FOUCAULT AND DERRIDA ON MADNESS.

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The aim of this paper is to summarize the debate between Jacques Derrida and Michel Foucault involving the status of Cogito vis-à-vis madness. In particular, I review the interpretations of Foucault and Derrida regarding René Descartes' Discourse on Method and Meditations on First Philosophy. In doing so, I identify what these interpretations suggest about each philosopher's respective views on the significance of madness, and go on to link these findings to the discipline of Philosophy as a whole. Therefore, I begin by summarizing Foucault's reading of Descartes' meditations in section I, as well as Derrida's own interpretation in section II. In parallel, I comment on what these positions reveal about their respective views on Philosophy in section III, and conclude in section IV, where I argue that Derrida's interpretation of madness surpasses Foucault's, insofar as it liberates madness from Foucault's historical reductionism.

INTRODUCTION

Less is inherently linked to madness. Both philosophers agreed that Cogito is inherently linked to madness, but disagreed on the standing of Cogito. While Foucault argued in History of Madness that Cogito is grounded on the exclusion madness, Derrida postulated in Cogito and the History of Madness that Cogito itself can only emerge through a "mad" hyperbole [universalized doubt], and that Cogito remains marked by this excess. Foucault answered to Derrida's challenge by asserting in My Body, This Paper, This Fire that Cogito is itself necessarily based on the exclusion of madness, for, he thinks, Cogito itself cannot emerge through a "mad" hyperbole, insofar as Cogito appears to be rational during, and after doubt.

My aim in this paper is to summarize each side of the debate. At the same time, my goal is to argue in favor of Derrida's reading of Descartes' Discourse on Method and Meditations on First Philosophy. In particular, I grant that Foucault's account of Cogito

This article is published only in its original language to avoid what is lost in translation.

¹ The "Cogito" is a kind of syllogism, postulated by René Descartes in which I infer my existence from the fact that I am thinking, and with the premise that whatever thinks must exist.

Descartes And Foucault Descartes And Foucault

Jessica J Manson

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