducedaw offleonceptw hichcouldonlybebrou ghinophyhioital/inanem pital dom anotom pengdicousesonhephysialnd : hisppears w hather ench hem oral

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Bichat's distinction came from using hetchnical scotler through the observa **i**omoflicase

²⁵ Albury (1979) in his introduction to Condillac's Logic.

²⁴K ant 974 p 20 cp 237 f

¹²

tailnepeabnandegoundw hatonate dhepoivendegin atknow edgedi. Alhoughaionabhysiologyw atheoiredaccordin gopurely physical on dibns, si am was necesitedaeasonedkingnorm. explinighefictiangum of tibow ethat Bichat's conceptofhehabitaedbodyw asseen underacon santaggebora 'm ean 'andhada significanita paratanaevolibanasera Scienceo M an inFranceBichagrounded an ideahat 'state of civilisation,' hough m oden society could delin teetin funcions arou ndhe a conceptiblingthysizabow eshat 'preside over exterior bodies.' This was odely high **ivi**m. ²⁶ alchadaignfanin paotnealdFiendhPosi h century. B ichatexem plied he relion between a A the statofhe 19 n investating anatom structuresynthesizing physiological functions and the structure of ultchaptedesdbeshow higgound scally 's am bionsbranew ScienceofM an undertoodas French Powim Main Sain Sim on henecessary synhesisinform ing a proviionaland **eliveunderanding of he bresof** hitory on society, secondly in August Com tew hose Postrim stood against five obus definderofinoum odedEnthemm enscinceofM an Bohsaw Bithat 's physiology as he m oden know tedgetegin attydelm ing forces evident in life's capacity for organization. of biological beings from 'mere' objects, Powim grounded in the property of the property despieniem obgitaln odelleivedofiilm 1 ontactument of the original o century. Theentabrobem appearin Bichat's 1801 text eseches physiologique utwick am out HeeBichatv acestolhinghenaturandin o hebreobganiabn Signsohevil as 'the sum of functions by which death is m fam ously describing the gave he paradig ."²⁷ Thesignm adeevidentine ested 'natural relation' to such exteriority, not as a quantitative

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²⁶B chat 827p34-

²⁷**bib**10

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²⁸Sainsim or(1966)X Lp254.

L'Organisateur.Th**h**es**i**chap**t**4.

²⁹Thew orkaround 1819 w in A ugust Com tin

³⁰M and Birn(1949ap)39- 40.

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³¹Com **¢**1893p298- 299

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³³B egsor(2002)p202 ³⁴B egsor(1944)p387 ³⁵D ukhein (2001)p342

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³⁷ During the 1960's h cCircliputGausedon

³⁶D ukheim (1959))244

³⁷ Theagum encoloedi The Posid Dipute inGermanSociobgyAdomo(1976i)tcpxxxvff Specifically described by Horkheimer in 'Traditional and Critical Theory,' 'The latest attack on Metaphysics,' and

w hahePoinitgacyfildbaccounfoin by chim inghat sociopailabraites diahoironw asubstniilyesiingado m anofm odernknow tedgethhisw aythe ³⁸Thistudygivesgeneabgyof dim w ahaiv anothathaEnithenm ent am bions im bulbroughdeilm ingvaluesw hich heScienceofM anhatloesnotation ahum an łobjeofudyThim ovenipadło w eehibiral/esiantbeinghedeem inab h century 'houghconting w hatwasfam ed as he19 'deahofm an is fall around he pošrendvil

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Chapter: A "Rarefied Positivism"

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The chaptake from G &D etuzedes ciniono Michel Foucault's early work, he early engagement with the 'crisis of the 1960's.'39 The "rarefied form of Positivism" refero Foucault's interpretion of hibitalliputove hele gacyofinEnghtenm ensoinceof Foucault's interpretation sconts M and his chapter ed win w hat Detuze catch he 'delicate problem' of constituting a positive concept. h Debuze 'scom m enaryonFoucable' w asasocited w linahitoitalevent lear ibed as 'the age of Bichat,' and hechapterw I oullehow hestw ocontem porarydicourestook hejpespect/esform aninepration of w hatinEngthenm ensoinceotM aninendedThis wdonduthebasi6hebibiral w orkinubsequenthaptes

From the early 1960's, Foucault's epistemological analysis served the critical function of hum anitoticourses A fer 1970 as of declared 'felicitous positivism' developed a concept which which to describe sociotechnological orders of power The chaptereads from a concept with which to describe sociotechnological orders of the early reading of Kant's Anhiopology farmed as habite order of Things seen as national the early. This also served Foucault's The Order of Things seen as national the

he 18 h century. This also served Foucault's The Order of Things seen as naming the disolution of Englithm entern bitins biposite knowledge through a disolution of Englithm.

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³⁹Thenhahem edhinteview solute daRem arksonM avegp58678688-

A second bespect temperato yexam ining G tsD e Euzecom m entaryonFoucalH ectim s 'a certain idea' haunted all his work, extending an idea behind Foucault'smicropoloofie identified with the 'age of Bichat.'40 This dain hald eduzem also of the signsy high he 'Bichat event' akondicaeshew ideam bionsolegin aeso ciopataton ceptB uthis , hediputoversilm and isentedonheam biguiyofn edicabhysiobgy s am hönd to Nietzsche's 'delicate problem' of constituting a appehenduefinoinD etuzealtehis

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⁴¹D chrze(1983)p535cezkD chrze& G uztil ⁴²N chrsche(1967)ce491

A rhaeologyasa 'Rarefied Positivism'

When Gilles Deleuze described Foucault's early work a 'rarefied Positivism,' iv antendeds dental stance of an "urdoxa. a doubtedgedatjuenegateenseof a tanscen ed certinposiveam bionsædeeperform utions of conceptathough that is atoim pitat com m entaryw oudleveal A coording to D etuzethis onlybecam eappaent with Foucault's thetics 'of the body.' HisalyA rhaeologyw aconfusediis evaluabnolibenorm atveres negative practice that simply fell short of any 'true critique.' 44D eduzecouldefie am hibra 'true critique' as hem easueofondinsbiknow ledgezheh anothecondoningof know tedgew high hespectal/idented will sai enfeniem obgyThisdinaionw as m adexplithiow nidiosyncateadingoff heO ideoilThingsw hithheubiaedthis own Nietzschean 'symptomatology' of 19^h centuspratekhopinatvoll heO id enf is postdnoughtuveyofdonsbetv earbe Thingsheventabroblem ingandanguage Foucault's w hich servesto quesion as a hitoirala priori hesubicofknow tedgeB ut subsequentanion notibly fibw in ghibry of opudional cappearing am biguous eliontaphisophicalnhopology; "anthropology constitutes perhaps the fundamental disposition that has governed the path

"anthropology constitutes perhaps the fundamental disposition that has governed the path ophbophichough from K anturbuow rda yThinangem entereithe it forms part of our history; but it is disintegrating before our eyes..." 45

W hahem aintriedhough subsequentanalyssoft heconditive conditions under which subjects could be form ed and modified, with a sheet the conditions as the conditions are conditionally subjects and the conditions are conditionally subjects as the conditions are conditionally subjects as the conditions are conditionally subjects as the conditional conditions are conditionally subject.

From the early 1960's Foucault used epistemological analysis as the critical reflection that targeted a concept of man's world by foregrounding a historical study of discourse. The Archaeologyok now edge describes this as a rationalising process from which an 'unthinkable' had be removed. Archaeology located a specific problem around the difficulty of the 'subject of

⁴⁵Foucaut 970b342

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⁴³ Ibid p13, the note at p320 refers to this model which normalises the visible in Foucault. For 'urdoxa' see Husserl (1962) 103404 chtz 41994 bp137

⁴⁴D etruzet 1988 p52 pontent v TiH aberin ascom m ent sv hom aketseopposistimnam ethat chaeo bgy intuition of encabgy intuition of encabgy intuition as the sum at 1987 p248.

knowledge' and developed its method by following epistemological "continuities to define their discontinuities." The significance of these "positive elements" gave history intended break with continuous history. Continuous history as equated with "founding function" of subjectivity, fundorunder to dain development with necessary in age of development enterving to exclude discribin and discribing the feence A dynamic analysis of structual form abording the structual of the continuities are the structual of the continuities and the structual discribing the structual of the continuities and the structual of the continuities are the structual of the continuities and the structual of the continuities are the structual of the continuities are the continuities and the structual of the continuities are the structual of the continuities are the c

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Foucault's discourse studies aim ed to eille both socially determined and autonom ous

individual By suppressing bis 'anthropologising function' as the tendency of the empirical

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Bergsonism and the ontological status of duration taken as 'real' time. 51 Bachekrikerikda

48 bit 182

⁴⁶Foucaut 1972) p13

⁴⁷ bit 8

⁴⁹bidp186-187akp192

⁵⁰ HF Oucaut 1972 p 4 herare 6 utgues G ast G uccontrol inhessay Lette xperimerand Sci epitem obgital cibrow hith C angulhern askesup 51 B achebret 1935 pipiral 1932 pc B achebret 2

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d was of Bergson's conception of 'nothing.' This is Thepim aryoitim halb acheholhel articulated in Bergson's CreateEvolibn.

"The problem of knowledge is complicated, and possibly made impossible by the ideas

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our understanding."52

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Bergson's positive metaphysics were an "ingenious theory of negative attribution," ⁵³ w hith,

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⁵⁴ InhisenseB acheholchanatriedhedanger fydy. ofm sepesening hefundonal

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⁵²B egson(1944)p299 ⁵³B achelic(2000)p25

⁵⁵bib30

⁵⁴bib27

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As a new active 'method of discovery' this substituted for a speculative posing Bachelid called the latter a 'method of solution.' Poincaré was proposing that a new mathematics of complexicoult presentes synholiconcepto hatupased printing in incidence of paid measurement and renewed the ambitions for a true 'science of relations.' Bachelard took this as extending adadlom another flobing calmod for a double bring setchnique of a distribution.

- Thirdly, Bachelard followed Pierre Janet's later criticism of Bergsonian 'psychology.' Janet opposed the 'plenitude' with a 'psychology of commencement.' The importance was placed on the event of commencement in thought to limit its effect. Bachelard could in turn write, "we need heconceptoficinstrateousinordeoundes and psychology of beginning." The psychology of beginning drew on Janet's idea of memory being a 'social' function aiming to 'triumphing over absence;' memory held a continuity where there is no reality as such. Salanet maintine habitation of the psychology of beginning drew on Janet's idea of memory being a 'social' function aiming to 'triumphing over absence;' memory held a continuity where there is no reality as such. Salanet ghefinology herpirethroughev orl,

58. Lancet 928(b) 222/B achelict 2000(b) 61

⁵⁶Poincae(1910))B achelic(1984))164

⁵⁷B achelic (2000) 59

²⁰p2sp analywopor

"the first populations were delighted by all these accounts by victories and of defeats,

heyw ceafaddithehid peiodofhem em orytepeiodhatw ecald

fabulation." 59

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Foucault's structural analysis fibweda

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described contemporary sciences as transforming the orientation of its 'epistemological vector,' a

new orientation moving from the idea towards the 'real.' This pandigm at his boked to

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⁶⁰B egson(1935)

⁵⁹bib107

⁶¹ Bernard's formulation (1956) p223. see also Petite (1987) p201219 tH i(1979)

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The critical task of Foucault's Archaeology was by extension, an analys is of the utrof

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as Foucault later said, "what has eluded consciousness,"-

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diminish its scientific nature." 64

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conditionality of man's world at h conceptualivel 65

The Concept Power as the 'Rarefied Positivism'

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"machinery of power." Desching addibuted network hrough an analysi sofpow ergave

Foucauta social perspective delm i ed harough a norm aling judgerm ent ⁶⁶ D sixpine and

⁶² For Bachelard, science is "the aesthetic of the intellect." Bachelard (2002) p21

⁶³B achehrd 1984) 176

⁶⁴Fouca**(1**970**)**xxiv

⁶⁵bitki

⁶⁶ Foucautt 977)p136138p190

Punh introduces a 'mechanics of power' to distinguish how new conditions bholloofie bodyaexplikeledoEnthenm enitues ofocialno diable do non aporte know tedgeotheindividual 67 The W & K now dedgedeadb ed 'crystalisations' emerging to sustination anotateginivesm entity otbly hesedipticedsitedeem inablem odels of with execumbling socialism aions hagadual/becom einvestedw lianorder of oddatow er

Foucauteount bhe probunden som ains in hem odernecthough a sociopodal ordengo bw herea concept of power serves the productive aspects seen of a force 'within itself. '69 The concent flow eding with edw hat was earlier attributed to a 'commencement' in heepitem obgiralm odelTheextenaledsponta neousom oknow edgehasacoretion to an internal apacity of a concept of power Buthis appearonhesoailevelandm ade t reflected upon as "rights of death." Hedin evidenbyw haFoucaul ed hatn assaceswee 70 obreszengpowintencovet. vålapalah odenjahæounepat This indicates hat power become since a right he deem inable etm entin he em piral dom ainandheconceptofow ecandem onstate an em egingrepesentionabapadyhat functions as a mechanism to apprehend 'biological dangers' through a productive discrimination. Thiconcepitenaletheth itofooduciti yabutdbohtm ovem entofandhe processes of history. Foucault's ambition beconceptfow aw aherotexputera n esenifino introductive bioaits

From hedicurive perpectation at billhat Foucauty are training or thenew genetain is review of François Jacob's The heconexofuchabiobeinhepeindupo 1970H Logio Efdeschedhenew geneitdicoures hatlefi ed chanceas an internalm toa ⁷¹Thin appeared smith a full ndgave concepte. anew conceptible hidno longercated fundam enalpostates of continuity .h he tanscribn of codeserors atw asdirupteoffeetgacyofolder om isonsandinverionschadanew concepta

⁶⁷bib254

⁶⁸Fouca**u1**979**p**141-

^{142.}

⁶⁹bib102

⁷⁰bib127

⁷¹ The review of François Jacob's TheLogiolLife 'Croître et Multiplier' in Le Monde 1970 and Foucault (1994b)

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was of a program whose 'nature' presented the new epistemological challenge to traditional Western doctrines of 'man,' as absorbed within the human sciences. Thenewechnicalizationse focused on 'communication' and the arbitrariness of a genetic limit. The first transfer of the second of the secon

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'force' as compensation for the negativity of death, an dgaveasign frantern odding of a concept of 'nature' such above uphel by al 9 h century Positificous exprencies is

The consequences for discourses on subjectivity was to present them with a "fierceness of reproduction," as an exist whithever no brother than the consequence of the

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perspective of a program, was limited to the 'encoded,' and constrained within fixed margins of

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ChanceandNecestbytacquesM onod1972p167

73 Foucau (1994b) võib p99- 104

28

⁷²Thenewm oodw asaptuedbyheabinghesof

biological-intry studied as integration of incea singly abstruction of incea singly abstruction of inceases the structure of the studied as integration of inceases the structure of the studied as integration of inceases the structure of the str

B yintoducinghebgiofeproducionandint enaingheonceptifiegenaipool com palignew dynam im appearinhecom plexivo fbiologialsystem sG rounded by an apparenty natual conceptue w iderpespective o n a geneic com m unicaion places he individual program within the wider collective; conversely, an internalised 'natural' death im platsindividualgenetdeah hashenecesi tyabutedohew identinoonsofan evolubn of the general code. This of Esabroadl y naturalt perpective to an idea of evolubním údonlytem solficexpessiono hepooihiespeanvilexogeneal conservaionoficom petagaintheperpetral evolibnw linipaam eesgivenundelne of which nothing specifisund extood, nobnofetabnA bejrofhegenetprogram vaiousevelolingsysem stom geneic necesitehentepetionhatseendshough Ŧ etm enitheindividuatbauthalm oalbai opalateonom izndestouscodes vepow ehatandiatsuchknow tedgew in endsphibsophiabivegethenepetit respecto any w idendicouresinte pesion isopen to confontions will compain account of his bis of hew old since hew ider nation efficiely appear build in unknow nintenaledbingiblandexpressedo nlinaociibace.

The concept of man's worldated velopopulation from eathered world not trevere smile although subordinated the concept of man' and an 'economy of nature.' But it evere smile although subordinated the concept of a 'natural' evolution George Cangulinem was contented extrebiance the great guillem eiging with the curent form about exist of grant and the consologanisation and the explinatory system softine past.

The concept of man's worldated velopopulation from eather world in the concept of a 'natural' evolution George Cangulinem was contented extrebiance. The concept of But Four cautiles applies of But Four cautiles applies of But whith extends through a concept of power.

⁷⁴Seekoob(1989))304-

305

⁷⁵ Foucaut 994b)v2pp99-

104

⁷⁷Foucau**t** 9**7992**-

Canguilhem asks "does not information theory have more to say about, in its own algorithmic language about haptoCreateEvolton ?" Canguilhem (1994) p86-89

Historyo Sexual followsh is appointed in a supposition of the conditions exitenceas a discourse on forces that "could be modified...and heyw eehibiral/developedhough distributed in an optimal manner."78 From a "theory of signs, ideas and sensations" as they appeaedinheeal/ninetenheentuycam eadi scourchafated tool of analysid desdresociopalabrocesesofew hi characio pallabrilari edica periori e ⁷⁹ H echeconceptofpow exoult serve ascountef ofcontol undont adipodon for juidiation softnow edgetappehendpow erw i hinacocio pollabele Foucaulm eant hisountefunciont delm funcionalitii adbutedboodibidebym ediingw hat ; hecounterfuncionopensophisophisaltepr biologicfundam enal/internaled etion aroundneronceptory offliterociopatal evel

Focusing on w hathis biologic intendes for discourse on life's potential served Foucault's ambition behind the coupling of 'power/knowledge' structures. The concept of power an "agent of transformation of human life" by extending dom and financine sense. 80 It served a "point of attack," open to a substitution, reversing the activity of juridical discoursesFoucautem physhis forconstion of subject endions within the social 81 hemalickinabiodom anaposiveam bibnidenfedwihhisoc opodaboja endadom anoknow edgechanessa bgirm adejoosibebraconceptofow ettex an aggression of "egoism turned against one another."82 coupling of bow et know tedge se enas Hefam edhiasahibirahtugglebiknow ledge andwouldatetunocategoisof subjectiv.

Foucault's late return to subjectivity tookhepespecterism an analysiotheruls of dispine in continguella leadyin 1970. Foucaultd icatch at enealby was working on the 'side of discourse,' through taking power to constitute the domain of objects by following

⁷⁸bib142

⁷⁹bip139

⁸⁰ bib 143

See the two essays, 'The Order of Discourse,' (1970) essay in Adams (1965) p158, and 'Nietzsche, Genealogy, History' (1971) Foucault (1998) each D system abnow (1983)

⁸² SeeFoucau(1998)p377a/motebyD eyfisin dR abinow(1983) ⁸³ From heinoducion TheU seePeasureFou cau(1985) p10

a "felicitous positivism" trachieve hisporite am bibns ⁸⁴W harm oirat es hish fambe

underbodby exploing Foucault's early reading of Kant's Anthropology from a Pragmate

Point New Heethe ethical subject was already identified as a 'doubly' determined object,

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hepivotpespectreon The Orderoff hingsw hir hintun can be seen as desching the

disolibran Englishemm engliscienceo MM an. 85

Foucaut Reading Kant's Positive Ambition

In the early text, Foucault tracked Kant's positive ambitions through the "three fundamental questons en um eated in the Transcendental M ethod " which he took to dictate the general organisation of Kant's Critiques. 86 These am binswee repeated in hister Logica nd supplemented by the question, 'what is man?' Foucautaw historing an 'order of descent' ^h century, through 'anthropology, fom hibitalim bionsfom am albestuniversal ithel8 metaphysics, morality and religion' in which Kant peem ptoboben softpeention of 9 Archaeology takes its relation in this series as the 'practice amongst practices' opening ⁸⁷ ArchaeobgyofK now ledgem appedheadm ixtueof analtivunderaconceptofnatue. discribacy knowledge and ideology, indicating rel aions between em piral rolls and tanscendentaltratuespidentyanopenilm i hatpedidw heeanem piratinoion cam eint phy. This indicated an active stuggleo pering athetevelofheextended conceptFoucautofin gives Nietzschean term sto histagethe pow erextending is dipoionbensom abnot/aluelyultric agahantmakdquakolficconcept

The sintenal edqual gave heron extra

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hatulm in at es with his work on subjectivity. Foucault's *Introduction to Kant's* Anhopology for a Pragm ai Point Wew deschestex fol bwing a cental multiport application.

88

⁸⁴FoucauilA dam \$1965)p162

⁸⁶K an(2003)p635K, an(1974)p29Fouca(1008)
⁸⁷Chirah ediinsioneuchexam plFouca(1

88 bib 186

p74

⁸⁵ Importance of Kant's AnhopologynotdiD dilEbor(1991) and Beat ixH ariG ung 2005)

^{972)180- 181}

⁸⁹ This am hibn avoids discussions of intitive essen ofbeic. ce which coresponding to Foucault's focus on epistemic knowledge. However, Kant's Anhopologyw astounderood asm apping an actual/ expibed underqueations of designed produce. This pragm aic etm enbehindheevidentategisofknow tedge presupposew habecom eapparahough the 'network' of human activity in places and induced tenion behind he onstribnos ant's Anthopology 6 bw edhestegy hat laberel system of hew of this way. K y agespoired Eence between he concept of naticand an indibedica of natial m an. 90

W hat ainthiblo fucharileav atheent abrobem of ite Anthropology The evident object, that preason at an area bedis in guithe distributem pitch rates and seen as different "possible uses of reason." Foucault shows that such an 'object,' rather than having an intuitive 'psychological' nature, is the product of uphthogism hitnecessies principithating with eschedive expitem object notes at the product of uphthogism hitnecessies at the possibility of world hough Foucaul found note in the product of principit accounted for his difference, An his problem of examination of the production of

kind of principle accounted for his difference, An hopology revealed a "progressive investment" of man and his world with an "imperious sovereignty," which Foucault speculited books with the control of the control of

Theelm entitisentiflatform edetween hebbwing.

FoucautinderbodG eiseveduith adjath efuncionofauniversperpectefom

which all anthropological experience of the world was pragmatic, and to which a 'nature of reason' cannot be fully determinable. This signifies a crucil pophate mentioughout

Kantin houghtw hich necessited Coique servin g to regulate any poortie sensible determinations; any concept produced and positively constited were to be measured

against this transcendental 'nature' of an. 92

-B uthis concept was siellhe product of subjective feedom. This positive source of representational away operation he Gern üt extra distinction age

⁸⁹FoucauthdBove2002p2

⁹⁰bil p3.5

⁹¹**hi**h7

⁹² Foucault names this as equivalent to Hume's 'nature of human understanding' Ibid p7

as its virtual 'potentia.' However, since Anhopologyexdudesnytmsendentbespectr e, deading only how em piralia uisobw dive genhehesendividualeedom salo 93 haveheconceenegateabutofbeingopen the postdy of tvolvanderor Because Kant necessitated "something a priori in the consciousness of our existence" that can ointthipotniibw adheansendental hem eoG eFoucautents an evident. pow eobiganiabnw liheanhopobgiadom a in as too treho iron of conditional. Thiscondional/delin itananhiopologyobei ng the "space of the research of powers in virtuality." ⁹⁴ indiatchehibital poiveen sofi Gem ütom ingbanaw aenessofa concentratarbepoivel, consisted to ugh iow nedepesentions

Kant's tenseen dental once ptover ed adom ainhaindudedalboslibtprediatelpu ince is necessiyappearsform heem piral heAnhopobgylickedsuchtniscendentibosibi r a 'natural' knowledge. Foucault further correlated as w hatouldin interinde perpedie this with what Kant's Opus Postim um extended brough he widerspeculity esourceof ⁹⁵ From **hi**snaturabonceptm eantanorm aivekno postas w edgeothew oddw hich fibw stom heexiterial on dibnsw line high anypragm atideam ustonendFoucaut cairdhioveinthiow neeach as heconceptialos la los fosivedetem in a òns subordinated byhehitoitalv oitlofin an.

The hibital had blood Kant's dialont as Foucaulty of Fing he "interrogation of the interrogators themselves." Sign fance is beat dia adia dia between diagraps approaches to time consciousness in Anthropology and Cique; he anthropological perpective laves in easonologe intrively given but she diperive negative the metative hid hew desymbot come bi natury ustvokagain. He come binatury has the necessity of functioning against errors or 's lippage' in logic but, conversely is diperivenaturally in insipace of positive battied in the functioning of positive practices working against natural 's lippage.'

The hibital had blood in the interrogators themselves." It is intitled to the interrogation of the interrogators themselves. The had been diagraps and Cique; he intitled given but she diperiven. The interrogators is disposed in the interrogators of the interrogators in the interrogat

94**bi**tb10

 $^{^{93}}$ **bid** p9-10

⁹⁵bidp12- 13

[%]bil 2

⁹⁷**bib**18

Thigives/alexpractallighes/hef om ofiefædom abuteltheknow telge adopted to avoid sow n disolation. But Anthropol ogy took his as a postre functional know todgew hosepow erw astinedform heaucess filedpiocabnofbhenom enahrough ⁹⁸ Sityspeakingan Anthropologysaw suchthisf heexchangeofens unaionnainein extendedheoritalchniquebuts sidyinterm sofahitoitaledibnnoran an open discipline defined only by its successful extension through the 'logic of an illusion.' Because this 'art of interpretation' the function reaches beyond any logical principle as it dependedonan appeared as a natural concept Since he anhop ob giraldom ain lacks any tenscendental perpediatecontextoruchapow eitheex changeofenshaem egesonl/hrougha com paimoticinharypraite.W habecom es hibital conditined by compromise and negotionundeaninepetionoliegivenin enalehidiqihaypow ebutem ains enithansform abnaketheform of openbaprogessivenvesm entv hoseposivepot ealleem inaion.

Thee aetw ow aystread how Foucauton extral seshe Anhiopology textonew here an idea of w ord w hose tenseendental postre em piralpractes m ap an orientión as know telgehashenoted in he correlation to Kant's OpusPostum um Butsecondlyhe e appears a relion to w hat Foucauther indicated the reading of Kant's Wasit ⁹⁹K antw aseenastkinghefundonofeasonas Aukhung? upholdingapedipoiinin hum annatuervealdhoughheoncephaexe ndshoughsuccesiveruptuesisocial formations. Foucault called this the 'moral' predisposition to avoid war behind political constitions and social form alons which appears in the disposion behind spontaneous 100 This stands as Foucault understanding of Kant's 'deeper ruptuesofociopailabra aions understnding of a phibsophical skem bodied of a nebosThesignscanceforbeeaty readingofA nhopologyisw haFoucaultairdov eaproctatiskevident as orininghe new conceptiation eigenconshibitalbeaks conductation our our bear dhough

⁹⁸bib18

⁹Fouca (1998) 439- 440 ¹⁰⁰ 'What is Revolution?' Foucault (1997a) p96

what Foucault later understood of the disposition to open a "limit attitude" or "frontier." Hee odicusing subject/i/. The hibital washeim potentelem enthaltersaw aretunt h century event as a 'signum prognosticum which perpediebecom esevidentluinghe18 'haunts' 19^h century thought ("if not all modern philosophy") This hould beaken refeingheposiveam bionshaform a continuous element in Foucault's workandgivenis pespecizonheEnithenm entim bions

Heobgyand Citim ith Englithenm enforme oM an

Thishibirabreak giveshepaitularcontext haisfam edasaninenakonfontion h century Science of Man. idented with the legacy of the 18 I appears in Foucault's to Kant's Anthropology but bin or sw hatm appedin Th eO rderoff hings htodución undehæxpansionanddinegaionolfie.inf edam binnsbam odernknow edgeofn an. h centurybaves This confontionwhitem eging Postesiances form heatofiel9 ¹⁰³The hiexanistrate brandes and in ghow Fouc auth perm enthipostream bions nariveofTheO ideofThingsdinguiheshes eam bionsonhebasiofw odepatues

- Fity, the Eleoberical m ethod which is given the rough sensibnaltechniques of representation. These follow ed aspiritions for a ne w and power sambling uage by a m chod derived from the chasical domain of represe nation; it analysed brough a phenom enobgyofignintendedbapprehendanew object/eknow tedgeThisw adependant andlin édbyhæom binatorytechniqueshatrou ndedaubicivepratoroablem piral observaion.

Second!beapproachhatv asbbw edby Kant's Critique reached beyond simple realism. K antibegrounds quesions of subjecte appearance s as the basis of judgm enfThrough

fom hel 8

h centuryparadigm.

was "not my true book," Foucault (1991) p100

bip107p112

Foucaultatim echaTheO ideoThings

refleiveletechm enform physiologisalpedii iestificeom binatory.K. antouthquestonof heutusatilom ainofesorthroughtiondii ionaly.

Foucautiv asboking odelin tisio adiputea roundhespedinature accorded the condining of positive xperimes with the practice of the dieto fepresention B chapproacheshad arm bions for a universite cessive buthesi unew as whether sension attentiques could sustain a new language as a positive concept bis pivoton whether he pivoton whether h

Kant's Critical approach is attributed with bringing out the difficult 'nature' of the combinatory by the combinatory accessive one of the combinatory accessive one of the combinatory accessive one of the combinatory by the combinatory accessive one of the combinatory by the combinatory accessive one of the combinatory accessive

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K antookm etphysistefisatinoionalone ept he Ciqueo Pue Reasondraw shis shapdinoinbetv eenspailinddynam iald abnsbybcainganabgiraldons n a specifial Catain stephysis This exposed hephysiologically sto he scient paradigm of lay Ciquehee briniteda departure from the 'naïve model' of the positive, h centuyhoughtA rhaeobgyinterogated idenfed as them earphysicaldim ension of 18 dicourehanaivelextendingdeivateconcep introcialm oralicoure. Theorial referimental ansiences dipleed bis 6 ad eepercasoninghesecasons6bw w hat 106

Theam hibnw hithicental TheOuderoff This negotivotaroundhedia

Theam binny hithicental TheO ideoff his ngspirotaroundhedicusion of what earlier Science of Man distinguished between 'human nature' and 'nature' in general the em eiging discourses of he Englishem enthew fun dam ental pipo disnaoundw hat discourse of his pipolishem enthew fun dam ental pipolishem oundw hat discourse of his pipolishem enthew fun uses to konhephilosophia fundon of expesentation which had eatherwed to econd easpletween discourse on nature and in an These gave he positive am bins whin dass it also will dee A the tun of the 19

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107 'The limits of representation' Ibid p219

^{&#}x27;Anticipations of Perception' Kant CPR B207, 'Principle of permanence of substance' A182, B224, 'Principle of succession' A189, B233 K at 2003p212201224)

¹⁰⁶Foucaut 970 b 245- 246

centuy, sein foliophesw eehn ing deer minabenatueto adesignated dom ainhat could contribe pediehm entofknow ledgeT het gacy fran Englishenm en Science of Manathebeginning offiel het century watersitegin aterpresention positification and clinication and c

Kant's analytic that brought into focus hecondinates is conceptual/postedom airas becomesseparated from aphibophical positi edicoure laddesed he dipute by conductatinscendentalonceptom a intoducinganew necesiyodinguihingw hat tensendentalytofindestindingofinem pic atxpeinceTh is new necessi/follow eda devaluingofm eaphysissy hithern egedatheeal an Enthenm en Science problem around of M an. 109 The devaling of m earth wishill/fibw edf om heam bionfolheposive know edgeosubitebradicusivehitoryac osarngeofosivitdiciphesThis am bibn w asto defie a tanscendentalstyle of kn ow tedgedependanton w hatcould be A nem eging Posisim inhe 19 h century powiely defied around alknow tedge of m an. h centurybut extendshiram bionhrough feeing ielfom a m eaphysical projected 18 hism eanth tid transcendental fædhedim m aofadoublesystem offetenæ; perpective w linespectoheportive contento fanem piratlom ain Foucauthow show such 'new positis ' opened heproblem of a necessaryem pirabom pensibnnam elya dipute overw hat concept could posta know tedge i n which to shum an object The Heoberian chodexendinghroughnew form sofP ovinim im pilatedaseisofbracies son. 110 Foucault's history saw Kant's w hose objectify sustained an anthropologicallia epitem obgitalbreak as m aking posible he inves e problem , giving the tenscendental am bibnofixendingqueibnovelnenaturof m anphibsophical/.

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^{&#}x27;The analytic of finitude' Ibid p313

¹⁰⁹ **biq**b317

On Positivism ibid p348. On the the 'analytic of finitude' Ibid p316. The analytic 'doubles' has been subjected to absently siD by fished Rabinow (1982) 32-34.

coeximoriheidiono20	h centuydicoureFoucad	te xplinechat	hetextv as	
intendedaspotem ic	against the Phenomenologic	cal method which uphel	ld 'scientific' ambitions	
whoutstingtelbpregroun	deddata.	Phenomenology did r	not follow Positivism's	
am bijonofæingjefom m	aphysisandh	eebeconsideediam biinsposivana		
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o subtite fitheilm (icd science of natue. Th		istegy was pured brough Edm und		
Husserl's epoche	by taking experience of the world as a natural grou	ınd	ing forpresering	
experiences as 're	eal.' ¹¹² Husegraveaninnovavedescipionofevider	ıt	bgiandipoire	
categorisofm earning that could defin in Catesia nsyst		nsybiesextrisaoverego experi	inces .	
B ecausehisw acconsidereddeachedform abroader		w oftofonsiousnessistyalies		
indicated the activisor fobject containing w ho		se rall was grounded	as a form aland	
portreconcept	113 Thisgavernew edpornitoihearcacionh	a	tm ovedtow adsw hat	
Kanhellofanscendentalpriori Husserl's phenomenology was absorbed in France from				
the 1930's but, from Foucault's perspective, i avoided he consequences of the diffuit				
anthropological queston overn an.				

A nhropologyandheConcepthiePowe

Writing in the context of the 1960's, Foucault saw Phenomenoby 'sternienbedefie discourse rherionalnin allower plain garinheieson.

115 A chaeology opposed such intrinsic reason as a 'thought of the same,' seen to lack the philosophical ambitions of Kant questioning halm infiniveraling science in dTheO release Things proposed hatmoden

Coglis grounded in a network "that does not think." Foucauting withes moder Coglis internation of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same, it is a principal proposed hatmoden in the context of the same in the context of the same in the context of the same in the same in the context of the same in the context of the same in the sa

111 N otediElbor(1991) 157

¹¹² And they "may now succumb to the same fate." Husserl 1962 § 32

¹¹³ hit 846

¹¹⁴Consileing6rm allmobrundeinenbraly, ikkentdefnerilealbetuegbehran actualmes Heilegger(1985p)106

he similarity of phenomenology to the Christian tradition "Let us make man in our own image and likeness" Genesis 1:26, Heidegger (1985) p126427,

116 Foucaut 970p324

"...established far removed from both Cartesinian and Kanian analysisa form hat involves for the first time, man's being in that dimension when thought addresses unbought and articulates itself upon it." 117

the 'natur al' The discursive m ode hat The Order of Thingstack sm oveshibital/fom h centuryhoughthroughthreetsofitory oignshatustned18 andcultrebrough h centuryandhedivergenceof new human sciences. In an era of Positivism's heatoffel 9 expansion bedisolub no flicuri vepositili **e**sfor an Englithenm en Soinceo M anwee com pensatd bihoughtegin ied brm sofpseudo -scientific concepts attributed to man's h Phenom enobgyas naturabeingD expiredefingheconceptali enatural oucautew 20 118 Meingim polatedihis

Theam biombehindhe Englinten m entoencesem a inedsom etninghalbew idereachesof enScienceofM anheam bionfora Poisim hadhopedodicoveForanEnghenm natralfinoino fine subject at outli diplice ahitoiralm etiphysicalboncephadent istrapaiuthfaceofheK antinam bio n6hatanscendentalonceptluinghe19 century. The Onder of Things abutes this he in indform sof a metapsychologythat inform edhum ansoincesform aledhoughapaic ulacom binatonofm ahesiatenceand 119 From hiperpedia Foucautcho phibsophical bloom. es Martin Heidegger's estimation that Kant 'shrank back' from acknowledging the power of representation as an 'independent' power, 'and TheO idental things follows Heidegger's line of thought around the compromise of extending a Cartesian approach into man's world. 120 Adiputew hin an ealtSoinceoM an w asaboutonting algin athorion hato utlaccountoibohasenshirandhe rabnahoughim an Heideggeiden fid an independent pow ein Cique of PuteReason w hom eaphysical naly two hose 'pure synthesis'w ascount ed for by pow entin agination. This unity often ew as underbod to open the space of positive for the tenseen dental t deivedipotoncepfom hisndsev ed to accounfiltencyinal dons know edge. andreadonabutedohum anreasonaswells hefriudenhetansendenthoiron.

¹¹⁷ bitb325

Heidegger's objection wastak antifoow com agnaturuppess

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¹¹⁸ bib 327

¹¹⁹ **bib**347-348

¹²⁰ bitb334SeealcH eilegge(1997)p116

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the theoretical possibilities of a 'pure sensibility' in the subject was downplayed by ng. 121 K antbarem phasionin tolium arundestadi

Thefundomolfipow ew aineproducing in e

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inner sense. Heidegger contended that Kant 'wanted to say' that the concept of time was patyfor

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accounted forth stofw hatcould be abuted to

he pow erofepesention. Butby

prioritizing a transcendental time over his metaphysics, Kant "justlevelpsinthepoire"

problem of how in children coacinater

tinensealchebngtheselisom ehing

finite..."122 Kant's transcendental horizon becomes, therefore, "essentially spatial," serving m eelytoem phasieistusash e product of 'something else.' The question of what is

excludes as he source abuted to a root concept

of any posite tancendence; he

'unspoken' function behind the polemic of transcendental finitude. This source stands as the idea which "shines forth, must drive and guide..." I becom embasibr pow ebehindan

heproblem alkenupinBeingandTim ew hichsaw He

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Kant's AnhiopologyalohadagnifancefolHeidegger in dem onstringhow heem piral dom anhadanevidentekofbuerasonAnhiopo bgyopens an im potentlisym m etyfor ionsofhe Cique. The account of any tenscendental beichat follow shew ideram b tenscendentalpow erasdelm itcl according to at ansendenalbeirm eanthatK antw as

what concept could account for the 'nature' of this power? In this openinghæveræquesion-

Kant's Critique couldbecenaheoiginaloppoachw hinhea m hijonsbaScience of M an to considering two domains of burandem pirate sons, Anthropology's significance

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conting anional psychology around hisem pi iralfillofm an.Thesew eelbetwin

¹²³bib141

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¹²¹H eilegget 1997 p 137 ¹²²bit p 140

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al nature of man's activities within the world. 124 A sbroader he queston of a fundam ent

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But since the object of anthropology remains completely mired in indeterminacy, Kant's

oince of Manbecomes in ted inst Anthropologyonlyhighthshow an Enightenm en S

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125 a rabnabsychobgy.

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ofn an 's activity in the worldexendshe Theam biontappehendaconem poaryiuaion

im tofinyposiventepetion ashe fundamental problem around man's reasontaxoù-

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knowledge as a 'positum' that "spings 6th form he preconceptual understording o

Being." 126 This is Beinghapostel preentefisef evidentum hosequeioniof

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Kant's finitude O ignabo iiv is defied by Heileggerash sconstncypioto any

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Kant's critical legacy as the return of an opinal indebte H eileggeheebycharaeties

m odenw odbut through bringing man's psychic structures into view as man's actual relations

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124 Thibecom etaproblem of phibsophical nho

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125 W of Baum gaatered

¹²⁶H edegged 1997) 158-

127 This eletern in abnw hith Heileggetikess anypostredetem inabnisknow tedgeteG reek ZeuithicashezintsæPltrandA itot

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returns to a 'gigantomachy' over iantand

Them ainsignifianceoils aniunfitideiin reversing Aristotle's constitution of heposite signofinativeA pow exofetate don projects. asapoweconceptaty hith Cityue constitutednegately as heconstricy of norm B ulH eileggenlophces hitegacyw hin the dispute over an Enlightenment Science of Man and when Kant 'shrinks back' from the power ofin aginabnitheteCiqueoPuseReason hæsitedhitadiputovehepow er gacy in The Order of Things from the ofepesention. Foucautabsely filbw shist pespecive/licetus/science/M anduin shel9 ^h century. The Anhopological Cital Referen Foucauthaw shisow n signfance form Anthropology's accountwhich fill by sfom his reading of the O pus Postum um . This text is understo od as aim ing to explain how a tensendentaknow tedgecoutlihkapotiveknow łdgetheuniveralexpeinceofhe w odlSuchardono appearances of hew odl is derived from hebgically demonstrated in the second seco relionand fibw san exhaustrededucion of h escholacido aiteschem e of subject predicate; opudB utholdine cessijo fieconceptualikbetv eerheubigandi 128 pediathhetvebinesheiziti. Both the thinking subject and its "changing powers of sensation" are here described under the

' w hich is a dom ain of subject each ty becoming p 'conceptsubted: oxively grounded, despite any paitular logic concerning tell only whi he dination of identy and ¹²⁹ B eyondhesitbeiroflentzanddfeence d**fe**nce. postrevaluesacation edby herpetreationsexperincedinhew odl. In potenthepotive expaince of he w offnecesites napioiopening of hecir calefononhesourceof **s** activin kaonhaO pusPostam um it tanscendentalm eaning This hequesioning ef odeogive fibw edhoughanoiginaypinoidabuted theG em ütv hithw æexdudedfom any tenscendentilought

¹²⁸ Fouca **(**2008) 75K, ar(1992) 221 ¹²⁹ Fouca **(**2008) 79 pp 80-

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How ever oucauthing teachies as a tenscendental solub nthe problem elbyh e CinjuaR aher i sevedineoritation cenitivitation; heposibilanderandingola tensendentillom anofm anandhisv oldK antil w aysm aintinedasproblem aitheactral Мi man's relation to his world, but this text evesedhepositionie Gem unit achforn HeideggeiThefinoionfolows m etiphysicaltinoion. This dinguisheshia ppro form anecessithal Foucautibuted bK anti atking naturabespect of his awhe G em ütnovidetenscendentelance as hem eanting atw has conceold around not 130 Suchatance blow st rom Kant's concern for a intianem piraknow tedgeolitew odl. diaginary perspective whose higher am bitions wer e in developing he selfaw armss

picaly odd.

