

Abstract of “Unfinished Note on Philosophy (2018) — A Note on the Principle of Way of Life of Homo Sapiens Based on Contradiction Model and Radical Enumerable Thinking [THPJ2018/1-4 in Japanese]—”

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1. Aim

We have the aim to achieve the basic principle of human history supporting everyone’s good way of life. This way of life should unify everyone’s subjective “happiness” and realizing objective value of the world changing and using technology and institution.

What should we do to achieve the aim? This will be realized by unifying effort to achieve the aim and to seek the method to achieve the aim. As all things are mutually related, we cannot get even a part unless we get whole. And as we cannot get whole we must continue to do effort forever.

2. Way of Life

We live by logic, emotion, subconscious and attitude on which world view has been operated *a posteriori*. And a world view is decided almost by education and mass media since birth of a person.

More precisely, to live is a series of 1. perception, 2. acquiring world view, a sense of value, subconscious, emotion, attitude, 3. resolving contradiction, and 4. recognition and action based on culture which consists of technology, institution, science and art. As shown later contradiction can be used as the minimum model element of the world. And granularity decides the contents of the contradiction.

Among these, a way of life is an assemblage of world view, sense of value, subconscious, emotion, attitude, and logic or method of resolving contradiction.

We define philosophy, among way of life, as an assemblage of world view, which almost decide a sense of value, subconscious, emotion and attitude, and logic (or method) to recognize and change the world. Everybody should have philosophy, but our philosophy is not complete. So, we should make continuous effort to complete it.

3. Philosophy 1 : Dialectic Logic is Contradiction Model and Radical Enumerable Thinking

Philosophy consists of method and world view which makes a sense of value, subconscious, emotion and attitude. We propose Contradiction Model and Radical Enumerable Thinking as logic or method to construct dialectic.

3.1 Contradiction Model

Contradiction is simply the structure of relation or movement expressed as “object1- relation-object2”. Energy and the difference between object1 and object2 start a contradiction. Contradiction can be used as the minimum model element of recognition and action for the world.

We have two types of contradiction. 1. Contradiction of Resolving Differences which is used to be dealt with usual change. 2. Compatible Contradiction which is used to be dealt with usual contradiction in dialectic.

Contradiction in dialectic is a movement that two objects is going to be compatible. But usually in this world contradiction has an opposite meaning which two objects are not compatible.

We have special type of Compatible Contradiction, which we call **Contradiction of Unity**. Compatible Contradiction can transform into Contradiction of Unity if 1. there is continuous power to push forward movement in which an object changes the other object mutually and continuously from outside and/or 2. there is embedded inner structure which an object is sub-element or condition of the other object each other recursively, then an object

changes the other object mutually. [FIT2016] **Example of 1: Contradiction of function and structure in evolution. Value of existence of life had been continuous.**

3.2 Granularity and Radical Enumerable Thinking

Granularity is defined as a range or scope in time and/or space and/or attributes which object affects. An **object** is an information cut from facts by a granularity. **Logic** is relation between objects. Granularity of value is for whom, when, where and which attributes contribute to value. It is granularity that decides contents of contradiction. And almost all thinking is devoted to deciding granularity.

We think only to achieve the aim. From the point of purpose, **Radical Enumerable Thinking** is the continuous thinking seeking larger whole and more radical essence of fact and value and their realization method.

From the point of realizing purpose, **Radical Enumerable Thinking** is the continuous thinking of abduction which build hypotheses and verifying them which includes deduction and induction.

Definition; If a whole is enumerated as A and B which is not non-A, then B is the opposite from A on the whole.

Hypothesis; Fundamental contradiction is a Contradiction of Unity with two terms which are a concept that now decide attitude and action of human being and the opposite concept on the whole fundamentally. Then the resolution is their *aufheben*.

These are logical hypotheses. This contradiction should be also found in history.

4. Philosophy 2 : Principle of Human History should make World View

Philosophy consists of method and world view. We consider world view which is the outline picture of the past, present and future of human. That affects the great part of a sense of value, subconscious, emotion and attitudes of person.

As a hypothesis we have a series of value that is “continuation of species- existence of individual- attributes of individual”. We think “continuation of species” and “existence of individual” are obvious. It is the purpose of the way of life that what is “attributes of individual” and how to achieve it.

The purpose which is concrete value should be compatible subject and object in which subjective “happiness” and objective enhancing value of everything for every conscious person and, if possible for everything, anytime.

But this purpose is too general. And subject and object are mere general static relation of the world. We need more concrete contradiction that activates the static relation to change each attitude and action of the way of life fundamentally. These two terms might be two terms one of which is a concept that now decide attitude and action of human and the other is its opposite concept. We want the granularity of this contradiction.

