

## Horizontally Opening through Vertically Closing —For Philosophy of Sustainability—

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### Abstract

*Entirely living nexus do require such protection, if they are to live.* (PR 103)

Self-sustaining nexus, the reason of which is its own self, creates itself not only by itself but by protection from all other worlds.

Human being is a typical example. A human being is generated by integrating all given worlds getting to a satisfaction, and then it objectifies itself to give itself to others. According to novelty of appetite (PR 102) a person may want to eat something, or in other case it may want to pray to God for mercy. These examples exemplify that a human being is going to close itself vertically to become better or higher satisfaction of being, and then after reaching a satisfaction it is going to objectify itself to give itself to others, which means that it is going to open itself horizontally to all next coming worlds.

Roughly speaking, vertically closing and horizontally opening correspond to subjective phase and objective phase respectively.

Vertically closing is always incomplete because all creatures are finite.

The above mentioned is able to be expanded to all “societies”. In particular we should consider our human societies which are constructed by artificiality of organizations such as a corporation, or community and state. Each human “society” always wants to close itself vertically for its own purpose. However, it is always incomplete and includes vagueness.

Here we could find the problem of freedom and responsibility. Horizontally opening should go forward to attain peace and to aim at the harmony of all the worlds. In order to attain this aim how should we generate our vertically closing processes? It is here that ethics are required.

We, Aomori Public College Group, are going to present a bit of steps for challenges towards new Adventures of Ideas in order to respond to the above problems.

(1) Towards philosophy of Sustainability to aim at the harmony of all the worlds.

Sustainability is the will to harmony.

Sustainability of what? Sustainability for what? Sustainability by what?

(2) Education for Sustainable Society by Whiteheadian Rhythmic Method.

(3) Environmental Management.

(4) Wisdom in the Practice for Sustaining Community.

## **1. Philosophy of Sustainability toward the Harmony between Nature and Artificiality**

We should construct the philosophy of sustainability.

The philosophy of sustainability is essentially concerned with the relation between Nature and Artificiality and toward harmony between them.

We can hear and see many efforts for Sustainability on the Earth environmental problem. However, many cases of them are related to how-to. And there is such many an argument that the real cause of environmental problems depends on the development of technology. I think that this aspect could be accepted in itself. However, if he/she asserts that we have only one way to overcome the Earth environmental problems by developing a new technology, I will refuse such a view, which looks like an expansion of mechanism developing any artificial technology to conquer the nature since the industrial revolution. The logic of technology to overcome the negative effects of technologies is contradiction in itself.

I think that we cannot and must not deny all of technologies. We should find the way to construct a world view in which we can find the adequate position of technology. Such a world view may be developed by philosophy of organism. This adequate position of technology has to aim at the direction of harmony between Nature and Artificiality, which is the art of togetherness of all lives.

Philosophy would become really rich by presentation of the world view concerning the ground of the actual problems to provide the method of thinking or thoughts, which become the bases of codes of behavior or policies.

What is Sustainability? This is the real problem of the philosophy of sustainability. We hope that we will respond to this final problem by this presentation of ours.

Philosophy of sustainability should involve not only natural environment but also humanity as the research objects.

Humanity is possible to exist by sustainability of Nature.

And we should think that there is a kind of hierarchy between Nature and Humanity such as human societies, communities and some organizations. By organization we mean the subjectivity of any human cooperation such as family, school, corporation, government, state, church and so on.

## **2. Problems of Philosophy of Sustainability**

The problems we research in the philosophy of sustainability will involve the following three levels : first is sustainability of what, second is sustainability for what, and third is sustainability by what. These three problems have to be placed in the

world view presented by our philosophy.

The first problem “Sustainability of what?” is in fact in the place of deeply dependent relation to the second: Sustainability for what? And the third problem is also dependent on these first and second problems. Sustainability by what is regarded as attained by Nature itself and/or by artificial efforts. If anyone takes the position of by-Nature, in fact there are such many opinions as geophysical points of view, sustainability problem will be given to the hand of the God. We have to regard the problem of “by-what” as artificial problem, which includes the problems of technology, economic status, politics, management of corporations, education and how to make consensus. These artificial aspects have to be founded by morality and common good. These three levels of problems will be integrated into a new world view of new civilization.

The first problem of “of-what” would be answered by saying that sustainability of Nature and Humanity are premises and the philosophy of sustainability has to pursue the problem what is sustainability of Nature and Humanity. This problem is also to quest the essence of Nature and Humanity.

The reason why sustainability of Nature and Humanity is a premise is that all beings are alive by nature, in other words natural environment, and the realization of humanity is the final end of human beings. The realization of humanity depends on also the social environments, the essence of which arises from artificiality.

The sustainability of Nature is that Nature is and must be nature.

The end of human society and organization should be to elicit such psychic energies that the harmony of nature and humanity is attained by self-sustaining of human society and organizations. (Whitehead mentioned “The human psychic activity thus contains the origins of precious harmonies within the transient world. The end of human society is to elicit such psychic energies.” AI, 51)

The humanity is sustained by expanding the potentiality for freedom. “The essence of freedom is the practicability of purpose.”(AI, 66) Therefore the purpose of our society and also of organization is to keep and to develop the potentiality of human freedom.