FoucauthounderbodK antisw antigodle nitew hat w assubjectely conditioned ovenim ehrough admindon between souland Ge m if The subject 'spostveknow tedge reletoaninerensearm odesofem piralkno w tedgeandheG em ütoutlaccountible animation behind the "work of ideas." It "offers life the real offensible in the post-bioration and a second contract of the c a virtual whole" as an account object epostal the power of referionThiswasw hat incion between hetenscendentaland Foucauthoted in his his oducion as mapping adis 131

-hønsændenøhikingheG em ütæveshe m eaphysicaltinoinw hithw asnegate sincehepinoideinecessalvabsenform any posvestuatuesofknow tedge -heeae accounted by the pontine to their agination How evenianem pirabbærvabrhe pincipleaccounts beviden funcional lifeence esw hinknow edgeandheebygiventa conceptalposietate.

- Although any positive function in knowledge can be 'self-evident' in the empirical field, when exposedo aegesive analysihiseve alades centrn oving form and eobgicalorm of naturalm theolibsophical oskillsroun dheoiginaypinoidB ecausibeem piral fell doesnotfolow he com m on K antin dinato n ofecepitiy and spontaneiy in an underandinghe posite fundon appears as con inuous o he ration of he pow erof

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¹³⁰bib78

¹³¹ Fouca**40**008**0**57**5**8**0**63

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itsConverely, an em piralanalysis

necessitates an existence of such "seeds of powers," a priori to any constitution of a positive concept 132

What does Foucault understand of such 'seeds of power'? Heidegger's ontology puts the condibning of in exense apipin accordance whhem eaphysisoffide Thialo w okshrought he questions followed by Kant's Logitativethefundam entitueiton of m an But by boby inghediate of Cityue of PureReasonheideaofnatredidnot succeedncontingnaturasheatolii ngoganim sheppiniyatm oʻN ew onan physicaliw sm eantbandoninganiniscello nbetweenbeicand EliCique of Judgem enhatewithihrough heregulite an abstactioncephibducedashe dea tensendenthoironhatkeshebrn ofacon ceptialview poinhatelin transleaof ¹³³ ButFoucauldinguihed he with of anhop obgy to the Citalbaic æ 'interrogating' the critical stance Raberban eling the Cique of Pue Reas onby following Kant's explorations in the Opus Postum um w hishconcerned tell without am ental problems of philosophical reflection, the 'seeds of power' point to the activity by which ¹³⁴ The synhat houghtunfish w orllview according to spow es of tanscendence.

im portanceha Foucauttachedo briswashou gheading Kantshaving 're-inserted'he explorion ofinnersensein bedom ain of Anthrop obgy. This gave a efficiens studued around a tradional bejor as it extended behind both a ribinal psychology and a rain of a linear control of the contro

Heeisanthionhagiveshepespectreon an 'unthought.' While the Gemüt has 'no language,' TheOrderoff hingsabutsmeaning to a critical rendering apart of man's world from thintially positive concept — namely be concept of man. Man's world is this empiral projection inheenly tacking a tenseend empirical perspective follows the 'changing powers of sensation' in a world hatexended by a reference of a reference of a reference of the concept of the concept of man. Man's world is this empirical perspective follows the 'changing powers of a reference of a reference of the concept of the concept of man. Man's world is this empirical perspective follows the 'changing powers of a reference of the concept of man.

physiology.

¹³⁴ Foucau@008p75

¹³² bib 72

¹³³ 'Appendix to the Transcendental Dialectic' CPRA 642B 670f

fihepointultaAnhiopologym akenoextia illionthe Ciquesheiv anow 135 Therefore a funciono Em piritivo hichpurim entreport an anthropological **blowing** diabliciongivesposivem eaningosuch aconceptofw offlasaperpedieoniner senseTheem phasionhefundonalispeatleive dofteG em üt at hefindam entalvebf m anem bodietniadiabdbuthetenseen dentatvel i groundshiponcepolis oitw him aelybeindeem inaebecause w hich is necessally posite B utposite m eaning sensidicibutechenalaheeller entvehatm bodyacom ptxofiecestjand feedom From hisFoucautondudeshathe empirical domain of Kant's Anhopology depitsystem approjecionosgeneralm pir cabinoideacostan tew hichanypostive conceptvillecessityetin an adm ixtueofeaonandpaxiFuthern oethic onceptv I onlybecom eevidenthrough a funcionalelion o fm anow oddhoughheheorial cohesion follows from whathe Opus Postum um explor edasasefeterm inaonhagiv es hepatulusign Cancein eliono an powecontentoan experiment general But is am bionofdicoveing abgin abblipheb Entherm en Science of Manw lin \mathbf{a} univeralsign faion baves he posite concep tasinenaing em piraldiencesin favourofinaccount from and ipotions in hew of d. This no longer follows Kant's sharp dinabrbet v emposivezaonandexistraci ngeneralndFoucauloullexendhishis concepts bow er

In Kant's eraam exphysiathin ensininform edEnghtenm ent houghtww hithhetookup
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historical narrative. Foucault brought into play the 'felicitous positivism' that maintained a phisophial perpedue on the empiral world of man; form the anthropologia trial

¹³⁵**bi**p88-89

¹³⁶ 'Nietzsche, Genealogy, History' Foucault (1998) p382ff, DreyfusandRabinowakahissayabaturing pointwardsconcent/flower

reflection on the 'materofogic, ' hem ovedbanengagem entw linanem piral/posi **v**e discourebehindevidentorm sofhum an experime. This was a bady idented with what extended through degrees of "changing powers of sensation." ¹³⁷ and Kant's OpusPostum um inform edAnthropologyw lithepratath eansfor m antidefichisonatew old. Foucault's shibeyondathaioiratondionaty as hroughhedicourebyw hichporivecontent goD pusPostum umbisw adesdbedby w agivenbædderm inabnFrom hæadin hew offleonceptas a powedom an ofexion cebutw hich em ansav trahybidof feedom and necesivan definisactia bosibili exbeexploedaoundabatischem e ofourcelom airandin i as a Soinceo M an Biopols Foucaut 's hibitaldicoures condite agene abgylhat giveshiperpeateonhecore 138 W haisign fant in hisanalysiofbiodiputaroundan Englitenm en Science of Man. pow epintesielhelvebliesociob gialndanhopobgialloughaprateof effect is "modifying something in the biological destiny of the series". 139 This know edgew hose of Foucault's lecture series, Secui/TenbyPopulibrand ipaitulatevidenithæxt The Bitro Biopollov hithoby Inductory of texapiling on arem eging concept h centuryonw adsM duisconceived asadom aino of is mitufom he17 facionand reacion w heream utility of individual arebi obgial/boundoa m attidy of lw linin w hithheyleThebiologicalpeciscaiishe capacity for a 'second nature,' o whithe socialm eans an afithafinoions sconcept beint ve nechobypow checoncept 140 of oweden in hatonitelaknow edgeo nlytpagm abstraties h century discovery of hom coconom icusto pow en ofhel8 Follow ingehitory nothom ¹⁴¹ Homo "the political action that it proposes," anarite of new techniques of power

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¹³⁷ Foucau@008p79noe

¹³⁸ The shift following Foucault's essays 'The Order of Discourse' 'Nietzsche, Genealogy, History'

¹³⁹Foucau**t**007**b**10

¹⁴⁰ bip 21 pt 27 nA coording of angulinem Lam ack descibelmentation recent dismessent di

^{&#}x27;circumstances' while the milieu connotes the idea of a medium, Canguilhem (1965) p131

¹⁴¹ Fouca**(2**007)**p**36

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concepts as hey extend heorataly to he m echan	im s of power hough a	n atof		
governm ent 143 Biologiallicoursconpopulionscontendw	ith a "mass o	f juridical, political		
and technical problems" at the confluence of a series of existing domains of knowledge.				
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hatpopulion is alw ays excessive populion is	a hetrogeneous know tedge oper	nobe		
"governmentalized" 144				

Foucault's phenomena of "governmentality" serves a know tedge as discipliary modelA discipling of population derived is idealfuncion form am odelofhe Greek magiet e as atypologyofm an.W httPhibsophyoffeedcit alm odelheposivem odel appild attributed to the archaic Christian pastorate whose positive function was to apply an "economy of souls" bearing comparison with the doctor. The significance of his practice is affining denceforpsychistratuesaefaion on heO hew hith produces henew power nam el/hesubicofcom m uniy. an understanding which shepelude to Theproducis ¹⁴⁵ How everbm hepespectreofaScienceofM an, governm enaly. hetreginfance appearhoughw haD exartsphibophyproposes as representingapow exberationaled according to adom ain of coinformates and p inciplesFoucautikeshiasasubject conhuousw lithew oflokien lipingiples w higherthecentalbaila broblem office Casicalgebleam bionformopenprate ofgovernm erthepublidom ainofm an

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¹⁴² bip49xarileobgyhætikabriom ¹⁴³ bip7374isupersaleH obbesndR ouseau

¹⁴⁴ **bib**10 **b**109 145 bib 1175 1745 180

adksam odehencehequeion fithe Casical epoch of sprincipia naturae Ellin hum anim couldprovideaproviionalinsw eache basibiar aison d'etat w high washe ¹⁴⁶ O necan see be parely linition and under conceptofm an. andinghetw osem s which in formed Kant's domain for a Science of Man.

Foucautherlettes inset an anthropologicalm utility into his dom ain, at herban questoning the univolito bit of R aison d'etathasticontendw linabluofpostreand negative attributes, "it has become a domain, a set of objects, a type of organisation of power." ¹⁴⁷ O ganizionisom ehingbbeconstitedfom h e **e f**otremateof a 'second nature,' but hediputoveheanhopobgiadom anw le avehestew in only one perpective. HencesaScienceofM aria reflection open to a new form of politics, "politics is not som ehinghafilw hinheform ofgalor asystem of w Polision chingele. is concerned with necessity." O neundestinds why hequestion of other dom isw hat Foucautonendshepurform of exonextend inginistrativo de la constanta centalo his know edge com posé and any echnic alpow erhatserves a practie of governm entneedsbesitevolibnsandem poal cyclesw in the dibution of minist esouceindividualiteesandcom paitonw i hipopulionsy hosespectiproblem sae dynam of his hyan Enghenm entodati enalkaheainaeofiatuipoposed around a pure "notion of force." ¹⁴⁹

This econd dim ensionend stable theory of balmeinhem uithlivosoreinhe introly of hepopulion Foucautorposesh athioidal/German y hasservedashe "microstate laboratory...and a site of experiment" for developing helicoxy of populion 150 Thisw asananhopologialyxtm aithatopear hrough Poleiv isenschaf ed from he h centuyasaegulibiyooncepositebuhe excessivenaturofan beginningofhe17 anhopologiation antensendin echanism sof pow eandefeitelydism antsapoile h centurkheconceptofnatue **ste**andany concept **fighbat** i canproposeBythe18

¹⁴⁶bip238 ¹⁴⁷bip247 ¹⁴⁸bip263

bit)296

¹⁴⁹ H sibiral Foucaus but chis Lebniz

¹⁵⁰ bitb317

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"naturalness specific to man's life in common that economists ultimately bring to light as a dom anafellofobjecaposibedom anofan alysiknow edge and intervention.

Socity as he folloficaturalness pecific to man's life in common that economists ultimately bring to light as a dom anafellofobjecaposibedom anofan alysiknow edge and intervention.

Socity as he folloficaturalness pecific to man's life in common that economists ultimately bring to light as a dom anafellofobjecaposibedom anofan alysiknow edge and intervention.

Socity as he folloficaturalness pecific to man's life in common that economists ultimately bring to light as a dom anafellofobjecaposibedom anofan alysiknow edge and intervention.

When he conceptofm an emeges athe level of a scientific phenomiena during he Engliherum enghe significance appears as a proble mofgoverum entiri valions of sepondition. The population of the conceptofic power of the properties of the conceptofic power of the conceptofic power

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Theonem porayproblem onw highhibipoils ocusesibutehepow eofonation overocitythem alkerndihespedifor m olberalm heoriedinG erm anyaround the mid 1930's But coording to Foucaut 's 'genealogy of economic style, 'hittmfbw's h centuy idea and m aksan in potentschim w lin fom a 19 an eathrunderanding of beam. Thenedbeatorn notingenties 'nature' tondiateaciulibnandexchange valuesbutanoion of com pain. This specif ical/identid w lin social noteconom ic around the 1890's, an analysis of processes which took a pinciple of discourses from competition in its 'pure form.' 151 Them akety anobngeprediated onequivalnce buton inequal/anddleenceThinibirallevebpm entrobngebokim exuraccordingta h centurboutv asom al naivenaturalm difiel 8 ed and extend ed as new statiom certain constituted rules of practice identified within the market. "Competition is an eilos" says 152 Hevebp Foucaut ed aninenabgihabrn aledThem alketv as a powentkenas productiveofocityandistrunderetin conding The executions "carefully and artificially constructed" **b** bea milieu of 'pure competition.' Them aketnow saves æ

¹⁵¹ Foucal (2008bp) 1685 bwing nalyeso Leon of MaxW eber

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'positive liberalism.' Thintends Foucaultabiae Edconcept of a ketom p doma governm entibem attobconom idevelopm entit roughaoncentobngeroncenedwin separatdom ansoknow adgeThesebecom esubordi natdundeanintegratedm vibility of know edge construted as a "governmental style," w hose com postedom an serves foran historically "foreign intervenion interv to eth inatarchairphenom ena, to the economic process." From theory of tom patinoom ethedynam tow ho scheshold requirsaviglinitervenionnecesitedofa neobealogovenm exippeasagainst a pahobgyohitoitalnom al s hatmontaytanileaofurcom paint. stchem a,

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enterprise unit now lent itself to a theory of human capital. Foucault's populion, as he contention is that after the 1890's this served ageneabgyfor a 'way of thinking,' a "general

agination" which historically gave henew econom civilia statofioughanal/standim

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155 bitb 218219

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aspects. "It was a blank page, a gap or vacuum in its theory that a whole philosophy, anh ropology and politics, of which Marx was precisely representative, rushed in." 156 Foucaut returnstohisam bibn foraspecialepitem obgy overhedom ain of com paing end she am bionfrapoilaixinceofium anbehaviour over man's actricine national, hatcount6herteeisofidivilualfo m hopespect/eofineconom icefedim s all the "physiological and psychological" factors which contribute to being an bencom pass "machine for generating an income stream" 157 Labourandhe entepringhum ancapida conceptifium ancapilitieheinisiehm en stobeheoriedposivel/Forexam pt., when genetstrated an analysia ound heelem entofik, i served to convey Ś poweknow tedgeoverhefutreofnum ancapial Hum ancapiblosevesobindief an extended dom an brough sinvestm entraound s conditions of the Ŧ authral/ to em bodisa pinope of orderhat previously fil to dom ansofphysiology, psychology, an hropologyet. For Foucauthe concept of abour ato justs a perm anentpollalorism of any "economic positivism." From the perspective of an 'economic tribunal,' heleof aspirionto hum ancapiily ilm barasipidialidm initai onsbyofinghenegatepespecteon 158 Thithepardoxofn inopols anyinidialonceptofeht as ideobgicalifion of know tedgew thirheachiotheuber Throu ghqueionsofonduandsceptinceolfie eal/oftem du, i opensupaconcept behaviouritch niquesofgo venm enalbut Foucault's emphasis on human capital is as ieducoblem conditional emission emission emission and emission emiss 'n hel 8 h century ous ephlategresive nalväT hæturbroughhisonæntbow er ithepern anentondibningolieposivesy sem ham ustcoeptcetinnegativfor heconstibnosts of tH um ancapitesis w liniadom aithatannd beteledonly open ed to he calculion which accords to he idea inser edino straty, which she man's world. positiof

¹⁵⁶bip221 ¹⁵⁷bip224

¹⁵⁸bib247

^h century, it was nature which remained the "theological conception W habidea?hbe18 of natural order," but whose possibility was of the point of view over all the diperchitest that remained coupled to the empirical. "Political power is not to interfere with this dynamic naturally ascribed to the heart of man." ¹⁵⁹ Theilean fature we obesites overign as parabesim of oddatabis asalo an idealbutedom an. "Homo economicus is the one island of rationality possible within an economic process w hose uncontailable nature does not challenge, but instad bundshe ribnal of atomistic behaviour of man." (p282) This league antechew of both anw accondut edform m ujblepointofriewtow hichan h econom idicipherem anedanaetheiteking total/Theinidicabroblem folhe18 centuryw asorm edaroundsuchininsidfeence ahetrogenouspow e r haptecieleluded abunding of powels w and natural ghild The O nderofThingsidenfed his will he diperionofinEnghenm enfloienceolM an. h century was he converse problem -he The problem of polluleconomy in the 20 a postreScienceofM anm earthaEnthenm ent im postylofonating beraheory em ansnexam ptofixienethatoutlnobnge alyschim togovernm entribnal/A s i must co exist with in adom ainepresented by civilocity, an assem balgeor potateory m ujhli ofraciehatxisonlasta nsaionalalandubiathedynam isof 160 In other pegovernm entatesoning. critical status of the 'zoological singularity' of The O ideroff hings blow ed Foucaul t's poweam bionshough heconceptofow eas he 161 practiew hoseopendiputew albeitusofin an.

Gilles Deleuze and the 'Rarefied Positivism'

Deleuze's fam ousw okswlin Guatielo fibw he "fundamental problem of a political phbsop hy" itheproduction focial structure butting the control of the contro

¹⁵⁹bitþ278280

¹⁶⁰ bib 297

¹⁶¹ bib 5758 p 63 seeds Foucau (1970) 241

"not of power but of desire." Thickindonm alks

Deleuze's own idea of critical freedom,
ofineletolohisw orkon Spinozainspiedby N i

esche. 163 Buithibookon Foucaut he
points of divergen interpretions of early 19

Position habighens the 'age of Bichat.' This follows his claim that Foucault developed
sym both values whith the descriptions of early ay.

Foucault's 'felicitous positivism' captures, in his own words, the investment that followed a "double movement of liberation and enslavement." Transcending historication control liberation and enslavement. fundonal postreconceptv adegin addoyan abstatoin qibilhafolow ed form Kant's Gem üt I took Positivism's power in hebrn ofwildtbufbbw echeK ant anenseof 'felicitous Positivism' serves effetem odeofubicitation subjection inganobject he understood here through the context mapped out from Kant's Anhopologyandroncernwh "in so far as it is philosophically relevant to the self." I m earthe know tedgew asviril necessary ethical 'equipment' for a life staggetimeem pixelion and its staggetimeem pixelion and his value as am biondiposion ordive behind any posive know edgebuicitatsor prateem ansexplikelitedow haD escar esdefiedparadigm atalia; an dom ain openbauniveral oknow ingina first servesheviifunoionfeedform anysocio-

For Foucault a naive Position was in plated in shortorn ingsof show nuniversiting am bibriand necessited be anthropologisal strength of the interpretation of the interpretation

hegem onicontext

164 Foucauit A dam \$1986p162

Foucault "sounds like Bachelard," according to Deleuze(1988)57,20

Deleuze & Guattari (1983b) p29. In contrast to Power, 'desire' intends to define the "cutting edges of creation." Debuzek Guatti 988p531n.

¹⁶³ SeePaton(2000)

¹⁶⁵ Thetationskappearthaversocionson sideeditem sokinegateken upipol datum s againepesivelom sem egingunde Chitat echnologischiese Badls (2004)

"There are only practices, or positivities, which are constitutive of knowledge: the discursive practices of visibilities."167 dicursive practice of term entolher on-

This confiton of posite practics makes Debuze 's fundam ental dination with an

epitem obgiabojetv hidpivotaoundaCate sinpoblem ofiniversing in this.

D deuze houghthis aleady diplaced infrice! em entofem piralsentily and his

captures the tension embodied in his comment that the early Foucault followed a "rarefied form of positivism.",168

By contrast, in his own text on Nietzsche, Deleuze' saw the 'delicate problem' of producing a poweoncepusoegoundinghehem eofosi itiandobicitiao un cheignifance of com binatry Thindicates differnitha accountapiolocon diverndencis

¹⁶⁹ W hen Deleuze downplayed Foucault's "neo-Kantianism" it whinanem picatenstate. ¹⁷⁰ Pow ern eantin w as the pediachetacity of condu ingm eaningforn heign.

actefautofynhesiofn eaningshehan anexplanatoryconceptahidicusionsof

he function of the sign, Debuze diagnified rep esentional norms from objective

appearances, specifically against the legacy of 'neo-Kantianism,' since Deleuze saw true critique alactorn of racial histophyladinguis heddform arraccount form at epow er

The underlying hem eofthe Foucautexts how a w ideranalic process conceptual/ substit es idearthethanbeing condibned under a hio ryD etuzepesenthiinveted as justicity helm signs hell bline Cital Kant uscolinory

"Kant had to invoke a third agency beyond he two firm shatw as essently o-adaptation as truth." 171 m yebiyushdapabledkingaccoundhair

Kant's third agency was necessitated by both attributing power to imagination and conversely excluding prior from schem at The A ndiphonga "hidden art at the depths of the human soul," 172 bihefinoin aftat dhough he Gem ütsa pow erofudgem eniThe

quesion of tension follows from a pr iofansendent/binqiblsgroundingan

¹⁶⁸ bib13

¹⁶⁷büþ51

¹⁶⁹ D ethze(1983)p53;;nasym ptom abbgysep75 170 D ethze(1988) p60

¹⁷¹ bib68

¹⁷²CPRA 141B 181

understndingw hithw asw hat inueofludgem ent tooktoinform anaeshesiaccord edo 173 Hhiscouratrim ageidaw nagairltem ul henorm atveilea. idiofinem pical im aginaton had an ecessive xplined by a doorne ofm ean expresentation a priority hen an ideabnabiganiabntikenuphiough Ciqueofudgem entexploedaisy almough ¹⁷⁴ B ecausehisw ascentedonanorm constited und baipingits eventual baipingits between the baiping between the bai ean idealschem ats.D etuze did notsee this as 'true critique.' Instead he is we washe com binatorypow erw hichdelin sceninposivef undonsibutedbearonbibecom es hecental jue to nin firm in ghis w neethets W henhegavehheeonexibreadingof text, Deleuze's aesthetics are inserted within a context of The Order of Thingsinhe Foucaut Foucault's sociopadalom an. DetuzencheQuesionoPowerKnowledge HheFoucauthD etuzenkescom binatorya sdehn ingcetinposivefundonsithe reliante w early and the control of ofow enow denots relion between bresbutconsidered asactve categories of powe rw lin apim acy overhe passiviy of know todgeK now todgem eansform atedfundonsob ectofeeing and speaking staffd andachivitedBycontegtoweir an advefundonw hidrorderandcom posetaving he in hedibuionof m akofforeD etuzedesignatshediagram ash epaitulafeatae 175 stegipow ew hitheeletheprateof am icopods Knowledge is no longer an explanatory but merely an attribute of a power's orientationandwhat othecom binatrytheactrijothe conductoidom ainem ainsundeaw ideefec com binatory by w high D etuze avoids a tanscendenta lpespectre since pow emo longer dependionantlealapacitation cionThis listed explijih epivoti bulich apter of beFoucaut text ('Strategies or the non-Stratified: The Thought of the Outside (Power)')

¹⁷³K ant CJ §17

w highim pactonF

breatppearduinghel9

174 **bi**§66

¹⁷⁵bib74

oucault's 'analytic of finitude.' Debuzenverhehibiathonwln

h century,

"In order for man to appear as a specific compound, the forces that create him enter into ardion with new foreshatevade hatofrepe sention even to the point of deposing it.",176 h Foucault's terms, life, language and labouraefitoreshaim posehibiyonm an. How eversubitive om binatoris an acitihatvadesubordinabritepesentit omnd h century science. Deleuze' as hedgacyoffne19 givesabsofperpedvehatappears subdiveniorgainhepaituhignfa nothat "man replaced life and the subject of law, the moment his image was composed of vital litical era of constitutions...but today law has again changed subject **breeduinghepo** becauseevenw hinsubjecheviibresae entingintnew com binatonsand com posing new fautishis w ay producing effec snotofunivesal/butof transversality." 177 Correlated to the Science of Man which lost its universal perspective, 'transversality' gaisa knowledge of 'vital forces' incom binaton new objects and broughte with 'what the will wants.' The shift is partithed vent Poissin and hem over rom adjucotiw thelectrombetudhevil appears in Deleuze's book on Nietzsche. Hexdern inableasonales Theparathano 178 to the differnial typology where the differnial hashe stats of the hid et m ent anparabeim sandeading The Order of A ccordingoD etuzeN etxchebokedbeyondK anit Things puts this active/passive opposition within Foucault's sociopal packeyes ratew hat Nietsche & Philosophyhadateadyem ph asiedaroundhedfernidem enand w hatD druze took as he quality e determ in alons , understood to be behind Nietzsche's intenion in On The Genealogy of Monat This dist nguiheshequesion of an orienting pinoplaoundhewdbow eachdnanau bicive apacifo feedom Ithe Nietsche in he surplus force of a binary opposition between the sign of the 'material **exhi**sappeas body' and the idea of the 'will to power.' 179

¹⁷⁸D etuze(1983)p84f

ethisTheOtdeoffhingspp369-

70

¹⁷⁶bitp88cealchenotenp144w hidrabut

¹⁷⁷ D chuze(1988a)90- 91

¹⁷⁹bib85- 86. Deleuze specifically points to Nietzsche's reworking of CPR on p89

Foucault's concept of power followed a historically constant sociopodal domain but

Deleuze' differential element transforms such a domain into an 'open field' by avoiding specifying hum an alion-ship eopen followe is associated with an idea of positive categorisis energy.

"we can the eforce of power relations....these are the categories of Power." 180

Positivategorispesupposeageneatheoryof rations and Deleuze's 'diagram of power' gives an ideorforitecategorishadiew oraninep ration of Netscheand Philosophy w hich defies genealogy as specifally aim ingor adialet Kantinotique When Debuze constitusions a problem of the 'true' measure of value in Netsche & Philosophy he radial knowledge as 'force.' 181 This served Debuze by diagram of power' rations and Deleuze's 'diagram of power' rations and ideal problem of the power' rations and ideal problem of the problem o

- firstly a criticism implicated of the archaeological Foucault who 'stood behind' a diqueof knowledgeThickindonfolow sw haD deuzeha daleadyealteleschecksheproblem with Kant's transcendental philosophy;

"transcendental philosophy discovers what remains external to the conditions.

Transcendental principles are the principles of con distring, but not of internal genesis." (Internal principles are the principles of conditions).

- a second critique related to Nietzsche's ambition to account for principles of a substitution in exorphetaccourties sonsthem selves

"Is not the force that comes from the outside a certain idea of life, a certain vitalism, in which Foucault's thought culminates? Is not life this capacity to resist force," 184

h the idea of 'life' of the 'era of political constitutions,' Deleuze introduces the question of an

Enlightenment Science of Man by foregrounding a 'certain vitalism.' The Foucauts bws

¹⁸³**bib**89- 93

¹⁸⁰D etuze(1988a))70- 71

¹⁸¹ Detu ze (1983)

¹⁸²**bi**p91

¹⁸⁴ D abuzel 988ab93

hecentalliput behind The Order of Thingsbut open shists vitalism within Foucault's hip in the physiology in X avi B in at 185

Thereading of The Onder of Things pivot on the ev entw hishabitoryofm odenhought normally associates with Kantian critique. But Deleuze referred this to an event as "thought ", 186 Thieventoppears hroughandledouithem uibtdeahsithe m anneonBithat he potential to 'apprehend' forces of finitude 'within the body' and parallhed perion offeEnthenm enscinceofM anaoundth bourndinguage Lkew inheepitem ic danew m edicaPosisim ahestoblie shiftatppearinTheBiholfieCihicaoun 19^h centuyThepaituhignfancedeivesform heotofahobgiatnatom ybrnew posinitalicousessadealibecam ecoextensi vew interoucautibuted his as he basic function of psychoanalysis indicating a conce pt of norm airly derived from a physiologicalundersindingofiebodyasbecom esim édopsychistratuesandheir ¹⁸⁷ BuitTheBitdlicChiPorisim iste expession. fern ainectanegativ.

How everD etuzeseshiseventashaving aw ider

significance beyond any ensuing new

medical function; it has "much wider implications" for the recently of his volice ubject

- it expressed the 'new axis.' This axis he claims "haunts" all Foucault's thought as "a certain idea." When Debuze pursued be significated by the practice identified with the 'age of Bichat' grave becone with Foucault text around the 'micropolitics of the sign'. 190

Signof	fence	

Debuze 's departuefom K antimotiqueism appedoutinD feenceandRepotinw that queiton; "in w hatensedoesK antimeasonisoficasis" thefaculty of leaspose and

186 bib95

¹⁸⁵bib93

hip 9 Foucauth peantike the Nietschea mapeatum phasic by the passe griff the Gay Sc ince which calls on "the normal concept of health be abandoned by medical men," as the basis of an individuation of morther BK3 ed 20)

¹⁸⁸ bitb152note

¹⁸⁹ **bip**97

¹⁹⁰ A domain of "uncertain doubles and partial deaths where things continually emerge and fade...in which is to be found the meaning of a micropolitics" Ibid p121

constitute problems?" Heintendoseparathifom heconotion

K amproposedbahn inatesw ekideatlondi ionsoft antirin eandspaceTheprim ary
concernforD etuzew ashesign and kievaluation asabuted to a positive production of

concepts. Although Kant's autonomous values were attributed to an empiricist base, Deleuze's questoris why Kant's conditionality apodical/avoidsheem pisim of uchacity, white paradoxical/akinganem pisitaturaexplan absyloanecessarytan sendentalinaton.

This "cuts the aesthetic in two parts," and makes excessive the element that constitutes em prim This was what Deleuze understood Critique's conditionality served tnegate.

Foucault's TheOrderofThingsdinguihesbetweenCinue andaprecitatileobejal

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heebyabgeheem ovedfom K animalfant sopiedizion in tenscendentalexperience.

Debuzealithis o Davill-tume 'snaturalm whereadoublanturalitorolliseign healtup
an "irreplaceable subtlety" when following a description of an 'open variable.' 193 The
Sensationalist method similarly predicated certain elements which could be 'naturally' extended
assaturalisand heiderseign was understood index agrounded synthesis pions any
subsequentsynhetracity is 'sensible synthesis' meaning ageneral grounding both for
physiologia boshillo figurition poolin, and epitefundons of sychology and

dom ain ofim em ory-aphenom enalfäll förintegrän gw hatw assignfant in indyble

com poin.

The problem for Debuze is occonsiste a 'naturalism' form heabutesofiesign libris respect Defence and Reposition also invokes, wi has ingle clim, to be "following Condic." This indicates he context undertood of grounding an affects a term posal.

¹⁹¹ D etuze(1994b)p169

¹⁹³bid p71

¹⁹⁵ bib 78

[&]quot;Kant held fast to the point of view of conditioning without attaining that of genesis" Ibid p169470

Deleuze phrase is "cellular heredity" Ibid p71-73

synhesifom ehm entryhabiH abipediated onpim asyexperinceoffiew offlathe hibitalootofheSensibnalideasign.wh osem chodsevedo constitute a 'second nati re,' or signihatouldextendheatulionofem pirali aturiThezintoodaninis aid to m em ory, grounds an understinding and D eleuze saw si paitularim postance for constituting a 'synthesis of time,' incensunderbooksnem pixalondinin gapioint hankingadi/Suchsynheisaccodsw in avitaileapitoisensbloom pootons buty hoseln timbilisadoublaitutionofa com binatory. correlates to Bergson's t abo 'power' of virtuality shouldbeanderbodalhetchnialn ode problem of synthesis w heethe that allowed Deleuze' to distinguish a mehodismheCiahhbophy. Thistinoinextendovery halk antopposedin autonom ouswilv lithepow eobeingin astespontineously. A purepow erandiconcept offeedom w eechetlashecom ptely tenscendentableaHow eveloeK antinw tout dalobecom epahobejral/affordby sensuousoranim alm oitessuchasderiew hichw as deem edhecontaryomegatethe 197 This is what Deleuze claims "cuts the aesthetic in two parts" and dealoncepthum anw 1 offers the differential analysis of the sign, attributed to a 'will to power,' whose dnizaln chool a virtual idea. Deleuze could claim that, "wenecessalvalin som etnigothe sichtdo object of a representation which is not contained within it," ¹⁹⁸ and extractives an atmate m odethedivionbetv eenensuousndidealvi **This locusting the historical context** inw high Detuzeinvo kes the 'Bichat event' as claim the overcoming of a historical vitalism w hletinigheechnicalinoibnofevaluab n**ihe**ileas<u>i</u>en. The Valuable Power Both Deleuze and Foucault followed Nietzsche's belief in the body as "more than afındam ental booler in the soul " but interpretions of Xavier Bichat's physiology illustrates how

¹⁹⁶ The chapter 'Intuition as method' Deleuze (1988a)

¹⁹⁷ Not 'brutum,' but liberum .." Kant CPRA 533B 561A 534B 562

¹⁹⁸ D etuze(1984)p45centc(1983)p79th Kant's Critical Philosophy, "imagination is thus really part of moral common sense" p43, while in the intermediary text 'The Idea of Genesis in Kant's Aesthetics,' a sensible nature has an ornumed the sense enabled from odes, som epointende venturations which the sense enabled from odes and pointende venturations of the sense of t

¹⁹⁹D etuze(1988a) 152n.

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²⁰⁰N izschel 967/ee49 IT hisoionakoent ²⁰¹D etuzel 988(p) 121 ²⁰²B ihal 827) 64.

abH eileg

ger's reading of nihilism (1987) vol. 4 p133.

19^h century. ²⁰³ The sign cance for Debuze was in the chim of B ichatas film oden interpetion of death B it has fundons in the Fo ucautextsasubitionw hosem ehod contastw linabstacpinoidssuch asheG em ü totanscendentalconcepthatlivilea 'natural' logic from an idea of

Xavier Bichat's vitalism was ambiguous. Kant's abstract transcendentalism gave uncondinal as negatives eving real positiv in representation. By contest Bichat's em pirahoironofatindonakehejen as upholding anobicive and ad as arideaof

By delning a university onceptofic aron his avoi dsam eaphysisofsubjectiv hrough subting a hibitaly deived idea of hebodyandisoulbraphysiobgyof anim alreasoning, m chodialy unfolded in the form of the organic m achine. Raional physiology w outlexplin w hatphenom enacould beat ibuted to valid breand give he

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²⁰³ Foucau**t** 975p197eeappendik. ²⁰⁴ Descatet 980p78/9SearkH eilegget 1987

Bichat's vitalism took force as composing an image of the body whithgaveheadiatoncept offichiepodH ebokedbpahobgytele immediaystelsew earliandleah.

The pahobeiral ferritbing sheep noting eviibheideaofew hichiinheenty ²⁰⁵ B utheignation akerposibiliheeventy heet ontoberial heidealetbecam eeabsed an dheebefinoionoseparathesignform ag eneabnobgyThesigngivesposiniy, butaim givesunitanileadEThail eadim earlheim sofosiblipediats broncepth body and government utit ionatin etaphysicspiciaconstinga new physiologically nhesia The abute of E bohem pord/andinorden/from portion use the differental which necessites an em prica law arms and vigince whin s contingorlateom poserabnakenew conceptathisensesiam gavehe cepitheK animensibultoideaofw hat perpediennorleofioithiinoteon

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hel9 h century. But Bichat's method of interpretation, derived of Condillac's empiricism, gave hem edicalemaninsimitheconsia iomotalies. Etisensioneles b he basic philosophical problem aiculated in Df evence and Repoint w high booked to ²⁰⁶Thephibsophical dinguihanem piratondinningform anepit em obsitationationing. problem 6D feenceandRepaidniposedaou nchecitihadam spostratinaton hataccount bheinternale decordination asproblem official Theodificial of value and in stof significance for a cognive funcion. This is the funcion of the com binatny asiexendsto a posivedom ainto d exclusion enalevents

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²⁰⁷D eluze1994095

heilegepointhinestblediG ern any fomt he 1730's by Leibnizian rationalist Christian Wolff, this is what was specifically attacked and suppressed by Kant's Transcendental philosophy, until reinvigorated as a subjectfoliosophical requisity Heilegget 98 77 old 154n

²⁰⁶ D etuze(1994a) 134 6698A to D etuze& G uatr (1994a) 161w heeB inhthe pediexam pt

Defence and Repoin makes a central point around whether Heidegger's turn beyond m eaphysisw atalydiengagedfom aubordinat ngelionnidentosepesention. D etuzeundertoodheseabengheern sordis płanghenatiałm ofignhafolow s Nietzsche's 'overturning Platonism.' Heidegger's reading of Platonism defined the problem of ²⁰⁹ Tod**iol**ceavalle m ehodasdraw inghedinoonbew eenhesensu ousandhette. abuted astriem cantoverning an a prioridealim agent which representation was necessal/hellassim ukcallent/inhesig ndeniedoibbekedpim arydiinaionsof

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central to an Enlightenment Science of Man. In this respect, Condillac's ideasign w highbecam e substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through distinguishing signfant life need make the substituted for 'natural function' through the substitute function' through the substitute function in th esem blance.

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²¹⁰ Hhisensevighnæover begoverned by concept of a contabel han a pas sonate.

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^{66, &}quot;It would seem not, given his critique of the Nietzschean eternal return."

See Heidegger's discussion as 'Truth in Platonism and Positivism: Nietzsche's attempt to overturn Platonism on the basis of nihilism' Heidegger (1986) vol. 1 p151ff

²¹⁰D etuze(1994))127.

²¹¹This Benites and ealm from a nem pisim

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metaphysics of death, but against Bichat's terms of violent deathA e organizionofhad

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of an 'inner commitment' to Positivism's truth which Deleuze held in relation to Nietzsche's

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Genealogy. 213 The general imperative of an unconditioned 'will to truth' gave hedipoint

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²¹²D etuze(1988a))130

It makes sickness "harmless to a degree" following Nietzsche (1994) III:16, see appendix.

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The 'rarefied Positivism' delimits no ginal problem abundan Englinenm en Soim cool Man.

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²¹⁴D etuze & G uatal 994ab 133

Chapte : Kant's Anthropology and the Science of Man

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A sanam bibnofaSoinceofM anhichapteex pbes Kant's two responses; firstly, the necessity for a general metaphysics as 'indispensable service' for giving legitimacy beyond bw sw hatteaddessedasnojejnaphobem conditionalism on this ophy Second (file) identified Kant's ambition to braScience of M anhough a special pitem obgy Foucaut considerative ground brinners new in he ateO pusPostum um Thishypohesied bilities for representing man's world as a logical system of concepts. Opus tenscendentabosi Postum um fitheding winedw om odesofv hat conceptifiation of the Masystem of phenom enaltype inceunder to odhoughcontm porayintepetionsof

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216H addon**vis**AnhropologieAbstacechtwil eadhium armatusedicecthdoinfhlosoph izalnd anatom izaloktons (1655) "Anthropologie, or the history of human nature, is, in the vulgar (yet just) impression, dinguithedity ovolum eladantidos ychologhenatusellientonabulckiour sedhenber

anatomie, or the fabric of structure of the body of man revealed in dissection..." cf G. A. J. Rodgers (1998) pp79-84

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Lockes's Sensationalism offered to extend a method to free the human body from dogmatic hinkingLockew asaphysianandhisAnEssayCo nceningHum anUndersandingof1690 t aced 'symptoms' laid out after an anatomical fashion that ground his intended practice for a ²¹⁸M ovingbeyondD exatebrakw lincholidim, ScienceoM an. hepim acyw agiverto anepitm obgyhafam edahibiyofhum anunde standing and impled tansform in ghe metaphysical discipline into a psychology. Locke's sensationalism offered an empirical doctrine oknow edgeabasebrnew ribnaitheory officeaThisw aith idonlybyhum an faulsandheidistom akesem pirable duabnsThequesion w asofprogressive adaption,

"The first step to towards satisfying several enquiries of the mind of man was very apt orninow asoakeasuveyofourow nundes andings exam ineoutow n ings they could be adapted."219 pow esndetow hata

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²¹⁸SeePBW ood(1994)

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²¹⁷SecCasic 1955)

²¹⁹ Essay, ocke(1975) including ook (Chaper ²²⁰ SeeFoucau(1970)) 82

intoducednew postational/singepreen ations according the necessal telemental and successive orders of language. This was an idea especial/inflientifn Francew here EinneBonnotleCondlicatoutredefiem et aphysisahestudyofm enabpeaions extended through degrees of certitude towards a 'new language.' His initiated in ferriboics

taken up under the broad definition of a 'Science de L'homme' during the French revolutionary ea

1739 Treate on Hum an Natue A noherexam pleform hisepoch was David HumeHis eivedforn heidiortahum arnatue, upholisheentabern schadincested

"Tis' evident that all the sciences have a relation, greater or less to human nature, and how every ideanyoftem seem trunfomlievs **M**turbackbyonepassageor anoherEven m ahem absnatualphbsophy and n atralistion as in som e m easuesdependantonaxienceofm ansincehey dundehecognizanceofm an

and are judged by their powers and faculties." 221

The pivotal question was a superprinate but the sup hepingiototausal . Hume's emphasis on he pradalnatie ofdeasw asin hervaliesb eing dination heoritalideashe condudedhatynheireason could bern eelygen ealedbalfandgivenhoughnatual instinct. This meant that Hume's scepticism left "human nature as the only Science of Man." 222 As a program m atapproachtaphlosophylaat was allied to a method moving "from a kind of scepticism to kind of positivism,"²²³ whithwouldnobeuncharationates the scenario of the school of **s**of Posisim isheniontturapolem icalut ingedgetbohealin etiphysisotelious dogmas. Hume's central criticism around the originary concept of causality was intended to queibnheindgem entoncerningpeceivedquail esbutaloservedtoundern ineanyhin g abutedodivineorderinatus Suchscepic im tow adsheapioinotonlundern ined proofoG odbutdoanyexitenceobcleinna tuefom w hidhaionabinqiolscouldbe deivedBydiphaigheposhlyofifeing heinfii te from the finite, Hume's thinking can be considered postricin anotherim postrnt sensejdoesnotadvocaing againstan afm airindem entrutheutegicalloing snegatzgidgem entsbearoneverykindof

²²²bib273

²²¹TreatH um e1978IntXV

²²³Expession from Debuze(1991) 31

m etphysialealy.

