

## 6. BIBLIOGRAFIE *The order of things. An archaeology of the human sciences, entanglement in France. Les mots de ses choses: un archéologie des sciences humaines*

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Foucault se werk kan dus verskeen word as 'n eksperiment op die grond van ons gemoderniseerde normaliteit, as 'n poging om transgressie teen laagsonderdaande plekke. Die model kan gevind word in die besondere stiese impuls van 'n veruiming van die Self om magte om ruimte te maak vir die ander, vir diégene wat uitgesluit en verontreg word deur die heersende strukture van normaliteit. Ons politieke look as die enigste van die gesamentlike wat die selfs lewe mag vind dus plaas uit hoofde van 'n altese gevreesde moord op die politieke en artistieke vryheid van die logouritme Westerse realiteit geniet. Vrees vir die ander en die bevestiging van vrees, 'n bevestiging wat die onderskeid van soe 'n groot aantal mense om dit te verskeaf of na die gelykens van die Self te onskop.

Die politiek implisiet aan sy archeologiese analyses en eksplisiet aan sy genealogie, onthou verwys na die moontlikhede vir handeling; wat ons kan doen om transgressie te plaas, juis die "limiete binnegetê deur sy historigrafiese onderzoeks. Foucault kom tot die gevrigteking dat 'n konfrontasie met die Ander 'n voorwaarde is vir die moontlikheid van moraliese vryheid. Die vryheid wat Foucault voorstaan is nie 'n bevryding of transverding van alle beperkings nie – 'n onuthoubare lige basisen tot gevolg sou hê, maar 'n veruiming van die limiete wat ons