On the other hand, the harmony of human society is attained by the sustainability of Nature, because human society is always sustained by nature.

On the second problem “sustainability for what” we are forced to think such additional two levels as (1) for the highest value, and (2) for the actual requirements. Here we will not respond to the first level but we will go to the direction of the second level, that is, for the actual world. To the question of the second level we have to answer that sustainability is for peace of our civilization, that is, harmony of harmonies.

Humanity is realized by the peace. Humanity in this situation has no alienation and

is free and active in the sense that each person has its own purpose and can make any his/her own efforts to attain the purpose.

### **3. Humanity — as Vertically Closing**

Here the humanity means the properties of persons, which are characterized by freedom. The essence of human freedom is (1) ability to set his/her own purpose by him/her-self, (2) power of making hidden values clear to actual potentials as choices and (3) decision of will to project him/her-self to actual situations. Whitehead said that the essence of freedom is the practicability of purpose. (AI 66)

This process of human freedom of decision makes his/her subjectivity clearer. It is the way of being determined by data and integrating the various kinds of data to become his/her-own subjectivity. His/her own subjectivity is entirely proper and unique to the world. Accordingly the process to become his/her own subjectivity may be called closing. And the closing process to become his/her own subjectivity is for projecting itself to the actual world by objectifying itself. This latter process is called opening.

The essence of humanity is to close and enhance his/her own subjectivity to higher moral aspirations.

Let such closing process call vertical. As a human being is only a finite being, his/her own subjectivity cannot reach infiniteness.

A human being is a being who has unlimited possibilities to attain his/her goal with his/her own abilities through expansion of cooperation and construction of social institutions.

In our contemporary world we have four major models of human cooperation : state, corporation, organized religion such as church and family. These four are respectively in the process of closing itself to become its own subjectivity and opening itself by projection to the actual world.

In order to expand cooperation and in order to construct better social institutions the heights of vertically closing of each cooperative systems and of humanity must be higher. These moral codes formed by closing itself are called private codes. And the process of opening by objectifying itself could open the common codes, which are called public.

The breadth of activities of human acts is a category of objectifying interactions. Let such a category call horizontal. The breadth of moralities of public codes must be wider.

The height of closing humanity depends on urges from the hierarchy. If the urge is dependent only on the financial market, his/her subjectivity remains at the lower level of self interest. Conversely if the urge is from the Nature, his/her subjectivity can get to highest morality. Thus the height of vertically closing is dependent on the breadth of

horizontal opening.

The above mentioned will be shown as follows:

Humanity is the property of individual human being. The property, which is generated by integrating data and activating his/her-self, consists of appetition, free will and purpose. Free will and purpose are the central properties of humanity and artificial acts depend on these properties. Humanity is dependent on the property of Nature and is getting up by itself to acquire its own property with which the artificial behaviors begin.

We know that vertically closing is declined to relatively lower level such as a too much economic man, which J. Cobb, Jr., calls as a fallacy of misplaced concreteness. Such humanity is dominated by narrower principle of market.

Human freedom is originated in Nature but it is expanded by Artificiality.

Human artificiality leads human cooperation to modern capitalistic institutions after the Industrial Revolution.

A cooperative system, such as four typical models mentioned above, is made from two phases of process as (1) decision making process, that is closing itself, and (2) activating process, that is opening itself.

For the sustainability of family it is essential to be protected by social institutions.

Similar consideration will be required on sustainable community.

#### **4. Community — bringing up Humanity**

Humanity could be sustained through community.

Community is an organization, which is not formal, whose function is to keep good communications and common sense of morality. In order to sustain community some formal organization needs to be artificially constructed. This is a necessary condition. Conversely in any cases where some artificial formal organization is constructed, some kind of informal organization as community will be generated. This aspect of informal organization arises from the nature of humanity.

Humanity is generated by the process of integrating nature, societies which involves communities and family. And humanity generates and acquires ①activities, ②psychic factors, ③power of choice, ④purpose and ⑤spirituality.

Thus humanity is in a process of generation and attains the end of freedom without alienation.

Since a human being is generated by the urge of the super levels of hierarchy of order, humanity is the final end of the process and is the purpose of existence. Conversely, humanity as the end of generation is in the top of hierarchy, the sub levels of which are

nature, society, communities and organizations such as family, school, church, corporation and state. Therefore humanity must generate and convey a type of culture. Humanity becomes more mature and the intensity of subjectivity becomes stronger as more factors and much more culture are accumulated in itself. Individual appears at the moment. Individuality becomes stronger as humanity becomes richer. This process means closing itself vertically.

However, the process to become an individual goes with some fear. If he/she feels some kind of alienation, the fear becomes much stronger. Such consideration as this type of fear makes us call “Fear of Freedom” by E. Fromm to mind.