224 H eesishe paradoxialari posisi polem icw h ose effectiv as of daing hew ayofin etphysialonce pubut w hos epolem iablest ucono fany fistof knowledge positively implies a possibility of 'true' knowledge, not unlike a "compelling power" officinifis.

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method offered by Locke's empiricismandappealseefoeladoolaazniposisis in in one senseand posisitina no healthisia parado xirakharaanitw hiihisofina lo he fatuealii Posittought

In both instances, what was important was that man was held to have a fundamental 'nature.'

David Hume expressed this as, "it is universally acknowledged that there is a great uniform is am onghedonsom eighborsom eighbo

²²⁴ K olikow sk1 972 050

²²⁶Enqu**it**H um **c**1975§65p82

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²²⁷W oks Locke (1997) vol.II p361. 'Conduct of the Understanding'

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art. Rousseau has examined it."228

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"The researches that we may enter into on this subject must not be taken as historical truths,

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1D scourse, ouseau(199/p132

²²⁸ Auf GrundleN achschfinbhanr GroffeH ede ²²⁹ SecondD icours Rouseau (1997)p132

approach fallow ed a positive arm bilion to m odfy 17 h century ideas on psychology and anthropologythroughepitem obgiaphratieshat characterised 8 Streentury debates

The Science of M aritK ant

LockeandH um earindiaiveolieepiem obgial problem snound an analytiofension andsenshifteapurusedbyaSoinceolM anint hell8 h centuryThebroadinessaionhis thought had an importance for Kant from the 1750's. This ppears accombination of values derived from 18 h century aeshabitation to a system and og the problem of priorior apostriolimow tedge.

LatCinueoPureReasondesded Locke's ambition for a rational science coextensive with the realm of the 'real' as being dependant on a 'true method.' 230 K artock Locke's method as prone to transcending limits of experience, opening to a fictitious "genealogy" and given to new dogm aim sorevenind Fenim. On the other hand, Kant took Hume's sceptical ging to "a species of nomad, despising all settled modes of life..." 232 How ever m ethodasbeton ealtry hen K antpurued he broad hem es of a Sci an in herefoliveessay enceofM O bservaionsonheFeethgolfieBeaufranch eSubin e1764 hentended a confouion thegeneral nalysis feelings nother alie groundedræfeivehibirabbævaion rthehanatiphibsophicatnquisH eeK a ntv asobw inghew idem ofandehial hinking ofheim ein his discussion of deas of tem peam entdicensielionsbetveen aesheifeahgsandsociibdeH isonsileat ionw ashow ashoifean gran contita pinciple) bservaionsfiels

"as a consciousness of feeling that lives in every human breast...the feeling of beauty and the dignity of human nature...first as a ground for universal affection...second as a ground forestern ...Only when one subordinates his own inclinations to one so expanded can out that being pulse by used propor in that yand bring about the draft blood paint and bring about the dr

230 "...of advancing knowledge is by considering our abstract ideas." EssayLockel 975 IV vp16

²³¹KanCPRA ix

 $^{^{232}}$ bid $\mathbf{A}\,\dot{\mathbf{x}}$

²³³K ant 960ab60

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"Rousseau: heproceedssynheialy and begins from he natura

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proceed analytically beginning from the civilised human being."235

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of 'natural man' by transposing Rousseau's political community into a transcendental world w hee he feew did individual can be given fil autonom y.This stance stays obse to

Rousseau's concept of freedom in taking an ethical self as given to possibilities of intervention

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²³⁴ SeeC a**sie**(1963)p20 ²³⁵ K an(2005)p3A A 22078 ²³⁶FollowingCassief1963)

The second stategy has been described by Foucault as a 'research into the Gemüt' and ²³⁷ Thisaw K ant associated with Kant's later Anthropology from a Pragm at Point View. depart from 'observed facts' of Observaions whething possible of epresentaiones arom m unicablandociblacivi/Thigeneral fillbebesentionw acondionedunder aconceptiventaw ideanhopologialonsibu 'special epistemological structure' hat stood behind both Cique and Anthropology as genera **l**conditions for a determining subject This gave a geneal problem for any Science of Man.White Cique palces a tansendentaleedom alhespeculiveconcepta piblobbaconceptifiatieandhe conceptifichinkingehizalubitaAnhiopob gydidnoteenehicalubicatshinking kaiO bservaionbecksfaionoffie and unfedeing office diguets Anthropology, anhopologiation angivesnobsevedofiet ook ofium antensionsw hichialbutedto heG em üThespecilepitem obgitaltuctuest andsasapinopholin iddfædom he schem am edängboharonceptofiatuendaron ceptofeedom.

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"Physiological knowledge [which] aim satw hatnatue m akes ofm an,w heeas
pagm aiknow edgeaim satw hatm anm akesçanor should m akeofnim selsa
freely acting being." 239

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²³⁷FoucadexbehisheseachitheG em ilfouca(1008)

²³⁸B yFoucau(2008)p19 ²³⁹K an(1974)http3

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 $^{240} B$ uC inverse f

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Kant looked to a future science for the "establishment of its own in a complete anthropology, the pendant to an empirical doctrine of nature." This problematic 'nature' was, in the later Anhopologyntegical/exitedo a quesionofinem piralsornocosM anHectaine

all possibility of mapping "the consciousness that man experiences" that are characteristic of the

cosmopolitical 'object. 242 Butw hitheam bionsofhediator

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²⁴²K and 974§24

²⁴⁰ bip 25 hæosm opdialikausion. ²⁴¹ K an CPRA 849B 877

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²⁴³ SeeR onal SC aligned 969 pp 319330.

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'material principles' of human reason.' 244 B y 6 bw in the backw softynam is tinform he

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"Inner feeling tells us that displeasure is more than a negation. (lack is not a diple asure)...but a positive sensation...positively opposed to pleasure...a positive goundw highw holyoinpatancellouf on t heobehandalickofotasueis

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equi brium."245

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(2001) p37

²⁴⁴K artN egateM agritudes2182ccaltoR ockm ore ²⁴⁵ bit2182K art1992a)220

Realpediaesm ean boh apostredesie bran	object and stopposin the feeling of			
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carbegiveronthnoughpecutiveconcep	ts and therefor	re "can in no wise be judged." 247		
W lihiK aniutoducedhenoionoflogiali	one G	round appears as a 'logical horizon,'		
by dinguihing telform radground in beatso	intesens	Thidefiesheconceptea		
bgiakspesionsheharasmbsolut;				
"the relation of real ground to something, which is neither posited nor cancelled out by				
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and tibe ical ground. I esishentepeivejidgem entrabgisw w halteconceptn aintinitaroughheam bibno condingivendom an.

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²⁴⁶M aupetrical optavuendl

Negatem agnitudebitp238 ²⁴⁷ bitp238 ²⁴⁸ bitp241

ispleasure a preponderance, but Kant notes this is "not humanly possible"

Sceptim in Kant's Logic

This hesparaion bappearishe Transcen dental ethato Cique of PureReason
where sending gives both an intrion and so biject 249. The doctnew as basen soin
am biguously ethis som ething as psychologialef festy hose eathern entheten seen dental
judgern entrion som akeditivet 250 This form shecen tallfull/behind Cique eof Pure
Reason's aim for more 'positive' values given as concepto freunderstanding which are conceptofished experimental a rabalknow tedge Howevel Kantoot by Intride
values of sensibility at the start of the Transcendental Aesthetic following the "abortive attempt"

made by Baumgarten" for defining a concepthategredunderneshesis

K anto adehiradicallinoion by binginghee italiam entofidgem entonderaional pinciples of beginning a larger by pinciple a larger by pinciples of beginning a larger by pinciple a larger by pinciples of beginning a larger by pinciple a larger by pinciples of beginning a larger by pinciple a larger by pinciples of beginning a larger by pinciple a large asystem aicform albegicform ageneral ashesiW hen Alexander Godb Baum gatenus ed hew ordasheisom eantæor 'sense' of beauty hegavenew orling odenus general sense. esie bedbanabilito apprehend according to body senses and was a 'sensitive knowledge,' given as something 'indistinct.' Baumgarten defined 'taste' as meaning an ablique according the enses rhethan inteldH itoiral/aeshesisdrew on fedigsofphaue ordiphaue but Baum gaten 's soince of acheisw outlof the deduction of rdsorpingidsofan individual taste. Taste was the domain, "fusing together of elements" of confused perceptions w hosetus abeyondheadrolficonceptin dpurber V trien vicknow tdge of the 'dark' and the indistinct, could be brought under a higher reason through 'powers of the soul 'w hith B aum gaten subsum ed undera Leibnizin fam e w olk taken to express a via a 'life of knowledge.' 253 BuheCinucoPueReasonopposedakinghi cogningor S speculitivedom ainofensinifiathebasiofo uneknow tedgeK anthadateadyexpotedin O bservaionshow feelingsconsidedapinciple friteandaetheitsvaluelpytelionto

²⁴⁹K anCPRA 15/B 29

²³¹KanCPRA 21

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²⁵⁰N orm anK em pSm li₂2003)₀81C PRA 271B 327

²⁵² A exandeG odbB aum gaterihol etaphysica

²⁵³Casiriden Exist in Lebra editions

an 'image of perfection.' By the 1770's, his Logidetussevelhow K antwastkingam or igorouspproachtw hatoutbesbutche nshipmedexperince.

meant applying an active negative disjunctive as the 'distinctness' (as the logical Fiths cognion) w hich served oseparation an orde rofesheitenhg/B aum garten's lively 'indistinctness'). 255 Although Kant had earlier considered Baumgarten the "exemplary analytic thinker," by insisting on this radical difference between an analytical logic and an aesthetic sensitiv-adfeenceinkindraheihandf eencebydegree-hem akeshediinoin between "making our cognitions logically perfect, [and] another that makes our cognition aesthetically so." Alhough Kantriotchiae hoiheor, hem a intrined as 'exemplary' Baumgarten's ambitiony hihw adoepuruedbeyondhishapdivio nsofabgicandan aeshesis

lectures of the 1770's (Blomberg This is illustredated y as an am bibnevidenithiLogic ²⁵⁷ K antw astkingheappehensionofanaethesii ectres) nterm sofanacivention, w hosepostd/w asin making a productive distinctness ("the distinctness when we can distinguish well the mark of what we intuit"). A eshesipesentelhepositikofootie valuesinelion to aijudgem en beyond apuely l ograbn e - "w eachieved in chessin intion hough more atmon persynhesin ." The activo fashesi gives sension Ś adonof 'making distinct,' rhehanistpasivealEconoxom ehing sim plygiventoa concetsensibrandw asmacitihatn akes andgem entosibilitiow evels, andefeed any eliborion on how aeshesi could provide such conditions of positive to logical 258 judgm entrhegroundthatrisv abeyondhet m totategic.

Beyond he redial dishoon evidentin hebgic textures K anterined an arm bion for producing hisporive quality ediffernce But heem phasised the need for abstration and active corn bination of elemental data, be effected through 'coordinating marks' which

²⁵⁴B packcourinZam m (c2002) 111f

²⁵⁵K ant 1992bp 29

²⁵⁶bitp31

²⁵⁷ biib29

²⁵⁸ bib 176

hem se lves could constitute a communicable 'distinctness;' these constituted the universality whink antegarlechhencesaypuposofl ogic oordining aksultigative wayta more positive knowledge in the Lockean sense ("Locke made anefotohow hat none of our objects of experience can ever be absolute but completudo comparitiva", 259)

How everinceK antihohelihatognionoExp eincecouldbecom eprofoundonlyw hen subordinatedologicalrutshisbausw ason he subordinangarion of judgem entw hose adity gives approval w lindraw sapprovabrew it hhollsofapprovaK antaccordshirb dgem entaninææeourogribnsandæ powepivateomegateA nafm ateiji nor 260 Their portnæofhecoordinating huspowew hehenegateservestravoide distinguish a logic from what previously was accounted for by 'taste,' or what m akswaso Baum gatenw adelm ingundeltw sofensidi anddefiedby an 'empirical psychology.' ectand predicatheim portnæof Law sgavejidgem entibgialetion between sub definghiaetheitacitithroughibgica illocoputexend to be do main of he 'conceptibied

ed 'mark' in its natural relation to This dom ain now accounted for the positively ground dinatesTheLogicw acconcerned onlyw linhe dinaonoflenivanddienceyet beyond hese values w hathe copula derives from i ntion intoduced he problem sof purposiverationRetroinwasanatim aize adonbyw hith Cityue of PureReason ²⁶² Bulhese intoduced is discusion of oncepto Electron polyecting headdidgm ent nobngehavediedefencetheobidbut acconceptused boint ibnandappild tbohunderindingnahtionsbijidgem en Itelbiotondguidingmaion.

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²⁶⁰bib123

²⁵⁹bib97

²⁶¹ bib 221

²⁶²CPRA 262B 318

DataFuheonibeArchiconicolPue ReasonK and benaturo fi s elion between an indirectlea of heun conditioned and im idaionalexpesiononivas a "peculiar unity." How evely aspectal/differnited from a nanhropologyw hichhe atectune de assesent intimerensea. shenaturolfieG em illet ow eveinCique oPuneReasonthespectiproblem wasam etaphysi cshabinkshow objectobutspace unity of the "I relatible conceptible Catainsubite Thi subject s hepeculapioir 264 hink, " andK addienatuedfispionihea skbabitam eaphysistately.

A etheisand Powein Kant's Metaphysics

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Kant's Lectueson Metaphysisshow him differiting heactive representations of the sensetion anem piraphychologywhichm earpta siverificity Thihadiparably him what logiciding uithed between hed in a clind Buthesign fand beneemen is hat Metaphysissiam es si discussion in terms of higherous by enfunctions fines out him as the earliest temperature.

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²⁶³CPRA 849B 877.

²⁶⁴CPRA 848B 876

²⁶⁵bilA 848B 876

²⁶⁶K an**(**1997**)**)44- 46

highefinoionalfiantelateacivey his senshilhepassiviolhebw efincion t relionow hat ogiexalides form ładinojonw hichhaszigmican is discussion of hehinkingconsciousnessasmæshætsensbl iy . Ihipsychobgyheholishatensibe representations can "either be given or made" through the activity of the thinking consciousness, ordbutedtohe spontaneity of a "formative power." Such a powerino beam eathe "formative power" sabutdobohhigherandow er pow erofogialunderandinga ²⁶⁷ A such pow ether account brandion to finationsoftesoul an indinanesand appears: anunconscious of exemple The ignif icanceolision aivepow eshalk ant

eidlocincofoursension.

How evelped fully of uchan unconscious powe intoducesacon vereproblem hatof 'subreption.' 268 Subepton m eanta effoton of an em piralhabi that confises sensible intribum linem chingform adom ainoflicuriv abeaths is nobngendinatognion. O nhabasidinaion becam edependant nh equestomofidgm entithis wathern easure discussed underpow esoftes out and histiral yabutedohedivesofotasuesand desishohbasibutliverepow esB uhenot ionofapsychobeicaloubydefiiona ed these diverse powers to the 'I think' univolucipow exchehanading bingio declat ofheCogiow hithdem onstedam orebasipow er hataosefom hedetim inatonsof conceptuallough The Metaphysiostates anot show K and boring or his eque ion future task of a philosophy "so far as it is possible." ²⁶⁹ distriew asgainetinedasa

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heebyavoidselibnofquivalmoethem at

²⁶⁷ **bit**p49

²⁶⁸bitp51-²⁶⁹bitp75 52

w about y that an 'intuitive intellect,' immanent and formative, carries in its ambition for know ledgew hith Kant played out between the 'natural' and 'ideal' aspects. 270

PowerK now ledgeTranscendentalA nalitandSynthe distribution of the distribution of the

ion between hem odesofindgem entwhich h he dialcontext his relation a dinct dinguined hetanscendentaldocine of know & dge.W hathe Cityue of Pute Reason swasheam bion bratansendental purued ashe posihi ofanionalm etaphysic know ledgew hich gavem eaning to an analytindgem e nteproduced in grounded concepts Judgem enteledbydefingtubietpiediate undeheeliontapaitukoneestt empirical nature, defined by aesthetic activity under the domain of a 'conceptibic' ' upholds poweasonbyelinghegoundolfice onceptiposhiloliajidgm eniB utv hie ageneabgigivehitansendenthround, hepow etconstathejidgm enbecom es hequeion oftenscendentaloinoidesK antai dhaheanakciidgem enthinksonly according to he concept bulbs was notative o bicofexpeirnceRahehedinaion betw eenhemal/tandsynheitw asunderbodt houghw haltenegaiveeparatsconcepts oubyviteoflenizw kineprodudbteonæ pt; heanalytijdem entanbegivenonly bysuchident/B utilent/w asgrounded byposi tredfencew hosestonw as the indetern inathbisensthenegatew asnot concerned will im earphysical bin girls but w lineasoningw hiddinguihespiolio m apostajoknow tedge.

im potentidinguihanem pitalbejif rom w hatv aroferd by scientiknow tedge This is because the postes of a concess we execute play in being universaled dom ainshat separathibitalidim ixtueintaconiuteda priorknow edgeO necoult keetneam brion for Science of Man in givingtanscendentsberpect/conanem pica dom aingeneral tanscendentibgizasgeneribgi c. Hosensaim stochatanscendentalkno w & dge andansendenthow eB unequeronhaK anbroughtan Englishenm en Science of M anw asdam ádolegim ateuniy beyondhepa itulity of subject predicate chions W hite anionalm etaphysis studies he funcional know edge hat could relie he inner

²⁷⁰CPRA 839B 867

5B 79.

²⁷¹ bidA 1484A noblicusion on general leginA 5

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"B utin synheit judgem ent I have altady advanced beyond he given concept view ingainedionw inheconceptom etninga **b**gehedleenform whatvas hought hielionnevedhereh ionoillentocontadionanche judgm entikenin and by ielbetch and fil siv of herebon can never be discovered.",273

Because Kant's ambition for a pure understanding requires that "...the conditions of the positiofxpeincingenealtheam ea the conditional figures that the beat second to the condition of the condi of experience,"274 he permised conditionally on m ahem atal pincip es of New tonan dynam ish potnyhiw asnotaxiom acin i sethe is use w as raherhathe w as followingh is ashepingible by which a pow eggiv es univinepresentabnihoughconcepts destandingoforganingaccordingo ofunderanding. This powerw ashefundon of un postreategoisos experimee.

The positive categories follow from Kant's tablofidgm ent 80B 106Thicharactica fauly of interpretation from the factor of t um anundestinding and heuniy brought together actively through the "I think." (A126) While the representational activity of the thinking 'I' uses concepthatleiveheipow eofunderandingfom adim onaealithe postrecategorishatdelin tadom ain of consta ncy as a schematism, or 'art.' Ishis

²⁷²CPR A 237/B 296 ²⁷³bilA 154/B 193f

²⁷⁴bidA 158B 197H e (1985ba)183

idegger comments, "whoever understands this principle understands Kant's CPR'H edlegger

categorization de transmission as the 'matter of appearance' to inner sense, by a conceptual 'filling out' or

reducion to no bing as heconitu o usproducion o strebato utilind exaction to Being

ist(A 2018 34) This m can that whithe form at ve pow erofsynhesis determined he

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wasalonees sarily limited and ultimately retained "no other possible employment" other than heem pint 146)

This ive headern aim hepow enfonding

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the "peculiar unity" of the architectonic was been pitalern entw hish Cique of Pure

Reason described as "due to sensibility." 276 This enship problem for Kant's Soince of Man

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charactical aum gateras an 'abortive analytic.' Drawing on the "merely empirical," which

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reflect on 'something' that necessarily must be accounted for, and in this he returned to conceptual content of the conceptual concerns of 'art' and 'organic form.' This eturn was abothe ambition of discovering the conditions of 'a nature' being ideded under a pow evolution of the conditions of the

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The City ueofudgem entextended heproblem at:

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reflective judgement is 'compelled to ascend.' (§ 4) This inherence inseparable from the paintally of asherence inseparable from the paintally of asherence in the paintally of asherence

²⁷⁵ CPRA 141B 180

²⁷⁶**biB** 186

sentify a new reference for the empiral at of schematim which related to the experimental followings:

The Concept Naturand a Technics Power

The Cityue of Judgem entim oved aw ay form questors of predication and togic tow aids efficive techniques of know ledge. This study was of the power hat undersome production and the categories for ordering the wort d at the level of anthropological consciousness in eartheem prizity positive furnature of logic, or intuition. This 'matter' appeared either underschem atofanunderstanding or under the symbolium odeo fanabegytow hith the latergave the reflicion which stood for an indirection of the control of the con

Them edibnofin agriabnhoughfeiligeofil easuranddiplasurew aspow erw hith served to ground the "inner possibility" of concepts in their practical application between executation of the concepts from "the narrow low life of animals." (§60) These required techniques of reflection pioteany expressions of legical the possibliofeasoned transform abnof habitated morthers by ubial oboked ba department on the principles ascribed only to "a feeling of life" by which Kannidiated he "vivacity" in representation instalion to a hibitation centrified in §1)

The lipotion hallookupin puposiven essward in inghatelool gywhich appearin herecond part Configuration in the artisto conceptual appellender by fire and served his positive arm bion for a public public positive arm bion for a public positive arm bion for a public public

²⁷⁷C.**§**59)

"To discover in nature an intelligible order...divide its products into genera and species houghapinopeofexplanionandinepreti onandoutofm atribom ingo ion, to make a consistent context."278 handructronfis This is hetchniofiatueow hichestolongiveh econsitration text of an 'undesigned purposiveness' in habgiabdeevilenbehindhepow enfonc eptoroducion § 72 K ant proposed that 'imaginative ideas' predicated the practical necessity of the concept, higher the subject's freedom. It atom earthatmscendentablibsophycoutibo kbeyondanarow undersinding of schem abby adopting som etning b eyondacondinednecesi/this 'root origin' to subjective reasoning beyond its empirical speculive feedom hat gives he natue. What constituted this problematic source for any ideas of reason in the 'feeling of life' now ab constituted a positive principal since on cept ofubjectephysicalnolia espilhefaltrat Kant's teleology finds such universality compromised by what subjective necessity drew from objective reflection, (§77) he m aintained hast under thing posted for tenseendental know tedgew at bedicoveredrom etning beacco untedfolbytechniquesofepiesention. Thesestosppear in heconform abnofacile§77B ecausehese relather pow erof synhesibahigheroureofhal/evenano ignary cause of the world with a she causal w high could only find the expession only hrough a posive noisn or heusic pinciply at count for minimize the principly at the principle at the princ conceptificonceptifiatie. K antetinedbananhiopologicalredipoion inunderanding bruchaporivenoion. Paradoxical/healo attributed this to a spontaneity that thinks "different from the human." §77) Thip edipoid not differed asigned heposidiofatningapuentionhou ghheacount binew etm entreyondany

nexusofition and understanding but explained by beam bion traccount opediates of indigerment This was a power underlying any possible representation or discussify.

Transcendentalheoring refred his problem to an anthropology hrough saccount of

conductified allow on a complete ans

²⁷⁹ bi§76

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²⁷⁸bill ⁴hto§5(1978)p25

vivady aspositely rating plasures to a prediposition of but consciously vain desires" gave the 'nature' of his clion between plasure and desire.

280 From In is perpective, Kant's engagement with a Science of M an wave exploring adoctine of nature hapoint do he domain of empiral psychology. A solocine of nature hapoint do with epain and the hapoint discreting of whith CPR demanded hapoolitic entity of science.

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hCiqueoPuseReasorbebundaionaldit

onigivenitheTranscendentaD educion:

in the 'general notes on a system of the principles' Kantindiatsheam bin to definit schematically an objective reality given to 'outer intuitions,' in so far as they contain the "conditions of possibility of real relationsoftened and therefore the position of possibility of real relationsoftened as permanent, while time, and therefore of the points particularly and the principles' Kantindiatsheam bin to definite contain the conditions,' in so far as they contain the "conditions of possibility of real relationsoftened between the points as they contain the conditions of possibility of real relationsoftened between the points are the points as they contain the conditions of possibility of real relationsoftened between the points are the principles' Kantindiatsheam bin to definite the contain the "conditions of possibility of real relationsoftened between the possible possibl

oPureReason states that "space alone is determined as permanent, while time, and therefo everything in inner sense, is in constant flux." From hisselong and entonount at "all alteration presupposes something permanent in intuition, and hough an inner sense opermanent intuition is met with." A his way a fine with the sense of the constant of the con

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²⁸⁰bidl *htd[978]p16

²⁸¹ Preficik and 970) 5

²⁸²CPRB 293

²⁸³**biB** 291- 2 'Postulates of Empirical Thought' following from the 'Second Analogy'

²⁸⁴biB 2912 'Postulates of Empirical Thought'

How evel in the categorial approach to represent the categorial approach to represent

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this sense, Kant's Transcendental Idealism defiestellagainstw hatcould be considered a sceptal population of the considered and the considered and

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The question of such adom ain was a state of the question of t

required of perpendicular required for this end, it was Kant's 'table of

categories' that gave the important theoretical approach to be followed by tensendental

²⁸⁶ Refers to the 'Second Analogy' B233

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²⁸⁵ 'Refutation of Idealism' B274. According to Kemp Smith, the importance of this passage is in the division betweensubjective and permutation of Idealism' B274. According to Kemp Smith, the importance of this passage is in the division betweensubjective and permutation of Idealism' B274. According to Kemp Smith, the importance of this passage is in the division betweensubjective and permutation of Idealism' B274. According to Kemp Smith, the importance of this passage is in the division betweensubjective and permutation of Idealism' B274. According to Kemp Smith, the importance of this passage is in the division betweensubjective and permutation of Idealism' B274. According to Kemp Smith, the importance of this passage is in the division betweensubjective and permutation of Idealism' B274. According to Kemp Smith, the importance of this passage is in the division betweensubjective and permutation of Idealism' B274. According to Kemp Smith B274. According to the Idealism B

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know togetone blow	s the 'table of categories,' one fidshatm oves form	a syntheic		
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system alknow edgeTheparall	is filheprogressionofinyspeculitecimces	projected		
into Kant's general systematic of human understanding. ²⁸⁷				

B yaking the legitimate ground of Newtonian dynamics as a general 'metaphysics of bodies,' heCiqueoPueReasonm eelypointdoaspo **stat**saroundanexpandedanabgiral hinking But M eaphysical Foundaions of Natural S cince considers here by degrees of deem inabnoficensesform apurem ahesiT hisaprogesionhabbw som he deem inabilkinem aithroughhedynam italispe a m echanics ndextend togeneral phenom enobgyofn aft hiphenom enobgyats inceasingly bit learn in a brithrough herfrencetam odeofepreention by here nseandheebydependsonapow erof epesentiongenealScheprogesionform t hem ofform aledtheleaform abpened ²⁸⁸ Onbeonehanddegresof inceasingly to an em piralpracte of conceptpr oduaion. deem inabnelithedynam icationceptibed atofitibrbutorheolhdnielion gaveliw solfioughetheyappearedform hepes pedveofinem pirafitudeathas es anexhaustedeem inabnTheim poempointof hischem atw asbindicatham or e

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²⁸⁷CPRB 109- B111 The 'Table of Categories' at B106 gives wider determinations of schematics in relation to discussion et a community of the "possibility of community" in thinking.

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"infinite manifold of intuitions," and in adday especial pains and in adday especial pains and in adday especially and in adday.

²⁸⁸ K and 970 p 14(A K 469477)

²⁸⁹bib10(A K 473)

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"Life means the capacity of a substance to determine itself to act from anitanal pinciple) affitisubstance to determ in siel fichangeandofim attilubrance to determine itself to motion or rest as change of its state."292

Because such intended principles do not confirm to a Newtonian view of mater M eaphysical Foundaions washere break aguing hanatrakincegavenatrah iof know tedgein elib no a universal docine of ex peinceThisw asanem phasionin is w hithnow appearasessenial/phibsophicath eihansim pilyem pirabırm ahem atal This position experimental fing apecialom and hosepedicinetions

somesofium aneasony auphathorughphis ophialm bionsbageneallocineof widom Thism eanshatM eaphysicalFoundaionsul im advindicatsw hatm ahem atal soinces tacked between giving metaphysical and phi bsophical foundations to he

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²⁹⁰ Ibid p110 (AK 547), see 'Postulates' CPRB 292**f** ²⁹¹ bib119

²⁹²bib105

²⁹³CPRp548noe

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W haigenfants an epistemology grounded by Newton's mathematics was that a concept of m atrw asextenated breand notably opposed t oanideaofhybzoim hedodneof ²⁹⁶ Duinghierheexpansion of new em piral m atrabuted to an intended force. sciencesw asopeningw idenconcepionsofw hatoul dcontiteteim aebundaionsunder w hith specific forces of imate at a specific present at the could be apprehended d by natural circle speculion For exam phinhe 1724 w ork by Herm an Boehaave Etem enta Chem inchedes obeds peof phenom enainpairuhibodishroughaspeculiiz eunderstndingahoughdidnotssum e heseasuniveralpinophsW hithesew erenot takenasapioiB oehaaveandohesnotably heim potentionem porary hechem stand physiologiaG eoug ErnsSahlhedl unanim ouslihabeN ew onimpardigm presentedt heideabexpeim entabhibsophýThe chem is Georg Sahlben associated which he heo ry of he vitaly weights substance know naphbeitorialoasocitedw linavia itsystem inhealtlofm edicineButh e notblopposednem atrilm soB oethaaveanda schephysizinandphysiologs/Fiedich

²⁹⁴CPR A 176B 218f

²⁹⁵ K ant 1993 **a)** 2164

²⁹⁶ SeekkusioniFeilm an1992b234

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"we experience organic forces in our own body; and we come, by means of analogy without (with participation) with the conceptified conceptified with the animal part of principle".

²⁹⁹K art(1993ap)102#foret2000p22 ³⁰⁰K art(1993ab)118213731

Herman Boerhaave's Element Chemiael 724 jeem spatualityign is and entined by Kanit New Exposion of 755) NegateM agritude of 763 Deam satisfied (766) whe Fife rounds of he Dindons Region is Spacel 768 This xam pl etom O pus Postum um (2213) Seedis usion i Fe ilm an (1992) 240 f

²⁹⁸ K ant 1993ap 602,1186

The Cityucoffudgm enaleady conceived blich um analachighestxam plostbiological organism beanin alselim ovingm achinew lith epostatoring subject cendo ³⁰¹O pusPostim um desdbesnexpeim entakinceof iefindeaconcepthatie, heef m ovingm achinexopeninghepostatsaw i deexperimonofiatre, "he can, and isertication duce a prioring anim oving 6 resofodisinthe classification of bodies in general...although only indirectly according to an analogy with the moving force of the body as machine.",302 The conexidence being the restated the conexidence of the conexidence oasystem officughts asaltadym appedout byhenchiconico Ciiqueo PuneReason Ka nitolizatchefutusoienceofin eaphysis was divided between the 'metaphysics of nature' and a 'metaphysics of morals.'303 Theler **bundlikexpesionihe** text of 1797, while Kant's requirement for a new epistemology beyondheinfritegressolM etaphysialFoundat **ionsindicat** es hefuln exphysicofiatue hatteveappeared. Bow evelneA rchicotnigavenkethofv hatv as int ended of such 'metaphysics of nature.' K antsubdivided a genealszince of natue into, onto by, rabnal physiology, aional cosm obgyzionalleology ; beyondhisfühediviionofionalbhysiob gycom piredof 304 Thicksfabnw aspesent das a progressive abnabhysisandabnabsychobgy. program oftodyfothephysishatw outlbecom e hem exphysisofoodisingenealA natialystem of houghtwasanam bionforbit ranscendentabooidtephenom enobgy

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³⁰¹ K an(1978)p22;23(\$4

³⁰²K an(1993a)6621213]

³⁰³CPRA 841B 869

³⁰⁴ K an A 846 B 874

Following Euler's theory of light and colour attributed to vibrations in the aether. Kant (1978) §14, leads to "the gap" between the foundations and the transition. see Forster (2000) p51

- Secondly, since the general metaphysics of nature was considered an "indispensable service" forgiving rionalense beyond conditional, s am bonwas giving positive 'sense and meaning' to a future schematics hatonitedaphenom enobgizabasibhei nnerense andiim edetirm inabnitim edatinepitim obgial/basibacom pleScienceof M an. 306 The M eaphysical Foundations w an other decitions ovideuchagenealoncenthatuzas ipowecontentw aexalidealbyheelitij offedom ain How ever i makedhelmi badvancinghroughidentanddfeenceByd ivegingform sim phelionsofbservable physiall beneaudiatedhenecesijin hew idephisophia bogam bexploing atency in a phenom enaknow tedge of nature. Thew i desystem atrivestration of nature w outlboktoatmingounded by new concepts ofm ovingforesw hithw acconverging

Kant wrote an appendix to Samuel Thomas Sömmering's UbadasO ganderSeab(1796) Söm m eingw asanencyobpædicanatom itandoneof hem osexpeirnædandenow ned neuroanatom italifatteightenheenturyHi sdescribnandistribnsolfiebrintem gaveneakdskabnokanihevekir cal 778 These preentions of traticand funcionw asunderbodashypohatabuSöm m er ingw acconvincedhatm entaleculs w exexecuted by certribrance jons w high hit ealegavea b called fundon sofiesoul whin ceebrospinalfids in obsecontact whip resum ed nerve endings willin walt of ventualcavita histem pt at synhesinganatom vandm etiphysistielidoonte m porary eingplædheorganofiebrindhe dicusionsaoundepiem obgizalgin acySöm m centeofadebatecentabaScienceofM anw lin freaching consequences bihewider h centuy. This provoked a com plated pitue hat dicouresonm anw ehohe 19 w as ndheinheentonfisionbetweenwhat unfoldingunder/ScienceofM anw hithern egedarou ³⁰⁷ A noheexam płakousedbyK anin consisted heposive and hevision ceptof was Christoph Wilhelm Friedrich Hufeland's Makobika The Control for Facults edwincontem poaryaenthinking. contem poaryw olkonpreventrem ediindhatngag

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³⁰⁶K an**t** 970**)**478

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³⁰⁷Sam ualThom aSöm m eingl755 –1830) Kant's essay on Sömmering in Kant (2007)ahhenotK ant(1993a) p261. Outline of Sömmering's neuroscience see Hildebrand (2005) pp 337-342.

H utandtook an organizing principals as the abendual place will asconception of the work of the organization of the organizati

Thew ideexperince of heaview ash eoiredin Cirqueo PureReasonathe 'System of all Principles of Understanding.' 309 I aim edboon the principles of Understanding.' elionsenshilhoughaysem ofexpeir enceunderbroaderphysiologicalystem **-b** w hidphysisonlyepesenedanarow edion. nO pusPostum um K anfabw edhe 'table of judgment' with atensendentalam bin of converging the system of observators as survey ed inhenew form altern enthroughheiprogressi onfom axiom sofitiontan experinceingenealThiam bibussystem aing ofaw idedom anofbreabngsidehe contem porayintepetation of anim abow exandm eartheoring from the perpective of 310 affatithepositioffinking phenom e nalaconting a w oddsystem.

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308 ChirophW Ibelm FieldithH utBlind(1762-1836) H M akrobidistikcussedbyK anit(1993bi)31 SSee

310 K ant 1993 ap 10 62 23 20
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³¹²**bib**109

aloFoucau(2008)pp48-³⁰⁹K an A 1481µcProtegom ena § 24.

bith 108Zoonom in the Law soft ganise Let (17941796) vol London

³¹³K ant 993abro 10240 522298-

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Kant's am bibnw asikinjskingaionalxpeimæ as posiblexpeirncesofa ingeneral system of nature beyond the divition between the Tr anscendental A ethet and the Transcendental Analytic . This despite natural livion between heb gialopedhe elements of a science of relations) and appearance of organisation qualities of sensible 'matter' (experimed as he disbuted system of nature) White only the form ensuffed under N ew tonin pinciplishe literappears in the progressive apprehension of a domain of experincephenom enalyappehendedandhoughof aposteópuposeofoducinga 314 pośreepesentón.

Kant's stance in the Transcendental Dialectic emphasises negative principles purposefully) 315 How even he Architotoniche ako teata avoiding he naturally given (onto begin 'nature' in the sense of being pinciple subject elygiven as physiologyofouereasonasa elm entofogialystem of onceptasfir atheyaccordw linem piratpresentions, "³¹⁶ This watherom postof speince in ti - "although only raional ndicatheum ed as the 'matter' of experience in its aesthesis. 317 The Court expression obbiedvivaddess atal know tedge dem anded of the affective experience against he consisted m ahem N ew toninconceptouO pusPostum um returstosee ingobjectyinem softeaesheit capacifohegivenThiseves Kant's philosophical ambitions involves oning.

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hypothetically justified by Kant's ideal account of how the animal machinecanding with
passively hrough organisen sides, periode enceofore.

318 The appioide ministrem in abnormal such acapady gives he does ministrem ode of his in king which accounts for a unudely high empiral experience of objectivism oving force.

S. Kant's wider ambitions for a scientic enceoforce.

³¹⁵CPRA 583B 610

³¹⁴ bit bit 13722490

³¹⁶bidA 845B 873

³¹⁷K ant 1993ap 145 [22501]

³¹⁸TheEheProofK art(1993)\(812,1550\(910322\)

natura was to envelope both objects of inner and ou tensense as necessited by the phenom enobegizal-presentation officesystem offe nsatural? In posthedom airbatouall be considered as a 'natural' system that nusticoord will demonstroble onceptex period a prioriand saproblem of defining the concept about a subject about system which could sustain the experimental inchesing.

ilm potentiaD pusPostum um takethicapac iyaheoritalyappehendingem piral sensitively following the principles that science eem bodied hitoiral/asaphibsophial problem. Kant defined how to conceptualise the "primitively moving material," through a 320 The parally out bein he physian judging he system aixion of individual cases effectiveness of his action through a living body's reactions to pleasure and pain. 321 This hibitalem phasibingsoutheprogesived f introfunderanding how generallws operatinpatulaconcretiaions and w hos ehibitatonextv acofonitinghis a postrescienceA schaloicabioblem ofknow le dgabiievideniaw haPatopraiedin Hippocatandhorm sheconcentratoablyf indsuniveralextensioninTim acusalne 322 B utitheprogessolfiegeneration piturofinileallingbeing. of his om post of viffuncionw asadvancedonhetvelofiganis edensibrandcoreletow hat inte 323 understands as a 'capacity' to respond with proportion accorded to an introduction. capacity to constitute the dynamic response implicit of an 'affective soul' which, in Thine A italiadispolaionexendedahis andpools

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theoretical approach towards a concept of "hypostasised space itself." It identisam atrial postedasabic . While the demand for physical proof could be argued over, Kant's focus was only or helpotochidated buginers. It could be added to be understood block at all buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or helpotochidated buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or helpotochidated buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or helpotochidated buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or helpotochidated buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or helpotochidated buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or helpotochidated buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or helpotochidated buginers. It is a concept of "hypostasised space itself." It identisam atrial postedasabic only or help to be a concept of "hypostasised space" itself." It identisam atrial postedasabic only or help to be a concept of the concep

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It remained an open question what ultimately grounded such an empirical 'fact' embedded the intrivem an fold But Kant's intiven antida abydefionæfunkin gcapadigiven oheobjeveaccountsforganicspace. in hecondinsofpositiv I w asaloauniv w hichw asaxiom aitbiK arlithisw aybint utivecapacijuih aelygivelneunijo ³²⁶O pulPostim umakelnisisiom akalaproblem outexperincingeneral oknow kdge es hevitalm atrilm ediring acapady brdedu obnofany categorical/ hatnecessit given A sw linhehitoiralproblem of know ledge, i boksohesysem aceston win 327 But Kant's aim w amopsychophysia bandlim, contem poraryphysiologicallicourses of wide postulinhe problem to f norim plem echanicalprooliputam editefam ing "unity of consciousness of the CinucoPueReasonThiproblem washarater **s**edathe manifold, successively intuited, and reproduced in representation." Abbit ashevital m atribivescetinposlidisbratanii onofing Kant's positive ambitions for a tenscendentablibsophy.

