

# **Self, History and Future**

**A work on the modality of history (2015)**

Circles of Identity (CI) are our tool of survival and have momenta based on their innate necessities. Rather than dividing history into past, present and future and attempt narrative analyses it is the search for these momenta that gives us historical insights. CIs move forward propelled by the necessity for parts to form a whole. The process of encompassments and tangencies is dynamic and fluid and it is this unstable but directional conditions that form history. As time passes there will be fewer and fewer CIs. However, the all encompassing final CI can only be in vacuum and will confront us with our destiny.

**T. Iwamoto**

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*... I decided to renounce them all  
and go into my own idea for good*

**Fyodor Dostoyevsky**

From *The Adolescent*



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# Overview and Summary

## Assumption

There is a minor and thus far unsuccessful school of thought called ‘Wholisticism’ (more widely known as ‘Holism’). I adopt the less used spelling because ‘Holism’ as a thought system is a failure. That is, once you admit an unexplainable totality you are on a slippery slope of allowing an ‘indescribable’. It is a defeat for philosophy to come to rest in the comforting arms of an ‘indescribable’ even after any elaborate arguments. Philosophers should rather die fighting than acknowledging a quasi-religious graveyard of thought. ‘Holism’ is akin to a religion. It may keep a philosophical mask by inventing theology, but nevertheless an ‘indescribable’ is an admission of intellectual defeat. Boole, Frege, latter Wittgenstein are said to have been sympathetic to this idea of an indescribable whole. The totality of interconnected organic parts brings with it its own philosophical problems; e.g. take a whole language, how are all those parts connected, other than usages? What is this totality, in itself and in its relation to mind? How can it be described? Is its user part of this organic totality? etc.t.c.. Here problems are as problematic as ones faced by logicians, formalists and intuitionists. The idea of a contextual wholeness eventually comes to an unexplainable whole. I subscribe to a ‘Wholisticism’, but, instead of practically giving up like Wittgenstein, hold the ‘whole’ —whatever it may be— accountable to describe itself. I tried it on formal logic (‘The Elementals’<sup>1</sup>), on history (this work) and will try on numbers (next work).

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<sup>1</sup> See <http://philpapers.org/rec/IWATE>

Put bluntly; ‘a whole is more than the sum of parts’ or ‘ $(x) \triangleright x$ ’ in my symbolism. But then, so what? To say  $x=x$  because of  $(x)$ , is nothing but metaphysics unless  $(x)$  and  $x$  can be connected by means of intelligible logical or mathematical operations. In another word ‘ $\triangleright$ ’ needs an operable meaning. Only in this way ‘ $(x) \triangleright x$ ’ can be promoted to a ‘science’ from a religion and should be able to ‘demonstrate’  $x$  in a manner someway connected to our existing paradigm of understanding of everyday  $x$ . The above three mathematicians/ philosophers of maths were a little too shy to acknowledge a full-fledged ‘Wholisticism’ because they could not meaningfully represent a ‘whole’ without which formal logic was indeed nothing but tautologies and paradoxes as found out by Russell and Gödel. Given a number, say ‘3’, although it appears to have a solid, independent meaning, this meaning entirely depends upon the structure of the totality of numbers. Set-theoretical answers of various kinds are attempts to construct  $(x)$  from  $x$  and ended up as notational gimmicks because the fabrication of a notation does not really answer the nature of  $(x)$ . The von Neumann constructive notation of { } still does not tell you what 0 is, and what all those subsequent numbers are. It already assumes the ontology of numbers and only notationally constructs the epistemology of numbers. The notation of a process towards  $\infty$  only calls for the good-naturedness of mind to accept that the notational process coincides with mental process or the structure of ‘numbers’ as objects, which remains unexplained. I am here to demonstrate how this idea of ‘whole’ works out on history.

## Objective

For history to have a meaning one needs to grasp it as a structure of the totality of events. We have the past, a collection/chain (of chains) of events to guide us towards an underlining formula of events. This I seek in the functions of ‘self’. Once correctly paraphrased ‘self’ should bridge the past and the future, and only this

way we can talk about the totality of events, past and future. That is, the formula should be able to forecast the future events. These functions of 'self' are sought in 'Circle of Identity (CI)'. Although I quote some Freudian ideas in order to illustrate, CI is a concept of modal logic and has a wider, more abstract and operable meaning. CI has a structure, and I extrapolate it as the laws of CI, which guide us to an understanding of our current states of history and lead us to future predictions.