The way to avoid such fear may depend on good communication with each other. We will assert that sustainable community should have good communications within it.

The prerequisites for good communication are (1) there is an informal organization with intimacy like as family, (2) there is no power to control the deep psychological ground such as totalitarianism or power of mass watching like as shown by M. Foucault.

These prerequisites are fulfilled by some kind of morality that each person in the community mutually understands and accepts their own humanities and it is necessary that they are opened to every person. Here is an occasion that personal closing humanity can be opened to others through community.

Accordingly we can define the concept for community as human relations combined by common morality that is common good.

## **5. Artificial — in the Human Societies**

We must define artificiality in rather wide sense. Artificiality arises out of humanity except for instincts. Appetition has its roots in Nature. Consciousness of appetition is artificial. Corporation in the modern age is the product of artificiality. Cooperative systems based on formal organization such as state, school, church, and every social structures or institutes are also products of the artificiality.

Whitehead said that there are three steps of process in the civilization, that is, Instinct, Intelligence and Wisdom. This process means that human civilization has its root in Nature, that is, Instinct, and acquires human own property of artificiality, that is, Intelligence, and then opens them to the world, Wisdom.

Technology entirely depends on Artificiality but art is situated at the point of fusion between Nature and Artificiality.

On the other hand, family is inherited by nature and artificiality. In any human society the family has been placed in artificial institutions for the purpose of the

sustainability of the family.

Instinct and Intelligence stand at the closing stage and Wisdom is in the opening stage to the actual world.

The higher the closing stage is going up vertically, the wider the actual world of the opening stage becomes.

“Our consciousness does not initiate our modes of functioning,” Whitehead says, “We awake to find ourselves engaged in process, immersed in satisfactions and dissatisfactions, and actively modifying, either by novel purpose.”(AI 46) This procedure is called Instinct. Whitehead goes on as follows: “It is the mode of experience directly arising out of the urge of inheritance, individual and environmental.” Decision as the result of concrescence of actual occasions and eternal objects as intelligence is called Wisdom. Here in order to understand social institutions we have to see the process of modes of experience Instinct, Intelligence and Wisdom.

The mode of experience of Instinct could be regarded as arising out of natural property and the mode of Intelligence could be regarded as arising out of artificiality. Then Wisdom may be regarded as a fusion of Nature and Artificiality.

The mode of experience of decision is urged and supported by Nature and Artificiality.

Nature I will temporarily grasp as two modes, global and local.

India has its own nature. In Japan we have our own environment of nature. In addition we all of us have the common nature of global levels, which is only a part of Universe.

Our civilization should be toward Peace as harmony of harmonies. Civilization must be realized as a harmony involving not only Nature but human lives, social activities and social institutions.

This means the sustainability of civilization.

Wisdom, through which decision can be accomplished as a behavior, has its own height each time of experience. The higher Wisdom becomes, the wider the breadth of morality attains.

Here we can find that the Wisdom for artificiality should be higher. If the height of Wisdom is attained enough, we can get to the higher morality.

## **6. Opening Horizontally — Actuality in the Interactions**

Not only a human being but a cooperative system is regarded as a subjective being. It is in the process of closing itself and also in the process of opening itself to the actual world. The horizon of the opening process depends on the height of vertically closing. In general the higher the vertically closing is, the wider the horizontally opening becomes.

The subject of cooperative system is due to the organization of the system. In order to sustain itself the organization is required to become formal.

In the contemporary world the case of corporation (or business enterprise) should be positively considered as an important object of philosophy of sustainability.

If the horizon of any corporation is only economic market, the vertical height of closing process may be lower. Conversely, if the vertical height of corporation is low, the horizon of opening process becomes narrow such as only economic market.

This case of corporation exemplifies the relation between the height of closing process and the breadth of the horizon of opening process.

The morality exists in this relation.

The morality is deeply based on the height of vertically closing process.

The cosmos consists of hierarchical system of processes. Nature is the highest and our global society includes many lower systems. The height of morality arises from the height of the hierarchy urging the closing process.

The proposal of Environmental Management by our Aomori Public College is aimed to this direction.

## **7. Toward the Harmony**

We should turn the direction of technology to the harmony between Artificiality and Nature as the art of useful natural energies, natural gifts and natural lives and as Wisdom.

Community plays the role of mediation between Humanity and Nature.

Community is the center of morality. Such community as J. Cobb, Jr. pointed out makes some hierarchy of community of communities, and the hierarchy reaches the Nature and the harmony of harmonies.

We have to consider the following two types of hierarchy : (1) including-included relation, which means that the top of hierarchy is situated by Nature and then the human global society, human cooperative systems and individual are followed, and (2) supporting-supported relation, which means that the top is humanity and it is supported by community, organizations, human society, and Nature.

What is Sustainability? I wrote it at the beginning of this paper that it is the real problem of the philosophy of sustainability. Now I will reply to this problem that the philosophy of sustainability is the philosophy of happiness of human beings and nature itself, namely of Civilization.

Nature is Nature. Humanity is pursued. Thus Sustainability is the Harmony between them.