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The Cique of Pure Reason is spillbetween empiring and trustendental forms of constitueness which defines is problem of inner possible to the empirical of a constitueness which defines is problem of inner possible to the empirical of a call and trustendental forms of es; but the empirical fact is that objects of experience represent succession through a peculiar unity intuited as objective outproblem. The call and trustendental forms of each of the empirical forms of each of each of the empirical forms of each of the empirical forms of each of e

³²⁸bib8622552CPRA 103.

Thew oddform binkablord or the basis of sensible qualities or the historical 'plena' was the pivotal element that Galileo sought to mathematise and hence initiate a modern conception of science. See Husserl's account in Hussel 970 bp 3441.

³²⁶K ant 1993ap 702 1221]

ted by Kant's reflections in a letter to Sömmering. Kant (1999) p501

The 'Selbstsetzungslehre' of OpusPostim um seehishesynhoicapaajt habbw she progresionexpandinghem odalinaonsoliteco nce)Thougharintionoffundam ental m atribbinheentinijolitegiveihis openshapow enspresentation them edited houghananal/ipropoionB uintionia stoapow erofsynhesipiorunfollinghe concept ThisaysK anisom etninghanoscep icanakeisuew Innochiinota debataboutpaceoim easuchbuildeived form som etningagainstv hichhern anföll 329 akeidetm inngporon. The Cinuco Pue Reason electratudo pue conceptofindestandingsænablebyhe 330 The Transcendent Doothe categoissy hichdeficheobject/toposible experiences offudgem entheseacheporivecategorisha givevallelionsoobjectivasuch, ³³¹ B ecausehe w htequal/heipiginsaegroundedinhesub indiverspecto Experience. subject expectof experience gives unit to he sem sofenshirandunderandingi elegin acycom esform w hatasubject powecatgoisdam incherotonaeptw hos apprehends as its 'real' relations.³³² TheO pusPostum um understndshaheeionlyon espaceandim eB ulbiinolonger form all given ther i igiven by a en ship og esion habbw si om anafecitiv in he m anfoldofition. I necesitesom ehingsubicivelyporidatem porahoionsof an uncondinalini/ofpaceandin ew hithansc endentabhibsophytakesaheconcepto beprogesively asped. "space is a quantum, which must always be represented as part of a greater quantum – hencinfriendgivensudProgesithis quantim inotibeegadedagiven;

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³²⁹biib170172[22]11]

³³⁰CPR A111, 'Transcendental Deduction'

³³¹ bidA 124S, eeH eidegget 1997 p 272

³³²bidB 197

³³³K ant 1993ap 1714722228-

³³⁴bib1702212]

to "certain laws." hCinucoPuteReason exitenceofinuin attealw hith he defes ow hatninefaulteltedbanoum enal hisnsendentationceptw ashellw linespect w odandachedhoughedionsbedicover h a "marvellous faculty which the echroug moral law first reveals to me." ³³⁶H extrem phasiv annue subject 'possessed of freedom.' The Cityuesem bodiedheposive pow explicit ectabin cipits a the capacit to conform then egatelis with sofnatie bulle Opus Postim um tookherootonæptesetininga deem inable apednough scapacy to synhe sie posibiedom ains forheheorital w old This bw edform he pow expresents aceandin eobjectel/andiccordingo uires a concept of experience as "infinitely positive," and "not merely a thinkable whole." B ecausehibinkablew holdeives form heta vexpaincedheobiately givenem ainshesecondaryactofem pirabletem inatony hich accords w linheapitoir powecatgois(quantiqualet)O pus Postim um efafisheidfulyasohe nature of such a root concept, since it appears posited in the domain with "thoroughgoing

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³³⁵CPR 's Transcendental Deduction B130 and CPR's 'General Note on the Transition from a Rational Psychology to a Cosmology' B429.

³³⁶biB 4304B 432

^{337 &#}x27;Selbstetzungslehre' Kant (1993a) p184.

³³⁸bib1862277- 78

³³⁹bib19722100

proposestodinguihbyfibw ingtw om odesofw habeconceptofnatiecouldhopet apprehend; Fitheconcepbengabutdbhephen om enabræsevideninhestudyofanim al instructer beservation, Second beconcept balofdom anof posiblexpeirncebyanim alındvegetible 340 The hought of such concept precedes he position any categorical thinking of life's **v**of ofatgoir il tion and actiff heparally liberigins posted is unitundentoda pionegim aegroundsFrom hisheonetaluni theO pusPostim um can stehatan intribum usfabw hetw inaspectoforoduct ionganscendentalystem atofym bold ncendam poatyam aktonw hithis connecionable ingrovive analogica fexpeix em piraldeivedfom aprogesivoorum ulit expectative offex perime. The Opus Postum um here breaddress es bothepostateleivedofeteivejudgm ents w elashe perpedie hatm oves from his em pir calcapady tow adsatanscendental perpedieonaw ofdexperimceB yextendinghe concepts for oill system form edothe transcendental perspective describes "a third sum ofdiffentm odesofled experincea elm elatebundaionofappearancesatistab thedrim m ovableoilleround A justed 'justified possession' isportedom ainw hithO pusPostum um fibw s possession." Bulkis progressively from \$ m eaphysical function tow act s is postilis for a tenscendental phbsophyC onverel/tialoconstit/eoft heconcephroughw highhesubicbinds 341 telipiotianobject/choiron.

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³⁴⁰ bith 18672278K arthriking ofinin am und abutoth Schall gr 2542,1978 eart For \$62000)

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³⁴⁵ hilA 660B 688

³⁴³CPRA 645B 673A 642B 670.

³⁴⁴bilA 651B 680

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³⁴⁶bidA 665B 693

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³⁴⁸ T. TA GOOD GOO

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³⁵⁰K ant 997b 5623

³⁵¹ Lkew ieRebion W hin he Lim is of Reason Ab tow adspatutends ne gavehe subjective ground as objective only though a predisposition of reforming man's sensuous nature: this account of man's propensity behind any symbolic representation to positive doctrines served " 352 The moral philosophy derived from this its unique principle, "so far as only "in potental this disposition displays a vitality in actions," which was the heoritahoin permised on harmony within the concept of the world's highest good.³⁵³

Theam bionsoO pusPostum um arijusEdunder hedom anofaciminatuaThinow differiteshetansændentabonæptasdeive dfom a technicabracitalcapaciy given hough the orital pproach to a necessity of the control of the cont schem aB yfollow inghesynthatpinoids biheproducion of conceptK antwasboking to expessanobiotecapaciy forw oitlbeingasheconcephabibw sform hephenom en obgizabrogresionhatonverg es ona ³⁵⁴O pusPostum um heebedivegedfom m orabradallom anw linconceptofeedom. w hathe Cityuesm aintined asopposed powers of naturand feedom follow stanton form anem piralapaci/6heconcepthe tanscendentabespective which station he speculate am bion to appehend conceptualde term inabnsin causalcondibnsThe parally lithern axim softonducty hichardi scurivelhedapiotisensuouintibns 355 Shepradalesonow hidro ordioughtiph elteronceptofeedom.

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the will syntheses from "real opposition." 356 A houghi C in the transcendent lespect was given to individuals as "a mere idea," an object effection in individuals as "a mere idea," an object effection in its presentation of the property of the

³⁵⁶bib2292,122

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Kant (1978) §59 This reflects one of Kant's central struggles against the pantheistic debate. See also 'What is Orientation in Thinking?' Kant (1990) p235.

³⁵²K ant 1960bp35np57p145

³⁵³ b d p159160

³⁵⁴ 'Practical self positing and the idea of God' Kant (1993a) p2002032211511922042052123.

^{355 &#}x27;What is Transcendental Philosophy' Ibid p230, 21:26,p216259K anim akinghipointegainthe SpinozidebatbetweenFiedithlacobindMoses M endelshorp,216,259SeealdFörste2000)

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ht heorising the organisms 'virtual' primary activities, K angiveshe technicipatal im peatesofativew hichipartibatans cendentabin cipil byw hich heconceptan The practal concept appears as an conform to dem onstable experimces of the world. organism's higher perspective on the reality of its naturbroa, but Kant's ram otrainner was to determine whether "another will is thinkable in place of this one." This is the transcendental theme that draws on an ethical perspective evident with his demand for the "ideal duty." 359 hbokingosuchaninnerapadiaheheor achetypeofm anadequate etal constitute for a tenseen dental system at of ide ashe tanscendental funcion m eans a synhetcapacifocon tinghem onlonce pA tenscendentalystem atofiatienow become she perpecte from which he concepting po seson m an hisem picalw oill of experince, but w hose inner capacity gives tenseen in conting he dentalpostats

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³⁵⁷ 'Transcendental Philosophies Highest Standpoint, God, the World and the Thinking Being in the World' Ibid

³⁵⁸ bip2182192111K and incestin sel from the Spinozists who are "swärmerische." God is therefore to be diaguahediom aw odlsoud2252119

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³⁶¹ These becam e was redefing hough his anthropology features du ing 17801790.

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³⁶³ Such prates and bug expected relian em piralvoitl. then egate conditioning

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'liveliness.' Rather Anhopology takes as 'pragmatic' what i observes as the em piral

³⁶⁰Fouca**(1**008)044K an(1993a)spp25325421

⁹¹²¹⁹⁴ ³⁶¹CPRB xxx**R** enhad**B** and technical ependant on Lebrizinopin im Branditacob (2003) p90p96 ³⁶²M anycom m entohavedeschednioablyFouc au@008pp108424kcobialacobi2003p111 363 observation of the observati m edilediAnthiopology§4foopulipsychology fbm §7f

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³⁶⁵ bip248- 25 1 ³⁶⁶ K an(1974)p34 ³⁶⁷ CPRA 849B 877 364 Thesum

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³⁶⁸K an**t** 998**p**416n ³⁶⁹K an**t** 974**p**203

³⁷⁰bib24§7)30§10)

³⁷¹ bithto

³⁷²CPRB 867

³⁷³ K artLogic introduction "The concept of Philosophy in General/Philosophy according to the School Concept and heW ortConcept sentile equiem entitle G o abPhisophingThem of GeneralndHighest Tasksof the Science" p25

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³⁷⁴ Foucault's phrase (2008) p107

³⁷⁵K and 993\(\text{and 1993\(\text{and 21 1925}\)1

Kant (1978) p237ff 'On the character of the species'

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W here Anthropology converges on the world dominated

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Kant's cosmopolitical world.³⁷⁷

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ut these are "neither natural nor artificial" but something we become forced to

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³⁷⁷ bib 251

³⁷⁸bib238

³⁷⁹bil§11631§13635)

³⁸⁰bil\$7æm akp257

of thinking' its ends. 381 W hithildssphibsophia peace, and technia teasons that cannot fully know their world, as values characterising man's modes being whith offers Kant the means to judge a 'strength of soul.' 382 Such tenghibepower w hithey team anhiptocithe system of world dhepuposivenessofharacterise that indicate hem odes of tonal tenghibecoal indicates on opalms of the succession of human activity under the world system conditions the succession of human activity under the world system conditions of the once pills untantiful positions.

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From the perpective of the eater am bitins for a Soience of Man which a system aic phibsophy develop 'indispensible service,' it now depatifom hedem andsofa ed asan Transcendental M ethodology w here a philosophical to k w as of producing tenseendental coheence . Anthropology travestnisas a tension in his natualelion between corporeal exitence and a binking nature and it is often w of Buttonceived of sanccessalv postreform of w hatheritalform could only - w high snecessary expessnegately because he predital form ,an analytic of firit udeinited he disolion of unfed am bionisanEnithenm enfocinceolM an.

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³⁸¹ bit§89p194- 203

A power to acquire a "kind of rebirth" Ibid p206. Relion also relates "a kind of moral rebirth" Kant (1960) p43 lbid p238. Here equated with the concept of the good since "evil is excluded principle." p243 246.

unfield moral and heoretial world as he object of man, but had is parell in he epitem object/albroblem sharev evern eightphough henaturalisinces

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revolutionary government established the Ecole N	Normale in 1795, C	Condillac's	Logicw asw idely
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³⁸⁴CondikLabgiqueLogitanshibrandatodu

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Condic developed his Sensabnalm on the basis of the source of sense data being inseparable form abstact purchought and consider edhinicapady bransbrm abn.

W hold antibolow eda categorical approach, Condillac's emphasis was on the transition from a speculative 'natural' will put under a pragmatic function of reasona 'language of action' was openbahgherindesindingaitultedasnew linguage focus wa a conem piral alies attained through 'modern' observational sciences and it am bin was overcoming he shortom ingrobbleanalytorates

Condicisofin associed with a Locke-New tonia n point begounding sense data producedhoughfindam enabperaonsofiem ind and is ystem of hough This view is notblasocited will realton Sensibn which consider ed hopespected figure reiving m indisciontvaiousm odfaiontse nsexiganstansom ingæisoflatino heitheandm oedfenitedform sButhis textw asundepinned by a fedvedynam ic pinophsuchuneaeandneednotablydesabed inTreateonAnim atBroadlyspeaking, his lent itself to 'a natural history of the soul' reflected as theory of him in But is heary of

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A dem m a surounds Condillac's early assertion in the 1746 Essaisur O igine des ConnaisanceH um ainesheseignsw eeabiny, m eely expressing the prejidites of the com m uniandw exhehohandbpecepionsa ndaem edyform em oryThisw atalkento im pl/hausingsignsbrapracteofanalysio fpercepionshadaninheenpotniilor

gy (1786) by Felix Vicq d'Azyr, Elem entst Chem ity (1798byPhppePinePhysiologicalResearches obgy(1809byJeanBapiteleLamackAlligh period.

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³⁸⁵ Am ongw hithweet Treatron Anatom yand Physiolo 1789 by Antine Laviorith hosophical Nosography and Dealth 801 by X avi Bith 200 beir Physi French ximilhough duingheevolub nary

disruptive of an order of 'true' science. 386 This asa confisingheordeoffidgm enhance problem of volinheid from Locke and Lebniandw ascentation cernfoheeat y 1746 Essaisur**O** igine des Connaisance Hum aines h his extC ondic akes he ³⁸⁷ anchee conjectualizincolinguagetexploew hatou dfuncionasibgicabincipe, isaupingpaally hanesayhaheubm idnavoundiadocinentM onadithe ³⁸⁸ and BenhA cadem ycom poinnin 1747 Condic 'ssubm sionw acatdLesM onades heecondpadhiB etlessayafidain ghew ayofinachionitm eaphysicalloions, atm ptdapoviem onadischem aofhiow nit hasbeennotedhabistndsindse comparison to the psychological forms found in various of Condillac's other works although this iofernoexplihateexs The continuity between the early Monaddebats and w hathoulthealbuted to Condillac's sensepuze in CondicteacyTherdivelyecentlicovery ofisientytheBeh debæseem sæddswinn uchofisterworka ndw ouldepesentinanachionism bline ^h centurysystem s avanteado Painte du alidesin cene ysoughtdaangeuch17 which he new anim eaphysical Newtonian approach. Here he em phasis was on he psychologiabiepiem obgiałm odesofexplinat onbulLesM onadesoferanim ageof CondicatialwookingagainsLockeandualm andgivesnew perpediconheotof hisignsThepositifw asoforthguitho ughtandheunkelysym boltaspedinLes M onadesses Condicupholds am eaphoiof Protei sheseagodappeainginhem any form softnatervadinglogithehindheealy ofm indw hosefautsuith aetycanonty ³⁹⁰ Suchapan bejim behind boh psychobejia biepi benducedosensions sem obejcal m odesoExplinatorappearspedicateppearsn cegiverbensionalhecondensionof 391 Seenforn his anideaofpim arym atriblfeenceunderform s ofdent/inhesign. ³⁸⁶M aupetriform ultrichis w noordingeroonse tCond SeeA and 1982 b) 181 f Locke 'of trifling propositions' (Essay Book 4:8) and Leibniz "Des propositions frivoles' (Nouveaux EssaBook ³⁸⁸This asuncoverednas late as 1980 by Professor Laurence 1. Bongie: Condillac's Les Monades ppearin StudiesonVoltieandhel8 ^h CenturyV d187H storydfieA cadem ysiA dof H amadk1900/G esgithtele KönjathPreussichenAkadem icleWissenschafen

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zıBenin 3 seeA and 1980 p. 200

³⁸⁹ B one id 1980)

³⁹⁰Cond**l**aLesM onadesB ongel980) 196

³⁹¹ Thedim of nachronim by Bongthepanlogism term from George LeRoy's commentary (1954) cf

perpective, the discussion in Treate on Sensato n sees the ideasign as displacing 'metaphysical phantoms' of substance, infinity, space and duration while condensing all predicts into simple ideas as elements of a wider psychological early. Here is the epitem obeginal importance behind Condictaking a position hatsensations cannot be inherently 'wrong.' The legacy of discovery and inventors is reducible only to process of organing outleasand bifundam enables about 1780, anguage of abult 1798)

The Logith ow Signs Functions Second Nature

This produces nanalyitaliven by a decomposion ofuccesive physical classification of the content o ³⁹²Condicembis piotecom podonaspsychobejcalsim utl neouschem a a natualm inhesenseofapractehatim sat anatialidem enithefæofbratal from Kant, who holds there is 'no conception without a necest/Thickindushesteform concept ',393 Condic begounds brough sension,a "figurative expression", 394 whose potnitiforanew rational order beyond he 'natural' order of need. Butadiperive tendencyinsensiblexpressionsm eansahigher 'need' counterbalancesabingbandand "strange abuses of the general idea." The further guliv of bodlym ovem entriveshe ³⁹⁵ and hie gulte hean alysio fensblex peir gound 6 thineed, en æs theLogitakes hiepatevaluespeserved byhebraiFoC ondibebrais

"continually agitated by the sense organs, responds not only to the impressions that it receives in medicly but a them over near which has thin person must produce...going by habit from movement to movement." "396"

The fgurite heerbre expresses he language of a doin as derived from the series of impression softhesenses measured against he series of its officeast his is a derived from the series of its office

³⁹³Rockm core2001p43 ³⁹⁴Condle(1979p95

³⁹⁵ bib 1030,117

³⁹⁶bip171p175

principles, it is therefore "very imperfect," which is why a primary concern for Condillac is in hetchniquesolknow edgehafuneionagainst ivobusm etaphysicalpeculaion.

Unin artheLogic takes the elements of its analytic as orientating the "conformation of the organs." Thesein pesions bugw hishabite fise dint a 'natural order of need'. 'Natural' order may be ambiguous but should be understood to contrast with "all the vices of an "399 These produce 'natural' values expressed as fundonalpris unegulædm agnabn. "if we have made our observations well, the use of which we make of things, confirms

them right away...if they have been badly madehenheam edestythem justs quickly",400

Confin abn produceshabiand stands as a "second nature." But because most people are subject to the "whims of custom" hexailed/ofhesensuscommunistowh **ä**hhe **f**vobusappearasa ne gatri/Theebesenshikequies a diginhedsecondnatuthat subsum esvaluesofgoodandbadhabihoughhe deenthalysiofie 'language of action.' The 'language of action' has it ration to the corporal body with patcher signstance o expessing rudim entary pradralpinopleshatp reede ideas; since 'second nature' substitutes, not for an idea of nature, but for a 'language of action' i idiatshe 401 product/ecapacitow hichanal/sispectfal/ act in heeciprocabnothem presion. Heasintmale a problem at stats encapsulated by a differnillelion between the 'language of action' and a 'second nature.' Thepow enfinal/six tothat alichellof he epesentiteien.

of action' is open to a phenomenal problem which loses relevance for formal The 'anguage somes, such as physis and chem ity which can b em aintined brough m abem aital As this precision does not extend to a project of a general science, Condillac's ideapecijon. signw asdevelopedahehesholdofhedom aino the 'unrefined languages' whose fileas heshotlhadquesionabevaluesw hithcouldappea nshedepbym entofilbinyfyobus

398 bitp189 399 bitp199

³⁹⁷büb185

⁴⁰⁰ biib 195

⁴⁰¹ bib213215

onegat/choughThiconextookheideasig nasproposingproxim tosensbloigins hroughhevalueubiotedthepim armeedsT hus an becomes what he already is "purely by natue, " asafm ed in the 'language of action:' such naturalm putunderhetstof expeinceipardoxical/intendedbexeludehe fivolotinguagencifom w hin .402 intedicoustatolcapolate

The probation of language diverges in two diec ions for Condictivan organic coexistence given through a "co-mingling" within econom is hatm eet ik em pital 403 Secondlyhe oherdizabn hatappearsinte "mania for abtiness cual ashe " extending false signs as accord ed whinheenvalues This was what condic defions associated with the "celebrated writers" of the PorRoyalLogic 1662 w hosepitm obgial łgacyw asbohofanalysiandsynhesiconsider edasdifeenbutequivalentm ehodsof ⁴⁰⁴ By contrast, Condillac's Loginshandys unfoldingepiphenom enalpresention. 405 Thecental a 'language of action' and for thabitatorasecond nature. **ratine**dbohunder problem hereforw and obusynheritation ottinegulædecom binaton.

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What Constitutes the 'Well Made Language'

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⁴⁰⁵ Condid Logic

⁴⁰⁶bib313

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from an 'animality,' Condillac distinguishes approductive aspecto frum an existence under a

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a power of imagination but a "power over the imagination;" making signs function is heebe

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'language of action.' 411

⁴⁰⁷ SeeD erita(1980): 17-

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411 bit \$122

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"...being bound by rules which restrain them, their imagination strives with increased effusoficessycratnew expession decolarden progressor and a system of the strip of the s

later.",412

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⁴¹³ bit§159

⁴¹⁴ bip 194

⁴¹⁵ CondictO euvesCom php325acA and 1982)
416 Condict raideSension \$2931cA and 1

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How evenhis dinor also lead	ls to two readings of Condillac's thought depending on		
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when limited to a sense of touch' whinhelterem phasison hed bindon from se nsual			
impressions offering to knowledge a "light which guides it's merely instinct." The function of			
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dæm nedw hithpresupposesignæm pbyedaco	orli ngom exusSethelipat		
ofin yG ram m arom yLogic ",418			
Thickindonbetw eenpurelyinstrataknow (ed	geandaheomitaknow edgethishe		
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⁴¹⁷ A and 980)m akestisom paironp213. 418 Condict ratile Sension 1835; A ar

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⁴¹⁹ A and 1982 p 218

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Despite these specific relations being blurred over time, Condillac's Logiofectalism ay praterhehanapedidocheolioug ht —w hosem phasiw adeivedfom heore am softneatdebatovehevalueofingua geTheexam ptofesM onadeshow show histenated aboughtw hith w asprom ordin r evolubnary eaasa Science of Man, connecting Condillac's sign to the wider ambitions of Enghamm enhough Permisedon something like the empirical 'existant' haw as symbolised by Condillac's early essaybewider diaphary object e bihedivese practes ar oundaScienceofM andervedconizatial poslithatextendedbeyondasociteof undonatorn softnow tedgeTounderand how heidenign influenced hew idential of dis ginhary practes of heday one can specialexam inchowhinteactdw lithch ibitallocineophysiology.

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⁴²⁰Cunningham 2002b632

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ofnature. 421 Both retained historical links with Aristotle's science in its extended general knowledge responsible for defining an 'animal economy' and the functioning of soul.

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423 George Cangulhernatkes Fernel's Physiologiii Universi Mediina (1554) salath gheoubhedhe disinih Cangluerna (1994) 91

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to an art. Physiology carried an abstract ideal; "the nature of the healthy man, of all hisbees and all his functions," and this necessitated a schema for the universal science of human 424 Theohysiobesitaw ingonin ichnatom icalla natre. apesentedoim ataheonical dicoursandneededphibsophiabasteanFer nodok philosophy as "the mother of all the arts," and it is worth quoting in some length what he programmatically understood by a

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⁴²⁴ Fe**ndi**PhysiologiaC angulhem (1994))91.

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animals. Significantly, this divided the opinions of contemporaries; in Haller's view, experim entorhough viscom earliest

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which this, our science, thrives." 427

Hence experimentation was given a unique status, and Haller called it his "unique oracle." 428

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Translation from Jean Fernel's SevenBooksonheNaturPathM editinefornh

⁴²⁶ Cangu**h**em (1994**)**92**c** Cunningham (2002**)**652,

⁴²⁷ Halle Cunningham (2002))652.

⁴²⁸ H a**bi** 758bpp5**6 C** unningham (2002)p653

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⁴²⁹ Hald 757-1766 Volumingham (2002))655

⁴³⁰ Vicq d'Azyr 1786, Vol. 1 pp344C unningham (2002)657.

⁴³¹Cangu**h**em (1988) 54- 55

⁴³² Canguilhem's outline of 'the problem' in The Norm alnothe Pahologia 139-

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and disease. This dynamism was common to Aristotle's predecessors, and gave the image of the bodycom pos ed of complex of elemental powers being opposed to "another by reason of being what it is." A The balneed febulum oursy as negularium hatoudkustinvaiionup

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⁴³³ TT roy 1969 spp 23.

machine was explained through the fluids of the body, blood, lymph; while 'animal spirits' and the 'subtle fluids' were the power by which the sensitive soul impressed itself. From him odel

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immanent in matter. Living force had to explain "the conservation of an eminently corruptible body, the faculty of force with whose aid the body is sheltered from the act of corruption;" 438

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⁴³⁵ An outline of Hoffman views appears in the introduction to Lester S. King's translation of Fundam ent M edina

⁴³⁶Com m entryorH ern an BoethaaverK ing 1958 p.59-

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His ensuing localisation was to an 'animal fabric' that retained certain conceptual and historical

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⁴⁴³D entD dectw antedydaw ingorhalecoli Physiology(1773-1774)T hievendechroughtee conceptoroliScienceolM an. n(1755p)23Thom a&H a(1968p)14. m ediziliyspiedzohopoobeyfihiFilem en

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latent and unexpressed. Through thinking this latency as the 'federative' concept of the body,

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Bordeu 'Researches sur les Maladies Chronique' (1775), O euw Com pt/881819245aum (1980)81

448 seeM oravid 1978

⁴⁴⁶W **4**m (1994) p8 41.

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1 physics. Bordeu's famous metaphor of

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"A swarm of bees gathered in clusters and suspended from a tree as a vine, each part is,

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concurs in the general life of the body."449

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1754, moved in D'Alemberts circles and wrote for the Encyclopédic. The signifiance of Nouvaux Elements de la Science de L'Homme in Baheexphining are pitm obgitable ascribed through a 'vital principle' that was neither a metaphysical or occult force.

"I never used the term vital principal to explain any of hephenom enaofe but

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of these phenomena....",451

The term was understood as a complete unknown, in the Newtonian sense. With no 'essential nature,' it stood for a powerofexplination and represent histern pito departies the departies departies the departies of the departies of the departies of the department of t

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"necessary abstraction" required to make certain statements about observed phenomena of experience. Barthez did not assume a vital principal that "orders or regulates its acts," rather it

451 B ahea(1806)V dlp20dfW alm (1994)p47,

^{449 &#}x27;Reserches Anatomique sur la Positive des Glandes et leur action,' Borlet (1818) 163 (1980) 82

⁴⁵⁰ A goodaccounterbyK anam of 2005)

⁴⁵² Comparable to Kant's Gemüt

proposed a "faculty attached to the combinations of movements and matter of which the living body is formed." In this way, he makesagentantindonfom St ahl's thinking of the single principle of 'soul,' while also distinguishing the vital from simply attributing separate lingbrestdfentpopeissuchair ablandenshilly aconsidered morea

"natural and philosophical" principleaccocing Baheto abutheunknownen

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"good philosophical method in the science of man requires that one attribute to a single pingitofinhehum anbodyhelvingfor cethateideineachoganandae

responsible for its function." 453

Barthez is careful to refer to the 'vital principal' as an abstraction employed only to facilitate and

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"could not teach what these causes were in essence," rather the central aim was to abandon looking for 'essences' and 'final causes,' and focus on a phenomenology of experience. 454 But

Barthez also read David Hume's Treateon Human Nature and agreed hatwein agree

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> "Hippocrates in his genius saw that human nature cannot be fully understood by anyone who does not possess an entire system of knowledge of the healing arts."455

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⁴⁵³B ahea(1806)V dh975)W **a**hm (1994)h47-

48;cent.H aight1984;p3744;Saum (1980;p83-

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⁴⁵⁶ Secom m entryFoucaut 1975 p55-

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task w hichaim edtoaccounfordiease Reform sm eantabroaderpespective on hem edical across the nation. In 1776 Felix Vicq D'Azyr took up a post as the Commissioner General fraction. Epidem isthenew Vorm edSociéR oyaldeM éd eane dispidem is . aivakienfand adm initivebodytheotleCollegeRoyalTh enew Sociéw acom m isioned explore hecausesofepidem is and com pleam edialopog raphy of France and was also given responsibilistic bubb and sabolisem inealmdm edinalw absandhedensing 459 Thiproviionofin edicalervierkolheinitu ionthavea andsatofatnm editines pow efihabnabothoughthandhgofe pidem issndasesinghealdicolocal physian Paialohadae pution duing his im eathchom cofaintichaltaniyin

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Bordeu had noted of Paris that "money, rouge, braggadocio, and ladies favours are all that is required of a physician," 460 and appropriation application of a physician, 460 and appropriation application of a physician, 460 and appropriation application of a physician, 460 and appropriation application application and application application application and application application application and application application application application application application application application application and application applicatio

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sess ed the need for a new language to fix fleeting corporeal phenomena and supersede an 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention and supersede an 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention and supersede an 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention and supersede an 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention by the conditions are superseded as 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention by the conditions are superseded as 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention by the conditions are superseded as 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention by the conditions are superseded as 'old bookish' approach to medicine. How eveloy 1793 hiprojet va avvention by the conditions are superseded as 'old bookish' approach to medicine and the conditions are superseded as 'old bookish' approach to medicine and the conditions are superseded as 'old bookish' approach to medicine and the conditions are superseded as 'old bookish' approach to medicine and the conditions are superseded as 'old bookish' approach to medicine and the conditions are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' are superseded as 'old bookish' approach to the condition are superseded as 'old bookish' are superseded as 'old bookish'

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Laennec's stethoscope, the new surgery of Pierre Desault and Xavier Bichat, and Jean

464 bibp59- 60.

⁴⁶⁰ A Turim edialendual FancoiA m edéPoppet 17.53 -1799) worked in Paris and wrote "medicines that only work for a little time until they become unfashionable" LeM ediri Phisophe Paid 787 B rocks & Jones 1997 p.643,

⁴⁶¹G encatxlH annaw ay(1994)andV ex(1974)

Thew cnoatable xts here are Foucault's The Birchic Chiand Enwin Ackelknecht Medic inethe Pais Hospill 794-1848.

⁴⁶³ Foucaut 1975 pp 69-72

Corvisart's new method of diagnostics. 465 Finalina dibnonew techniques and m as obsevabncam eanem phasionhestidyofoaho bgialnatom yashenew m ehodof beainghestidy of dieses his way hee hisbecam etansorm edinophesof eseachinow haton intellete of the sa ncheath.

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⁴⁶⁹ butteseare oherhavenotchaPaiM edinehadaeputit ionaspolem icaln edicine, elm entw highhouthdtetkemexdusivin heonextrinacenPosisim.

Concepted in a New Science of M an

The early lectures of Vicq d'Azyr's at the College Royale were attended by a young physician PineLeanGeorgesCabaniHeexem plidheee m pirinflencesinanealyessayof

1788w hith described unsatisfied needs as nature manifesting "her desires in the most positive manner," as suffering transformed through instinct into the cause of autonomous movements ⁴⁷⁰ hindry assectas the "secret guide" by which primitive peoples observe the healing force of natrinindvel/eingandeainglesduin gliesky hithw asapowetndency Y et

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or economic forces, but "by individuals of genius, as voices emerging with positivistic clarity from a mass of confusionm aking Paishicabacterokyout heonfisndensonsbetv eenvillandm

spinalisnem ater ialists (partisans of the present, partisans of the past and eclectics)." Another commentator, Louis Peisse reflecting in 1827 commented on the extensively political nature of Paris clinical medicine noting "the łw of ppodorandivaly habevalid " and took it that "the spirit of the system was really the spirit of the

⁴⁶⁵ BitchfeChic discusses these as 'techniques of the corpse,' Foucault (1975) p127, p163.

⁴⁶⁶F oucault emphasizes how Jean Corvisart and Rene Laennec's championed pathological anatomy as a new scienceFoucaut 975p 135

⁴⁶⁷ Gelfand (1972), also 'The Pathological Tradition' in Bynum and Porter (1993) pp163491.

⁴⁶⁸ Thisom m entry Signate 1971 in 2913 H annaw ay

party." SeeH annaw ayandLaB egel 1998)

470 'Du Degrés du Certitude de Medicine' Cabanis (1956) Vol. I p5053A tanskibibyRLaR ocheasAnEssay orbeCentintolM edinesee 29M airexton hatenchought Caban Strum (1980)

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Cabanisw adooking osupplem entenem pirabac itew lithestitatheory of Marquis de Condorcet for approximating relationships that hold true by 'degrees of belief and assurance.' in the new medical disciplines were an example of the 'indefinite perfectibility' ofn an; 471 this is Rousseau's term in his SecondD iscourse (1754butCondorchadusedhis shedSkethforaHistoricaPitueofie asaiustying pincipteinhe postnum oustypubl 472 Condoratokhizhepinciplzcouning6 ProgressolfieH um anM ind(1793) he twin tasks necessited of historial progression: fly, he tensm is son of collecte experinceandsecondlym antininghepositi yofovercom ingdogm aithough Buby begoundinghobservaionaln chodCabaniw as fibwingCondichiquesbenew anguagebænstednehem edirafinn ew or kw hithw arnow boking to bcatelusive

Cabanis' exemplified the image of the physician in his mission as 'consoler of the sick' beyond w ethandfam ediven by associations ainceand paibiduttem ancipathepublifom superiony hichaecordsobselyw in Englinenm enhinking and undertood as at skhat w asprom otdasatueScienceofM an Bulberevo libnaytibulencegavehiprojetin indional individual in heste in m edineandeducatonA ddessing heugenneed of heigh own ce of hepeopled transplantation of the am biono estre anatural equibirum requied, paradoxial/in plem ening alegilive intervenionagainstilledim stoknow ledgeThe necesiyw asbigoundingknow edgein

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Cabanis refers to "an enlightened friend" almost certainly Condorcet. Saum (1980) 106

active regulation of other trades as where the public needed protection from the "swarms of impostors" and quackery. 473

This wahebackground the Science of Man as Cabaniapproached i houghheplanof He tarning described in Councide Lubra évoltio nætuhébim edelm édecine (1804) dew togehedleenkeinfekeinlesor hepuposeso Effect entil et alevolion in the new socialed ste. Because medical power washe diectsource of ultrain constituting a basis of good rational philosophy unfolding as "the laws of the living machine," the need was for 'persons conversant with the animal economy' to implement the taskofa putaion of greataisw here greatnum besof peoplew executive ded togethed B eyond advancingheathandavoidingdieastheseextend edasphysialm orabionsinochicopollaboslidiacCabanipituedanim ag cophysialn analogaligw lithedynam ic bresofthe world of which the basis of future sc inces are he indipensable toolfor 'naturalising' society. 474

Such physialm oraletions gave two principle br anchesenviaged behind he system aic unionofknow edgebyw hithananthopologiathit orycouldbetansform edinbageneral soinceofourn amatre.

"from the indications of the numerous points in which they are connected and related to oneanohaesulw hatn aybecalcheScience of M anothe Anthropologyoffie Germans." 475

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474 'Cabanis(1956)V **4**77-79, abcCabani(1981)b25 475 bib 77 pesum abbefring EmPaneNe ueAnhiopology(17712)thoughStaum proposesKa 111/5 162

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⁴⁷⁶Cabani(1956)V d**b**77779.

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a certain application of Condillac's thought. 477

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The physiological synthesis drew on Condillac's Logicand be ideasign as he modern phisophia bradie obetiken up from hephys in the physiology to always have informed acho he hough informing heeston between hephysical modern or always pacefor designating how more always pacefor designating how more always as he stinguish impressions that communicated 'sensible being.'

This was a domain of moral hygiene that could inform Cabanis' mature vision for a Science of Man which not only reflected man's mastery of self but its extension and transformation around socibeing and even hespecis Transform in phy sign about producenew form of an area.

"a man susceptible to improvement is two modes, his physical education and regin en,

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parbus, men are no longer the same, no longer the same race."478

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478 Cabani(1956) V ol 2 p77 Cabani(1806)

⁴⁷⁷ Coup d'Oeil points Condic abani(1806) 284

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⁴⁷⁹ bilV Op77Spum.com m. entorhaby1800bot l.C. abanisınd.Lam acksv.eem.em bessEeSociibile
Observateurs de l'homme.Spum.0980b168

phenom ena 480 To Cabanis mind, since Condillac's era, practical progress had been made against that which "presented itself as obscure." 481-

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depend uniquely on what they call sensation...and whether, consequently, ideas come to

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laws...whose constancy is revealed to us by the study of the healthy and the sick, and whether...observation directed by this new point of view will not allow us to recognise

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nature and state them with exactitude and clarity.",482

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of action whose determinations were 'confounded' in their effects. Following a localising of innerim presions i pesentedhenew fontrw hich anew m edicallin guagetokuphe am bionformexpandedgenera@cienceolM an.

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⁴⁸³D establisis de la principa del la principa de la principa del principa del principa de la principa del principa de la principa del principa del principa del principa de la principa del princip

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"vast knowledge, but in the present state of our enlightenment [can only hope] for the destraionofm anyerorandheestbihm ento

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By hese twin approaches a ribnal fleobgy was t

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application to be extended through an emerging physiological knowledge, as "rational philosophy and physiology have always advanced together."485

⁴⁸²RapponM em oie24Cabani(1956)V qll174

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Heology(1801-1815)

⁴⁸⁵RapporCabanil 843Intodución

⁴⁸⁰ Cabanis notes the 'Scottish philosophers.' Cabanis (1843) Préface p46-48

⁴⁸³ Destutt's interest inm enallabitlew or hepefoliographic particles and the state of the sta

Destutt in 'Mémoire sur le faculté de penser' read on 2 Messidor IV Mémoires de l'institut national des sciences etaC lassedesciencesm oralgodiques, cSaum (1980) 172.

a heoritalknow edgeolficoulibw edithef Reform of ootepsoC ondicandD ideot butextendedw linnew and significant literacesi npostevolibnaryFranceA ddesinghe new lybundedhairN abnaC abanibokedfor w adoheestbihm entofaScienceof M anasnautonom ousainceofium arbehaviouon hevegedim biomexendinghe 486 hum anfauits necessaryOheconservaionoff. "Are we now in a state to make dependant certain properties communicated in all living beingsnotednithefundam en dw sofen shift the entitle and the enti the will's desires, executes its functions, more or less necessary in the conservation of The diverestes which after the near the henedfentoncileronofie physical nothern obleoperations of heine denceandhew donbundedat habiginy lihasham ovem entalini shepinqiptolitem orabiences hena tural history of man." 487 hatoebadthephysiallom airbandrof fm anhadadoubleignfance; Taking & practalipproach from hehibitaknow tedgeo fly, physiological bleologues relying on the pr inciple given to sensity which philosophically follows the Sensationalist epigram "form hem om entw effet eareaw areof our existence." All Hurhisquated processes of hindled vi theprocessesofandin w hithakiencescoulduilin aelv be considered "branches of a single stem." How evence sensibility was "the last end of the phenomena we call life," what asppehended by heileasignw asmojejnallifeenceappeaingbehindm pesioninform ingaboulteorganisource and natural fierause. This was even under to odasam phelibnandCabanisefotd that it was "at least relative to ourselves, that is, relative to the general manner of feeling of human nature," noting these cannot always be the same. 489 Cabanhees belocked one ofenshivasinform ingbohspedibcabhe nom enaexpeirnædoffandhegeneal ed ahibitatlevelopm enstecondilagaphetween conceptifingnaturbohfolow w hat

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could be maintained according to the method of a 'true science.' List

⁴⁸⁶Cabani(1956)Volp118-1203;615Saump177

⁴⁸⁷ Rapport abant 843 Préfect 46-

⁴⁸⁹ bilM em oiel3

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yet provisional, Cabanis' task for the future science was to bridge this gapandupholl

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activity the consequences of life. While this may seem like an intellectual 'slight of hand,' it is

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This future science was the vision behind De Tracy's address to the Institute in 1802 books

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Rapports du physique et du morale de l'homme in 1796 before the 'Classe des Sciences Morals

et Politiques.' It stoodshison bubrthew identalysis blys

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⁴⁹⁰ bidM em oie223,

⁴⁹¹ Discussional fielde obguen ovem en inheim port

antexbyPicave1891)pp347f

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boking to deeperaccounts of physiological princip teshe etem entrow being heoried methodical through the physiological link now not to the entropy in the etem entrow being heoried to the entropy in the etem entropy in the etem entropy being heoried to the etem entropy being heo

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aboughtest were themselves shifting within the new sciences. Cabanis' was a question of ostile,

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knowledge was to ultimately 'lift the veil' covering the mystery of sensitivity. 494

O ne m usconsilerhe contextforhe H ippocatal ly inspied m edialw ferfom he perspeciveofhesignfantconceptualsfia toccuring around hem earing of fietern

'animate' as it occurred in the late 18th century.

