

# Review of: "Foucault 40 years later – an intimate history"

Alexandre Freire Duarte<sup>1</sup>

<sup>1</sup> Universidade Catolica Portuguesa

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Just a few observations for the author's review and/or reflection:

- 1) he begins by asking himself when the "classical age" ends, but his opinion on this aspect is not clear (a gulf of 4 centuries);
- 2) speaking of "madness", the Author ignores Martin Luther's fundamental reference (for his present and future -- even today --) to reason as the "madness of the mind";
- 3) the author does not recognize Foucault's failure, unlike Certeau, to admit that the "mystic" was also the "being of the frontier" and, in a way, of "madness" (of love);
- 4) the author doesn't mention why he considered the "Jews" (which ones?) to be nomads;
- 5) the author ignores how the pathological (and what today would be seen as criminal) aspects of Foucault's personality influenced his writing of, for example, "Surveiller et punir" (whose English translation referred to by the author is anything but successful);
- 6) it is not scientifically appropriate to speak of "marvellous critical essays", either because of the adjective or because of the rigor of the content of these texts by Foucault, which are full of proverbial misinterpretations of Nietzsche's intention;
- 7) the author is absolutely right to place Foucault in the line of those who have taken Darwinism as an interpretative network for all of reality, including social reality -- but this is a scientific and philosophical error in the face of reality;
- 8) the author is absolutely right to place Foucault in the line of those who wanted to break sexual taboos (although he does not assertively indicate his anti-religious motivations), causing anthropological ruptures that generated a malaise that was channeled by such authors, not towards what was conveyed by such thinkers, but towards religion;
- 9) the author does not critically address the assessment of "religious anorexia", ignoring its deeper religious basis;
- 10) the author does not critically address the assessment presented regarding "religious anorexia", ignoring, in fact, its deeper religious basis, overvaluing the line of contestation of "patriarchy" (a concept that he does not explain);
- 11) the author speaks of a «new rigorous and imaginative way for qualitative research», but there is very little rigorous about this research, and this should be recognized and indicated: Foucault never established a careful method, and what he presented was, in many aspects, an "a posteriori" matrix for what he creates (mistakenly) correct;

12)the author does not mention Foucault partiality in its «philosophy of historical a-priori»;

13) finally, the author does not mention that Foucault's methodology of thought and writing, along the lines of the "masters of nothing", is scientifically invalid due to his opportunistic, unjustified and motivated links to an anthropological and anti-religious revolution ( anti-Christian, therefore and due to its context) of ontological sexual splits -- something to which, despite everything, Foucault seems to have been "blind", due to his own pathologies.