

# Abstract of “Unfinished Note on Philosophy (2019) in Japanese”

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## Preface

We have the aim to support everyone’s good way of life. This way of life should unify everyone’s subjective “happiness” and realizing objective value of the world. We need both.

We have also the aim to achieve the basic principle of human history to realize the aim.

As all things are mutually related, we should do effort to resolve every issue. We cannot get even a part unless we get whole, and as we cannot get whole at once, we must continue to do effort forever. We need every aim and every effort to get the aim at the same time ideally.

## 1. Facts and Object

Facts are every existence and movement (or relation) in the objective world and our subjective mind. I think this is somewhat different from that of common sense. Here relation, action, movement, result of movement or process is the same object expressed from a different viewpoint.

1. It is important that facts are enumerated as existences and movements from the viewpoint of element of facts.

We have many cases. The first case is that two existences and their movement are mutually related.

The second case is that existence and movement (or relation) change each other, to say more exactly, a set of “existence and movement” and the other set of “existence and movement” is exchangeable from a viewpoint of function.

Example: One time use of bucket with 50-liter capacity = ten times uses of bucket with 5-liter capacity.

The third case is that existence transform to movement etc.

Example:  $E=mc^2$

2. It is important that facts are also enumerated as that in the objective world and in our subjective mind from the point of view where is facts.

Examples of notion in our mind: One’s illusion. Logically possible future image.

Fixed notion in our mind includes the images of past, present and future and a sense of value.

3. To deal with facts exactly and enumerably, it is necessary to understand that beings in the objective world and fixed notion in our subjective mind are both existences. Beings are physical, chemical, social or biological existences in the objective world

Example of physical being: A chair unchanged for 50 years.

Example of notion in our mind: A state of brain of someone unchanged for 10 microseconds.

These mean that we deal with facts as sets of functions and structures. Because structure is defined as an assemblage of beings and their relations and function is a meaning of the structure for us.

These concepts of facts are the simplest one to recognize and change. We can recognize and try to change every fact. We think the facts resemble that of “neo-realism”.

An object is an information cut from facts by a granularity. In other word, granularity is defined as abstraction of cutting from facts at this moment to deal an object. The elements of granularity are a range or scope in time and/or space and/or attributes of object. These sentences are essentially recursive. Object and granularity form contradiction specified simultaneously.

Example: Granularity of value is specified by deciding for whom, when, where and which attributes contribute to value.

It is granularity that decides contents of object or contradiction. Logic is relation between objects. And almost all thinking is virtually devoted to deciding granularity.

## 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 perception, acquiring world view, a sense of value, subconscious, emotion, attitude, resolving contradiction and

recognition and action based on culture and civilization which consists of technology, institution, science and art.

Among these, a way of life is an assemblage of world view, sense of value, emotion, attitudes and logic or method to resolve 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.

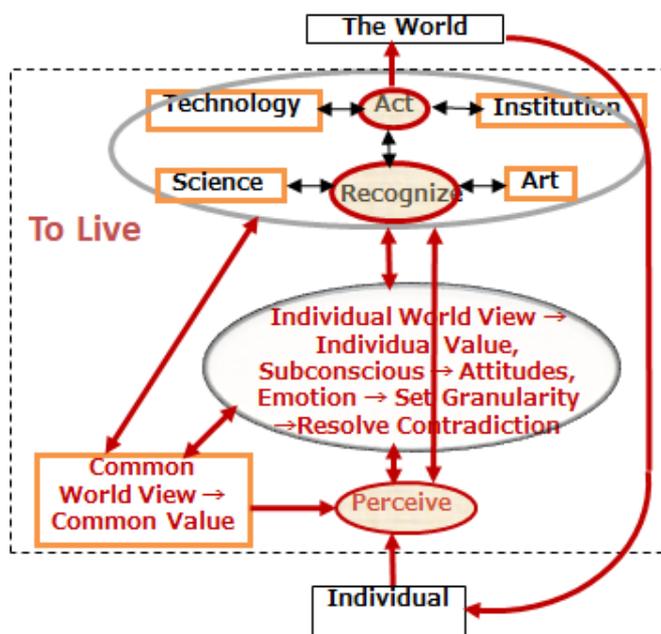


Fig.1 Structure of Life

### 3. Logic : Contradiction model and Radical Enumerable Thinking

Philosophy consists of logic and world view which makes a sense of value, subconscious, emotion and attitude.