We want the granularity of time and attributes to meet the law or principle of the way of life in human history. That will generate two terms of contradiction which decide underlying attitudes and action of human being compensating for formal subject and object. These two terms may be “to be objective” and its opposite concept. To be objective is sense of object. To be objective or sense of object is attitude to operate object as an object.

As two terms make continuous change in the case of Contradiction of Unity, the opposite concept might be rudimentary one in the early stage of history. We don't know the opposite concept yet. We want to search the rudimentary concept that is opposite from “to be objective” or sense of object.

Can we find the rudimentary opposite concept from “to be objective”?

The difficulty is that it should be correct both logically and historically. And according to dialectic, logic and history are roughly equal at an adequate granularity of time and attributes. We survey human history for seeking logic in it.

4.1 Granularity in Human History

We have sense of object itself in use of tool, language or generating fire. But this sense of object in the age of the birth of tool or language did not generate the opposite concept from sense of object.

Human being on the earth started agricultural revolution about ten thousand years ago. Since then, human history is the history of technology, especially that of using energy with an action by sense of object.

It took about four thousand years for barter to start as follows.

The actions by the sense of object to deal with plant and solar energy gradually increases the quantity of long-preservable produce and population. This is one of conditions to start a barter.

The division of labour caused by the variety of the earth is also a condition to start a barter.

The battle against enemy who come and steal preserved produce cause many deaths on both sides. Precisely at that time they have no sense of steal because they have no sense of possessing yet. It took many years that sense of steal and sense of possessing take shape. In this age this battle is the biggest issue to be resolved.

About six thousand years ago a man and woman, who are leaders of each group, fall in love, I guess, accidentally exchange produce of their group each other.

This is the start of barter and **a sense of possession** almost simultaneously. Possession forms a kind of **sense of unilateral unity** which draw object to subject to form a kind of institution. But this caused tendency to be not careful on something one does not possess. Possession forms a kind of sense of unilateral unity which draw object to subject to form a kind of institution.

Growth of population and cooperation creates a sense of belonging to a group and God to form a kind of institution. These forms a second kind of sense of unilateral unity which draw subject to object. However, these also become a basis to eliminate the other group consciously.

These bring about a unilateral sense of unity as insufficient opposite concept from the sense of object. We find the candidate of the granularity. These two terms may be “to be objective” and its opposite concept.

To possess become a kind of institution. Law, politics and religion emerged about four thousand years ago. These are a kind of institution. Culture takes form around this time as shown in Table 1. And structure of life in Fig 2 was built in this age.

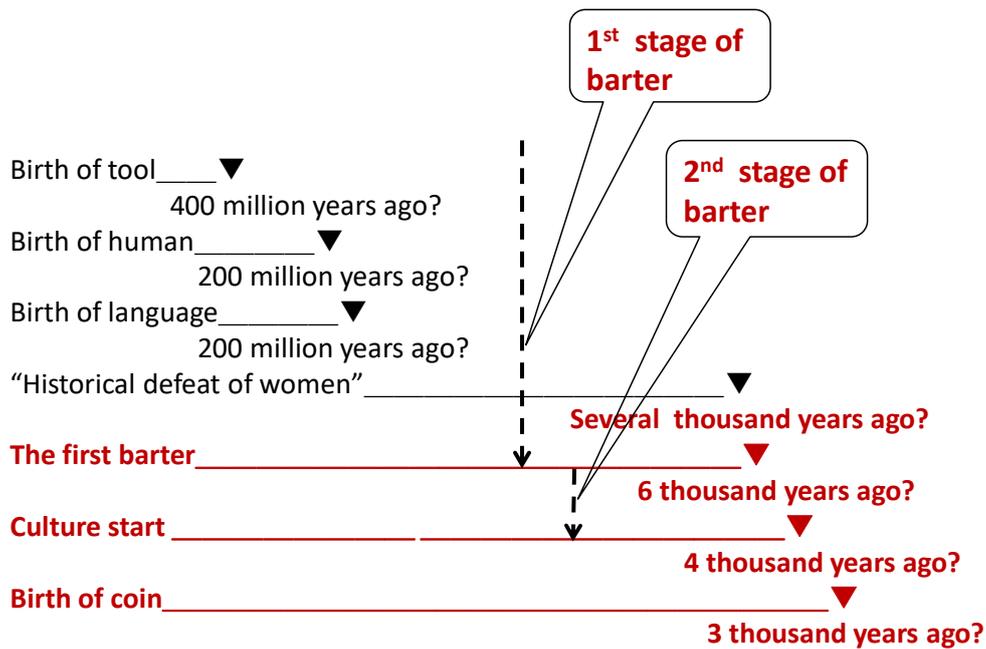


Fig.1 Stage of Beginning of Barter (Ages are not authorized)

Table 1 Four Cultures: Technology is an assemblage of technological means and its generation and using. Institution is an assemblage of common idea and its generation and using.

