

A Global Perspective?



Global Perspective on Knowledge

“Academics and Humanity” (Final)

- ▶ As a *tanka* of repetition and summary
- ▶ “To know” as the essence of humanity
- ▶ To “knowledge”
 - 1) ”Know how to do” (body, taciturn knowledge , skills)
 - 2) ”Know how to speak” (information, de-present, de-subject)

What “Knowledge” is Academics?

- It is not the “knowledge” within the world, but the “knowledge” both to reconstruct and to recreate the “world” itself for humanity.
- (Knowledge itself is the enduring “creation.”)
- Academics has correlated itself with “universal” humanity.
- (“Universal humanity” can be found nowhere. Is it fraud to talk about “universal humanity”? Problems of shareholder-ship.)
- (Falsifiability. Guarantees of all results will be the same.)
- Academics has correlated itself with the “whole” world.
- (“System”. Not procedure, Ideal system)

Symbolic Relation Which Enables “Science”



デューラー 横たわっている女をかく画家 1535年の三版に挿入されたもの

Alternative Academics?

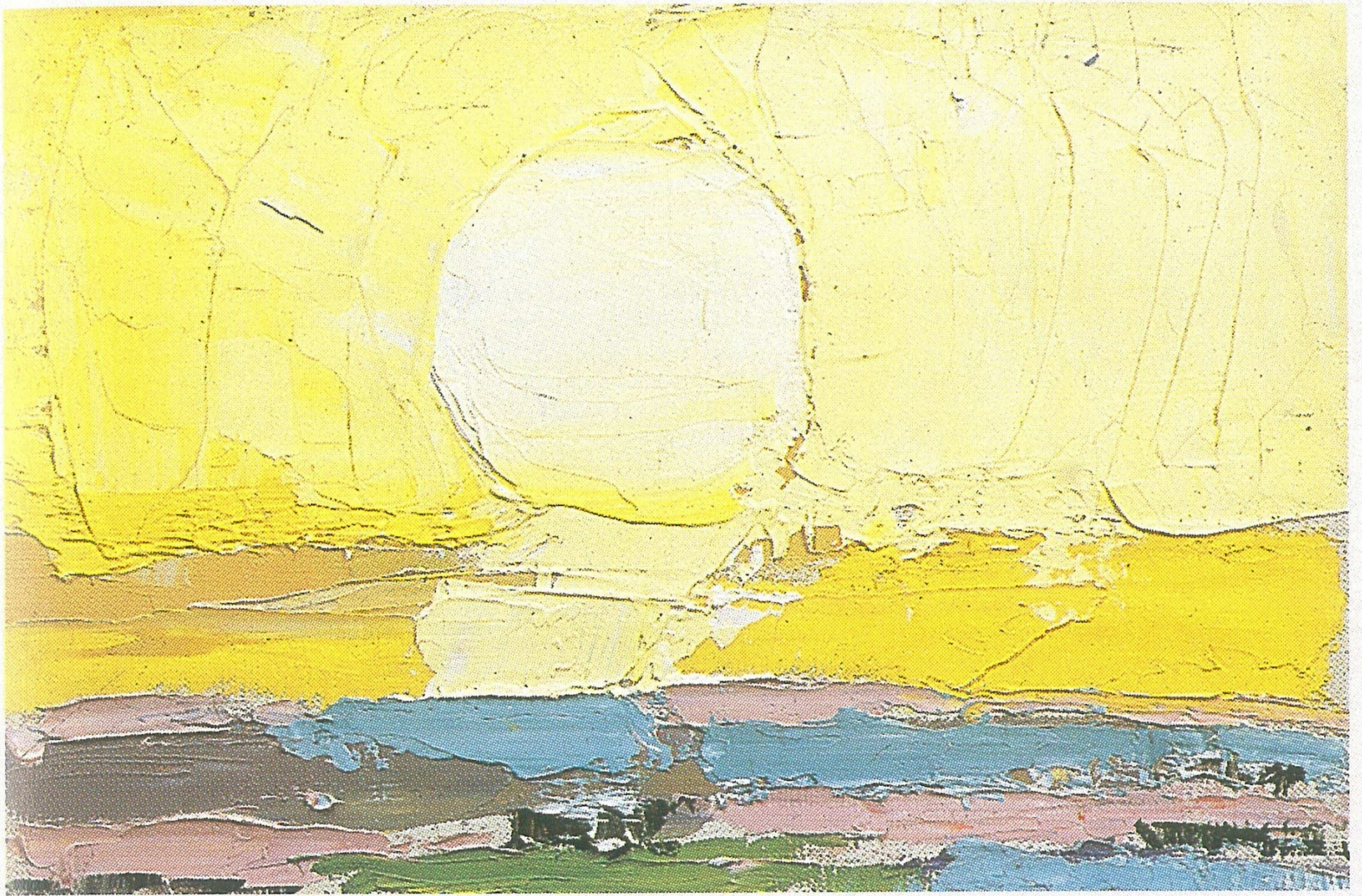
- ▶ “Individuality” cannot be reduced to universality?
- ▶ “History (culture)” has no universality. (Does this require another criteria of falsifiability?)
- ▶ Study of interpretation: interpretation itself (performing)
- ▶ Uniqueness (Pluralism of context: Polyphony)
- ▶ It is supposed that human beings in the world itself would be interpretative.
- ▶ The unknown is “speech.”
- ▶ Although the world might have “truth”, “human” has “no” “truth.”

So Then...

- ▶ About that “no”, “truth” as (academics) is open to be searched.
- ▶ We humans have to reinterpret (re-perform) ourselves.
- ▶ No one knows what “History” is. At interpretation: performance, knowledge and anti-knowledge is playing together (Bataille). There, space of radical *écriture* would be open (Derrida).
- ▶ Any interpretations:performances are not welcomed there. But, there is no single “right” interpretation: performance. This requires radical “dialoguability.”
- ▶ Anyone unready to “dialogue” must leave the university!

Academics, This Wonderful

- ▶ “Radical dialoguability” guarantees that academics is not for particular people, but for all people, and for all beings, too.
- ▶ Problem is not to know “everything.” It is through academics that we can connect with “everything.”
- ▶ Sincere academics permits peaceful smiling in front of the world and history, apart from authority and criticism. (However, “criticism” is a critically important function). Calm but intense hopes exist there.



Le Soleil, 1953