We want dialectic logic used as method between formal logic and glamour.

Dialectic logic should have systematic structure of enumerable logic among every object realizing function. So, we have two requirements.

Requirement of system: To specify system from facts accurately without leakage.

Requirement of movement: To deal with every logic regarding recognition, action for change and actions around recognition and change in every area.

#### 3.1 Contradiction Model

We have three ideas to meet the requirement of system. The first idea is to select existence as the system. The second idea is to select object as the system. The third idea is to select contradiction as the system. Both the second and third ideas meet the requirement of system. We choose contradiction.

Then we get the simplest series of structure; “facts- objects- contradictions- movement of contradictions”.

**Contradiction** is simply the element of structure of relation or movement expressed as “object1- relation- object2”. It may seem odd to choose contradiction which is movement or relation as the requirement of system. Contradiction can be used as the minimum model element of the world.

We have two types of contradiction.

1. Contradiction of Resolving Differences which is used to be understood as usual change.
2. Compatible Contradiction which is used to be understood as usual contradiction in dialectic.

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

3. We have a special type of Compatible Contradiction, which we call Contradiction of Unity.

Compatible Contradiction can transform into Contradiction of Unity under next conditions. The conditions are that there is continuous power to make an object change the other object mutually and continuously from outside and/or there is embedded inner structure in which an object is sub-element or condition of the other object each other. In Compatible Contradiction an object changes the other object mutually and continuously. [FIT2016]

Example 1: Contradiction of function and structure in evolution in which value of existence of life has been continuing.

Example 2: Male and female.

### 3.2 Granularity and Radical Enumerable Thinking

Logic on contradictions has two types. One is to decide granularity of contradiction which is vertical logic so to speak. The other is reasoning of a series of contradiction expressed as a proposition which is horizontal logic so to speak. The Six-Box Scheme by NAKAGAWA can be read as the logic with two types logic [NAKAGAWA2015]. He began to express this “Six-Box Scheme” in his papers since 2005.

It is often said that reasoning consists of deduction, induction and abduction.

Usual deduction is that of formal logic or that of using causal relation. The latter deduction should be regarded as abduction in which condition of cause should be treated as a hypothesis in abduction.

Usual induction is not necessarily logically correct. Correct induction should be abduction if logically correct enumeration should be used.

Abduction could be correct reasoning if a hypothesis, granularity and logical enumeration of object would be correct. We can say the abduction is a series of reasoning of building hypotheses and verifying them, which includes non-formal “deduction” and accurate induction.

Deciding granularity of contradiction and abduction form Radical Enumerable Thinking.

So, Radical Enumerable Thinking meets the requirement of movement on contradictions.

The ability of changing granularity of facts and values and abduction make Radical Enumerable Thinking useful.

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

We propose Contradiction Model and Radical Enumerable Thinking as logic or method to construct dialectic.

## 4. Human history, World view and Way of Life

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 hypotheses, 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 what is “attributes of individual” and how to achieve it.

Many people want to be happy. But they don't necessarily become happy. Why?

It is the purpose that everyone's subjective “happiness” should be compatible with everyone's objective effort to enhance value of everything anytime.

But this purpose is too general to realize in the action. And subject and object are mere general static relation of the world in this time. We need more concrete contradiction that activates the static relation fundamentally to change each attitude and action in the way of life currently.

For the radically basic issue we might start on the zero-basis.

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

Hypothesis; Fundamental contradiction is a Contradiction of Unity with two terms which are a concept that now decide fundamental attitude and action of human being and its truly opposite concept. Then the resolution might be their epoch-making *aufheben*; dialectic denial.

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

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 the 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 a sense of object 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.