495 This overlapped with the term 'organic' and

⁴⁹⁵ O uhedr Cunningham 2002b58

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⁴⁹² Following contemporary scientific debates such as over affinity in the 'new chemistry'

 ⁴⁹³ C abanit 843M em oiel 02ndeopt Fans
 ait 1981 jp 542

 494 R appoor Cabanit 956 V dlp 293 Strum (198
 0p 178 p 180

indicatedavillatishatontatedw libei netholicusionsorthism eantw hatvas evidenbehindhegoabientdadiisinhe oganiedbodySuchoganizaciósw ee underbodaroundhecom plexfundioningolfiein terelionshipofin atripharintow hich w asbroughtonceptiallicusionsonhenatieof **E**indicated by the rations of organs serving as out his context the concern will no gania on and ipropersubited for ⁴⁹⁶ The nature of 'organisation,' w hithw abovental dicusionsofroganingelm exitef aspectoffnephysiologicaldebatyw asanexplanat ion given hrough a conceptabuted o generabio peiso IBB uinhiero igani ophenom enaw eealobeingboaledinhe distinction between 'unorganised bodies,' mere 'aggregates' of chemical bodyThifolbw eda etrm entanddeadm atr-w hithw he governed by helw ofativasLavoinhad stood in contrast to 'organised bodies.' The latter wereonceived governed by show now high unknow naw sofiew holew hadain inglingp ppetsihefæofheunknow nw asa limit against which Condillac's Sensationalist methodology was retained. But when Rappost took these organic properties as "a general fact of living nature" and sensitivity "the ultimate term one arrives at when studying 'vital' phenomena," Cabanis w as boking beyond Condillac's idea of sensitivity to develop the "analysis of intellectual faculties and affections of

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the soul." The asseton was hat Condic had touched on an

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on the Origins of Human Knowledgedepended on a principle of relation between 'language of action' and international material to the human understanding is reduced to a single principle."

"all that pertains to the human understanding is reduced to a single principle."

"and progressing uses in an oppose so in a oppose so in an oppose so in an oppose so in a opp

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formation of habits. This philosophical problem Condillac had found in Locke's essay as the problem offeningileasespeceding elionso workswhen fibwing asit Catsin

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⁴⁹⁸RapponCaband 843p46; eappendia

⁴⁹⁶ bith 58 bi

⁴⁹⁷RapponCaban(1956)V dlp1985Saum (198

⁴⁹⁹Cond**k**20014\$27

⁵⁰⁰ B ecause m ehodhehenw entontom plyhatv ordstockan acteobinom ingideas LockaleD example and in gashepir vatendow m entbbeexpessedinw ords w hat ondicinendedw as beaunderstuding an dknow edgearm orexodilycondibned, 501 These whem obnandpasionasnecesary exitualize soisosuchcom m unicaion. wee irreducible 'accessory ideas' evident in voice, facial expressions, gestures, andwerbe inform the core problem for Condillac's thought. He addressed these in natrakenshat consecut/exsendum surheproblem abobw "my entire system comes down to this matter; social intercourse gives occasion (1) to

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hathese signs (both he natural and he albiar y) are the fit principles of

development and progress of the development of the mind"502

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individual. As has been shown above, the heart of Condillac's work lies in the Essaypeceding

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"Physical sensibility is the last term at which we arrive in the study of the phenomena of

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Condle 2001) oxix

Locke treats ideas in Book 2 as 'words and language in general' in Book 3 'Manam chatem topeseve those essences, and give them lasting duration" Locke (1975) 3.5.10.

⁵⁰¹ A artificuseshow hinacheen peviouslim patchaPoR oyal Logic (1662). See Aasleff's intro to

⁵⁰² CondicA artiCondic2001)xxvi

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"...activities of the memory or the imagination, whose original impressions belong to

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'centre of reaction.' From this Cabanis can write, potentially asofoordinatorhough the

⁵⁰³RapponCabani(1843)M em oiel3 ⁵⁰⁴ "which follow Harvey, Malpighi, Haller, and some others" bitM em oiel023 505 bilM em ojel 1 Feudm en bn Cabanishic

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"whether these impressions have been received by the external or internal sentient

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physical anatomical description giving "the basis and ground-work for alphysiological illustrations, the necessary branch of the science of animal economy." https://example.com/science/physiological illustrations, the necessary branch of the science of animal economy."

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⁵⁰⁹Cabanid 8060290

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'exhaustive totality' of function still deferred, for historical reasons, to the body.This physiologicexplinboln the 'sub-visible' constitution of organic matter and hem earsby

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in the 'art' of anatomy during this era meant that physicians were looking to "new light thrown ",510" anatom yw asheadredicinhe brappehending uponheanim aleconom y: m attilhow tedgesticbody.

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so ng experimental evidence that indicated to Harvey that all knowledge originated as 'events of the senses. '511 Toexam inem eant "you must bring them to the senses and confirm them by judgment of the senses." This and avexdinguinesm oderprate hroughhævent

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physicians, for whom the 'good physiologist' meant understanding the limits of relation between 513 henaom iabactencheim schiephysiol ogicalisciphe.

During the 1780's, anatomical practices was extending itself through new techniques of Thee em aned how ever a divion between produc ing anatom icaldata and unfolding hephysiological nepozation of hef

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Slave (1653) p178, experientia in Latin gives experience and experiment as two aspects of an "event of the senses" cf Cunningham (2002)p62

⁵¹³H abw rotelfaStahilmisha t they "always have an aversion to anatomy" Haller (1755) p693, cf Cunningham

⁵¹⁴G alvaniv outbeheexam pleatnatom icatxpeim enthaintoclucedalciniow haphysiologi statd newoushiibanim aktinecounibm uscu lam ovem en@ alvariD eV ibusElecicutaia M ota M uscubrum Com m entains 1791)

⁵¹¹ Andreas V estals DeHum and concontrabina Libri V 11543im akechebeginningbut V 11m H avey exem plickconfilencinanatom icalxoeim enf oganingnewem pirallatolfebodyCunningh am 2002)

experim entall physiology in any contem porary sense. Since he principle object of his physiologyw assystem atview overhealfernt fundonalidoodyw hithcouldbeald 'natural,' which for Cabanis meant the one "best adapted to the association of our ideas." 515 his fibw edheobsevabnalm ehod proceeding by deg resform heknow no heunknow n. Cabanis' Science of Man was grounded in aconceptofiehum ancontion to whiha rational physiology elaborated the relation of our "ideas, our passions, our virtues and our vices." Suchwatroneghandeddow nhougtheoller univerisbasedphysiologyas hedicinhehigheralleradional/associ atdwithen ystrisoficcould ow event h centurbiohysiobeirabverview offunct hetarroffel9 onconfontednew practes in he hospitheat er sw hee sugeons diseaing bodis broughtanatom ic aldatogeher deducingfundonbyaprocesofylogiteaso ningbgivenew perpedireonhenatual account of man and ten herew even conditiving counted bnall associed with he univeriv based physiologicalknow ledgeA n ensuin g confontion appeared around what reasoning could be attributed to the 'natural,' which hadbeenphisophialakerupundehe

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(1799) he describes both a historical and a practical approach; since the "ancients

knew only how to observe," he upheld the Hippocratic legacyofanobservatora/physiobgy

516 bithp/ked23(p304)

⁵¹⁵Cabanil 806)hpked23(p303)

⁵¹⁷ **Pérel**osephD exa**1**744 –1795

⁵¹⁸ Thatedim of bhn ELesch (1984) 54.

w hebbwingm oden m ebodsofam asing datnee dedoesthinhenew languageof ⁵¹⁹ HhiespedB ithatv ainfluencedbothbythe physiology. phisophiatoproachofie M onpalphysians and sineo-Hippocratic tradition, but also by Haller's approach of developing an effective anatom ical practice to give he pradal perpedie hat ancient m edindeked. Bichat's physiology aimed at a synthesis directed at overcoming a specific problem. In Bichat's opinion, Haller's experimentation had certain advantages for the study of particular functions of hebodysuchadjeeionespirionecaion satistine cauton could be uphall. Theseprecautions followed from whather Montal rdochetokathetn stofw haten anatom izalinform ediphysiologycoutlofatas ensbledocineofiebodyly asalm i based on the idea that experimentation on live animals could never give a 'natural' impression since finduced far and sess w high dibated ob served esuit and endeing invalls evaluabno begeneral bhy sio begy Bichataw hi scheineneivedfutzssociedw in the 'natural' state. I necessite thickes pectressite that i natraknow edgeandhis w ahoobservaionolfiedicased tall. I ow ever histegyintoducedfüheproblem for heam bion of am oden m edicine as ancientm edic ine form utted is general pathology hroughhehum ordlocheatskern anedform odenm edinetodevelop is anatom ital hichespectrem earlB ichatkotokurche studyoflicaestindvantageTheebilbe takofepatingoutmaim planatom idbai Inem odernanaly ic hainform ed evident limits of 'organic disturbance,' from the complex historical admixture of 'general fevers.' 522 X avieB ichaindeR abnaPhysiology Theanaom icabasinform edanoganigrounddelin ingcom parivetratues and eving beam bionof Bichat's method to extend observationabrates ophenom enaofiehigher ⁵¹⁹B ichab icoursexathdedephysiologique(179 91R eftencestheD icouseelstheepin ihe

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⁽¹⁹⁷⁷⁾p97- 98

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naturally curious seeks, causes thus rational physiology soon came into being."523

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with metaphysics; in his notes he wrote "speak here of Cabanis." The practical limit related to

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'natural' method of division of organism into its parts, uncovered 'hidden' operations w hothe byw hid in autrouthub sequent beeveald.

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"...essential differences between the physics and physiological laws....physics is constnuibopaisacaeveryinsanund egoingsom echangeindegreandin kindhafe alcabution and would require as m any form uthe as cases w high occinheiphenom enanohingcanbeforseen foetoblocaluledweidge only of hem by heianabgis and hese aein h evaspropoion ofinsances extremely uncertain."528

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This has a relation to those of Lavoisier's chemistry described in Trace entire thin it 1789 in that common epistemology with Condillac's Logic.

528 Ibid Section 3 "characteristic marks of vital properties compared with those of the physical properties."

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The Organizanch CitaThe Hom ocom erous Pat

s and Bichat's Tissue theory

The organic ground of Bichat's tissues was in principle similar to Aristotle's 'homoeomerous' parts, standing as constituent units of the body. Aristotle's common substratum was a 'matter' transformed under the 'power of heating.' Thipow exoulinducen ability distribution through their inherent qualities to form a third substance, "flesh, bone and the like." The compose washees behallogeneunderaphysi obgial principle has accounted for a processor coming a 'mean.' This principle grounded the unity of the homoeomerous parts, and in tun, combined to give he organs (nonhom or om erous) past and findy he organizational learn on with deady displayed the higher head to ensure the higher head t

Bichat's tissue theory was therefore, not the neutral anatomical description, but a 'taxonomy of vital properties,' where distinct properties functioned with an ontological sense of genesis behind herotrabliosofighephenom ena

531 In this respect, Bichat's 'tissue' drew upon the Latin word 'tela' (a web) referring to areolar or connective tissue running between many organs of the body. This already carried the historically value appearing to Galen as "fibre branches finer than spiders webs," and to Vesalius's D drum anicopositibita as its woven "fabrica." When Francis Glisson was scraping tissue away from the liver in 1664 he described a 'feltwork' of behand liveractual mathyw hithey holbody appeared be connected.

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Open to a 'qualitative mathesis' see Foucault (1970) p74

532 Singer 1956 p63

⁵³³ This count of skonfom DeH apatel 664 vive

understood as 'tissu cellulaire,' the system of fibres that implied a 'structure,' 534 abaic conditentom ponentathum arbody.

The significance for Bichat's physiology camefor heparabhecetsdesdesdedby

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'animal fabric' running throughout the whole, were paralleled with this unity prior to

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h century. Théophie Borleuhe Montair

physician, looked to tissue as the "first materials" of the embryo which gave the substratum from

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important, but rather that this contained the particular internal 'environment' as the continuity in

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other, giving the autonomy "thus ensuring an existence peculiar to itself." Bihatlewheavly

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"placed around the organs, the different parts of this system which act at the same ne

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interior of these same organs, they essentially contribute to their structure" 538

Here was the interface between environment and the 'existence peculiar to itself,' acknowled

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W sbn(1944)p170.

⁵³⁴ See Forestell 994)pp444458.

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⁵³⁷ BordeuRecheschesukum uqueux 1767 of

⁵³⁸ B chat nature iG enéralet V stor 1944 o 170

"...the mechanisms by which the parenchyma of nubinapproprietohem selves nutritive substances is not an insulated phenomena...but a consequence of general laws of the organic." ⁵³⁹

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'matter' susceptible tansorm at redevelopm entofagenerate system. Open spaces of cellular tissue, grounded 'simple functional folds' by which organs appear to extend into the headin ensonaturates likebody.

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"Chaos," as Bichat w notin Anatom igénérale,

"was only matter without properties; to create the universe, God endowed [all matter]...with gravity, elasticity and affinity...and to part he gave sensibility and contractility." ⁵⁴²

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540 Foucault noted the simple folds extending along a 'third dimension,' (1977) p128, p136-137

⁵⁴¹ B **c**hat 801**p**3132,

⁵³⁹bib170.

⁵⁴² biSeealoTSH al 9500pp6-

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notion of balance, or Aristotle's concept of the 'mean', the living economy needed to explain a Here Bichat's vitalism retained its continuity phenom enationinuitundepaitukrondiins

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'matter of life,' where irritability was the property visibly localised in fibres of the body and

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as internally 'confounded at the source.' But Bichat grounded the 'properties of living property matter' inhisueheoryw hiratiniga power to explain life's phenomenal capacity, now

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> "The measure of life in general is the difference which exists between the effort of extriprow candratextriprestanceTh excesofie6rm eianndiaion

of its weakness; the predominance of the later an index of its force."547

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presented itself as the 'sum of forces' of the body, was a 'strategy' for accounting for existing

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⁵⁴⁶ Sahlkoo Eecheim ageodinem inentcorri

⁵⁴⁷B ichant 827bm)11

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A strategy which follows Canguilhem's maxim, "to act it is necessary to localise." This gave his distinctions betw eenanontobejiaalnokalynam irm ediineir Ca ngu**h**em (1989) 39-

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have become heterogeneous to its nature",549

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by its voice, desires and its fears, it's pleasures and pains."550

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⁵⁴⁸ Bichat wrote "let us pay homage to Newton [...] he was the first to discovene scattle at the same of the sam simplicity of cause reconciled with a multiplicity of effects."Bith (827b) Fouca (1970) 70

⁵⁴⁹B chat 827bp

⁵⁵⁰ bib 13

these constitute "the three centres, in which are terminated all the secondary phenomena of the two lives." ⁵⁵¹ The dynam icw hobexpreses heritoninises scrittland necessary viol fundor hain editing contains and beganites

From hedynamic view follow sheds stalding ion between afeofbesoulanda vegetable life, a high and low in the physiological structure. But the body's diediontan extenabhysitalw odd (m du jitem peedbyad oubledynam icw hosetnionsibetv een anim alendoganalesmaccountifie walndpasioihiputoiganineedsundea heextenal 'natural' relation to a 'mean.' Theintenallynam icw oksogainstrim m exionin ⁵⁵² Bichatexplins m duhatxposesheoganim asaw holtobe condinsofexitace. physiological/aiddi y through an increased habituation of certain 'organic' functions against the relaxing of 'animal' functions, or vice versa, accounting for differences in individuated bodisbohfom eachoheandfoichangeso veim exideninacapacitom atrily redibutviilorganial/.

"there is a superabundance of life in the child; in the child the reaction of the system is superiorbheadon, which im adeupon from who who the child the reaction of the system is who the child the reaction of the system is superiorbheadon, which is a sup

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552 "a nice symmetrical construction" Starobinski (2003) p130

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⁵⁵³B ichat 827bio 11

⁵⁵¹ bit 176

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organs divided along a meridian, by which Bichat "supposes a perfect balance of forces and action," between their similar pates visual spectofic higheriteaborder obwed by the body.

"...harmony is the character of the animal, discordance that of the organic functions." 554

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organic perspective, "the seat of the inward tract," where elementary natures of the tissues and m ucousm em banesaeheseatofanita\text{it}\T\tag{balance} he organic perspective reacts to "bodies"

foreign to our nature," as stimulations to an organical produces effect needing to be

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of imbalances, not entirely "natural" in the secondary effects of socialised habits. Modern society "calls forth" certain new functions as a result of the "state of civilisation;" these are actualised

555 **bib**49

⁵⁵⁴bib25

p53. followed by one of his more politically evocative passages: "The state of society is nothing but a more regulatevelopm that exercise the capability of being unfolded." p55

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would appear as fluctuations of vital power in the whole. 'Excitations' run through the body both astenghsorw eakneshenceaconstrncyw hicha nim alldiphysinhefaceofphysical

powers which "preside over exterior bodies" gives he concept of human life "allied at one time with the brute, at another time with spiritual nature." Here was Bichat's concept of the body as hem odercondbnoteheconstntig eatharn ean.

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next chapter which looks at Bichat's importance for French Positivism in the early 19^h century.

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and hathis Posisim e tined cetin valueshed of a sociopodaldis course. Butwhat becom esdeasthat Saint Simon's primary concern afr1814 now becomes begin atd turn to 'industrial values'. Hessim ak ed shiftwayfom grounding a Science of houghhe M anhoughphysiologyw hanow becom esexpressed as man's inner drivesofium anw 1 an dhestuggsbetweenm odeobeinghasnow beco mea destuged? hysiology's loss of h centursaw aviilbasandahitheparadigm ob iobeicatinoionitheeaty19 SanSim ontuntoa 'conceptofabour 'ogoundanexcessivem atribicesom etning ouphotivalueshatv eadenfedw lin psychihanow necesitedaprataknow tedge heddeScienceoM an. Bichat's physiology frealy19 h centurydebats This was as a sadium m an inhetegacyteby suroundinghepositatoffScienceoIM anBi chatoulbeatiedbyM ainedeBienas intoducinghepsychophysiabaddim hats sum ed naturfinoionaporiveknow ledge ofn an Bulte Posisim of August Com tsaw an epitem obgicalprojeam ovingexpilly againsphibsophicatlefendersof an ideaofm an Thechapteexplining hatensea 'truly philosophical' revolution w assobed Bih & ourslephisophipoii vecontendedhiss constraining biological objects to regions 'proper to living bodies.' But Comte rejected Bichat's concept of life as the 'sum of functions that resist death,' and accept ed acontem poravidezof biologicalexitence prem iedona funciono inte grant our hather breap and oxical rationo Bichaheiexem paryinm ethodouit ncom phteasa Posixim W habishow s that while Comte's Position stood against a regessive m eaphysis, i substited contem porarybiological onceptoe pesenhed **Fernibulehagavehephisophial** positions dealth ited by a modern knowledge. Comte 'mapped' will concept which demonstrates the extent to which structural thinking overtook his Positivism. Comte's o anatom italstudissofhisea an dhenew suborlin ed hebroad er hitoitalphysiology biology. This served a citalepitem obgy but ab andon ed hepahobgialperpedrein ed an $18^{\rm h}$ century debate

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higher functions truly begin when the senses are exercised. Although Bichat's physiology retained something of the Hippocratic image of life's power, i now represented below eto

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the potential of nature. Bichat's concept of life distinguished this as an 'island of vitality;' the openinghesoResechesphysiologiquesulvie dam outonovesidom ulterhiss

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Secondly asom observations of the 'natural' lifehaB ihagavehiaibnabhysiobgy against these progressive 'double' deaths' of organic and animal Unin and headed have dynamic relations between organs, and a natural economy of life that stood as 'hidden operations of nature.' In ReserchesphysiologiqueBichaboussedonheine rm edianystesbety eenle and deal as opening a new for info invest at ionofaith is hosehesholdwashe im m anenetinofhysiochem ialw Thesew er chainerm ediatyphenom enahatouid heefrevelow lineconceptinatral equalappeaineguizalfiquation begizalind dealthealthiceadealthform m exold ageem anedebsiveasH abcom m ented, "very many people were carried off before this time by disease." ⁵⁶¹ Bihabihahahah heconcept diexinizion theo heno m enaotlying,

"very seldom can we depart from the known phenomena of the living animal, when we underkeoinquicitohosew hithexhiti nidyingm om entity outlibe necessary to know the intermediary state between health and disease....but where shall wefichephysium how the first underthein such an intermediary state, the profoundly hidden operations of nature?" 502

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⁵⁶¹HalFilt.inesolPhysiobgyvoll 9669ir

ginal 786) 247cA bury(1977)

⁵⁶²B chat 827bo) 174

⁵⁶⁰B chaft 827bp 168-169ccalcp 175

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dealfolds ed the extension that Greek medicine always "identified with their semiotics." 563

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of. Sichat's pathological anatomy distinguished three temporal forms of deathanden

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acute disease (pestilential, fever) covered by historical pathologies, and iii) a 'third kind of death'

resulting form chronic organic diseaselists ashe after which he identified will a protected

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order as t he seat of morbid affections appearing as "tetters, syphilitic eruptions, and

inflammatory pustules." 565 From helved his website seedel fipw adagain the

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⁵⁶⁴Biha(827a) 'Preliminary Discourse RepintoliCaphr(1981a)167f

⁵⁶⁵B chat 827a)C ardin1981b171

⁵⁶³Th**is**noted by Cabanid 806 (Coup dight 317

ide and insentant do we find the opinions of p hysiansand m any two high endow m entandgeateputey henw eexam indoem n oithebooksbuithedead body.",566

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Bichat's study appeared posthumously as Coursellnaton ipahological 825 anchis a

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⁵⁶⁷ Th**ith**econtexinw high anatom oahiaalexperience. B ichahabeensentofibw he

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sen sibilities can be maintained in a dynamical equilibrium. For Aristotle, the "genuine physicist" detrn inesheselin sibyconsideingbohlnepsy chicandphysicalspectofensionor

em obn. ⁵⁶⁹ While the term μεσότης ⁵⁷⁰ doesnotuggestin plum ahem atalbetaion,

⁵⁶⁶B ithaA natom itG éneralseo75381R ey529, seeA ppendix.

Depending on one's view, this was either the basis of a modern medicine (Ackerknect) or an intrusive clinicians gazaFoucauit

⁵⁶⁸ B ichat 827bp) 176 ⁵⁶⁹SeeTracy(1969)p200

indicathedynam cequibirum ofopposingphysic abatorpow esw hichsinform edor activated by a soul. From an objective perspective, the μεσότης is maintained by a virtual conceptating francing anied body biser ves to constitute the dynamic of 'health' in the anim **1B** ohaphyiobgyandapsychobgyesto histynam izspettroughhexplanaion offinate own exprension which the bodyeactorespondspropoionaelyiner tpatulain ubw hingenealondions ofexitmose onverselpahobeicalvarion pointbexæssorlefiencybeyondhiconcept ofiem eanindizingabesholdoilm í beyondw hithidibionproduceschangeinna tueoad Eenceinkindhan absolute senseheseaeexclusiveBichatesfordonag eneralpahobgyinhiseatyD icourseas dernorikind.

"...impossible to relate them [general diseases] to known laws of sensibility....they are

**The diseases of the sensibility in the sensibility in

Butan atribin to he dynam ichieshold would ef lecta fundam entiletibin between physicaland physiological phenomena; a difference between a constancy and a normal varior hatchoed trin A nature iG énérale

"physics is constant, vital properties are at every instant undergoing some change in degreendinkinglejidgehem onlyby

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⁵⁷²B ichat 812C hape3

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While the 'mean' is strictly mathematical in Plato's Tim acu\$2B43D buttocand benyateb the two extremes notably discussed in Aristotle's Nithom achean thick pool 2 thap to 8.

⁵⁷¹B ichalD icourse: A bury (1977)p99

puruedbyconsileingheeperpecires a sheobservaionabuted wijhopeis (concept fier higher conclypathologicallos ervaion (concept fier hinder hobgy view and thirdly the observation of dynamical 'bonds' or sympathies between organs of the body (the physiological boncept file body the attemption and the physiological boncept file body the attemption at the physiological boncept file body the attemption attemption attemption at the physiological boncept file body the attemption attemption at the physiological boncept file body the attemption attemption at the physiological boncep

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"...The manner to proceed in autopsic examinations, must differ according to the differtikindsofdicase we have estable door monly is prosecuted in an anatom is brickly in the best methods give precisive sorther ubjuit ow header fundamental."

The manner to proceed in autopsic examinations, must differ according to the differential acc

we arrive at a knowledge of those which are injured."574

Hence 'precise ideas' required of an empirical sense of measure are incom measurebewh 575 The exonw hy Bichatunder to chothave is sim ptobservaton. edam iroscopeifor heim perdhahisw asatchniqueundertoo dashavinginheenpaatabroblem sor interpretion. A pahologicalm chod allo held df fuils forcom parate analysis when ⁵⁷⁶ The looking for evidence of life's capacity for organization at he evelothe body. intepetionofilynam icelionsinobservablea natom izatem entofanorganichodyw as a difenceinkindandw heetheem picitolicjo w heetheileasign confonted nhem ust proceedw licauionow adsphysiologialiew.

⁵⁷³ B ichab icourseA bury(1977)p97

⁵⁷⁴ B cha(1827a)C haptel:

^{&#}x27;Considerations of the post mortem examination'

⁵⁷⁵ Haigh 1984) 97

⁵⁷⁶bib97

hTheBihofieChidM icheFoucautwis of how rem oved from heinterface of he isuesexendingem porabonsiderábnofpahol ogiabhenom enahrough spacebecom es ⁵⁷⁷ This difficulty was attributed to the interpretation of Condillac's Logic evern occom pilated. ashe anabogialm odelam pliving heelm entaldo dine of signs in conforting cerebral allonsonvulionsndm entilm abdiset. Thesew exclicases societed w infuncion. Thetm ptionofipahobgialnatim yofoganic elm entw atorcorocal/explinhe sum oftinoionsw hithesitleahbuthidy nam idevelym pom sw eedianædfom interm ediary states between health and disease. The dim shatAnatom ePahobgique inheird an ordinalvaluebihesignofefom heetem en akuepropeitsW henhis inform ed A natom ie G énéalthesew estabutedo acopserhehanbcaingsym pom dam entificandextendinghibyteftence w hindB ym akinghipahobgialeatfin tanim afinoinhenew pahobgyservedbik edanideaofonstnetionsinebody, 578

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⁵⁷⁷ Foucau(1975)p128-129p134-

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⁵⁷⁸ Fouca (1975) or C ondion or bino fich nizilinguage 144.

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ac's Logic p116-417), rheclipheem entilicated value for

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"....apply the science of natural philosophy to physiology would be to explain the phenom ena offling bodies by he law sofinerbod is Hee hen is a falle principal hiespeath yw okalisati geneath of om hose of hysiology, and even from hose of heel bratch Halff hew oksof Sahhave powerful eahese collarabilist hith overwhelm hese incehalte ypupor bapport. Thie mien physion had not analyse the without particular designation of the collarabilist had not inadequate explain behavior enal indicates particular the physion of the collarability in the collarability hith overwhelm hese incehalte ypupor bapport. This mien in the physion had not inadequate explain behavior of the collarability hith overwhelm of the collarability had not inadequate explain behavior of the collarability.

vital action, vital influx, etc when their sense is not adequately defined." 580

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⁵⁷⁹ Bichat (1824) I xxxix cf Albury (1977) p68. This is central to Albury's analysis of the relation between M orpoland a ller's methods, see p72

⁵⁸⁰B chat 824sect

death" was a point of view that delimited physical differences at the level of animal function.

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Because observation we as an analytical discipline with this own norm softpractes, Bithat understood himself as doing something distinct from the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe took heperpectreofern principle with the "animated anatomy" of Haller. This disciplinary practe with the "animated anatomy" of Haller. This disciplinary practe with the "animated anatomy" of Haller. This disciplinary practe with the "animated anatomy" of Haller. This disciplinary practe with the "animated anatomy" of Haller. This disciplinary practe with the "animated anatomy" of Haller. This disciplin

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compositionisted on the correct dibution of phenomena prior to an interpetation.

Therefore he problem was bedefice a regional aware enesspiroto hat which could contin

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certain legacy of Bichat's thinking which gives the sense of positivistic optimism exended the

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Bichat's CousdAnatom epahologique, this text promises the synthetic 'détournement' of

hum oralmirm ovingow adsnexhaustveconcept disebody, 582

⁵⁸²Rev(1991)

⁵⁸¹B **chat** 824**)** 22A **t**oC angu**h**em (1994**)** 212

"All is thus indicated...that diseases relate to us in the solids and fluids; to claim the oppositive outhobngeadmiliteconscensusmi, conscinion nine hithindhe wholm achinendipinotogeheallectores of death?" half for concentrates inner death?" half for concentrates inner death?" entw linable Position but leave here

Bicharm akes a more caubuschim sofne extentow hith his suem ethodob gyshoutla actual ethicagen explano by gyandrons equentizant actual ethicagen explano by gyandrons equentization of the control of the

It has been suggested that focusing on this legacy neglects the perspective on Bichat's method Cours d'Anatomie w hichextendsform ReseachePhysiologique(experim e ningorhew hold 584 But in fathsi approach was already Pahobeique (observation of the im it programmatically outlined in Bichat's early Discourchoughhelicitharym choobyw hich observational physiology should proceed B it hat was sensivehatpahobgialobsevaion presented increasing diffuils bithe analytic m chodinisam biontodipitachum oal m edineThiselfctonhew ideam hinsfor im plem eninghesynhesiofheaional physiology. The historia background to he pahol ogytexindiateshow Bithatm ayhave suggesinghaltackichhehoutlestein refetebrheuseofficobservaionaln ehooby idhem orheuitvallextim edine.

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Bichat's pathological anatomy course started in Septem berl 801 and com pied of 801 sons
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584 NoabhilLesch (1984)

⁵⁸³ B ichael M oniel 964 p) 28.

Monteil (1964) p12. This text appears in 1964 after Foucault's Birdischiof

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syntheses which appeared "from the amphitheatre," a different emphasis appears as to the status of abobeiralmatom yPrim alphilifarm eda sam edia/pratezhehanagounded seincehem phasinghenecestyobeingapr oviionalmow ledgebicon cursw line hat

Cruveilhier, who attended the pathological anatomy course, understood as Bichat's intention. In henceform hel 902 has on the course,

"It is here, especially, where one has seen the weakness of medicine and the need for fibwingly lihoteholicitation tom thought hithonehineswill batofobsevators which precedes and which guide SThus open corposescence.

587 dM on**el** 964)025,

⁵⁸⁶bib12

⁵⁸⁸ M one 1964)

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them and cure them, fortunately."589

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"It is necessary to banish this disease of the nosological frame, not because it doesn't interest, but because it is unknown for us."590

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⁵⁸⁹ Bichard on d 1964 p 26

⁵⁹¹ SeeM one 1964 p 31-33.

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be core value in Bichat's vitalism. This should perhaps not to be understood in the sense of

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and strengths expressed behind Bichat's three levels of observation; a sensibility, a

pahobeialview and h e concept of 'bonds' or sympathies that the body expresses as a

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⁵⁹³Lext/1984073.

⁵⁹² B ichael M one 1964 p 39

Bichatopearom antinacom m im enosuchwid epratesofaphysiologyinhiday. Unke sugeons such as Pine Descute ho had an egate opinion of the dispite of physiology Bichatol kisucheory a serving as aguaranteolficoinfistusbaw ider physiologicallicinhegroundingfundam ental kinshipw lincheximoesy etpeyonchis, healoeservedoom m im entchehitoirabhys iobgitallicipheaC abaniclidexplly inhiam bionsbraw ideScienceofM anFob winghelleobguesconcepionofhum an know tedgesenteckipharysystem opentp osiveextensionThisw atheenseusedby DestrandCabanisbrw hom hehitoryoftem ea nsofknowingparalledhesystem at integration of new knowledge which hey was methodi cally related to the activities of psychologicalsw armesofhesign hhisense physiology ratined sprim any objective ration the know to geofm an inhefin donal sensethethanasityproducinghe representational/alleatricebyR ouseauoK a nt W hatw aspurued undera postrephysiology w a s heebehefinoinalconceptofhe physical and hem or a historical sense Comment ornotelhaB ichahephysiologit "hangs as a wraithlike intellect over institutions and attitudinal changes of his day" of the m eanin elion o subsequentm edialhibiy B u this w as a tegacy ato of the radical am bionhaexendshoughaeetinileafoa ScienceofM amam el/bhosew hosoto unlighediaipharym odesunderheam bionfor developing a new language adequate man's world. Paradoxialy his is charactrized by produ oing a new soint discourse, h centuryviilm represented efin18 powel/disocitedform anothly now edget How ev einhew akeofheevolubnandis hizareoprodybetw eentw om odesofknow ledg h century disperiveociated the stream econtin on French19 gaskahalliem alk Powim. The Science of MariC is h centuryheew asabsoballiatScience hheeatydecadesofie19 of Mancould develheunfid am bijnsofafutæsænæ. How everheim pactof **s** legacy

⁵⁹⁴Lexch19840079

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the need to take up a 'special reasoning' as is evident amongst histocentPHbetRoux commented;

"Bichat has metamorphose my youth through inspiring me with the taste of science and the love of work" ⁵⁹⁵

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"the next most important stpw hithwoulfobwordied/formhoselke nbyViq d'Azyr, Cabanis, Bichat and Condorcet, was to deal with the whole of this science in

one single work by completing the material of these four great men.",596

By1813SainSim onhadateadyestbihedhata

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their ramparts of X and Z." Broadly speaking, Condorcet's

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o contend with; to 'become positive' in knowledge

⁵⁹⁵dM ond 44

⁵⁹⁶ Sainsim on 1966 X Lp27-

^{28 &#}x27;Memoire sur la science d l'homme'

⁵⁹⁷ bit 3940\$ ain Sim or and Γ ay b (1975) 111

⁵⁹⁸M anuell 956 p 117

w asatskundetikeninhefæofbidynam icc iiiofchangeagainstw hithknow iedge coultnevebeabsolutbuttly assprovionaThe futuraincew adiphedbyknow tdge, now fundonal and relive only to a phase of hist ory. The hitoiralm eantw hatwas findam endlunderbodofigeneabganism ovem enandhisaw SainSim onelfoing onheaphyiobgizilifiencessom etningcon dibnedbym odeofynhatoanalytal know tedgeH itoirabsationsbetween synthet candanalutalm odesw eedesdbedas "systole and diastole," appearing as the a priori/a posteriori dichotomy, a "breathing in and out," whose origins were in the "very fibres of the nervous system." 599 hhizontehrenaturof sainately anow deathed sperpedial "our eyes grow tired when we look at things for a long time from the same point of view.W e hen stop discovering am ong hem new relat ionshipsW e even sop y those relationships we had once seen." 600 peceivingobalt Kalonotbeha San Sim on 's concept of knowledgew as an active stugglern which ayom posingform patulacticoverisof D exatesw ashessynthesizothem oderne GaloCopenius and Kepthyultathim ode oknow edgew ahibiral/eliveti 's strong idea. Approaching historical movement required an epodiRelitiw as Sain Sim on h centuryThirm aybeseenainheiidform activity of 'seeing,' henew epochablo fiel9 heScienceoM amowithenced basyntheic know edgedfiew of. Sainsim on The Physico Polla Task habeendim edhaSanSim onw aheft m odenhinkerbsædynam iconcept 601 Im ay seem which history was hat change itelfsweeping hum a n society along. anachonitoproposehebbw edam bionsina nEnghenm enScienceofM anbuby inverting its 'tendencies' and seeing indivergent brespone to distributed is inguihed

'Introduction aux travaux scientifiques de xix siecle' Saint Simon (1859) I p73, 'Memoire sur la science d l'homme' pp145-146 and 'Travail sur le gravitation universelle' pp228229fSaißin on(1966)X LoM anuel (1956)p143145

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SanSim on 's early development gives some indication as what he took a Science of Man to be.

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the scattering of the 'troops of the Enlightenment.' After the dissolution of the Classe des ScienceM oatsePatjuein1803andhedenig aionofitetatialists by Napoleon

Bonaparte, Saint Simon's reflected on Ideologue ideas during the Consulate period. He proceeded to develop an am bion faranew encyclop ediprojeduingheealy Em pie,

⁶⁰² SainSim onwas draw ingorhew ideracheoficioustudyof soincetkenupin1798.

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Simon's 'physico-political career.'604 form utechesideassbasibsant

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looked forward to more 'organic' concept of human knowledge. 'Organic' appears to have been

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⁶⁰⁵M anuel 956 on 131.

oizdem aVizedlicbyBenjam inOihdeRodigues SeealoG usdorf1960)p308andPicavef1891;

sp454

⁶⁰² 'Introduction aux Travaux Scientifique du XIX Siecle' (1807) cf Manuel (1956) p80, p8488.

⁶⁰³ The 184 lection of euverhaset cions of it ⁶⁰⁴ SanSim on 1841 ph 69n 54 Pickeing 1993 ph 61.

Thew ebofknow tedgedefied differing intellectual regions, perhaps in the manner of Bichat's isueshew acconverantw linisuelneorylnou ghhistendD iB urdinfom heD iscory periodnecal of the Memoria Sain Sim on had absorbed an idea that "all sciences began by being conjectural, their destiny is to become positive". 606 hthick DiBurchouled physiological biombhe Science of Marbeing asyatonicatiabutm bodyinghenom ie h centur. W hen Sains in onw itsalin potentiues tem egesposivaluinghel9 **o**nof physiology dealt with by Vicq d'Azyr, Cabanis, Bichat and Condorcet, there are certain reservations developed in the image of the human mind inherited from Condorcet's Equise Pehapsaconsequenceoficieninhe posevolibnarypeiodSainSim onnow dentsburabnindheauteeneal know edge.

"There are two kinds of scientific study: hexachofasncheasoningbasedon those facts, that is the improvement of general theory...LockeandNew on assum eda new appoachhey bunchew fatabundana One bunchebægewiibrhe ohehefatifhehum anm indspefatifT heschoobecam eheN ew tonan-LockearFortm osteentustinassiechea pproachbequeahedthem byhese

two men. It has been preoccupied by facts and has neglected theory."608

The neglected heavy was Saint Simon's core problem. This meanthe synthetic function h century. These m ade string analytic underbood to be lacking from somes of the 18 form inghew ord ofm and hew ake of progessyetaldin heicentalisk offans softenoganizandhephysisofte D exateposive philosophy branched in ophysic ⁶⁰⁹ SainSim onnow refethern oodofisiow n oganiw hitalogofidauniyingliw. epoch. B yinvokingaetunthespidD excatshem eanfiding as util bed libute pincipitesubatationedessencyihei deaoGod.

"The idea of God lacks unity...the idea of God being deciral executive a achusqualdefighysisim hasnonedfi edraw backsofleim Eheunivere isim dissipacedid with the atim of on. m atexistiv of m soiland naofoilm atPhenom ena fidphenom enacaldphysialsecaldphenom e

that are mental are the phenomena of fluids."610

608 SainSim orand Taylor 1975 p86

609 Sainsim on 1859 121 n 11,51 Pickeing 19

610 bijbp 199-

93)72

189

606 SaidSim on 1966/10pp 25-

^{31, &#}x27;Memoire sur la science d l'homme'

⁶⁰⁷ M anuel 956 p 158

This 'solid and fluid' dualism is identified with another transformation behind an oven ent which "lasted from Socrates to Paul," to a modern ofdessfom polyheim broughdeim 'physicism' which maps a dispersion given to an abstract "sole cause of all physical and moral phenomena." The signfance is hat by 1813 Saint Sim on was m oving beyond a physiologicallebatandw amow bokingtintega ingw idesourcetom ediatsim libasic concensionealSciencealM an.

O nesourcew as De L'Origine de Tous Cultes (1798) w linby Challed upuis w hithhadbeen populam ongliteratedeshoughidebunki ngo Caholim Dupuihalhatoince should diphership which was a tool fepres sion and hahe com monpeople should abandonforeason. This pessed Sain Sim on, ahough he to khe oppove view He thought religion should adapt itself to the new sciences becoming "a set of applicons of general science by means of which enlightened man could govern the ignorant."612 Thiboh encesincetiquated extribition will being a an extension of the object hough but allowed for ⁶¹³ and raw nfom heCounterR evolutionais politikasi ja onw aintegraingilead diplayed an adm inonfohew ayhaC hataubinndhadoot rayedCahodim ithem iddle ageinLeG enideChritmim e(1802)Chataubr andpairuhlyem phasiedheaesheir naturofn edievablion **s**esheinaturof 614 Hopatvelictheconexin hesociopodadom ainidiatedasignifant w hithew ingo Louisle B on alteronated w In SainSim orD eB onalblum eclanachyin

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⁶¹¹SainSim orandΓayıbr ⁶¹² Sails in ord 966 pp 169 Pickeing 1993 p 73

⁶¹³N oabl/LouisleB onal(1754-1840)bsepholeM ai

¹⁸⁴⁸andleFelilR obedeLam ennail 782-

⁶¹⁴ Pickeing 1993 p 73n

⁶¹⁵ Louisle Bonalblum edhaosonaline blie 8

^{&#}x27;Discourse préliminaire' cf Koyré (1956) p58

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for the argument that intervention, in the manner aspired to by Condillac's 'new language,' puts 'ends before the means.' Exam inchiasqueino biolive veals hallower the means hallower than the condillac's 'new language,' puts 'ends before the means.'

suchingua 'new language' since truth always appears excluded at the level of the individual.

