

# Logical Possibility of Ideal Way of Life; Barter as a Background of Homo Sapiens

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## 1. Preface: World view and logic

We live by emotion, subconscious, attitude and logic on which world view has been operated *a posteriori*. We grasp philosophy as world view and logic. [THPJ2018/1-3] Already we have logic.

We want to achieve the basic principle of human history as a world view.

## 2. Contradiction and RET form dialectic logic

**Granularity** is defined as a range or scope in time, space and/or attributes which object affects. [FIT2005/2] An **object** is an information cut from facts by a granularity. **Logic** is relation between objects. [THPJ2012]

**Contradiction** is the structure of relation or movement expressed as “object1- relation- object2” to be a model of the world unit. [FIT2006]

Usual contradiction can transform into **Contradiction of Unity** if it has inner structure which an object is sub-element or condition of the other object each other. [FIT2017] An object in CU continuously changes the other object and its concept each other. [THPJ2012] [FIT2016]

**Radical Enumerable Thinking** is the continuous thinking which seek more radical essence of fact and value and their realization means by managing contradiction on a zero-basis. [FIT2013]

Contradiction model and RET are available for every issue to form the best framework of logic. [THP2015/1,2] But this paper deal with only the big issue such as the way of life. [IPSJ2017]

1. According to dialectic of Hegel, logic and history are roughly equal at an adequate granularity of time and attributes. [IEICE2018] The difficulty is that the solution of the big issue should be correct logically and historically.

2. From the viewpoint of method, RET is thinking of abduction which build hypotheses and verify them. [IEICE2018]

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. [IEICE2018]

**Hypothesis**: Fundamental contradiction of the big issue is a CU with two terms which consist of a fundamental concept A and B.

The resolution is their *aufheben*. [THPJ2018/1]

These are logical hypotheses. The hypotheses should be verified by something to be thought as facts.

## 3. Principle of human history: World view

We want the granularity of time and attributes to meet the principle of the way of life in history under the condition that both granularity and principle are uncertain yet.

We have hints that the concept that fundamentally decide attitude and action of human being may be “to be objective” and that the opposite concept from this in CU could be rudimentary one in the early stage of history.

Human being on the earth start agricultural revolution about ten thousand years ago. The actions by the sense of object to deal with plant gradually increases the quantity of long-preserved produce. The battle against enemy who come and “steal” preserved produce causes many deaths on both sides. In this age this battle is the biggest issue to be resolved.

It took four thousand years for barter to starts. One day in 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 **sense of possession**. [IEICE2012] The possession forms sense of unilateral unity which draw object to subject. [IEICE2012]

Two thousand years make growth of population to creates **sense of belonging** to a group and God or sense of unilateral unity which draw subject to object. [FIT2013, 16,17] [CGK2016]

These bring about rudimentary sense of unity as opposite concept from sense of object.

Barter also brings out “principle of equality”. This slowly makes an equality, sense of difference, series of reasoning and contributes to science and institution. Culture [TJ200306] takes form around this time.

Since then, almost four thousand years have passed. Especially after industrial revolution, actions by a sense of object are changing objects only for human being on a large scale. Value of money or possession and sense of belonging to nation etc. conquered the world.

Now we have many issues such as war or destruction of environment on the Earth.

This is because actions with a sense of object do not necessarily enhance value of object.

We have come to think and act at this moment unifying “sense of bilateral unity and sense of object”. These form **CU** which continue to enhance two objects and their concepts each other. [FIT2016]

#### 4. Conclusion: Subjective dialectic?

It is the world view of dialectic that everything is mutually related or moving. Going ahead with dialectic, we could formulate to unify “sense of unity and sense of object” as world view.

This is **subjective dialectic**, which is frank meaning not that of Hegel.

Sense of bilateral unity or “love” is my attitude to integrate me and another object to re-unite with modesty. The value is degree to enhance me and another object. Sense of object is my attitude to operate object as an object with criticism. The value of this is “liberty” which is degree of my ability to change object. [NKGW2016]

Only integration of dialectic logic and history can resolve big issue [IPSJ2017] such as the way of future human life. The way of life should rebuild common sense, unify everyone’s subjective “happiness” and realize objective value of the world. But this way of life does not appear to make us “happy” because we need hard effort at this moment eternally not only for ourselves but also for another objects.

Although we need hard effort, from the viewpoint of realizing purpose, we should have an attitude to unify “sense of unity and sense of object” or “liberty and love” [NKGW2016] for every object and carry out abduction to rebuild world view or common sense consciously.

We might be the being who should do the effort forever and have some courage to do so.

These are some differences between this paper and “Sapiens: A Brief History of Humankind” which Yuval Noah Harari wrote in 2011 and translated into English in 2014.

#### 5. Issues to be solved

We have issues to be solved. 1. How to take an attitude for bilateral relation? 2. How to solve the CU? 3. Do we need any other efforts?

1. How to take the attitude is an issue for us. We have several ideas 1. to pay respect to other objects, 2. to act to enhance value of the object and 3. to think myself as a substitute for another object. [MARX1844, Marx expressed the necessity to unify sense of object and sense of unity as if it were a kind of animism.] [“Smart little people” in TRIZ]

3. It is necessary that large value should take priority over small one as a basic hypothesis. This is the simple requirement of RET [FIT2017 slides], but we have many confused priorities around us. Many people should achieve RET and contradiction model.

The principle of history and RET should cover every area. Every area consists of art, science, technology and institution [TJ200306] which includes economy and politics.

The area which needs to rebuild common sense most urgently is education for younger people, mass media and politics.

TANAKA Sakai 田中宇 show a great example to rebuild common sense in area of politics and mass media at <http://tanakanews.com/>.

This show also a good example of abduction. He shows a trend of diversity movement in capitalism where we have no movement for post-capitalism.

For bilateral sense of unity, we need diversity. In the first place it is sense of object that makes diversity, and diversity needs unification at the same time. Diversity consists of that of products, politics of economy to make products and human being. Diversity is to be considered more. [THPJ2018/3]

Until now value is only from “liberty”, so only money is its criterion. We need new criteria for the new value of “liberty and love” for post-capitalism.

2. To resolve the CU we need continuous effort for a thousand years.

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