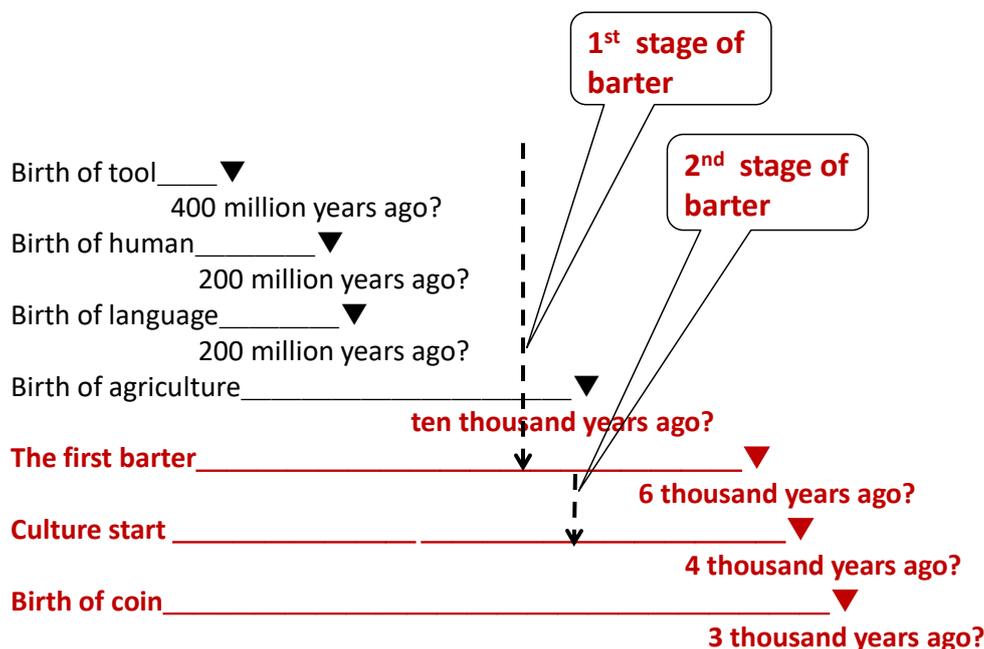


Fig.2 Stage of Beginning of Barter (Ages are not authorized)

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 by the leaders of groups.

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 would be the start of barter and **a sense of possession** 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.

Growth of population and cooperation creates **a sense of belonging** to a group and God as 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 sense of unilateral 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 and civilization as shown in Table 1 took form around this time. And structure of life in Fig 1 was built in this age. Technology is an assemblage of technological means and its generation and using. Institution is an assemblage of common idea and its generation and using.

Almost every person could participate in the action with a sense of object and a sense of unilateral unity.

Table 1 Four elements of cultures and civilization

	Operation	Recognition
Objective Means	Technology	Science
Unifying Means	Institution	Art

#### 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 resolving issues of 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 Contradiction of Unity which continue to enhance two objects.

Sense of object is my will or attitude to operate object as an object. Criticism in argue 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 in argue is a result of it. The value in this sense is the 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 work hard to resolve this contradiction. 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” or “love and liberty” in our common sense and subconscious.

Only concrete Contradiction of “sense of bilateral unity and sense of object” or “love and liberty” 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 should be the basic principle of human history and everyone’s ideal way of life. [NKGW2016]

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

For unity of “sense of object and sense of unity” or until the fulfillment of this aim, we should seek for the essence and totality of facts and value. It is difficult. At best we might be able to know the position of myself and every object to deal with in the world.

To realize this principle, we should work hard for seeking larger totality, larger value, better truth and trying to make me more relative to another object and myself.

The effort for enhance me and other object is more important than its condition.

If human being could do effort to resolve Contradiction of Unity of sense of object and sense of unity, then it was proved to be true that human being would be worth continuing their life in the series of value; continuation of human being, life of individual and attributes of human life.

For this purpose, the aim of labor should be not only rational work to provide low-priced good products but also heartfelt work to enhance value of object, people and nature. And our thinking in labor and life should be based on Contradiction Model and Radical Enumerable Thinking as logic or method of dialectic.

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 is in products and also human being.

So, we have two Contradiction of Unity; contradiction of “sense of object and sense of unity” (or “liberty and love”) 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 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 sapience is at the top of genealogical tree equally with another life. If homo sapience were greater than another being it would be only because we could use knowledge for another being.

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