	Operation	Recognition
Objective Means	Technology	Science
Unifying Means	Institution	Art

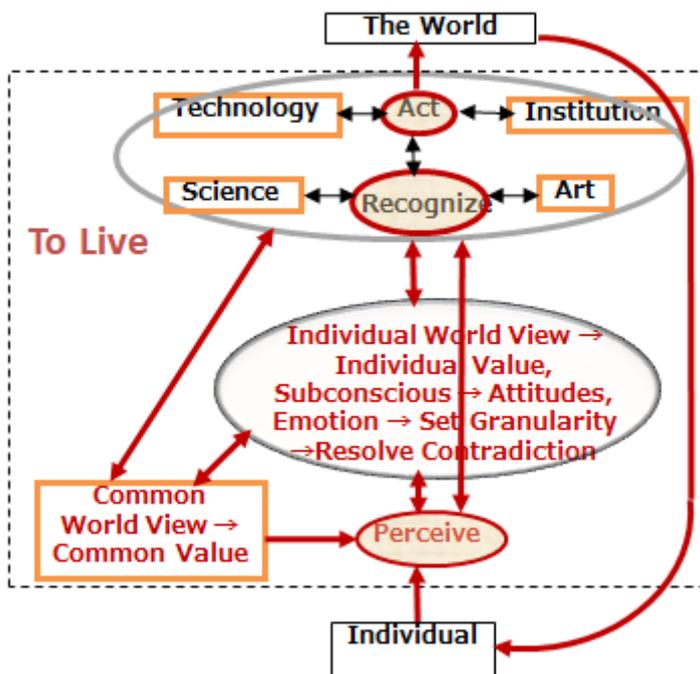


Fig.2 Structure of Life

4.2 Unifying a Sense of Bilateral Unity and Sense of Object

Since then, almost four thousand years have passed. After industrial revolution, actions by a sense of object are changing objects only for human being on a large scale. Value of private possession and sense of belonging to nation etc. conquered the world. So, we had many issues such as war or destruction of environment of the Earth.

The actions with a sense of object did not necessarily enhance value of objects. After agricultural revolution, human spent about ten thousand years to find out the new world view and the new sense of value. They are the needs to unify a sense of object and a sense of unity and an insufficiency of unilateral sense of unity as a summary of history.

We have come to need to think and act at this moment unifying a sense of bilateral unity and sense of object. Sense of bilateral unity and sense of object and love and liberty are both two terms of objects of Contradiction of Unity which continue to enhance two objects.

Sense of object is my will or attitude to operate object as an object. Criticism is a result of it. The value of this is liberty which is degree to enhance my ability to change object.

Sense of unity or love is my will or attitude to integrate me and another object to re-unite. Modesty is a result of it. The value in this sense is degree to enhance me and another object including other life simultaneously as an attitude of action.

Sense of object and sense of unity are mutually opposite concept each other to form logical enumeration of attitudes.

Six thousand years ago, subject and object were mere general static relation of the world. So, we need more concrete contradiction that activates the static relation to change attitude and action of human being fundamentally. **Only concrete Contradiction of Unity of sense of object and sense of unity can resolve abstract Contradiction of object and subject to unify everyone's subjective "happiness" and realizing objective value of the world.**

We should make this contradiction work hard. Let every people act by subconscious with sense of object and sense of unity. And at the same time, we should transform unilateral sense of unity into bilateral one.

5. Conclusion and Issues to be Solved

By Radical Enumerable Thinking, we get Contradiction of Unity in which two terms change continuously. We should get sense of bilateral unity and sense of object and love and liberty in our common sense and subconscious.

Only concrete Contradiction of Unity of sense of object and sense of unity can resolve abstract Contradiction of Unity of object and subject to unify everyone's subjective "happiness" and realizing objective value of the world. We have two Contradiction of Unity.

This is the basic Principle of human history and everyone's ideal way of life.

But this way of life does not appear to be "happy" because we need hard effort at this moment eternally not only for ourselves but also for another object. And one should know the position of myself and every objects to deal with in the world.

Integration of logic and history only can resolve big issue such as the way of human life. And it can propose the way of life of our future.

For bilateral sense of unity, we need diversity. In the first place to be objective makes diversity, and diversity needs unification at the same time. Diversity consists of that of products and that of human being.

So again, we have two Contradiction of Unity; contradiction of sense of object and sense of unity and contradiction of diversity and unification. These two contradictions have a history of six thousand years after agricultural revolution and barter in the Earth.

We already have had a bulk of knowledge to have a responsibility of using or not using it. This is one of expressions of contradiction of love and liberty and sense of bilateral unity and sense of object.

Homo sapiens is at the end of genealogical tree equally with another life. If homo sapiens were greater than another being it would be only because we could use knowledge for another being.

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