



Working Paper:

Liberty vs. Love:

The Principal Contradiction Inherent in the Human Culture:

— Deep Bases of Thoughts Underlying the Arguments by People on the "Low-living Elderly" Book. —

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<http://www.osaka-gu.ac.jp/php/nakagawa/TRIZ/eTRIZ/epapers/e2016Papers/eNaka-Liberty-Love-2016/e-Naka-Liberty-Love-160427.html>

0. Introduction

The present paper stems from **my work to visualize the logic of Takanori Fujita's "The Low-living Elderly" Book (2015)**. I read the 82 customer reviews posted in the Amazon.co.jp site concerning to the book, and I examined them closely. Interestingly, while many readers evaluate the book highly with 5 or 4 stars, many other readers evaluate it very poorly with 1 or 2 stars.

The author [T. Fujita] writes in the book:

"Over 20 % (about 6-7 millions) of the elderly people in Japan are now living poorly at or below the welfare level, and in future even much larger percentage of the elderly people will be in such poor situations. Poverty is caused, in spite of individuals' hard efforts, by the society systems. The Constitution declares to ensure 'healthy and cultural lives of people at the minimal level', and hence we should certainly support the low-living people (either elderly or not) with some welfare systems. "

Many people [who evaluate the book poorly] criticize the book saying:

"The people who became poor because of their selfish and idle lives are not blamed for their deed, but the society is blamed instead. The book recommends people to scrounge off the social welfare, and then our country will fail financially. Welfare must take into account of people not only with good will but also with ill will, otherwise it cannot convince the people commonly. The solutions suggested by the author deny the market economy and democracy, hence they are unrealistic. Etc."

I visualized the logic of the book and wrote my own opinion reviewing the different arguments contributed by many readers. During the process, I recognized **a very basic issue, underlying deeply in the people's arguments, related to social philosophy and social ethics**. The issue has not been revealed well in the culture of society and hence it does not have consensus in the society and in the world.

The issue is related to '**mutual aid in the competitive world**', or 'welfare in the world of win-or-lose with individual responsibility'. **Investigating its essence, I have reached the two concepts, Liberty and Love**, which form the two important targets of the human culture.

The present paper clarifies that **the Contradiction between Liberty and Love is the Principal Contradiction of the Human Culture**. The contradiction between Liberty and Love actually contains the contradictions between Liberty and Liberty and between Love and Love. The human social structures are built in complex, hierarchical ways, including the level of individuals, the level of groups and organizations, the level of industrial enterprises, the level of countries, etc. Contradiction between Liberty and Love becomes more and more difficult issue at the higher level.

The human culture has been making much efforts for trying to reveal and solve the Contradictions between Liberty and Love, and it has revealed them to some extent but has not been successful in solving them.

***** The contents of the body are shown below only in their section headers: *****

1. Liberty and Love: Compatible Contradiction
2. Basic Concepts for Making Liberty and Love Compatible: Ethics and Fundamental Human Rights
3. Principal Contradiction of Human Culture and its Structure
4. Competition and Win-or-Lose
5. Solutions based on Good Human Nature and Solutions based on Bad Human Nature

6. Concluding Remarks

Though I am planning to write some more extensions, I would like to close this working paper here for summarizing the important propositions so far described.

(1) **The Human Culture takes Liberty as its First Principle and pursues for extending it.** Liberty is for every person to decide, to act, and to live for oneself. Liberty aims at **Winning various, natural or social, Competitions.** Liberty of a person necessarily collides (Contradicts) with Liberty of another person.

(2) **The Human Culture takes Love as its Second Principle and pursues for spreading it widely.** Love is for every person to **help and protect** one's children and one's family. Love aims at Self-controlling one's Liberty and at eliminating collisions among Liberty in one's Family. Love, for helping and protecting the Family (or Insiders), tries to counter the (attacking) actions from Outsiders. Considering the Family (or Insiders) as a social Activity Unit, Love generates Liberty and Competition at a higher social level.

(3) The Human Culture has been extending the two Principal Principles, i.e., Liberty and Love, and has been seeking for how to use these two often-contradicting Principles in compatible and appropriate ways. **Liberty vs. Love is named the Principal Contradiction of Human Culture,** in the present paper.

(4) As the guidelines for containing and motivating both Liberty and Love and coordinating them, the Human Culture has been acquiring **Ethics**, i.e., Moral, Conscience, in plain words. The core part of Ethics is supposedly installed already in our DNA; and for the same reason it is too obvious and difficult to write it down clearly. **The concept of Fundamental Human Rights** is a part of Ethics stated clearly.

(5) Throughout **the history of Human Culture,** Humans have been trying to extend the two Principal Principles, Liberty and Love, and to resolve the Principal Contradictions between them, i.e., Liberty vs. Love. Human Culture has developed to build various Social Systems. The issue of Resolving the Principal Contradiction, however, has become more and more complex and difficult.

(6) **The first reason for causing such difficulties** is that the Social Systems have been built so many, so multi-layered, so large in scale, and so complexly connected, and hence the reality and ideals (or Guidelines) of **Liberty, Love, and Ethics for various Social Systems** have not been made clear yet and understood commonly in the world. **The second reason for difficulties** is the actual situations where even though the Guidelines of Liberty, Love, and (social) Ethics were made clear, many individuals and social organizations insist on their own interests (i.e., Liberty) and **take actions not in accordance with Ethics, and actually become Social Winners.** And such actions and organizations, from very small to very large in the scale, exist everywhere in the World and have their own **histories accumulated in many layers.**

(7) As is summarized above, the present paper have found **the concepts of Principal Principles and Principal Contradiction lying deep at the root of Human Culture** and described the framework structure of them.

Further, in the near future, the present author wishes to investigate the real situations and conceptual directions of Liberty, Love, and Ethics for Social Systems in different levels.

Such investigation will certainly build sound bases for revealing the problems of Poverty in the society and guidelines for improving Welfare and for further changing the Society, which are the issues addressed at since the beginning of this research.