'Self' is a moving event with momentum acquired from the past and therefore has a direction. In contrast to Freudian concept of id/ego/superego, which is, at best, interpreted to explain each and every human in terms of contours of colours the three ingredients created by degrees of dynamic mixtures as results of environments and individual capacities, CIs are vehicles those individuals choose to drive through terrains of history. More id-orientated individuals may prefer certain types of vehicles, while more superego-aware people may adopt different models. Some vehicles carry a very limited number of passengers only for a short distance, some carry a large load for a very long journey, but both are vehicles nonetheless and have certain characteristics. It is these characteristics that explain history and future. The Freudian concept explains characters of passengers and to some extent societies those individuals create, and idealizes the future to be more superego-dominated. The concept is inflexible and not operable enough to predict the future. A CI is a concept that possesses inner driving forces of tangencies and encompassments and follows a direction it creates by itself. It is a modal concept of which 'self' is a variable.

## Modus Operandi

The main theme of this work is the unfolding of the concept of CI. The philosophically not unimportant concept of 'self' in this context is merely a variable and is deemed unnecessary to be considered. I have no needs to colour 'self' as Freudian, Jungian, Post-

structuralist, etc.. ‘Self’ participates in a CI for various reasons: biological needs, psychological motivations, social conventions, religious convictions, etc., etc.. However, from a modalistic point of view reasons are best left to each relevant discipline. I am only concerned with necessities of  $x$  to become part of a CI in order to form a whole.  $x$  cannot meaningfully exist without a CI, and a CI is empty without  $x$  as it is the vehicle of necessity for  $x$  to navigate ‘life’. Thus,  $\text{CI}(x)$  is a wholistic and modalistic concept with dynamism of operative meaning, which creates the logical progressions of CI. There are many CIs as well as many types of CIs, but the nature of empirical CIs is, once again, best left to relevant specialists because a coloured  $x$  narrows down the scope of CIs and distorts any subsequent progressions. What matters are modalistic aspects of CI as a logical concept. These are extrapolated as types and laws of CIs.

The operative meaning of the colourless  $\text{CI}(x)$  is its internal structure, which is a wholistic necessity that a whole is more than the sum of its parts. This creates ‘power’-relationships among various CIs, in that starting with ‘ $(x) \triangleright x$  (i.e. self-identified  $x$  is stronger than naked individual  $x$ )’ the numerical effects of membership of a CI, the various structures and types of CIs, etc. form logical progressions. Alongside these progressions are power structures and a certain necessary direction towards more and more encompassed CIs. These arguments are also supplemented with illustrations within my limited knowledge. From all these I will conjecture a possible future.

## Achievement

From the application of wholistic concept and methodology on history I identified tangencies and encompassments as moving parts of CIs which create a direction of history as the end-point of CI encompassments. This is accompanied with the establishment of the laws of CI and various empirical consequences and observa-

tions, such as the vertical power structure of nationhood CIs, which are the most predominant current CI, is being flattened. There may or may not be actions and reactions, but this horizontalization is part of a logical process towards less and less CIs and is not a temporary phenomenon. Merging mind through internet and social networking, the rise of human rights, gender equality, etc. should be interpreted as necessary components of horizontalization and logical encompassments. I further predict this process will produce the emergence of more horizontal nationhood CIs with less money-orientated structure, eventually to end with a completely horizontal final intellectual CI, maybe assisted by more aggressive roles of artificial intelligence. There will also be unforeseen consequences alongside this process, because of the unpreparedness of political mindsets and systems for new phenomena, the emergence of new socio-economic models based on complete gender equality, which may give rise to i.e. the decline of consumption-focused economy, generally less creativity coming from the removal of gender-focused mindsets and merging mind, expectations for more professionalism in politics, etc.. These logical, analytical and narrative arguments are not only something of a novelty but hopefully will also act as a source of imagination.

From my text it will become clear that the dominance of our current nationhood CIs is by no means absolute or secure and that our current period should be viewed as a turning-point in history, to move from the hitherto accepted norm (be it proxy democracy, market economy or money-based vertical social structures) to a new paradigm of more horizontal, human rights-entrenched and eusocial structure with intertwined and interconnected common mindsets. This trend is not a one-off phenomenon. It is a logical process based on a wholistic necessity.

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