⁶¹⁷D eB onald 843 preference over 1956 p61

⁶¹⁶ K ovém akelnipoint

⁶¹⁸ D eithan akekneom m entral a rx reads Condillac's confusion of use valuew hexchangevalueD eitha (1980) 103

Individual 'truth' would heefbebedicounted as am ordin postifisi ncehem ordan 619 Collaive only be expressed athetevel of the social houg hacoloire conscience. know telgesiunderbodashecapadihegfo fhiorhandeddow ninhefæofie an inherent lack in any 'new language' dangeroffivobuindividualm A gainthis hitory isem bodied by hecentabroblem oferolbyw highlern odernw oldangeous/extends 620 destudivaikirm attildhnobgithatene rathevery beatheochibody.

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"Psychology is beginning to be based on physiologyandbillebliopejidies on which it was founded...Physiology does not yet deserve to be classed among the posveoincebuint/hatakeonem oe sepinoclerom phelytaicabove heconjectualizaces

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619 SeeR obean siber 1944 pp 315-331

621 SainSim orand Taybot 1975 pb99

⁶²²bib112413

[©] D B onalb K oya 1956 p69

combined intellectual power of the physiologist and the philosopher..." whithin platshe program materials for the physiologish phopher.

Memoire sur la science de l'homme approached this as the "series of progress of the human mind," a future science that appears consequent this and sain sin ongavents ashibital account firm egingmodes of knowledge form his alged discussion with Jean Bur din Whatheexpounds is a historial above the physiologist and the philosopher..." which implicates the physiologist and the philosopher..." which implies the physiologist and the physiologi

Thickarb an am biorhabedby/beecon.intedasaci enfcopsuphelthoughte strength of a specialised knowledge and its mediators, "as long as the principles that it knows are unknown to the common people." Signfant/SainSin onobject/Condocetiph oding Rousseau's conjectural idea of the 'noble Savage.' By equal gamies this yeur harm an fcvat. Memoire sur la science de l'hommeabdew onbenew anhopobgyexpeince seenainform inghestagesof a developm entitin an Thebasibhis ababe houghtat recentnhopologiatvidenceofxpbersucha stam esCookLouisA notinedeB ougainvile ⁶²⁵ B ecausei and lean Françoi Le Perouse had positely supered edspeculityehitoitism. could now be demonstrated that "a non interrupted series of observed facts" followed from pim ivem anto European socies Sain Sim onex endedhephyiobsiaileaofm anino ⁶²⁶ H ieuroenim gaveaprogesiveviionhat hefidofutralnhopobgy. ooksi twinapection socieshilocidene individualnoughacoloivelinguage and hefdra Europeansocies v esseems cin faladvanced.

How everanotably darker viion appears in heex that could "plunge the human species back into the state of nature which is

⁶²³ Picke**n**igp82n.

⁶²⁵ Françoi Le Perousew a Com m anderlik Fenchex ⁶²⁶ Saithin on 1966 X Lo 115 Pikein e 1993 b 84 25.

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continuous war."627 This dem onsted his convition hat progress was only periodic,

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⁶²⁸ A Indm officotly hysiological lebaths diappeaingforn hefaceofficeath. shf

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century.A teadyw hen Le Societé des Observateurs de l'homme w asbundedhil 799 pdebae

for "profound metaphysicians and practicing physicians, the historian w aunblinghatald

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and the voyager" to join in with the comparative study of man. 629 Thosew hostodbaw ad

included biologist Cuvirilusieu Geosfey Saint HaidLam ackphysiansCabaniand

Pinethern iFoucoyexploesBougainvilland FrançoiLeV alintandLinguitD estat

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shipsLeG éographe and LeN atralbem baked on an expedient om ap he coast of

Australia. One of the tasks taken up by the Société had been to prepare instructions for 'studying savages' for the accompanying nine zoologists and botanis

The 'observateurs' that rose to this occasion to "perfect anthroplogy" were Joseph Marie

DegéandoandGeorgeCuvirw linn alkeddleences inheiapproach. D egéandobrought

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crucial to becoming like their 'fellow citizen' and open an exploration through Ideologists psychology. Savage articulation was "no doubtcom posed of sym bolt as althry and conventional as our own" yet they equally could present the insight into a "beginning from the

language of action." Degérando was therefore seeking a bridge from body to mind on the basis

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628 bitX Lp2942966M anual 956p161abacca 629 Socking 1964p135

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031 TheN apotonia asvential cutoditiese

⁶²⁷bitX Lp254:Pikeing1993)p86,

⁶³⁰ UndeheCom m andeN tooksThom aB audin 175418 ventres

631 The image of the 'voyageurquestons of bety and he stass of organized re **b**ion. philosophe' travelling into the past, accords with Saint Simon earlier ambition of resolving the quealdeanainsam odenahoughaprogesi vepoile ycontact uvinepresented he em eiging te sænces porion developed under his com paratre anatom y he new axonom ia.H is approach diplaced he language deba te and em phasied bodies and heir structure. Cuvier's interests suggested that the voyagers should make sure to visit the places w hee he dead w ee build to obtin skeltons and m alked he signifiant difference in 632 Hheeventras dduinghesevears approachem phasingheepochalhliahappene how naidleencesinhecom bined François Peronw horized heexpedibnH enoted geobgialndzoobgiallatindiat ed haff arm aniand A ustalhadspiteographical **y** befreheybecam epopulated Third o ardicahepetionhoughheview hatec es were 'aboriginally' distinct thereby foregrounding the racial difference that marked the end of the myth of the noble savage as the seat of a 'mysterious history.' Theadventofanew anhopobgyandcanbeasocitedw linheracio nagainsheegaliinopin im ofhe Revoluon.

This gave henew anthropological basis grounded in heorisofanim alrandinform edby visions of degradation or 'aboriginal difference,' andwernewheoriathoiethappeared h century eatroustined by the Heobgues approa oheeatv 19 ch.Theposht/hat suggested through the new antiopologyw ap olygenism and theory of in at difference

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polygenism ('lumpers' and 'splitters') unanswered. Such motivations were evident ofhe

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⁶³⁵W hattenew anthropology explinit hobs science again the cultural gacyolispast

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635 Stocking asserts Degérando's deference, Ibid p146

⁶³¹ Stocking 1964 p 139

⁶³² bib143.

⁶³³bib145

⁶³⁴ Until 1859, anthropology in France had become above all 'craniolog's ocking 1964 p146.

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637 Cuvid 80213435cA bury 1977 p89

⁶³⁶ N oedbyG u**il**2002) 134

How evaluicles faion according of tindona differncew amouniqueto Cuvitiv as anem eigingparadigm offieday.hfatBidhatal solatiedonhow oneoiganabnedoesnot caryoutinoinanchatinoinw aboes uddfalboundevealgans "In the animal economy there are a great number of organs which appertain to several apparatuses."638 B ichatloindicatchatpurelyopographicali natom yw aspim alfolheuseosfurgeons and aitin plying hatadvanced physiology of h gheranim alfuncion foregrounded a 'composite function.' This distinction paralleled the Museum debate which found its ascendancy h centuryw heecom podefundonservedloconfon form hetimoffe19 heheorital problem associated with a local control faithrop eithioganim atr Com podefundon w ashenew heodrabardem buthisem bodied futherconceptual choices w distred from heperpedie of the em useum debatelean-BapiteLam arck ipined M uséum naionald H itoie natueleas a pr ofssorofzoobgyin 1793.W ingin $\beta io\varsigma$ refingtorm odeof H vdrogéobgiel 802 heusedheem biology fold wingheG reek **E**action and the state of the helinghroughtadonsorvocationB utne eal/biologistw eallonendingw lithcher ingeofG reeksaincew hithdervedileasof fefom hesignofecom m ontom anandanim al s, ψυχή adusted by what H om eic 639 Thistetern entaithnessofm eaning beyond heroesiiked in heistugges any individualpesenceB utw linheem egenceofm or poweG reksincesneedinggrater precionate BC 550 bey gave the term ζώη to distinguish life asoul Thisw asm eants evidence of acity hatching with ediform the opposinanim atpassiviy. t wasa dinaonhahebedexplinhedynam ideaof hetansform attribes of l form anacitivs and ingbehindappearances For A itolbem orpovijeparadigm w ato seeheanim absam achineposesing asouland, drawing on hism edical know tedge as

"a thing can nourish itself and grow and decay." ⁶⁴¹ The

As understood as 'the course of life' Aristotle, (N Ethics), or Hesiod, 'to live by a thing' (Herodotus). see entry in Little of

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Bichat (1834) 1: xi,xix cf Albury (1977)p89 "Citizen Cuvier and Dumeril have also chosen the functionalse drancebyw hithdasshooganchian in all allowheam epixedulie only onew hith can be adopted in our present state of knowledge." (Ibid xv)

⁶⁴⁰TSH **al** 968**p**343-⁶⁴¹D **e** A nin at Cangulhem (1994**p**67**p**80.

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about the limits of such a conjectural method; "if science neglects philosophy, its progress will

643 **Schlinge(1971)** 644 **K an(1978)** 65pp 20-

645 Lam ackPhbsophiZoobgiqueV olpseedo

Cangulhem (1994))70.

646 bitChlplp2

⁶⁴²Lanham (1968) 136

not be real." The zoological object remains provisionally situated between approductive ource and beknow tedgew highm edites hit H econfonts hizzapediproblem evidenina profiaionsofecondarychaactiisinanim alhoughadecom poionofheanim al seisinw hithheboksbtv coppositiatorsw okingbgehebproduceheanim abrm s Butenem ustanderstand Lamarck's problem anoexplining a sim persooneneivofinim al appearance bulbehi birakvidence of eventh ahaveditubedaeguhrunföllingofie W hat was be abuted to he observable differ ed unknown ncehaindex 'circumstances' between milieu and organism? Hos Lamarck's thought retained hepotrial finishly in the equilibrium of lying form s which philosophically was a problem of representing anim aldevelopm entin relion to the conceptofw of l.This necessites a d**Fenil**bonceppropen va**ribbahet**han apingipehainform shesim peraional 648 ordentiproduct/enferm blance.

⁶⁴⁹Thim aybeseen 'hybrid concept' that informs Phisophizoobgique. Theesheesbea as following from the task of form utiling a new tan guage form a perpective of an 650 BulkeCabanis anhopocenic biology w hose value pecceles heob servaion ofform. Lam advakehabintansom edhoughea cionsom oral/aluesthoughthetikeson invetedoppoadto is valuenedion to physicalorn s.

"at their source, the physical and the moral are no doubt the same thing. By studying heoganistrictiesoffedEentsclesofc now nanim alw ecanprovidenem ost impressive evidence for this truth...The influence of the physical on the moral has aleady been ecognized Butteem som ehatwe havenotyegiven suffent the physical itself."651 atmonthem orden

to be explaining is how physical actions, "habitual and Thequesion has Lam ack appears energetic," can coordinate a power to transform- to "stand in opposition to herself." In this sensaw ould be falso abut to Lam ac k's biology an explanation of transmission of acquied charactritshis was a new biological problem hatappears for Darwin win

⁶⁴⁸B ahabm y M aduk 1982 p 55-

⁶⁴⁷Ba**hal**am y Madul 1982 1953 54.

⁶⁴⁹bib64

Lam ack(1907)B ahehm y-M adauk(1982))74

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Lamarck indicates Cabanis' Rapport (in the notes) 'Preliminary discourse' to ZoobgiaPhikophy

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652 B ycontality am acksinsw eing bequesion of ansm is isomotis whither an ainstotoam oral quesion and never ecom estily divorced from bequesion of history. Lamarck's Transformism confronts behis bia phoblem of an achetypa Digina Bi n, as wealthein he did experinces of each bink ingeneral median behis bia phoblem.

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⁶⁵² A coorlingtC am MeLim oge**sheris**ctaljno ⁶⁵³ B ahahm y:M adauld 1982)197

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⁶⁵⁴ SainSim orhadari government sentiments verging on the "anarchic" claims Durkheim (1959) 194

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he expression of man's inner drives seeking O nhibaindusidalusw excham pionedas anouthoughan explosion of hew ordandt hetansorm aioninononhum anobitas 19, SantSim on was working on subjected to an imposion of the hum an with 18 L'Oıganiaturw linA ugustCom tashisecetirTh estagestbetweenm odesobeingwas hechsstageleand a conceptofabournow appe an excessofm attilibreas asas ⁶⁵⁶Th**s** shedbenfeblem entınddeah. som ehingpsychiagainstv hidhbeidbreem sde ndhow everbleakeninanynarow sensesince L'Organisateur alodicoverhabese industil values extend to the poet, m usitins an d paintes Such aestheit notes are com plem entargevennecessargassupplem entas cinfiknow tedgew hidhasadangerous endencytpairuhieTheitiphollsme shatpow ew hith Sain sim on underbods acapadydindom heanalytabow eofn a hem atsandhephysiakiencesPehaps stackofäionacom m entadonin em oie hiefdhisem ingdiappointm enitainit sur la science de l'homme and Travalurla gravition université qual ageneaionof

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Saint Simon's earlier secretary and collaborator, Auguste Comte later emphasised his own veriono Posisim delm ádobbeans form at ionofm eaphysishroughheprom seofa m oreautonom ousknow tedge. This w asatterdiverge nceform heintesinheindusial

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⁶⁵⁷ Durkheim (1959) 143

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"which man have ever put into practice." Following a dialogue between a conservative and a he 18 h centuries had an "exalted reform exhis was understood as something of which conception," something demanded of the human race which "is not confined to imitation." 659 Thesocial hysiology of Memoire sur la science de L'hommeaddessedaunivassoint

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continuity in Saint Simon's thinking.

The Two Cuttres The Cir

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⁶⁵⁸ bidp245

659 Saifs in ord 96623 pp964925 aifs in ord 964) 660 M aincle Bird 9494 b) 220

p81-83

science of the soul. De Biran had earlier concluded that an "immense gap that subsists always between two sciences," namely those concerning the physical and those of the moral. A san extileobgudahadexchangedleaw them e diabetequenteby Caban D estit

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'Classe des Sciences Morals et Politiques' for hintext L'influence de l'habitude sur le faculté depenser 662 But by the 1820's De Biran rejected heconem ponym editalicourseenas dominated by "certain physiologists" who derived a method of division from Bichat's classicions Thiw abecause uchm chod s we execute facint nability of indons of incentingly absorbancer

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663 From the latter's legacy, he hallows

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status of a 'fait primitif' in human knowledge was the object of anunderstnding 6th Soince

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⁶⁶¹ M and B inttw ditexs Nouvelle considérations sur les rapport du physique et moral de L'homme (1822) nd Nouveux essais d'anthropologie (1823)

⁶⁶²H aigh 1984 p 106

⁽¹⁹⁴⁹b) p15,29 reflecting Hume's 'empire of the will' from Hume's Texte p63 2.

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Bichatpern ied experience asorginaing dinerin organic sensitivasan exteioribree raiono in interpositato final germente ivedform w linnananim atenshit This chfuhedivileintw ceaciveorderof w asom pilatchow everyheelsstatonw hi organicontadiandanim abontadihe atericle need with voluntary muscular m ovem eathoughtaisgeneitem intended texplitheeattensorym obraions .667 De Biran's point is that Bichat's underbod to be produced underceebralinfiences distrationspilanysystem atunit/behinda singlepinoplofationam onghevatious findinalleenceappoined the patof hebodybyhianatom y . By contrast, the 'fait primitive' represents a power that cariffandconfueutonom our overn entend behind hiaseionhebegoundshebepotnid of hearitipaionsofieconsciousnessofie

⁶⁶⁴M aincheB inn(1949dip)195-197;208. ⁶⁶⁵M aincheB inn(1949dip)39-

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⁶⁶⁶ bit 48

⁶⁶⁷ bit 50-51

m indw hithisnecessalyabutedobroaderfac tofheoganim ingeneraD eB innis that Bichat's general method of division subordinates perceptions in behum an conscious nessapot nit la nabej izit physical propertihem attilbody. From hihe assethatuephysiologicalm ethodim étdn rationogeneration softum anknow tedge. ⁶⁶⁸ De in i haim atribudhephysiologicaldicoures sim plyunableospanii **J**a distinct domain, an 'empire of the soul' transcending Bichat's classifications Biandefiessa opropaisinRecherchesphysiologiquew hishim p Uhepsychophysialbandlm between tw cessentialdEventratues DeBianpointouinNouvalsconsideraionssur tsapportduphyriqueetlum orable 1/19 h centuryphysiologisw exalbuing Hom m enessayfom around 1920 haithear to muscular organs properties understood as 'special modes' of sensibility and taken as evidence ofuniveral factofinatial EPhysiologitus edhese fasto explintansm ision and contuation of pesions and offerchem as ont obgicahoionsunfill ed form aconceptof he organic te of sension. T he 'fait primitive' upheld a limit againstuch anoisn of sensatorbulM anedeBian 's legacyw atoopenadom ainw hithcould stindasa m oden 669 docineolificati

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"any sound philosophy is the study of human nature....the Science of Man, psychology, is certainly not all there is to philosophy but it is the foundation." ⁶⁷⁰

⁶⁶⁸ bib53

⁶⁶⁹ bib44-

⁶⁷⁰ Vito Cousid 840 Prefered WM Sim on 1965)

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phi losophy meant taking a historical relation to social thinking; "we always labour for our descendants," says Comte, "but under the impetus of our ancestors." Comte's problem was pin alyhibitalndhe was suspicious of Cousin's psychology as subduing headial

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Medions 673 BuCom teaw this as 'symptomatic' of a deeper commitment to a privileged

671 W M Sim ortholthing whit stech philosophic let and nohenoid bintience w oul p.381

⁶⁷²Com ((1851)V olp34d\$chaf[995)p10 ⁶⁷³Cousi(1826)xid\$chaf[995)p24. Cours d'histoire de la philosophim odernitil eçonsuit doe'h egelv hom hem eid 817accodingtPinkad

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Simon's approach to De Bonald, the Counter Revolutionaries and a laissez faire criticism in injury entropy in the counter of t

"there is no liberty of conscience in astronomy, physics, chemistry and physiology...", 676 Hew as centrally familiar with Saint Simon's earlier Memories and Burdin's theory of the sciences going through a conjectual blace; Comte's perspective in Dusysém encluséely arogound portrolle aix white became demousted away friends.

"Because of the nature of the human mind, each branch of humanknow tedges necessary object in the author of the human mind, each branch of humanknow tedges essively hough here different

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stage, and finally the scientific or the positive stage."677

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678 Comte's

dynamism therefore maps a history through the "famous theological and exphysical logm as of optimism" which had earlier offered "very useful ways of reasoning." Without explicitly identifying value of "use," Comte's defined head ground the Potressoning.

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(1893)V **ф**136.

675 Com tinD uSystem endustil

Vol 4 'Appendice' p47,48 cf Pickering (1993)p195

676 bib 53 Pikeing 1993 p 196

⁶⁷⁴ Scha**d** 995 p27.V M Sim on 1965 p48 Thequa

⁶⁷⁷ bit 77,01 Pikeing 1993 p 199-

This defines Comte's approach for Lévy Bruh 1903 p69

Only DuSwern cholusely of 'Appendice' p116 cf Pickering (1993) p207

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Comte's differential theory inaugurates an epistemological tradition in French thought and can

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⁶⁸¹ H **db**ron(1990)pp158

⁶⁸⁰bil p97 982Pikeingp209- 210n

⁶⁸² Canguilhem's suggestion. See Foucault (1991) p8889

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his claim that "the human minds progress is Com tealofolow shehitoirim of Condorain

the progress of the individual mind...a direct evidence of that of a general mind."683 A bat

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"intellectual anarchy" of his time. 684 This radical shift marks a difference "between us and them" (meaning ancients and moderns) where "new analytical views" resulted in the symbolic practice of odersonew hihm akheensom abnof representation and heigh.

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of motion itself, which is its effect. The modern concept gives the understanding of "compound movements," distinguished from the ancient dea of superatural agency: modern soince underbodvinalvebähnbugham ahem ata Senhatroundsdfeentosm obgital

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attributed an 'actual' inertia. Modern mechanics lacked through filiped defie ober

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⁶⁸³Com **6**(1893)/ d**b**(3

⁶⁸⁵ bitb82-83

⁶⁸⁶ **bib**91

inertia marked the shift to the 'new language' of motion, 687 bulbiin action wha 688 pite being is expressed in Newton's Pincipinshw. pinoplo@livides

'essentially' Theosm obgitation cedesdeed by Galloincor porteheobservery linibe m ahem ataloppoachForim ptobsevatoringe itappealbactialioncetphenom ena, i presents its profound philosophical problems. While Newton's third law of vetasaliw. dynam isdesobesalm ideciprodyobservable asequataion and reacion the fit w ⁶⁸⁹ K antook ineitheconceptiaboly hoseabstaion igiveninisym boltaspect hipinoiphogoundanyobservaionahtem en Ibultain earltraipproachedem piraly, shouldbælkenæpsychobgizafathet hanaphysiabnæpuelindudvepingide w hosevaluew ashabaninepea tion. This was what Galileo interpreted of 'the great book which lies before our eyes,' which was written in mathematics. 690 In Comte's era, inertia was relativity that needed a 'special epistemology.' Todefie underbodabe fam eofetencealdonapespecivideal sedinsom ew ayonheaggegatofodis form w high tode iver position (ET hideal gavenexiom oknow edgeineziono hesystem. Comte's epistemology aspired to extend a morphysiological priority and a morphysiological priority aspired to extend a morphysiological priority aspired to extend a morphysiological priority and a morphysiological priority aspired to extend a morphysiological priority and a

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⁶⁸⁷bitb94

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⁶⁹¹Com (£1893)

⁶⁸⁸ H ibryolficonceptificitis W hbw (1950 689 bit) 923 **дзрр**96

The famous quote from Galileo's polemical The Asaye Baggioe 1623 par 24.

moltuThindiaesaetionhat varies as one ascends "the ranks of the organic bodies," meaninginpropoionthedivestofietin discognism im odfyingtin edium whithalo resipropoion.

Coursookheconceptofeciprody as axiomatic for a "truly philosophical" revolution. He physiological object can be constrained to regions "proper cediadB chaw indefine how he to living bodies" as made evident through organic functions. However Comte saw Bichat's the 'sum of functions that resist death' -asconceptual/problem at and conceptoffe-⁶⁹³R aheheaceptelbiologialxitmeew asperm is potentilizional edonanintegration, rhehanzesiencendthiend noted that Bichat's definition uppessed extrement "necessary to the general idea of life." Heighegeneraller by which Courden on ste s a cuiouselionoBichahew assenaexem plar yinhefidofm ehodbutlesdbedhis 694 definition
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fbm 18294830 ⁶⁹⁵ and was influenced by de Blainville's description of life as a 'double interior movement, general and continuous, of composition and decomposition.' hhis 822exDe

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697 De Blainville's biology was heefordesdringsconceptof

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⁶⁹⁷Com (1893))302

⁶⁹²bipb299

⁶⁹³ Com (£1893))298-299-16th-aideolfis

⁶⁹⁴ bib 298-

⁶⁹⁵N otdbyCangulhern (1994))237

⁶⁹⁶ De Blainville (1822) Prologomena' §4 p15-16

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The combinatory state was a possible state, structurally visible even after the organism's desh. 698

Blainville's resulting synthesis of ideas strongly influenced Comte. The apiniconceptof

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"necessary harmony...whose unity of subject is one of the chief philosophical beauties of biology." ⁶⁹⁹

This was na esheit value hat it classes it value deived from the contemporary natural hitosy assume that the classes in the contemporary natural under to other indexormet under to other indexormet under to other indexormet indexormet under to other indexormet inde

principle of unity behind the "combinations within the great diversity of actual modifications." hCourbeograniseisgivehis value to the biological concept, "very like mathematical analysish" e indefinite series." Biological concepts find their isomorphism with developmental oftom phytoperent is desirbed to the biological concepts find their isomorphism with developmental

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⁶⁹⁹Com (1893))302

⁷⁰¹ bib 312

⁶⁹⁸D eB linvl(1822) ixxi

⁷⁰⁰ **bil** p3 08

pinopebranchesofnaturabhbsophy-atonom yandbiology-becauseheseepesented tw otypesofn oionw hichdelm (idhevital) ajaojesw liniknow edgeagainst hida ceate m ind could expect o develop is praxis T he phibsophicaliustation forthis reasoningw albehibitatvilenceoforebehi ndancintteobeicahoionshatelteche valbhecelsiCom euphellhisasa rudimentary 'method' yet hebbwed it as a it as 'positive force' "at the source of knowledge." I was productvectioninconsidering poweouredivingm odenknow odgew hichgain ed pow ehroughm orpowieconcepts extended bintel at tall a bit.

Comte's real theoretical problem is the mediation of different epistemological strategies dealing w lithed fut of hebiological bit This iexem pfdinhielionahebiologyof Lam ackandioganiseishate es m ovem entbetv eenidentjanddibenceLam ack fibw edategyofcom point e hkingaeiroideaitheoninuouim age ď tensform aton. a stegyhatlew onagenealoncepthatie, w hichwasm eaphysichlut understood as a necessary 'fabulation' for extending conceptual unity to an evident whole. Com ten tun, saw he stategy justed allough outm oded as am etaphysis of natue. Lamarck's metaphysics was no longer relevant for the start of the 19th century as he m eaphysical stuggets w hin aterbiology and a g eneralheory of chafaions w high was the "last battleground" between the old philosophiesanchenew Butte Posisim adopts organisaisw asheconcepbyw hithLam acksucc eededinheem sofnidayiy asa zoneoffbutionandconceptualsynhesihaPo sixim w ould subject at an earlier to

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⁷⁰²bitp319322

⁷⁰³bib327

infliencesw high the Positippoint oved again nstH ow everthe evaluation of a tree synhesiobiobgiatoncepthanesingapodu necessity of "scientific oteoureuphella fictions" for imagining organisms and heilesofor ganisation which were "incontestably superior." This latter aspect reflects the prerequisite of Comte's transformism as a legacy of the scienceolficevolubnaryea

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why Bichat's triumph was seenahigeneal

anatomy, the exemplary success identified as "rationally reconnecting the normal condition with a notion derived from the pathological." Bihateln iconevilenchesues noted nked

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of a dynamic concept which can penetrate "the essential web of every organism." Bichat's lysiofidinatess. "the sole basis of regionalipproachtophenom enaw asnexem playana

vegetable and perhaps lower animal organisation." Thedecom pointidinandepare

Comte calls a 'biotaxy' which precedes a genealcoordination of the series and is

extension tow adsynhesing abgird. heefoetoodsa suitable method of 'natural' 707 Comte's identified this as an exemplary method but had a divion bil Postephilosophy.

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⁷⁰⁴bib328

⁷⁰⁵bib332

⁷⁰⁶ A rapproachesociated w hiD eB hin white 3

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"perfectly analogous to the development of the individual, at least in its ascending period," 708

Thine e asonw hycom paedoLam adkCom tedicusedhow C uvincouldupholdhe idea of an organic hierarchy only in an "imperfect way." SinceforLam ackhepin av problem was the representation of the whole, envisaging the 'idea of the series' preceding the 'idea of species.' Although both were dependant on observations of identity and difference, the universikeis biLam ackwa spem iedonaconit nuivoffuncion in behough to the whore - he series iter an im age of acendancy. Com ein agried along deem i næ succession of organic states, as the viibly produc ive aspecthat facts a nin ti ed tanscendenthoughbageneatlicoure. As visible ground of "real natural law," his as 709 w hat com tw aboking regulation apaiula phibsophiaperpecive.

W hen Comte claimed that Lamarck showed "by far the profounder conception of the organic hierarchy," and that Cuvier misconceived it, 710 facom m enhats instructive of Comte's am bibnThispuindependentifiespeaf opinionsonperm anenceowaribnoling species which divide Lamarck and Cuvier. Comte's argument was that reading the series in relion bageneak now edge the hantipa ituliyasascincesuppotedabim of know tedgetow hith Com tehasaphibsophiatom m t m enH ow everhew ascental dismissive of Lamarck's transformism, objecting to the division by anatomical elements rather the "immeasurable" time aspired to by biologial han spaiculatino bnsand equal tensform im w asproblem orthegroundshatven arinillipajw outbecorectebya "laws of the fundamental equilibrium." Although Comte grounded himself through De Blainville' organic stability, 711 scinfal/w as Cuview hohesaw fibwing hem ebod premised on the equivalence between species in the abstract, namely the 'biotaxic unit' which conformed to Comte's idea of he biological analogue whose abstact wasan idea hat charactritsem bodiedhecital/of a m odensoinceHow eveir Lamarck's method hataiishespeculiveileaofnatueandw hi si phibsophiatom m in enfor chends

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^h century.

⁷⁰⁸bib342- 343

⁷¹⁰Com **£**(1893**p**)343 ⁷¹¹bib344

Com tribat i necessitates governing "the passage from the abstract to the concrete." Hesia pradalepeatin plem eningheignstancet hateiprocal could m aintiitheathliof m odendicoureithefaccofiegesivem etph ysicBohLam ackandCom (shaedhe fehtow hichstegial/biologicalonceptsu ppotboadetskThistoexplinsw hyt iheacending differ tibules of organizand anim altinoionshagivehem odalki 712 phisophiatoenialy hith Com two antedexten checonceptiatostil.

M odesofA don'y afficience and Biological Histo **T**Y

Comte's philosophyfibw edhibiodualm as an ideasign with a diabata history. The analytic and synhotic trood out as a stuggle bet ween with and mechanism gave his phbsophy is stegy of integring postal sofm apping the violate in general. followed an analytic, "from the impulse given by Descartes," to school of Boerhave, against a synhetactrivevideninheschoob(Sth.) whith Com teconsidered hem ostain to form ution of a m eaphysical dim ension to a genera lphysiology. The em eiging idea apprehended in the transformation from Van Helmont's 'archeus', to Stahl's 'soul', to Barthez 'vital principle,' represents "sound philosophising;" it lacked only "for want of the requisite practice" which what Bichat's substitution of opersof president duced his heev whee a physiological heritage intersects with modern anatomical studies, opening the 'mapping' disevithe Position tepie.

Com to was following the am biton of tensforming a spurious psychology hrough a confrontation that focused on a positive "theory of sensations" traced back to the brainThis as a domain as yet in the grip of the 'metaphysicians.' Toextndoord poor concept f vital 'modes of action' meant, for Comtectionbetv emanin afmointaida aland moral phenomena, the higher functions of the 'human.' In this context, 'human' distinguished **tef**om heanin abdew hich constituted Comte's strategy of convergence with the older

⁷¹²biip347 ⁷¹³biip354359

⁷¹⁴bib372

Science of Man which he dubbed 'the noblest scientific notion.' This was a philosophial alumn entwincetisocopodalm bits, man bits testis.

"...a transformation which can safely be considered as possible only by transferring to

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is limited to the individual or at the utmost the family."715

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What is clear is that Comte's biological capacity always retained a centin cosm obgial

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attributes that radically departed from the 'innate' Scholasticatgoistbutchfoultof

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appear only as degrees of the wider notion of organic phenomenon. These were "necessarily variable," and a "proportionate activity" that Comte was following in the search for a modern

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⁷¹⁶**bib**386

717 Foucaudeschehistegyhahollsspos ingaeninatakpeutv hihtzavestis coursonm an

"as a truth both reduced and promised." Foucault (1970) p320

⁷¹⁵**bib**368369

Positivism, following Comte's ambitionem bodisa 'paradox' derived from Descartes; of science formalised against the 'old philosophy' in which Comte invested certain values derived from both dephysiological which have depositive which with an interplace the proposition of the physiological philosophical description of the physiological philosophical p

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brought into the "remarkable regularity" of the inorganic world. The body become kethem, 'periodical' from the cosmological perspective - "the theory of habit is a sort of appendix to the that of intermittence, and like it, due to Bichat." This comment indicates the relevance of Bichat's anatomy for Comte as approximation appropriate with approximation of the source of the sour

⁷¹⁹Com (£1893)p376 ⁷²⁰bil p337

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⁷¹⁸ This voult Eitheair illegacyh Pla tpries FI ppocresi Phaedru 270B-

Positivism's New Axiom

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"The luminous maxim of M Broussais which lies at the foundation of medical phbophy—habepshobgizateim eet/heprobnga inoliephenom ena officenorm alterbeyondheordinaryth stof varion—hasneverbeendut/applid o intertaland m oralphenom enaryest impossible o understand anything of the defentkinds of madness they are not examined on his principle."

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'metaphysicians' (i.e the psychologists) and Franz Joseph Gall, (the "illustrious Gall"). It is significant different biliperation of the composition of the composit

the text as introducing a degree of theoretical purposiveness to Comte's thinking.

By the 1820's Brousaiw as a akinganin pathheeform eofin edic inew hanew docine that presented a 'physiological medicine.' Commentators have noted how this made a tabula rassofw hapseededhim butom etokhidoat ineathefuturo foinceand Com ew as am onghem. The Brousaiw appropring a new physiology beated from a subservince to

⁷²²bib393395

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⁷²¹ bib378

[&]quot;the new messiah had appeared" Ackerknecht (1967) p61C angulhem aknoethaB rousnido m ediadquivatrof 789C angulhem (1994) 134

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declare, "the moment has come where we must tear away the veil..." This ended separe physiology form he "abstraction of words" around vital properties, the vimediancy hithe claimed 'painted' abstractions of the human intellect. Broussais also claimed that "such a method of philosophising may succeed in politics or diplomacy, is not always applicable to medicine." His task was therefore to "protect medicine from the dangers that threaten her by means of the philosophical sect." This way prossing him selectively brouse its protect medicine from the dangers that threaten her by means of the philosophical sect."

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'reveries of the ontologist' who,-

"proclaim that the Science of Man, such as they conceive it to be, alone has any

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phenom enaofheem bryoheinfantandhedieae dhedefirm edandhedead,

submitotenatom italialy sis." ⁷²⁶

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m editine. This was notably recognised by the farm ed French neurologist and professor of

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⁷²⁴BroussaiOnthibrandMadnessPreficieCa

plan(1981))358.

⁷²⁵ bip356

⁷²⁶bib359

Jean-Main Chacol 825-1893 motelin Ackelo neo(1967) p68-69

Broussais has also been described as holding this doctrine as an "instrument of warfare." h this respect, the similarity of Broussais to Comte is instructive; Broussais's polemic was aimed at

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regions of astronomy."730

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on interpretions through do cinesof planue an depant angulhem has described his as

embedded in Broussais' doctrinaire motivation against Bichat. It can primarily traced to the

recepton of Researches physiologiques surfa vicet at M ontw high diffigurithes rations

between physis and physiology as continuous and discontinuous phenomena. Tall Butas

Canguilhem points out, this was succeeded by Bichat's Anatom eG énéalew hithesaw as setting 'a trap' it offering the systematic possibility of extending quality various inside

setting 'a trap' it offering the systematic possibility of extending quality evantors and the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors are actificant to the systematic possibility of extending quality evantors.

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⁷²⁹Canguinem (1989))42),47

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⁷²⁸bib75- 76

⁷³⁰ Com (1893))319320

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The weight of his doctrine gave Comte's later perspective in SystmoPostePoster between a discourse on man has been withdrawn from the 'metaphysicians' of inner sensation. 733 There two cuious points hat Com tecanied forward into social binking: A shathe should form aleasystem airform hedocineoB roussa isv hospedial/differite/hiprate halteetinlacconception dutakenesa aphysiological anarow sense Andecondity, space for differentiating structure and composition, whose parallels is with Lamarck's image of natiedespicCom taleadyidentyinghiasm e aphysicaB utw houhesety oaspects Comte's Positivism and position progressive as of a company of the only outhorized state. point the falta Com thad ecognic dbiolog yapesevingsom etingofim etiphysial spiovelheiroganisaincesincehatach lingbeingalv aysem anatsform another 734 Thisuppessed perpediem akesdraw hy Com te lingbeing. seem sohavebeenno dfutintkingileasibutedtooneatb iobeiraltuctietsin6rm a strictualtalm ofasocialand podlatesk. I wasan ea oftenseenden tahinking which tacked pior separabniconstraingilom anolinow edge

Comte's historical perspective followed his strategic aims of mediating a future between crude m echanism sındaxirnfiprateA gainstn etap hysiahoionshæxendedanoionolfie 'conditions of existence' from biological being and behighest xpresion of bibbidualm 735 Thiopposedbohanextensionoffibgiand extendedbanew diagineofooiology. sin pletoionsofhenom enaimm indepasping assenceW hairpnfartnow eveir

that Comte had rejected Bichat's theory of deathbiodbwedDeBlindinhikinghat

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⁷³² Bichat's Anatom i G énéaltáid on p62 o 11 The Norm aland he Pahobeiral as relating to Broussais' model officasthatoinaidedexa ctly with the model of health "from which they differed only in intensity." Canguilhem (1989))49

⁷³³Com (£1893))375

⁷³⁴Lévy- Bruhl notes Comte is "feeling the strength and import of Lamarck's labours" Lévy Bruhl 903 p181 735 Canguilhem writes, "the mattelkhalm washpoolinguizahntse m eaphysicallualm as extension and thought" Canguilhem (1994) p243

life is entirely distinct from it," demonstrating the extent to which a strutullinking penerts

Comte's ideas. The comte's transcendentalism broaches a totally of experince brough a hibital indeposition of indeposition of intellectual properties gave him a history of the 'human' as a 'rarefication'. The company of the 'human' as a 'rarefication'.

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⁷³⁷Com £1893p3548LévyB rlh1903p347

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⁷³⁶Com (£1851)vdb584£ évyB rsh(1903)

⁷³⁸ Lévy Brithom menton Com thoughthéirine

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Comte's was the reforming project driven by science that eclipsed the practices of Bichat's

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Thenkipardoxiabecause physiology's autonom ousdom ainsuppress ed ideahoionsof norm aland pahobgitalsus, e orininghee from whin. I dinguihed only centin 'conditions of existence.' Laboratry fundonsoffnam el/hoseuphellunderconto m edinew atheadiatoin cehadinguih ed funcionsofielingfom hibitailleas of life, such as an ambiguous legacy in Bichat's with Buthiadialepanton wasto underbod as follow in giraheofern piciem form A itole: a phenom enologyhadesdo es a dynamic categorial schemia co ncept of natue, his ratins a nhk in Bichat's as a experim entalm From hipespect/ehabecha perhow show H enB egsoncouldaim to integrate values held of nature hahesignfranceofB ernard was as an activoline indicinissim abnavibienaingfu ncionolianteletratessayhedescio edBenard 's 'anticipative idea' as he experimentalist's disposition which was a necessary 'suppression' of vitalism. Both Bergson and Bernard looked to follow precie counterpatoa m ehods Thichapteshow show Bergson's delimitsnew with inadination between a

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Positis in hew idexontextof an evolutionary paradi gm w heatheproblem of norm aland pathological took on the perspective of the orfal se divergence. Begson casied deeper implications of the perspective of the orfal se divergence. Begson casied deeper implications of the perspective of the orfal se divergence. Begson casied deeper implications of the perspective of the orfal se divergence. Begson casied deeper implications of the perspective of the orfal se divergence. Begson casied deeper implications of the orfal se divergence and organized deeper implications of the orfal se divergence and organized deeper implications of the orga

Thequesion of whether Bernard's physiologicallom aircouttervea 'new way to a Science of Man' ato appears behind he rabnaing model of Emile Durkheim's sociology. Having dem onstæd a paradoxicalihk between B ichat's experimentalism and Bernard's interior matchechapteboksahow Durkheim brokew i hhibitalleasofm anbysubiting ce oboseningo feitm eaphysicolfie 'conditions of existence' of oderforheviden past hindicat es heathig linsociit gib utociform a ionshioical/show edan evidentekobbicityahoughsuppoingac ollateordeofingsConverselysocial ty offubition hat bgirem ain ed open to the intervention by a 'special reasoning,' aposti pesupposespotnitibautonom yThigounds Dukheim 's account facepation vest w lipowelgoundednorm IH eequalpresuppo ses an individual's capacity for fluid forms ofieldistudiednoughdeegulionor anom de di Durkheim's neoposism blow Bernard's break with vitalism?

