

Academics and History

Art and Science in History

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“The Anthropological Sleep”

- Michel Foucault(1926~1984), *Les Mots et les Choses — une Archeologie des Sciences Humaines*, 1966. *The Order of Things: An Archaeology of the Human Science*, 1974, London : Tavistock Publications
- Criticism of the “progressive view of history” which has been around since 1960. Commutation of “no-successive view of history,” “punctuated view of history” (and ”declining view of history”). The criticism of Occidental culture and Ethnocentrism of civilization has developed abreast. (Thomas S. Kuhn, *The Structure of Scientific Revolutions*, 1962. Claude G. Lévi-Strauss, *La pensée sauvage*, 1962. Edward W. Said, *Orientalism*, 1978. et al.)
- Even before the 1960`s, the “non-successive view of history” was partially mentioned in the ”Duhem-Quine thesis” in science history and Worringer, *Abstraktion und Einfühlung*, in art history et al.

Punctuated View of History in *The Order of Things*

- Episteme (a profound framework of an era which generates knowledge) as a keyword and its discontinuities
- 1. Renaissance (an organic animistic view of nature)
- 2. 17th century (the Classic age) (the era of “representation”)
- 3. The end of the 18th to the beginning of the 19th (birth of positive sciences, appearance of “declining view of history” of Romanticism, “Modern” (the beginning of the Modern era)
- The title of *The Order of Things* implies “disease” in the Modern era; consciousness of separation of “words” from “things,” criticism for symbolism that words losing “meaning,” and a struggle to conquer them by symbolic literates like Mallarmé et al.

Four Critical Questions of Anthropology

- Immanuel Kant (1724~1804)
- At preface of *Prolegomena to any Future Metaphysics* (1783) after *Critique of Pure Reason* (1781), Hume, who exhorted the incredulity at strict academic knowledge, awakened Kant from “The sleep of Dogmatism.” (“The sleep of Anthropology” is, of course, a parody of it).
- Four philosophical questions from the view of a World Citizen
- 1. What can I know ? (metaphysics)
- 2. What must I do ? (moral (philosophy))
- 3. What am I permitted to hope ? (religion (theology))
- 4. What is a Man ? (*Was ist der mensch ?*) (Anthropology)

Critical /Transcendental - Empirical (Fold)

- The origin of Positivism (biology, economics, linguistics) is “the care with which it attempts to define him as a living being, an individual at work, or a speaking subject, herald the long-awaited return of a human reign only to the high-minded few.” (pg.341)
- Criticism and ridicule of Positivism (A. Cont etc.) in 19th .
- “An empirico-critical re-duplication by means of which an attempt is made to make the man of nature, of exchange, or of discourse, serve as the foundation of his own finitude.” (pg.341)
- It is impossible to found one’s academics strictly without positive knowledge. Therefore, the framework of philosophical “Anthropology” ends up as “sleep” or “daydreams.”

Another Daydream for Philosophy

- “And so we find philosophy falling asleep once more in the hollow of this Fold; this time not the sleep of Dogmatism, but that of Anthropology.” (pg.341)
- Can not escape from another Dogmatism as long as there are still left critical (transcendental)/ empirical (Fold).
- “So wholly does it confuse the circularity of a dogmatism folded over upon itself in order to find a basis for itself within itself with the agility and anxiety of a radically philosophical thought.” (pg.341)
- After the 19th century, while “philosophers” had looked down to a positive science, they had been ridiculed by it. Foucault regarded himself as an “historian.”

Completely Destroy the Anthropological “Quadrilateral”

- “...rediscovering a purified ontology or a radical thought of being” (pg...342)
- Heidegger. In the decline of his life, he thought much of Nietzsche and threw away “academics” from philosophy by noting philosophy would be mastered in poetry.
- “...not only psychologism and historicism, but all concrete forms of the anthropological prejudice.” (pg.342)
- “Pseudo-philosophy” such as “psychologism,” “sociologism,” and “historism” etc. (they have regarded a certain positive science related to human being as privileged and almighty) have never ceased from the 19th.
- “Perhaps we should see the first attempt at this uprooting of Anthropology – to which, no doubt, contemporary thought is dedicated - in the Nietzschean experience.” (pg.342)
- “The end of man, for its part, is the return of the beginning of philosophy.” (pg..342)