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Positivism's New Models of Thought

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SecondlyaquidibenPoixim appearedwi hSanSim on A ugus Com tealtdhim a "depraved juggler." 742 Stringforn heprates societaw lihed Extencelation of Posisim effortd s departuefom heldeobgiaboriatunder an aw arnesofiethig process of representation during the epoch. The div egence willin saint know tedge patulit/hellsaincesduinghieram ea ntaScience of Mancould no bingerground **teherihee**beadoptedam odlidbr m of practiences sayom aintinw hat as underbodainhenentalueW haEm dD ukheim cediSaniSim onw linhepuruoif

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⁷³⁹Fouca**(**1975**p**188 ⁷⁴⁰Fouca**(**1970**p**318-⁷⁴¹Cang**uh**em (1994**p**247248,

[&]quot;the morbid liason of my early youth with the depraved juggler." Comte (1851) II preface xv, xvi, Dukhein (1959)014

⁷⁴³ In eantocidbeak asynhatknow tedgathefacofinuneatabl eximforoix h centuraswels w in Encyclopædiaw in chiel 8 Cabanis' generation of Ideologueswho sustinedheiproidbyheposidisofan ew soinceW has ainsim on ratedwasa Science of M anhaddispatdasaproject undeh ediverzingnatieofooiveoincebut 744 From hopespectron & science of historequivocation at hervantgardeoknow tedge. utkheim findsSaint Simon's strongest M anheradhisabom ing aii Thisiw heeD invocabnofy hatneskandviionifoePos ivenhisophyinolongalm iddine atchtdevelpingasynhaiknow ledgeb system atabnofexingsciences but v asedie bein plum entedform apractabespect/eW herea sCom epioiedheorySainSim on subtited he funcional conceptoral heorita Soince of Man Fundonal extended to confinedicousesovem orabiousnobo atthet a coording to Dukheim his as he aim to "liberate the bodyoilleanny hithexcaithcushoulle st "nam ellberated 745 H eaw Saint Simon's form of Positivism agrounding this form hadra stockience.

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could express this in a more compact way in an essay called 'The philosophy of Claude Bernard.' Here he related that "nothing is more false than the conception of how synthesis works." Synthesis was always "something problematic," yet Claude Bernard was credited with retaining this problem through his stand against vitalism. Bergson's own focus on the life

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⁷⁴⁶B egson2002p205,

⁷⁴⁸B egson 2002 p 205

⁷⁴³ Thathesio Dukhemin Socialm butl

⁷⁴⁴D utkheim (1959) 130,321,34

⁷⁴⁵**bib**134

⁷⁴⁷ Begson(1944)(xikxv,

the productive aspect of a 'certain idea of order' attained between two soincesw ascerthrough idealsobgicofin anandabgicofiatue. Hem adeaw eightedim oB enadonlyw ioin the history of modern science has "the spirit of invention retired whinted and said and thus to determine the general conditions of scientific discovery."⁷⁴⁹ A coordingto B egson, heseondionsproducety odinatorn alabn Stheibstastinced exatsand second/headvent/fim ehodssocited in experim entalm editinet/bohcasetheew asa confienceofs cordenofoolem sw hithe characterises an intersection of 'a certain idea.' Bernard's form of Positivism who because Franco agencies H eidenfed n's fletappearocom efom acom ptetoppore perpectrenam elvonehersocited with postreandheviilhenew context To apatuhileaofaim W hatonatehe exploitable chapter will be uson them ethologically a chapter with a chapter will be uson them. giralhity hithaccom panisheem eigence

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Following the years of X avier Bithat 's frenetic work, François Magendie's physiology represent both abrak and admit aftithese part ed physiology from the Englitherum ent understanding of the discipline. Yet Magendie's physiology em experied from the action.

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⁷⁴⁹bib201

w high B ithatugh H ebegantaining in 1799 ins ugeryunderA exisB oyensudentof PineD esautindhiform alm edicatudiesw ee com patedin 1801 atne EcoadeM édecine dePaiThirm earlitalM agendiew asoneolifef igeneriontem egefom hæform ed intibnishew akeofevolibnandsaco nsequencehehadbohahiatindpractal experience. Magendie's attention during this time wasbousedons in aconcensoral respectively. physiologicalbroied. H isealstexform aro und 1809 w as Q uebueilés generals urbs phénom enespairursaux corpsvians expressed heopinionhaphysiologydidnotyet deservebbedssedw inheposivescincesT hisobw sinhebnenheofohysiobesis boking brapinopew hith could organism overn e ntsby w high bodies decom pose and ecom posoexplinheiraions and eraions Suchapinqibinendedbaccounfilme m eansbyw hithling patcoordinaed funcion h roughhedipartephenom enaofviil bodies

Following from Bichat's tissue theory, Magendie was looking to the nutritive exchanges that could ground such viliphenom enabled achieved at a molecular level 751 Crucilly, Magendie was unim presed by the eliboration of its use property particularly for their

implications at the animal level; "it is a great mistake to admit vital properties which are particular to certain parts of organised bodies." He identified that this relied overly on abitica 1 doctorandw associated based broberation and feedbinew suggests.

"Suppressing the two vital properties known as animal sensibility and animal contaguated considered function functions and the sudy of septiming the phenom ena of the and the sudy of sense would be much easier."

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⁷⁵¹ M agendiaQ uedjueileesA buryp109p111

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wrote that, "it would perhaps be advantageous to begin the study of physiology at the instant when the phenomena of living things become appreciable to our senses." Building pethe was also following Bichat's ambition to foreground an 'event of the senses,' in line with Harvey, downdrough Half heprin and tenses as making not interest and inte

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hinkingphysiologyha d to dispense with its metaphysical tendencies with which it had "a long and tiresome romance" and like chemistry and physics, needed to be "reduced entirely to experiment." Thirn ayhavebeen adiablim one hoscop oritilization of the control o

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clinics only just starting to reverberate under Broussais' polemics. At this time, the notable rival to Bichat's physiology was Anthelme Richerand whose Etim encde Physiological back in 1801, explicitly followed along the lines of Haller's physiological model, rather than his anatom y. I instructed Richerand's textbook appeared in successive public brainthe

1820's the come infieral for Comte despite Comte's ambition for the metaphysical aspects of scincet beexpeld.

Magendie also retained an idea of the physiological model set forth by "modern metaphysicins". This earth-cileahaphenom enacontingah um anindetweeonly modificious/oferepiprand man's instincts could be related to his condition of

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Magendie's notes warns the reader that 'life' for the physiologists of the day meant either "an imaginary being, heolphichtenions hithin goodischlift hours ea ns the "assemblage of these functions", the sense in which Bichat uses it." Bichat means to say, writes Magendie, "Life is the assemblage of functions that resists death," although the difference in emphasis should be noted. He then proceeds to question the civil being hit 1827 [p.10]

⁷⁵⁴M agendiQ ueljuciléesppendintA bury(1977)p

⁷⁵⁵M agendial 8441Peface ⁷⁵⁶A ckelkned (1967))71

existence Prim althrism earntmanim affunction, but econolities as a function of a "state of civil society." Magendie's early interest washee 6 set delth like ignorities em piral tendencis. This value.

"desire to have a very vivid consciousness of our existence; a feeling which the more it is included them or of the state of the consciousness of our existence; a feeling which the more it is included them or of the state of the consciousness of our existence; a feeling which the more it is

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which he relates to the

habit.....shall we say with Bichat that the passions reside in the organic life." 757

Magendie's Précisherebre, echoes he pairuir com m in ents

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modern metaphysicians." ⁷⁵⁸

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not yet drawn fully apart from the physiology committed to a 'scientific' concept of ideology.

W histondem ningphenology as a gendiew as pedially focusing on a gendiew as pedially focusing on a reliable to ensensions and motion. This lite is not preceded the distinction between the "cry or native voice" and "the acquired voice, or voice properly called so." The acquired voice, comment of a gendial and habit host higher development expression of the subject him also development in
hephysiologyolistongue, a studydeivedfom hiongoinginteaitheeth ionsbetween

he physical and he moral To his end, Magendiew as also considering movements of

expressive gestures ('gestes') as an intimate connection to the corporeal organisation of the Habit was "to motions, what cry is to the voice;" and seen to appear either as acquired habits or associates.

Magendie was still following Cabanis' anthropological thinking, even to the

⁷⁵⁷M agendie(1844)p155-156.

⁷⁵⁸ biib 147keeakoTem kir(1946) biib 147keeakoTem kir(19

extent of limiting Bichat's notion of passion to internal sensationsw hithoproposedw ascated exclusive integrands.

Therew asperhapshem ehologialgacyo f Condillac's ideasen, an analyicaladibn inheenly opposed o system aithinking butwhith heD icobie yearstrus an ideato phbsophyphysiologym edineandpoiltobe butnew onadbtpotvedfcofa nionalmalyidknow tedgeO necansaythaM agen directined biasaction to an open tadion and his Précis seemingly had no need to define a definite seat to expressive 'gestes,' butdahethecom binedatonsofie sincephenom enaofitenalensioncouldbeat ⁷⁶⁰ Suchatskw outbom e nervoussysem orthebrainbyheanabgyofan acquiedvoice.

A filt816 thew akeolife Em piew hiersu ingrocial harossystem aingurappears

to have favoured aceat ain aspect of Bichat's legacy. This aspect lent itself to a systematic

approach interhan he proviional approach hat depended on experim entation. From

Magendie's copious notes to the edition of Recherchephyriobegipuchaheedlicknem ust

condudehaBihatppearedohim as a systematiser. Magendie's Positivism, by contrast,

aim ed attern aining sity w lin he analytic tedi to maintain a paituiter to bin, intended to maintain a paituiter

com m in entohedispheundeheobsevalona lapproach and im ehod for 'natural'

synhesB utnotblyhisv adepaingforn he Beologuelgacyw hithgavelhetern sof

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fittegenerakin cagunifeleason tw hiht heprovional knowledgew asubordinath hisensely/a gendiew asubordinate eaton wholke Sain Simonic eatingly

saw suchanam binnasticking incedinj. W he nheabandoned bispeoffapeothe

revolutionary sciences how eventiopened a path to o a new and the tide form of medical

pošvim.

w liberatuscince.

Following 1830 and heluly Revolubr Broussaic am etoepesenthenew mediapoint of view wy hill abanism dB it hat we executing in the statement of
⁷⁵⁹ A bury (1977) p87

⁷⁶⁰M agendial 844m) 157/P rédis 2338 feato Tem kir

physiological projects which inform ed his youth. This sprojethasbeen charactried by an a 'certain idea.' Bulhasalobeenshow nodeiveform analytim chody hithpioted a paiculaintepetion of Milm intelit onthephysiological bipatv hield agencie properlyepesentahifexplanaonfom vi alm of opersow adsorceofuncion, funcionm eantnexpahionolifepow enform bin edoganizatiisim itow haB ithat oun**bhi**oower eathabutedb a restroeB yanabgyM agendiew abokingtacc 'n

"If it were possible at this time to prove that all phenomena of living bodies can be

reltedonuiono aciorhesepheno m en acan bægarledaproduædbyhe

same force ",761

anorganism snuiteecitiv,

ByaconhuivinheideaofbreM agendicoul dm oveaw ayfom hestusw hithviil

propaished bheel Shcentuyandheageof heM onpoliti hihadservedam edial

docincofensiblandensibnaim ingtacc ountingualized Frenceithew holfA

study offuncion priviled diinctanatom icald ivionsasequivalnœoffuncion w hich

observabledionsoforbetv eerintenal eltedodinalem onstolendinsviden

pail higavenebasionw hithenew physiol ogyw abeingeconfeued.

This represents a 'paradoxical link' between Magendie and Cuvier's comparative anatomy

which belies Cuvier's opposition to vivisection. ⁷⁶² Bohshædanapproachtodsskåbn

basedonfinoioninendedodipliceanoileana obgiahinking byw hich beotlanaom y

763 Like Cuvierand his equivocated he viibe evidence w in a viilidea ofproperts

bokingfor a 'true function.' com paratvenatom vacatas 1809M agendiav as

"If, for preceding reasons, we do not classify animal sensibility among the vital

properly ow shally consider A saturation aionA funaioniherom m on

end of the action of a certain number of organs."764

Thequesionisw hehelinisw asignificant/df eenforn Bichathim chaseisof

inflighteenflattesoff801-1802healo informed his listeners that "one organ alone does not

⁷⁶¹M agendiQ ueltjueilézappendintA bury(1977) p111

⁷⁶² A bury (1977) 89.

⁷⁶³ Foucaut 970 p 263-

⁷⁶⁴M agendii Quelqueil (exappendint Albury (1977) p114

carry out a function; a function is the result of the labour of several organs."765 Bithattern s w astoconcenedhow ithepastecipiteana om værvedasopographybusebyboh sugeonsandaitH eacknow tedgedasprogressiv ehestidyofheasem bageofeveral organs that contributed to function; he noted that "Citizens Cuvier and Dumeril" were now 766 and even announced that "I shall follow by the same disting according to function, procedure, it is the only one which can be adopted in our present state of knowledge." This served as an advance on heorital problem sinheir ted from the Montpathedocine as transmitted perhaps via the anatomist Felix Vicq d'Azyr or from physician Theophile Bordeu. Thattbexam plem phasechatutonom ous elm entrypatolidingbodyw era. "...kind of separate machine, which contributes in its fashion to the general life of the body." "768 Bichat's analytic physiology took organs as composites of tissues in whiheetinpropers gaveapradratystem ofdescipiteanatom yt hadim pildabasifom w hithhestidyof physiologialinaion coult proceed.

The historial am biguit is whether his was offer ng an axiom aic form ethodological recom porionofropeits/m extytodasp ngm atguidatom organealtepistion of undon this espectance and killing the control of w hen Bichatv rothatuecom poetswee "the first steps in the study of the functions," i w asunderbodasconbubnow adsnew ⁷⁶⁹W houtbandoninghism hibrly agendism ovedb generabhysiology. evondhedoane of endital and took his a hearing point **brananalysis** h defingpropersohe m orabstatoionofiuireadrithesubs um edhenoionoffancion to acconcepting if

A general oncepto function was dependent was on the 'conditions of existence' and blocked sensitifiom hephysiological baseB utilif ogeneralicum stancesy hatpiioidoulibut hefinoinnophyA m organization orprecedesadescribnoforgansand

3n

⁷⁶⁵ A ckelknech (1967) ako drah A bury (1977) p 12

⁷⁶⁶B ichal 834)A bury(1977)p89 ⁷⁶⁷ bib89

⁷⁶⁸B ordeuR esercheA natom iqueeA bury(1977)p90

⁷⁶⁹B ichalt 834**0A** bury 1977**0**90

⁷⁷⁰M agendia 1844 to 16-

substites for ensign a fill of a city of the city of t Byam orabstatioionofincion, **r**acions the 'conditions of existence' tenthem selves obedetine to brexperim ention w high is represented by the 19th century move away from the hospilandinoheaboratry. The expein enthoppoachischaractied by establin ingfindonhroughdam ingcondions andw hithnobngereitdonheobservablproper isoletived from the vialitide shell of hegenealproperty of EF unaion sabuted baesited fillofobsevabnbecam e separatedform anatom icalleducionsibutedo hibitalgivenphysiologicaln odelW lin hepim acyofundoninM agendiandCuvithe physiologicalm odelofensalony high was displaced. Magendie's particular credit was w asakohesoureofobservaionalproblem s to have opened up new postals brain ted e xpeim entalfall as consequences of w Indraw in shophysiology of tensionw hichwasa toaxiom atcheconem porryScience oM an.

Experim ental Physiological M editine

François Magendie has a curious relation to Bichat. He both praises him as an 'experimental genius' while working to overcome a doctrinal acceptance of his ideas.771 Forexam play hen h edibno Reserche Physiologique udwidt m on f822 beadded M agendieditche4 anintoducionw hidhw amedagainstruuncital approach b B ishaheaccom panying nots criticized Bichat directly from the basis of his own work. From the early 1820's Magendie's publiabnsinceaniglym akedralhabestudy ofconsibusnessandideobgyw asobe separatedforn hiphysiologyinfavourofieobj ecivestudyofienevoussystem hrough anatom izabahologizaland experim entalm ethods **hhenotso** Reserche Physiologique, M agendiroffed acom m entry based hiexperim entr lw okw high heconsidered to be he are the comments on Bichat's m oeconem poraryphysiology Exem playofw hahe intends explorionoficedion between hebrain and l ung When Bichateoutheptern sichate eadonolidorinidhem adeupofensio nsoheyarinfiencedbyem oionpasion andateointM agendiintervenedihenotesvit lhiow nhapdinoion,

"These words passionem obnateionethaveknowneal difencembe anguageofm eaphysiansbutsagenealsfat officensions which they expesialy aytheam conorganifanchi sgenealfeatw hatoncens m eand he secondary phenom ena ae ofno in potenc eIuse bese w ords indifferently for one another."772

This dination between general concepts and evide ntpim ary phenom ena coincides w lin

Magendie's 1822 publishing of his experiments to support the conclusion that dorsal roots of

on and he vental cost associted with spinalnevesaepim atvasocited with sensit readonB uin 1823 his work w astribwing am ehodofexpeim entabbærvabnhat

usedpahobeirabhenom enailenfidinhespina tordpiotodelm inglietion the

n Magendie's memoires from 1825, he notes that heobsevabnofeebospinabil bainI betweenhepinatorlandsuroundingmem branes hepiam atandhearachnoid/outlbe anindextonew discoverisevenanew axiom at. fibservedininorm alteTw oyears later, in 1827, Magendie edited Bichat's TraidesM em branesandheilhiow nfidingso

contaditioscoB ichaty hohadilenfidhea rachnoidatheerousm em braneolfiebrain

and spinabord Butlespithis, Magendie's methods of delimiting relations through clinical

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poinEvenby1838w henetuningthisam epr oblem of the his work on the new ous sy sem M agendienetunedoadhiabahobgial m ehodhatim edatlehn ingnorm al vaiionbyusingapahobgiah odebsuppot ideasofexcesanddefincyThem odel washem chodinanded to vibly deln iqu aniive vaiion brough pahobgial

atratons as guideonatrablistiaioninceobservaion abahobgy Aughtloobs

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Am alkedshifim ehodcom esw hen Magendiretun edin 1839 bepealheoiginal 822 dosabotxpeim eniThesesulhadinoebe endiputed and upon eturing treexamine heproblem heintoducedadlieenperpectve in ohisobservaionalprocedureW hahad beenhow nintodiputew alhevaluedeivedofi isviseoionbiedM agendicatingw in hisasiantyoung Caude Benadorthinkt hevalueofexpeim entablatathrough the

772 Magendie's notes on Bichat. Bichat (1827) p299n

⁷⁷³Lexh(1984)p190

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in which to practice 'experimental determinism.'

CaudeBenardDefinisheNewDomain

The new dom another Chude Benardstudied washerineen vion mentiow direct from a cosm icenvion mention direction fine in the direction of the particular of th

hat Bernard's AnthroduciontExperim ental Medinalpubl shedial 865 propos both fibwing in the tadion of the anatom is w hit having filly abandoning their presuppositions, an ethation ceptalinows ubstated by aconceptaling function,

"after dissecting cadavers, we must necessarily dissect living beings, to uncover the inner or hidden parts of the organism at work....and without this physiology and indeed a true scientific medicine will remain limited."

Thesignifanceappearing haltecting withech is workform it in its pet Brenacham es

Grahnasheo iginator of vivicuo in buteserves for Magendieheo bofin alkingam oden

physiologyposiblasm ethodo fürdy. Hem akes nom en in mix aviel Britat

The problem of "recurrent sensitivity" Ibid p191-192

⁷⁷⁵B enacl1957pp99 ⁷⁷⁶A burd1977pb47.

^{//}p4/.

Benadinendedtodinguihhem odenform in oppoionophisophiabhyiobgyon hebasihaheltrooudonlyrpreentilea sofaincebutw asnotatrily saint practice. Representation could not produce 'real' knowledge of nature. Bernard's dinion and in in in it is a state of the considered opposedphibsophialystm aingbyaeducion autonom oussæinfepracteachtineton m ade between heim to faconceptand he 777 The hepioiedheprada bve a 6 m al scientim obbracie. conceptialn i Suchpraciabiotinendedelm inangdelusi onaldEchabecam esystem alechnough hæm piratoprocihabbw edpseudoscie nfipractesW hitopeninghedom ainfor practeB ernadhadoguadagainsheem pira delisionsextendedim ehodialandhis by establishing what scientific facts could be taken as 'real.' A determinabledom ain

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could be seen as 'successive' without being progressive

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rdinated by a system aichinking, and

Benard conceetly distinguished his

from Comte's philosophy. A phibophical system

produces form all in school to have an ossiving e

fecton any experim ental practie.

Consequently Bernard's science was deliberately antisystm at andworked againstwhathe describes as an 'encysting' of knowledge. The Bernard's heefbecan beseen as a form of

Posisim w hosecentalsky asobreakw linap

hibsophyofleasy hithesaw extended

through Comte's system. Comte introduced formal conceptual elements (for example prioritising

a concept of 'integration' rather than 'resistance') w $\emph{hibhadanegaive} \emph{factor} \emph{hespace} \emph{of}$

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ileobgial/encoachm enbutætinl/iw asan im poiin on beautonom yofsein b

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⁷⁷⁷B enad(1957))25

⁷⁷⁸bib224

⁷⁷⁹bib223

Alhoughw aryofuchform allem entaC atsian element in Bernard's thought is abovident in is antilogm atsentin enhetlagainsproblem sofe m pisim Thisbbw saciobnof the older physiological legacy, to which the new determinism stood for overcoming the 'querelle s et des moderns' andsym boled desancien in them overform boary to aborators leveline dinaton from hat which Com tew ashtega ing form hibital know tedgebut which Benachinderbodashdnansing@om tof eedhiovolfeansendenaln indbut fildodinguih between hehibiyofim an an datedom anofæntproducion. Converelyheseparabnakorecogniesadeeply im peronalspectofainforaite--but Bernard's epistemology sin hibeanhum anitancehaCom tappe artofibw now give his aconfontion with eform at ingobstæthahehibryofiehum an stands for the tribunal of the 'real,' Benachowd Eerit eshifom a m indication and indication in is undertoods conhuoushibiyolknow edgew hishinotaint fA hitoryofknow tedge 780 form alectrom m onensew hith Bernardsaw ashirt. oryofopinion. experimental method as the "negation of all systems." Histogram and Property and Prop N egangindividualprinonsm eansubringhe m whim peronal ndgeneral leois and promises an escape from 'a way of thinking.' This 'w ayolinking 'point ed to a total m. "We never act on an essence of natural phenomena but only on the acting

ca use...this differs from the fatalism on which we cannot act...fatalism assumes hathern an Estion of any phenomena increaser y and independent of its contract of the fatalism and independent of its contract of the fatalism assumes and independent of its contract of the fatalism assumes and independent of its contract of the fatalism assumes and independent of its contract of the fatalism assumes and independent of its contract of the fatalism assumes as a sum of the fatalism assumes and its contract of the fatalism and its contract of the fatalism assumes as a sum of the fatalism assumes and its contract of the fatalism assumes and the fatalism assumes and its contract of the fatali

condinsy hidern in the condinace manifestation is free." ⁷⁸¹

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Condillac's ambitions for a new language, then Bernard's scientificdeem in entered phenom enalytoadom aincontolled by abordory conditions. Of fixed om ain Bernard an write "there are only words beyond." The determinable on aincontolled by abordory conditions.

⁷⁸⁰ SeedicusioniA nnePet987)

⁷⁸²**bib**219

⁷⁸¹ B enad(1957)o219

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W haltein chooleipotecheliono

Comte's Positivism was is interior tratinam bions

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an.Benad dispenses with such a

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"Positivism, like all philosophical systems which it rejects in the name of science...has the fault of being a system. Now to find a truth...men of science

needs only to stand face to face will nature and in following experim ental m editine, queston herw in the help of more and mo re perfect m eans of invegeabnithicaethinkhahebeep hibsophicalysem sconsitmot

having any.",783

Philosophial/separated

from the wider ambitions for a Science of Man, Bernard's autonomy

now tooks pinciplo foint incessiv, standing face to face with 'nature.' Hedesched

"the sacred fire" of the unknownwhihaccounted beprinciplo futonom yuphed hias

es knowledgetow ardsanew

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value in the diversity of nature's phenomena.⁷⁸⁴

Separing Experim end Practe Through D Fren

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Faced winhedivery of natural phenom ena, an autonom oussainfidive producesa

dynam iknow tedgew hith Benaddefiesaroundhe efihepoinium entilipoion,

inercognion of califfence and ine separabninbaknow tedgeaccordingban

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) Fity, brough his diposion, Bernard accou nts for a form of posite m easure, i

differentes m entalandes according to catego its of binking; rabnatem pict

experim entalcharactrical by Plato A nitole, M agendie A though biappear not mike

Comte's law of the three stages (the theological, metaphysical and the scientific), Bernard does

nopesenhesem odelasprogessiveTheyaer ahedfentn odesoknow telgetihis

⁷⁸³bitp221222 ⁷⁸⁴bitp221

heyatanshibitalppeaingihepatan solium arhoughtsm odeoliinkingw hih It shedleencehalb enadabutelba

necessarydizingm obbhibry. 785

Thim odality reinforced Bernard's notion that a hibitalpopoachophisophingwahe way of the 'litterateur.' Consequently, he proposed apolin inherpedie in approaching hitoryitheadveandm antw ayThism eant halipoionow initryorheatave basidaw ingogeheelem ensom akehibiyh espingboard bihefutues aince The em phasion sabate hibry w as an activity dit notion soince it which functioned against an accum utive know tedge. S elective history took scientific 'material' for a condining condining was accord with a "hidden phenomenal form," whose real value 786 an unfolledbgirootdonljindividualenim ent wain is talkofopposing andopinion. Scientific 'material' gives history which negates any individual state of indicate in indi differitedie bohiom fealgandeason, w highw eebohnegaiveelm ensform he perpedientineScienceinheent/fagm s teks contrasted with Comte's entaryand project bih exist reproceeding b y an integration of know tedge and serving to ground SoinceoM an.

interestive apective hedivegentm odel of knowledge haproduces differes in stationary in the state of the india unities and saw his position by the state of the movement of an "anticipative idea." The antipative idea was understood as giving the apriorial deformew practice. If was nether spontancy nor innative shutcher accounted by the active position of the india activity as "injecting" an antipative idea in the diamofe activity as "injecting" an antipative idea in the diamofe activity as "injecting" an antipative idea in the diamofe activity as "injecting" and injecting in the diamofe activity as "injecting" and injecting injecting in the diamofe activity and injecting injecting

⁷⁸⁷ **bit 5**33

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⁷⁸⁵B enadeçondbuvertuetucourstem édiinecf

⁷⁸⁶B enad(1957)p28

The flut is heattrof	Bernard's 'antipatriclea	'; it is not 'purely imaginary' but rather		
adipolingiventpolirem easuthroughnec		essayetions in aphenomen		m enatal/hedl
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hew depostateoficiow ndeem inaton.	Thinkeensinw hitheexperim entily			
'real' was held to exist as "unconscious and relative." By suspending philosophical judgement				
and being open to a 'special' empiricism, Bernard aim todiplocherionalm hat xtends				
into speculitive university auch as essence of im at		trand spiprevenincia)		Bernard's
specialm pisim gavem eaning bw hat	he described	as the 'sao	ered fire of	research' which can
beeachspow enthipoion	and attributed to the 'antipate idea'. 789			

Finalbiprocesidefieheeparionw hithsaw experim entalleerm inism opposed b falm .W hithelandesobedadicoureco ndibnedbyaninenaledraconinghe form each jw aproduct confinew form all ng uagew hosettusin 'objective synthesis.' But it has a lim ted perspective that necessally d inguishes itel from extended brobem skeheconingencyofnew I deem inaion such a hibital nd philosophia $^{790}\,\mathrm{Experim}$ ental (B enadasocitehesew liheproblem aisin hephbsophyofLebniz) determinism distinguished an 'objective synthesis' ashatw hith could no produce negate esultin he esited dom ain. This was seen by Benad as the positive 'triumph of the ' ahapdinoonofdom ainfeefom heunm an aboratry, ageabletobgiratem ent ordicusions of few IW Inin he physiologica Idom ain,a aboratory practe sim ply dipensed with any wider agum ento give repeatabl e result under in itd condition.

⁷⁸⁹bib221

 $^{^{788}}$ biip53

⁷⁹⁰H **it**1979**)**34C aiou1995**)**98.

Conversely frout lato be considered positive in tiefctofseparing w hatcontited tenscendentildgem enfom conceptem eigingin hefindonabosivi.

The Postreand V stall Experim ental R easoning T hehtenalLim si

Experim entalm edicinehees bedring ushed an intendeddom ainform w halsensionalt or observational medicine represented through a 'pure' Hippocratic medicine. Although the acts "essentially blind," he undertood t b display 'certain tendencies' towards atr ⁷⁹¹ Experim entabracteaim ed at separing outher productive aspect for a experim entalm. physiological knowledge whose domain remain ed open to enquity, selection and m odfaon.

"True science suppresses nothing, but goes on searching and is undisturbed in boking strightathingshalidoesnotundest and m y opinion hetre scinfspilitativ hosehighaspirionse Jehem anddraw hem onin search of this which are beyond hem but w highm usnobesuppressed, becausehey have been atcked by a stonger and m oredetatephilosophical m indly athis pirionolichum an piny endwitchn fThat cannolknow butn earim easailabovem enofci encecandonobathanto push steadily forward....",792

suppressed a 'pure' medicine whose necessity was for giving M edialsonce. h eefoe. explanaion Theodorfaincew asa 'push' to extract from empiricism the elements that could stndapioiovebalm sExam plsofuchveb alm c ould be 'vital force' or explanators given to 'life' itselfw hich stood as obstacks oppositions to doubt Scientiknow tedge successivelypenetethenaturolfidingm a chineandrainnew aichowm eanathis dynamism.

This uppesion has peofine die higher the byhem ovengainthenoinnoilineorm al andpahobgitalitesM edimentains an em piratndencyfortkoureroetdinfeilig S ofom pasionandm ordanadm ixturhalmt iebohthevim edizaixofiebody

⁷⁹²bib223

⁷⁹¹B enad(1957))197

and extended to religious senim ents B enard descr bes he discourse on norm all and pahologicalities active ging tenden ois hate tuplication alternated which maked adeparties on a purelyem parties of the discourse on normal and tuplication active the discourse on normal and tuplication active to the discourse of the discourse on normal and tuplication active to the discourse of the discourse on normal and tuplication active to the discourse of the discourse

which initiating the scientific approach through the disposition that stands for an 'original doubt' and precedent edial indestinating whose recess the scientific approach through the disposition that stands for an 'original doubt' and precedent edial indestination between the scientific approach through the disposition that stands for an 'original doubt' and precedent edial indestination between the scientific approach through the disposition that stands for an 'original doubt' and precedent edial indestination between the scientific approach through the disposition that stands for an 'original doubt' and precedent edial indestination between the scientific approach through the disposition that stands for an 'original doubt' and precedent edial indestination between the scientific approach through the scientific appro

Conversely, Bernard upheld the example of Paracelsus' as symboling medicine's ambition for auniveralpanaceaw hich w ascharactric of an em piraleadon againstanscendental 793 This gavetw operpedieshatcharatried what dogm ashedlofexpectorantm ediine. experim entalm edizionenaledas diabet; hidipoionw agrounded by hearing conceptw hich internated his difference A diffe entalbetween satsofknow tedgewas bstated and rem oved from heebe a differnceintenaled by am entalitide now a an extenatedam e by the 'anticipative idea'.

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for 'the cheat of words' whith Benadw aboking to verom chinhen am eofardical ⁷⁹⁴ Buthingbeingwasatoa sonceprom ingheopendom anothefundonal concept concept reduced to the 'organising idea' of its own nature. This concept drew on the experimental disposition to displace 'words' through what its 'anticipative' idea could uphold. strategy widely recognised as the true 'leitmotif' for The 'anticipative' deaw asherebrea Bernard's physiological practice even outside the discipline of physiology. Diverse contemporates such as for example philosopher's chobesit Paul Janet and an Felix Ravaisson, understood the 'anticipative idea' in terms of that which philosophehitoir escaped perceptual experience, yet retained what could stand as potentially 'real' conditions. '95 Such a vital concept w as undertood to have given physiology is new approach, now defivel/dienangledform aN ew toninepitem o bgyA new conceptibly sibby could uin adv definiow nknow idgew in respecto an experim entaloutom eand asafe

⁷⁹⁴bib184.

⁷⁹³ bitb 207

Noted in Paul Janet's review of of Anhintoduoion Experim ental Medicine in 'Revue des deux mondes' (April, 1866) and hope and philosophic and an ace X X since (1868) and the Color of Capital State (1908) and the Capital

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' heebertinechenecesihatevesijdg em enithedom ainof The 'antipatrailea know tdge. A though his was implicitly compacted into a 'vital principle' in h example in the physiologicallicousesB emacinemals ed hissanepitem obgital/ in i byævesæbf piois Thintoduc ed hepointy heealpiolinikingem ainsusp eandforn his Benaddefindedhephysiologialutonom yagainst anyapioi iubordina on textenaly confieddeson s objethbisenschicentalboncernwasund entoodathedelate naticofooducingheposieconcepB enadw assenpim at as intendingaheof hinkingw hidlikeA itolen earptivligingr elions o hephenom enalspectoffpior tanydicouse. This was Henri Bergson's undestnding of Bernard's 'antipatriclea.

A coordingtB egsorB enachachdrievedauppe sionoidealthionsbetw eentheoryof

know telegrand the theory of nature. The privileged object that could enabled him to act as if a 'certain idea' stepped in; "this idea is not a force, simply a principle of explanation." When Bergson wrote an essay, 'The philosophy of Claude Bernard' following a conference at the College de France of 1913, he described this perpective execution part of how "nothing is more false than the conception of how synthesis

⁷⁹⁶Cangu**h**em (1989)**)**206

⁷⁹⁷ bib 240

⁷⁹⁸ Cangu**h**em (1994))314- 315

works." The underlying m essage in Bergson's reading was that synthesis was "something "TheperpediehaBenadadopted in histandagainstvilm wasaim edat problem ac. determining a 'certain idea of order,' and beiten aled mildiated Begson pe cielhe ideathernaingheposivencheviils pects as aform of m easurandm oving beyond a sim plseparionallidogicalin arandilogica fatte. HendBegsonTheProblemonSynthesis Bergson's own concerns a calosuch values connected with the positiva ndhevniA san ongoing exploring how synthesis workshef bw edhinherdon between he heoryofanow tedgeandtheoryofandarwh iahephbophiabobtm charactaic of 'certain idea of order' that bow edihishiw as badyilen id while Begsonwhen hew asproposed bihechair oden philosophy aheCollegedeFrancein 1899The Théodule Ribot commented that the question of synthesis "would substitute for the psychobesit with a history of problems." This can sonfin ed distrain ehodolfichitoryofystem s when looking at Bergson's course titles from the years leading up to his Create Evolution of 1908; 'Sketch for the history of a noise inclients ye ms' (1902-1903), 'Evolution of the theories of memory' (1903-1904) 'Study of the evolution of the problems of freedom.'(19044905) 801 The question of synthesis reflected Bergson's reading of am odebf **indivi** hew asdeveloping along idehe con tem porryfestiences I refeted on a hibryofconcepts w high B egson approached from a psychobeiraberpedreandargetd w lippositem eaphysis The queston of concepts is posed in a yound w hatafedvesensionsasim ite 'n o power agnitidesTim eandFreewil An Essayon helm mediateD at of Consciousness givelnissekonbetween an intensiverensalon , "im pregnated w lihaidea of necessiy, 802 andexensive h ouglandnoduædsynheshrough an orden fuccession as durabn. M atrand M em ory hen boused on he sensorym obr problem of habitated acions as

⁷⁹⁹B egson2002)p205 ⁸⁰⁰R bootD uring2005)

⁸⁰¹ D uin 92005)

⁸⁰² B egson 1960 b 217

803 hhefichaptrofC reateEvolution, extended into thouse onceptual problem s as action between theory of Endtheory o Know Adge atultesconcenspectaly Cincillhibokaphysiologialxpessionques is extension traw idea politation. **i**onedin The fibwing extended passage indicats how Begso n was considering the problem of f a physiologicalidea of decom posion ecom posion synhesi hough term so .Buthis em phasiw aonheadrioflecom poionade scheditem solidoidenegatsolie day, "the opposition of two orders of phenomena observed in living tissue, anagenesisthe role of anagensis is to raise inferior energies to their own andkatagenesis evelbyasim linginoganisubstneeTheyco nstuditeisue(O ribeober handhefindoningofatiallexcepingof coureasim tibngrow hand reproducionijoliekatgeneitorkerxhini nghefildtæirienegy. ibnlyw lihesefatofkatgeneitorler haphysiochem itsdeat -hat inhow libedeadandndhelving The ohekindofatsetinlyseem tphysiochem italinalysisverlifeyaenot anageneitheproperenseof the word.....To sum up, those who are concerned only with the functional activity ofhel/ingbeingaeindhedbbatvehaph ysisandchem styw streus he key to biological processes They have chiefly to do so as a faqwih phenom enahatrepeatebonihualiihelii ngbengarachem icator Thiexplinisisom em easuelnem echanitende ncisofphysiologyO nhe contaryhosew hoseatmionisconcentatedon hem investrative of ling isueonheigenesiandevoluorhehitol ogitandem bryogenitonhe onehandhatrallonheohearintextd inherentation edui contents They find habite other actions nform broughauniqueseisof adhateal/conditesahitory.Thusheh ibbgitem bryogenitand naturals believe firess readly han physiolog is in the physicochem ical character of vital actions." 804 Thip as a genow show B egsonw as eparing active eandpassiveaspectof a determinable

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803 B egson 1988 p 16

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⁸⁰⁴ Begson 1944 p.40-42

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dynam ischem the 'dialogue between mind and nature.' Both he and Bernard were facing

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806 B egson 2002 p 202

807 bib 204205

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⁸⁰⁵DastatidBegson (194

pratebrapoweximeB egsonbokhis as proposing a new philosophy of dipodon 808 Theoncepofiatie is central to Bergson's philosophy houghevalexatedy heim m edicyofexpeirneandhisim ito hattinechroughanautonom ouspinciple 'antipat/eilea. haB enadpioiedinhis 'B egsonhow eveluoughitubn could be given a postive and functionalm eaning w thoutbei ng deem in it He charactived his ambition for studying intuition as "the science that claims to dispense with symbols," abough is not scientific in Bernard's terms. 809 Histoin pecceled heefs to interprete of aninthotaleparion and herefore timed is necessary preoperatonsinadvance Bergson could still insist that this was 'real.' Thestesofis scientistatsyet 'reality' converged w line possibilities which, even within Bernard's param exappear as problem of synhesibpaiutelion hatoutbeo nsidered as natural positive x pressions

B egsomotdihissayhat Magendie was specified in Bernard's Leconsulaphenomenes as the one who 'opened a breach.'810 This 'breach' was established by bringing an order datwe of hydology and ballogy on the samederm in a blerim akinghem coexensiveThe practiew hithensuedgavenew physiologyB egso nbokhisatospeciveljustying an experim entalpproach blanew postrecion ce hroughheknow edgehaitenaledw hat healtphysiologyhellasam ediahecesty, handrobtm at ed heviddem enth histiqueofosychophysis in TimeandFreewBegson 's argum entented on a relion betweentwodfeentoderofiquativea ndquaniivendheprocesiprecedingheir cessessaw Begsonvaluetow halc'hude expressionH ishapdinoionbetw eenheepro Benadwasm chodialyching in h is disputebetween with and postvefuncion. The e contrutive inhepasagein Create Evolutiona ndhehtessayonBenadihahese textarebokingtoexam inehow oppoionsbetw ee ndeem inablephysiologicalphenom ena and heirasocited phenom enalequivatnce bing i not be four sesting distribution of synhesis inginghestogehemposivend hevidepectolisproblem of abw ed Begsontobbwhiwidenm biontaroughheb iobgyoC neateEvoluon.

⁸⁰⁸G ouhid 1980) 88. ⁸⁰⁹B egson 2002 (o 162. ⁸¹⁰C aiou 1990) 87

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⁸¹¹B egson(1944))78- 79 ⁸¹²B albebrn y-M adul(1982))137-

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a 'somatic envelope' or given of 'germ plasm.' Such pow ew acqual w henacibing characteristic of a much broader notion which he identified with 'habit,' and Begsonundertood

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the "depth of effort" was not simply given to 'will,' but was something the descibingas

815 **bib**97

⁸¹³B egson(1944)p85-⁸¹⁴ bijbxxi 94.

accounted brabelevel b function Astroba icatinoido his waxon ceptual ed ashat which "progresses and endures" bww hith Begongave t heensedhevalle ultrisv anot im édéndividualbenglesponselsutet herenorhegenerally althound bons of understnding abuted to organized bodies Funct ionin vii bodiesa piioi piesupposes an in haiexienceButhepesuppoion follow ed heeatrexam pte onganing w onk 'n Create Evolion of katageneischem abw hich anundestindingnecessalyabutedi. evidenceolfigheposivefuncion behindorganis edexine.

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⁸¹⁷ Janet

⁸¹⁷ SeeB poks(1998)0175.

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⁸¹⁹ knot 973p425cB rokol 998)183

⁸²⁰ bib 164

⁸²¹ B egson (1988) 155

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follow from what was	retrospectiv	ely implicated by the essay, 'The philosop	hy of Claude
Remard 'This states the	at Bernard do	nes not exclude the 'organising idea' through	elahorating an

Bernard.' This states that Bernard does not exclude the 'organising idea' through elaborating an experim entain chocland. Bergson interpreted this as "restoring under another form awithm that he was combating." A saconceptual pulled this wider. Create Evolution condensed his wider philosophia higum entato headan valled his hide. In onstat es Bergson 's diffing needs to hose establised by the various headan odes of Egiven of contemporary scient concept Bernard norm entaned in Create Evolution on a state certain did with successful.

avoiding an opposition between the 'mechanist illusion' and the 'vitalist illusion' at the level of

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⁸²⁴ B egson 2002 1995

m ehod. Hesubatedhiproblem foradleent distinction between a 'determinism' and a 'fatalism' w hihB egsondihodioutw alnem choddem and ecbam odernainatafat hedoptesim biontpuruepreciafilb know edge.

How even grounding his intrive approach hroug h a synthesis of m em ory, B egson 'fringe' between suchdeem inim and falm Hebokheseasdf **ent**oduc fent m odeoknow łdgalinguihedbew eenananal/t and another "more ipaohelhi. empirical than 'thoughtful." 825 hhis aysynbesiappear ed bohoom pablew linandeven esenitbacin ficoncept filhe w akeofM atrandM em or Begsonatulted hioiqueofcontem poraylexienceshough hiunderanding of Descarsorion of individed examination in the saidy as hedeepeningofium anexpeinceahehan fibw inghedram ofuniversh absw hith Begso nsubsequent/ookhisuphroughhe h centurycam e akiences in hel9 dicusions of Create Evolution Thenew biologic n he Dawinim. w akcobohilboratrym edinenchem pactf

Begson hesisw ashaheew asno incom pahil y between a problem aic synthesis and 826 Descartes' method since the problem was merely one of priority in the execution of the chod. BohBegsonandBenadam edatum ehodofoeci sonbydem andingacetrialideof m ind before he object but Begson focused on he adaption between experience and ind/hilFobw inghiam biontodevelop aw ideheoryofsychobeiraltesw ais n inalicibrithew alkeolM ainceleBirn historysocied with the highesp purued under a que ibn of he supeior fauits ofthem indB windam ingaposive , Begsonwasm ovingowardsheconverganceofapos intection winhe m eaphysics 827 spiratnerounderheexendedquesionalfi

ephysicalnehem oral

TohiendBegsonwaddbeaelydianaighi sheoryofsynhesifom apsychological 828 Raherhan rm ined m attildom ain. conceptofhe unconscious as well-safily det

828 bib 142,

⁸²⁵ 'Le Parrallélisme PsychoPhyquelM étaphysique Positive', Bergson (1957) 142-143 (m ytanshion)

[&]quot;are they conserving intelligibility in the same manner?" Ibidp142

⁸²⁷B egsomnsw eingrüßim olf MB ellbrib

⁸²⁷ **bib**142443

describing an unconscious, Bergson delimited a virtual 'milieu' hough an inversion of a d higher hought This follow ed his spiralt dualm between personal experience an phisophialim bionoexplinestegicpos **statis** behought in contionwhite suppressedelem eninB enaclThevitalm dui nsetteTheextern esofexperince nkepow edicentipatedeaFrom w herpim acyw agiventhebreoflisociib Bergson's perspective his envel he problem of synhesis when advanci nginohew ider yiobgitalperpective described a dom ain of the physical and the moral The psychoph necesiyofdeem inim byinvokingheposivep oskikofanabgirahought6ihe w idernecesiis of acion: buthe vitalim idu uphotishe vätprobem ac bran habeadow nonconsciousnescobeings expandedknow edgeinefærenew experiment Two eparatelocine s to beecondictandaccordedproperm easureM ater and M em orytook hizhesting poinfor an accom m odabnofnepenetingpsychologialt atsw hith equal necessited an indeem inaion prior to an acive constition of consobusness Bergson's axiomatic was that both monism and dualism were sterile in themselves beyonly becom eproducivelitatin it heathesaw aint abatrathdenaistruched.

This was Bergson's perpediebrapowiem exphysisin which he saw heparabba m odenstugglebihepsychobiologibokingo dinguihbetv eenconsoiousnessandit oganizuppoB eyondpsychophysiabaddm powel/deem inablación hellof actual 'matter' brushes against availables h e mindM attandM em orgaicum sobed ings of a 'sensory motor schema,' wheelinking differecultn and becomes ohew ok subordinated bhechiyo fa percepi bnH ow eve C reate Evolution took a moregeneral view oconfontw hathepereived in contem porary Points asself the successors ø This explins why he follow echans tended in une D exats oPovidnioiration aions around the project of modern soince to confort what Begson undertood as deeper im plaionsroundhephysicalndhem oral

Étan Vatand H storga D isocaion

Bergson's positive metaphysics **bib** a confontion with Position 'sperpedieonhe ealdScienceofM anChapterburofCreateEv obiondificantesm odesofssociive hinkingform heperpectreofhitoryoffiso aion by w hich positem eaphysistalts a feofknow edge to the concept of the impati y hrough he can vail H is history Greek thought as dominated by a "philosophy of ideas," hem odeofioughtat charactries 'essences' with intentions, but does less behow effects flought the confounds kean 'animal instinct' moving directly from impressions to 'mental designs' through simple

recom points the central criticism of this 'direct mode' of thinking was hint as wident "even today" in what Bergson famously described as the "cinematographical instinct." 829

Begsonitheeßeßm utling a diqueoßontem poarystienceasbeinginadequat ew lin

respectations reportation repo

hetendencyo umbil aparalim w hich aposi vem etaphysisintendso opposeSuch

inadequacy eltespehapsmoetow hat August Com techarateied in a modern science

hroughheshfom obsevablegeneatodetem i nedphysialtw sClaudeBenardi, his conceptialth tidw aym overform villandon tophysialtw w hishem airedignifiant

for Begson since investine problem of soil nee's pradiability and existin value.

interstin alton othern stofknow ledgeB uB enact was norm entoned in Create

EvolubnM odenscinceepresentonlyhebreak wilham pleA ibtalnphysisendis

inherent concepts of high and low, described in phi beophical terms observo Comte's

Powim. 830 Kant's Critique represents hesolibnofam odenphibsophy but Bergson's

am binn extends beyond a conditional hierhold by abstraing from term poralist nishe

powegnsom orvitime.

hhiscontexB egson describeshow is washem ediophisophialpojetofhe 18 an "incomplete Spinozism or Leibnizism," or a "cramped

830 biB57f

261

⁸²⁹B egson(1944)p341342,

Cartesianism." 831 **ThiseEst**o vaiousm an Estions of Posi vim and he ir problem aic tegacy appearing ideobgical/tapped hism ay be because hey filo m ove beyond he ambitions of Cabanis' era on the question of the physical and the moral,-"What is the physiology and the pathologyactal asigned the ancinque is to be a considered as the physiology and the pathology actual asigned the ancinque is to be a considered as the physiology and the pathology actual asigned the actual asigned as a constant as he ration of the physical and them or that it w houtaion pioles peculions w hichdelyathipoiatnchegleatalt heafm aioncolheavan Albat urely and simply as fact."832 indually Thineglated question or the physical nature or allow rappears Begonealige This

isw hath e evit ed hishrough hishesison durabn histern sof he norm aland he

pahologialy hidraessociated will imposive m eaphysis

D espithed fruits but obspringible ofitionandm orexpathefanvil he widerdicussion behind Create Evolution filbws his as a strategic 'science against soienim. ' htdipfpB egsondingbesentlisolibn asnegatehesincerveda m odenam bionforoffingconceptsuscepiblet oposiveventaionw linnanexpanded schem atofknow edgeB utnew idem polatons offiesynheitelm endiringam odern am ew ork ofhenew ordenad proj ect ofhephysialandhem omlandexpandedhef paiuldfulkextendingbasociiln d uB egsondidnotliedtengagew lihifor tw entylveyeasateC neateE volibillis altookonTheTwoSourceoM oraland 833 Rebion.

How everithetypologyofpsychologicates an diffeoryofsynhesipedilipropose a villabute in relion to signs haccounting for the separation of different modes of knowledge and grounding his crique against a calculated unfolding of a 'higher reason,' duration grounded the earlichive genoebetween the convolution of supergraphs and the statement of supergraphs and an entire of supergraphs and the statement of supergraphs are proportionally as a 'living of force'' of

Here Bergson argued that living experience of succession appeared as a "kind of force" of consciousnesse a heoryoficietherilean obn,

832 B egson(1957)p147p150

⁸³¹ **bib**387

Bergson's other works can be loosely characterised MindEnegyessaysondeeperonsoiounesDurat inchdidual consciouness

Bergson's other works can be loosely characterised MindEnegyessaysondeeperonsoiounesDurat inchdidual consciouness

⁸³⁴ B egson 1944 p 365 - 366

"...the universe unfolds its successive states with a velocity which in regard to my consciousness, is a veritable absolute...why with this particular velocity rather than another?" 835

ap pearintern sofaninternalperpedieon w hatw asocalided from the Thisperspective w idedynam izangem pilivexingofberb m sofensit!Thew identification Bergson's intuitional knowledge convergedunderunfedem porbespectepopos ed by duration. It was his confrontation with the 'would be successors to Descartes,' which for Begsonm eant an affahndbarenuniyofherescoginnsB eyondherescoginsa posible univ of object ve experience prom sed as fittiesoince gaveitealproblem as shortom ingsofnypesentainceD isociiona snacteapioipinciplem adehitory "a kind force" pushing intellectual unity into a psychic multiplicityandonecoulkay, appears givehecaligenetining h evitata ethodolitettat as Begson 's perpedieon heoldeScienceofM an.

Durkheim The Polkshie Norm

Em &D utkheim alofam edhisociologyaroundhe 'ancient question of the relation of the physical and the moral' assigned to a futue soince. His sting point was he 'social physiology' derived from A ugust Com teand Sain Sim on obegr oundedasaform ofneo-Powim BuD utkheim idented Sains im onas hem odernesponsæthefagm entionof heEnightenm enScienceofM an and heinfieria ihkundebodasproviding ageneral synthesis in the face of 'dispersion.' Whenhe wrote about Saint Simon during the 1890'she desdbedhintegyaheam bibn to "liberate the body of ideas on which the social structure "Durkheim's own project took this as a problem of symbolic order. 836 I gavea shouldest perpect/eonadoubleatulibnhabfanim m anenpinophofoninui/butaloone w hichcould becoming days ocidly oil A gain sheendencytodiperiorhesym boil: between a 'way to function' and a 'way of being.' This haesw hiheeatr orderem erged social physiology the aim of conceptualising "a certain state of the collective mind," 837 which

⁸³⁵ **bib**369

⁸³⁶ D ukhein (1959))134 837 D ukhein (1982))55.

^{114,904,003,}

now m eantmaccount/fiesocially off as aninterpenetrion of charakterial as aninterpenetrion of charakte

The positives nechablish and some and eclosing enerally singly was to give a special epitem obgy which promised to ground a nocleof to hings Butin his earlieder and ecla necessary synthesia heavant gardeofany positive know to dege Dutkheim allodew on the described paradigm at hather we eem up to simultaneous orders of 'natural' knowledge which modern man was faced with and accounted for a tenseen dental unity.

Sociology promised knowledge of a new domain.**

"Up to the present thinkers were placed before this double alternative; either expline to the present thinkers were placed before this double alternative; either expline upon the present thinkers were placed before this double alternative; either expline upon the present thinkers were placed before this double alternative; either expline upon the present thinkers were placed before this double alternative; either explicit the present thinkers were placed before this double alternative; either explicit the present thinkers were placed before this double alternative; either explicit the present thinkers were placed before this double alternative; either expline upon the present thinkers were placed before this double alternative; either expline upon the present the

was postulated but whose existence no observation could establish....beyond the individual as 'finis naturae' is the system of active forces, not nominally or rationally created, a new field opens up."⁸³⁹

Looking beyond the 'finis naturae,' Durkheim avoided a psychology of the soul by emphasising healthrofocialbetrom heindividuals nations in the Science of Man," through health hat Sociology would bring to conscious sa conceptuallom airolfium arealion seemed.

Sociology would bring to conscious sa conceptuallom airolfium arealion seemed.

Them aindfull/facedbyD uikheim w asordem ingheordeorphenom enabatoutl express such a domain and Bernard's physiologizalpitem obgygavetheparadigm offie day.

This watheexperim enable choodbut Durkheim's social field wasnot pentexperim enable and verfainnithesam ew ayLaboratory pract egavetheoritation to b 19 th century physiology w heetheoriganism to file determ in ed fundons of the body in salion to

839 D urkheim (2001)0342

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⁸³⁸ Thabbw \$H in 1975)

⁸⁴⁰ bitb342

conditions of lying existence. This determ in edical abnsbetween innerand outerm duit gounded an experim ental science by definit ed alboratory conditions W hen Durkheim developedhiconceptualbraitehroughheatem pttdein ådom anofocialist, t was depitakinganym eansofextenal/detern ining heim ibasociation ceptof. The ⁸⁴¹ LikeSainSim on Durkheim was quesionism hatensecoulthibeseenasc am ingforom ebingobserbaheapeutideal rhehanafilyderm inedapproachof BenacHew asm ovinginanopposidiedono Benad by apracteofleth ingadom ain binepetibnahahanadeem inabn.

Durkheim's Positive Domain

Dukhem hadidenfidinhelileobgi st's m chodheam bibnofescaping apurely sociohigher intellectual synthesis of a 'way of being.' 842 W hitheain pollabroblem hrougha w asabyang hum an acitis beyond are foire houghD ulkheim saw bisonlyuphed according to "some overriding concept" with no concrete justification. 843 Them $\underline{\text{chod}}$ $\underline{\text{did}}$ differitevaluesleivedofm piralmow ledge and the verificent poblem sof a an analysioffiknow tedgeThD urkheim under stoodsheem pical rabnalm fedby problem sw hichw eainheanithdain ingaocial dom ain. Hetookthisistheeentathrobtem w hithw adobegiven new perpediveH inew am bibnw aidenfyingoition to based todinguihadetm inablepractefom anideo bgyTohiendhebokedtodefiew hat consides o cilia forme gaio mita m oderní natoproach,

"Indeed the facts which have provided us with its basis are all ways of functioning; heyaphysiologialnatuB ulterrate coolides aysobeing am ely

socificas financism calum opho logical nature." 844

Thephysiologiapanel in hesefactsignstantinceD utkhein wasdel minghisocial domain through relations between a 'way of being' and a 'way of functioning.' Thein poten ce ofiedoubleatudionihepinciple haundepinnedbothhisociologialcinceinst specifiy but also openedised ions to wiler conditions of the general This gave he

⁸⁴²D urkheim (1982)**)**57

⁸⁴¹H**it**1975**p**115

⁸⁴³ **bit**p85- 87

⁸⁴⁴ bido 5657

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hetchinkingsocialtratresproposedin

The Divion Eabour

In his text Dutkheim desdres two modes of let he m echanical and organic. These dinguildifientxpesionsoftm entrysoc allonnecion bein plefeivedions 845 ofim echanicabillatandadleenitedm u ibilitofom plexoganisodaly. - A dipoionosim phealm ilm édbythesoc abin cipts accorded to the overiting collaberance of the collaboration of the collaborat apparent 'ways of being' that both orders aw of rienced as the 'fabric' of a socialised nature. This model of knowledge pioibuialoexpe 846 Thisibe a functional/epitable and conceptual/extension rlerofbings grounds rabnalm odelv hichfolow stom hechsical system aingm odely heresocializaties andhealtofociichioical giverhough sociopallatism aionsw hosevaluelnache ainidhem earandm irdbanaverage. 'ways of functioning' given in terms of the -BeyondhisperpedieD utkheim boksto interpretativem odelbeyondaim penorm atvem ode W henD ukheim assessesociifuncion though socileffets w hith could not be excl usively accounted for under a hitoiraly ince functions "cannot tell us what ends are to be pursued," atmoorateding could givenS

bealted operated states of being' only in a limited way. 847 Herew athed four looke interpretation which necessited the grounding or the of a science. In a grounded and coextensived om an officience, "good and evil do not exist;" therefore the question of function of a science
em pitalitm entimewilinguagetõheooio logitinepet

the distribution is the distribution of the di

todeterm inedknow ledgeandsocialisataerbeg rounded by social/determ inedform abon which both mediate elemental differences while also not deliming the zone hat exhibit a

fundonald Evention. Th is mediate zone dew together the wider in the latest the social exception.

p84 -85

⁸⁴⁵D urkheim (1984)

⁸⁴⁶ bitp40p64

⁸⁴⁷D ulkheim (1982) o85

phenom enanothedom ainoffatundeanoveril ingpinope. The questons show did Dukheim addesshispinojd? Heboked to Com te w ho took an underlying noton of 'impulsion' to improve conditions, which Dukheim saw an inheent confising fundon wħ "something ascribed as source or essence," which appeared fundam enally problem aid both phbophial and deobgial. A she basifor Comte's Positivism in analysing hum an form abushough he hibitalm chodD ukheim as maintaining a "truly described his metaphysical entity." Hem eantaconceptofhum aniveenobein paldo supasan ed 'psychology' of the spirit.'849 Bydiancing anim alky hidrappeardD urkheim as arrivet his own method from Comte's transcendentalism, Durkheim took as heenthoobtm how to dahnit an explanaon of tho begicaletm ensw linin areal stfam ew otk. These w eighe difficult parameters which he summarises only under a 'persistence of life;' whithout thing regulated through 'social living.' In this way a social domain can diaguated from an c. 850 individual 'will' andmakeade ar dinaonbetween anidividual nobenealle ji

Durkheim's ambition for sucha positive and determinable domain looked to Bernard's interior m duacaryinghenew m odebfieldir Thequesions where Dukheim fillows hebreakw highB emarcleffordw linwidm 2A n olleroncept/fisoutlon/conceiveof heelibnbety eenanoutenvionm entindheb odyhroughhailetham ediaedunden notion of 'vitality.' Bernard's inner milieu instilled a new physiological concepbyw hinhe 851 Bernard's model took m octonstritteisenvionm erleebngedthe higheform soff. heinem duandhom eostsischindre ofigheogenism sandhoffing a **feedom** danoughm oxdeem inechneenvionm ents

"The constancy of an inner environment is the conditions for a free and independent file with echanism know every airche ym aybthaveontoneourose,

hatofm ainting heintegiv of he conditions of Ewhin heinenal

environment." 852

⁸⁴⁸**bi**b119

⁸⁴⁹ bith 12 lp 12 6p 133

⁸⁵⁰ bib 144 not4

^{*}The Concept of the Organism in Physiology' Pearlman (2000) p178

Bernard's Phenom enaoE&C om m onto Anim aland Plant P

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Bernard's homeostatic function washioven	lingconcepitalefing#D ulkhe	in boked br
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osom escalend. "Equal/hecausal/behindl	heesocilfatoo	uill bersited o
"antecedent social facts" as criterion de	monstrable by sociilpoin.	⁸⁵³ W haim adeevülent
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haD ukheim equatsw liazoneolfeeandiidep	enden Suchaz	onem adeevidenta
boseningolieigitm etiphysisandw atoubst	intbideologialom etq	ohysicaln i s
hatistica conceptual 'way of bein	g.'	
Pow esofA sociation		
Socialform atons internate values abuted to	heindependence	ofte and Dukheim
describence subsumed under 'pov	wer of association.'854 Thip	ow eexplinshow a social
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com m uniabrhatxends through a '	dynamic density' with a p	otnilloom m uniztecross
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By blowing henew model big et all purkhe	in w addın ing	ghim ophobgytii
own terms. Conscious of avoiding emp	irical problems (such as C	Comte's law of the three stages
which Durkheim thought "cannot but be	e empirical." ⁸⁵⁵ hadem acatol o	cillesdom anof
analyshaim ed to parallel Bernard's	s rejection of vitalism. Wh	at Durkheim wa njoi gwas
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853 D uikhein (1982) 134 854 biip 135 855 biip 139 856 biip 141

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here can only existone reference point from which

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How evelpaving diplocal hetendency abuted t ohendividualindhegenealvalian obstate o hinking a so cial full D utkheim accou nted brhisefencepointhough he aggregate offuncions hat concion ed he dom ain. To his end, he surveys he divese dicourseastinoinsaleadyidenfedwilntwo opposing tadion so focio philosophical heory. given to theories which placed a 'nature of man' prior to the socialThis Fitheehose heasociated with Hobbeand Rouseauw high saw in econceptificacialisam echanical artifice which should be subordinated to the idea of man's will; "a machine wholly constructed byhehandsofn anandw hidkettleproduct solfikindonlyw hittecausem an wills it, and so an act of volition created it another one transforms it." 857 -Secondly archeois of natural being which soo d againstgiving pim acy to hew I Dukheim considered hathese gave he idea acclo ed to socialle as im m anentand spontaneous higher elements of the 'natural language,' whose concept extended to a Science of M anhoughinform inghispoilsm ord/andre biousbeing This would be absent he tegacyofCondicandCabanis h such heorisw eecondensedhen atrabadhe a fabon cepto fhe so cilke a dualm andm onim butw linadom ainsited byapingiotofissociionsuigeneis Durkheim's mehod aim ed atsubsum ing both he im aginarym yhi calidea abuted to hum antibutalonoionsibutedbadeterm in ingwThisw asmanbum anitancein he sense hatdesdbed fundbnalacidisin t hesocildom ain by accordance with the hroughw hatv extikenasw ideneedsof physiologicalm odelofination but wadelin ted an actialsocialoganism . These were abuted to 'real' relations indexed by aw sof associonD utkheim definded a funcional popoac hosociltratiehough abuing hexelion to the 'persistance of life;' this stood as hencessaryaxiom bisocitience i w asached bhew hollw a heef becaught yetem ainsdependantonhow betw eena phisophiatonceptifiatuendacinficto main. Sincehew holew amogiverandine hearing dviilm aexplinabiliteconceptilie foliew hotcoultnevelogiveniteD ukheim reachedhidtfut/ byintepring

269

⁸⁵⁷ bib142

hiscentalproblem asasociologicaloganism and following Bernard's strategy. W heehe physiological bipatould be given between two of or m sofexience. an exteriory of landhe intriorm du developed against on dibns of exi structures and structures structures are structured by the structure of th atoating whoth -w asconfonted w linhe problem of having no exter **orcondons**for so hado sand britow n conditions of experim entabontolA minnerm druthereforea exitenceConsequent/Dutkheim bokedwininhi sm du brapincipe of associion, som ehinghatoulflisebolgeneitandontologi callem enaccouning 6 boltoon tinte w holew asevident/tensform edFutheto propaisoliew holbutalohabyw hidhe hiapinoideofassociion w outlaccount oh brabsorpion of differences w hiteato expresing wider on disnothing tence.

How ever Durkheim's social structures, adesdechoughoganiom echanicalollair ĖS dilpresupposeadynam im insociibotniilsf oreagainstw hichiform scouldappear Alhoughexdudedforn hexaidlorn ainædern ent abhenom enabipinoipteonolibned relation to 'nature,' or the 'real'. evidentansform atomsbehind a social birby giving a H enceheheory of a sociion rald upon hispr incipleassom etning apriority hich was ndinerpsychology norphysial/assuchbutw as p adegreexpressive of both. This pinciple accounts for differences socially m ediate dw hit etm ent in he inner mitu reconstitution that the reconstitution is a seconstitution of the reconstitution of the Inegoithroughsociform abnsw hith aggivernorthebasiofbastondibns

Toaccounting habidynam iexpessed in sociifism alonsw atheeathfut/behind heasocii/epinciptD utkheim explaedhii nhithetxiP imiteC institationand

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D utkheim took his absence as his perpectre on an 'objectre synthesis' hat grounded his bis absence as his perpectre on an 'objectre synthesis' hat grounded

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Aristotle's categorical knowledge; "Aristotle was the first to proclaim the

existence and reality of specific difference" and he study of pin itecultus serves to

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to a "special religious principle." Durkheim and Maus defined this

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Social eat was his categorical objectation

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under which concepts of the world could become organised according to 'totemic' centresThis

⁸⁵⁸D ulkheim and M aud 1969) 15,

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a 'history of association' w heathchioizatespecivoboksbeyondic

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a 'history of association' houghan overlipped with the fagm ented other hæm eigingepitem obgyhatv athehk

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d of the 'positive cult.'860

The post equiped falsoperate hough as

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'ways of being.' Durkheim's claim was that useful effects appeared through ritualistic or social cerem onisw hithaatdatheequival ent of "experimental justification" through demonstrating effects of particular practices. The 'reality' of such practices was not linked to any concrete

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> "The moral efficacy of the rite which is real, creates the belief in its physical effacyw hithim aginarheeffacyolfiew holdadtheeffacyofach part, taken separately.",861

Dukheim füherdim edhaheew asonly adlf experim entalpracte of them odern scientifications is auhotyofheepeatblexpeim erlbutqual/ contaryappearthisw asbyfolow inglide heposiveexpessionolidas of austlin

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⁸⁶⁰D urkheim (2001))243

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⁸⁶² "Philosophers of empiricism have regarded these different conceptions as so many my hiralbeatorisut even assuming that they are merely hallucinations we must still account for their genesis." Ibido269

Heew ashepow erofexplanatorulaceoun forces included by the individual of the properties of expressoluted and the empty of expressoluted and
m indim atropposition. Y exists a salto dependan to nacollectre understanding of the

distribution of 6 the brough the concept. In this way, "man feels that he is a soul and

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"The framework goes beyond the material and dominates it...it goes beyond the individual memory; it is above all created to answer the needs of the community."

On hepeceptualization munifym ediastoidi vilualipooin buton hecatgoial diversingulatean understanding hough hec oliciverady madelih hepescinft communify an 'order of things' was open to intervention by the "will of the gods," aupenatual forchatoffed highepotriphesupposed fapecialization in the supposed fapecializatio

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⁸⁶³ bitb 272

individual's logic. ⁸⁶⁵ Suchapecialpitem obgy is w haitetined for a positeknow ledge of nature best at classical material material best at classical material mater

Durkheim's thesionhepescinfform sofosiveknow edg ethatopeatethrough pim aycatgoirionsofiescedandheprofi ed asa neThesacedandprofineiground rebiouspingibebutlefi es aqualitectionshipothew ottlati ex tendshroughthe binary order brediats a distrabry order Thisdualm of Espir asyingem enson differncesikindD utkheim saw bijudgem ents rdialexdusivendgivingignfance hatextendshroughouthesocialorderhrough ho w apinophoffbreaccorded to he 'sacred.' 866 Equal t actaseabreebheexplanabnolfiena tunk of W habeco mes evidentom Durkheim's study of the totemic principle is hatthousognishforn both phbsophyandsæncenheiexplinabnsofor cedibutedhoughoubew oldhough 867 These hiburons physical oralnom attaints

"both resides in men and is the vital principle of things...they stimulate and dispheronsiousnes between akepta and animals reproduce."

The dibution of breinform sa matrix from which the "seeds of human civilization were developed." A nindividual accords with testifish www. as grou nded in natures call harm on yipperm sector heaquilibrium of brees wh it has cords with higher on the cords with testifish www. as grou nded in natures call in a cords with higher on the cords with higher on the cords with the sector of human civilization were developed." A nindividual accords with testifish www. as ground in the cords with the seeds of human civilization were developed."

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Durkheim's sociology was also looking for an original 'new language.' Behind hehibital sym boldinguagesw hih Elem entary Form sgaveape repetive onnew typesofposite know ledgeem eigensocialindorthroughw hatv a soom paetelnetheilea oficikiduated

865 bitb29

866 biib 36040

[∞]bip168

⁸⁶⁷ Ibid p141, "Mana is the science of its day" p151, This is an observation that Dukheim abutes Com tp152

⁸⁶⁹ bit 169474 180 181

breForew anobngesenasingulaubė doutehefindonw linhepotentifor autonom y. 870 Dukheim hellautonom yobeintenakdorendo sedkeam onadicbeing, whiteociform aions Throughacitis such a shem im eithiabraimfexpeim ents hepinoptoforecouldbeinvestedw inhen orn and postely grounded Usin at lihis sevestreguling elions between heindividu aland collective survival buthis in ow givenhoughheaethaixideofepesention w hithisubsum edundeanyaionakion. W henevidentnew functions appeared, it was through 'satisfying' afterly hance of the profende.

at illustrates Durkheim's extendedheorial hEtem entaryForm thereshetquestorth aspedbehindsociifuncion Thehitoiralubt exbEtm entryForm sw as necessifor an investm entw hetherhough socialmonw highwasaknow edgedashedf **fut**/of m im eitigabezeinstelem onstabrandn eedstapologiW haitform editheory of knowledge prior to that which both "binds the mind and goes beyond it?" I abuted as a quesion of aeshais w hat could tentately be e valuated according to individualed 872 interpretion.

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⁸⁷⁰bip181 ⁸⁷¹bip273284

⁸⁷² bib 269272b201

qualfolow s a dibubnofensibnintw hithocifbrn sc outlinervenew lingpow er 873 ofonstron. W hatonitiesuchapow entition inaedbyt hebrebyw hithm anthinksofiim selfis m atrofabody for heperpedreofasoulw h individescauses from effects sty o m om ent of bree. A coording to Durkheim, here is the proble m which is abouted to em pisim Thisoulthoexplainw hyantipaion s in hem om entoforecouldbeuphells anorm w Irauhorjovehem indD urkheim 'sconceptofocillor ce engendentripow enf 'ways of thinking and being' asaconceptof associon faim perives of hough through social/aliesThideaem bodiscatgoisofau salpohofidividualnehebody(vii) and he collecte readym ade understanding (posit ve) as the concept extends power to ideraciónsw high he com m unale. I expresesporive categoriso fobject for the w intelern usfolow and cannot upprest Foil Dur khein bisw outlbew heein peatesof houghtandim peatreofhew bonvegen aco nceptofhem eanabutedom a n's w o t d. 874Durkheims's earlier works. In Suidea A sacapadyhidew onm oefataltudisof disposion associated with social disolution was evidentasabosening norm sofim oden 'longing for infinity.'society, encroaching on man's 'ways of being,' hough "It is everlastingly repeated that it is in man's nature to be eternally dissatisfied, constnitativance inoutilities a rdsmidefrigoaThebnging binfiyidalyepesentelasım alkofn ora distriction whereast an only appeary linuneguladon sonces w hichely at tanthetckofdform which they suffer." 875 The ignificance of fitted and the knowledge in the control of the 'unregulated conscience' and the venthe indextchangingcondionsoft undexocial conceptiated by gerains consistincy. Αn an individual podew akenedhough backipil æsheicapadim eans nechasionsthe stateofleegulionoanom e.

⁸⁷³ **bit**p271

⁸⁷⁴ bii p275

⁸⁷⁵ Durkheim (1970) 257,253

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⁸⁷⁶ Hhis norm soutonebaitdicatem entallitdesw hic hteatbaprofiningofiesaced.

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⁸⁷⁶M estovic& Brown 1987)

anom isincheydidhdtavem osailaw equaly 6C hitaheanthiw abeliw es Thishow show anom ecaiesenseofholic one inceheioutide heliw of God. againstoncepionsoG odw hishotathaclfc ulthdingposinitequivalnal nober the ancient Greek άνομία, meaning 'lawless' or 'impious,' which perpedieappearhough ⁸⁷⁸ Hhisense. signofanom ia. opensam oram biguousnoibnfothestusofie νόμος $\mu o \tilde{l} \rho \alpha \text{ (m o in)}$ fatalistic notion held of "that which is right." Ledono inkedo νόμος appeardsoldern inedelnern orealne 'dispensation' in the sense that Zeus dispensed land trapeople6theirseLaethibecam ethedi spensionoffw accorded the soverign. A gainstuchorder a falm w assined behind hetelo bejcathsi onof νόμος w heethe dipensionatrilew adeivedform aighter epesentooleizevaluesindopesideover heidibuion.

The dion between dipension of industrial a ndhem odesofeasonw adraw nogeher under a sæd tsk, and em bodis his idea hati sm im anagem entcould be held as sacrilegious. By using anomie in the sense of 'dérèglement,' the opposite of régle, Durkheim m aintained an opporionhagivehiensionofa teleological thought of 'ought.' This as gounded by he failm behind hem ordense of apescipiveoregim enforacolloive re. 879 TheuggesomhaD uikheim took general haccording to aw ideconcept that anom teasdeschinghediperabfoolstvel feandisconceptoffnew oddA m oden decelm enitheegim configurandim oraho rm sw outdbeindicated by treating society's sædepesentionssprofnændvievera

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878 LiddleScot

⁸⁷⁹Mestovia&Browno 8

"the study of deviant forms will allow us to determine better the conditions for the extense linear al state...here as elsewhere pathology is the precious ancillary to physiology." 880

A coording to The Rutes we learn that "physiologist studies the functions of the average organism, so does the sociologist," butunke hephysiologisalm odelheneo postri sic discontinough function was as inherently problem at 6 sociologist and odelheneo postri sic discontinough function was as inherently problem at 6 sociologist and odelheneo postri sic discontinough function was inherently problem inedia to the functions of the average organism, so does the sociologist," butunke hephysiologisalm odelheneo postri sic discontinough function was inherently problem at 6 sociologist. It was the central problem for Durkheim's sociology.

M odensoaitsexhibionlydifeencesoflegree rhehanpahobeiral/fenceofind ontinedundeanappaentuniw hith The Rules dingonding Fundonaliveric called the 'persistance of life,' iscribised in The Distinct Labourhough fi noionalind ontended hatm odern dynam icsodits m orabliveriy of collect esemin entD utkheim c "centrifugal tendencies." Durkheim drew he becom em orpow ekstydegreetcontriheir sociopodabaratl in heequivalentof a phbsophyincapablofn aintinigheunitii am ic ofknow iedge being alw aysin ration to m odern sciences M oderniy w astrisdyn m obn. 882 Scientific specialisations were occurring at such a speed that "the great syntheses" are alv aysunim el/Thisproblem w asofheim posibli tybiahum anintelobsuftenty graspanyknow edgebrough s potniábfil/developanddel/eheéget haD urkheim equated with the projections Science of M and Science gem entwas disolion into mee 883 coexitence und and blood at the inable and fat Aknow edge dan dividual vel

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Suchadynam im in knowledgehas is pairuheignfancewhith Durkhein regited as a differnce between August Comtend Sain Sim on Which on the dhathefuturuniyo f heximes sould bessum edy a Sain Sim on who hocam edould the biumiyappear ed as an iecond blew hole literative of anymodernant hopology of old veconsious ness.

⁸⁸⁰ Durkheim (1984)p291(1982)p92

⁸⁸¹ D ukhein (1982)p105n1

⁸⁸² D urkheim (1959)

⁸⁸³ Durkheim (1984)0298

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tD utkheim asm orbidiv.

He alounderandshatricannological niefinceappaent different 'ways of being' are onlydipered form soft hat could coexist as 'normal' phenomena. 'Ways of as "channels that life has dug for itself..." The pedication of the second of the seco being' appear as epoins was to diagnish been orm sform be potentiform sa w ang social expression H e **r**ad em w ainclionogeneralinoionsof socialnoinsahephenom enalventsw hoseprob In contasty lithesystem airm odebf Comte'sdenti ed norm he general 'fact'for society. that "something suspends hostilities fraw he. "However in heindustil Dukheim was socityuchgenerafinoionw atheoillaith atopeaedoni, diconinuou soinem tint unded unded by hesteofanom eA nom eindicatsafailt em pinism w hich coultequal appearance w conditions textence patriprocesobeingealed.

Durkheim's ambitions of a Science of M anw ashelikso Theolem m afor an ideological m chodiciam pingtoexapefom an em pirabiiH ow everD ukheim considered deobg ical judgment as 'pre-functional,' meaninghai deferred its own measure to "some overriding concept." ** Irontal ukhein w aboking brw arbam et hodraty outlavoid 'backsliding' into suchileobywy hletininskum bioriosp ownepproachThirm eant hectino s pim ayproblem of stabiling object coming **baniepetionoheal** ⁸⁸⁶ From anindividual bespective, form dieaseasvalueinhew oftl. an organicsocityw as suchanadm ixtuew limodicateoncep t of its world to view 'mentally;' individuals could "no longer figure out its limits...since it is so to speak unlimited." Buttern oderdiperions as bohheperpedreonadiiofoxilindon butaloheevidenceofhetansorm atve 888 determ inablecience. eventw hoselm entritiem selvetbecom inga

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303.

⁸⁸⁶D urkheim (1982) p90 -91

⁸⁸⁷ bitb305

⁸⁸⁸ bib85

Dinguihing deem in abbign softenorm aland hepahobgialv ashedlem m aolie vital 'norms.' Durkheim's strategy defeed hisque ton hough he pibigiven to such assemblages of sociological 'entities,' distinguished from those anomalous to such repetition.⁸⁸⁹ A nundelyingasum pionform hebiologicabointo fview w ashanorm sw eeablobe generaled hroughouthespecies Sim perpet on w ashephenom enaliseexplained by causahinking Buthrough soci al form atonsD utkheim justidindividualpersite nææ

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> "how would they have been able to sustain themselves in a variety of circumstances if they did not enable the individual to better resist the causes of destruction."890

Repainw athenorm also herefequency indica **esupeiot/bulhicoullexplinonly** stitelionsthecondionsofexitenceOn hecontariohecicum sancesofonion hatharatism odensociforn beevolving processy asustnedw houtenystbled anddefiteorm othenorm alypeW hatlingu shedhem odernworldfoiD utkheim was hatom salv ayseltedbhepastndcouldno bngedithenew em egingcondibns of exitence V state in the original of the control ealtw athee6redecept/einm odernty. A vible persion confidence of habicould no b ngerbe he sign inheenly liked to contem poraycondibnsofcolleiveexitence, andhiw a fuhedefied by heproblem s dinguining hesoable sittom hebiologit hesociologitem ainsatalosso know w heherbesocialphenom enaisnorm akinceheut im ad/hasno m eansofdetern ining **referencepoints**

h understanding Durkheim's projectonehouthotheignfanceolitex Soci all and Sainsim on This as w hathederived from thein dustrilm taken upby an econom ifinaion. an autoegulionoihtestw hichw adinguih akens edform social onto imposed by "tendency to anarchy," w asapinopeSainSim on m epileastvalieappeaeddespira related badynam im off H econceived hin hem anneofi vital principle drawing on "a substance of common life." Durkheim related this dynamism to be endency for an

⁸⁸⁹bib93

⁸⁹⁰ \hat{bip} 93

"enfranchisement" of a 'way of being' that offered a means to escape subordination of an unim ekidea.

hhisegadD ulkheim notshow SainSim on neve rspokeofPaborRouseauraher aituited hishinking by reference to N ew ton, Ca bankBithatand Adam Smlh.The

significancew abhitisoudibegroundhee achbanim m anentinoideoffibuion:

Dukheim coninues

"To assume that the particular state of ubicion in which indust had formed by

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unlimited has no goal since there is no limit."

D ulkheim w how asaloboking basociopoila the desired the de

'persistence of life.' The developm entunderbod hishrough he conceptgi ven undera

example to these techniques appeared in the image of the "hypercivilization" of he counter

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⁸⁹¹ D utkheim (1959))235. ⁸⁹² D utkheim (1970))319

Second Mactinisheam biombacience

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" social life. This ambition would give form to the organic law whose function, if properly interpreted "can tell us the secret of the future." 893

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diverse psychological dispositions of egoism, altruism with "a certain anomie" to

of some notice. The excess of neor others than enty outlbethedeim entitiedhes.

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Bergson's incorporation of this event into a historical continuity as the strategic dualism between experience and intelligibility. Bergson's own theory of psychophysiological testablished the normal/pathological dualism for 'norm' and 'real' extending a broader question of values held of vital function. This served Bergson's critique of a Positivist historical formations. The chapterdesobed Em & Dukheim neopositivist model derived of Claude Bernard's inner milieu. Durkheim's social domain internalised tensions attributed to the persistence of life. His hitoiralpespect/eon he order of hingswaso pen to a specializasoning the positive

conceptenaingension identida lina ha talepochsprotectdundehenoionsof heheological This was associated with an am bit on for a Science of Manand in insic

ow Bernard's break with dem m aroundheproblem ofdetern inablenorm D dD ukhem fil vitalism? Durkheim's was an open ambition for the functional concept that addressed the disolibrollieEnglhenm ensicienceolM anin hiera

⁸⁹³ D urkheim (1959)o244

Conclusion: The Vital and the Positive

from Foucault's 'crisis of the 1960' whith was The hesiderived a contemporary context contated with e 'rarefied form of positivism,' as D etuzecaldepiem obeicalnalysis He referreed heem pirited on and focussed on what Deleuze' own thought deliberately italism. In this thesis, vitalism was explained around the 'age of Bichat' subjugated under av w high D etuzeproposed ascuth inabnothe Sensat ionalm odebshesignB ycontest Foucauty aspproachedhroughhiengagem entw lin K and herew either operpectives exploedaanEngthenm enprojednatevelop ed almatvelythem odebfadiqueof eason.

W henFoucauthicuseche 'age of Bichat' in the Birdic Chiraveperpediconan Englithernm entScience of M an wheem edicalPositi sm saw he disolion of snaive ambition. Gilles Deleuze described this event as the 'delicate problem' of constituting a positive conceptom hebroaderocio-pollaberpect eofinistival eofieign soft This is interpretation of Nietzsche's genealogy and the signs 'that have yet to take hadaparaky lih hold.' Buthe Enghamm en Science of M anw asundersood houghhaileanf a soincethat creation of man's higher faculties, his water bibnofering new phosophial w ashe with a practical application in man's world. W he Kant's rational and soint languages n18 h centurym obbow er he alaboked m etiphysisdividedhisim bibnorthebasiofa for the 'indispensable service' extending beyond the condinatofhedial ode This washe atmate fibwed in the Opus Postumum s ystem ataly laying outheometal position for prehending a cince of a tira sabgitalystem of concept. This gave the Kant'sheAnhiopobgyw asadom anw heehibirak perpecter from which now edge com petdw linatrabince, as heconfibin oralincheoratalspectofi begiofn an, **M**baidged by apinopholificature.

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