

Points to be noted when using this lecture material:

This lecture material includes images etc., used by the University of Tokyo with the permission from third parties, and images, etc., provided under respective licenses. Please follow the rules determined by the respective rights-holders when using the individual images.

Copyrighted works owned by the faculty members of the University of Tokyo may only be reused for non-profit or educational purposes. Please credit the following when using this material:

UTokyo Online Education Academic Frontier Lecture 2022, Yuk Hui



Beyond the Organismic Metaphor, or Philosophy after Cybernetics

Yuk Hui

City University of Hong Kong

The end of philosophy proves to be the triumph of the manipulable arrangement of a scientific-technological world and of the social order proper to this world. The end of philosophy means: the beginning of the world-civilization based upon Western European thinking.

–Martin Heidegger,(1972), Joan Stambaugh,"The End of Philosophy and the Task of Thinking", On time and Being, University of Chicago Press, p.59

It might very well still take a considerable time to recognize that the 'organism' and the 'organic' present themselves as the mechanistic-technological 'triumph' of modernity over the domain of growth, 'nature.'

–Martin Heidegger,(2017), Richard Rojcewicz, Ponderings XII–XV Black Notebooks 1939–1941, Indiana University Press, p.143



United Nations

UN News

Global perspective Human stories

Search

Adva

Home

Topics

In depth

Secretary-General

Media

AUDIO HUB  SUBSC

UN climate report: It's 'now or never' to limit global warming to 1.5 degrees



UNICEF/Sebastian Rich. (4 April 2022).

UN climate report: It's 'now or never' to limit global warming to 1.5 degrees. United Nations UN News

<https://news.un.org/en/story/2022/04/1115452>

“the world has now shifted to a period of full-scale races among sovereign states, notably between the United States and China, from the one where the US ensured stability and prosperity with its overwhelming political and military power.”

外交青書
2022年
令和4年版（第65号）

外務省ホームページ
<https://www.mofa.go.jp/mofaj/gai-ko/bluebook/index.html>

Planetary

- Firstly, the world history is the history of planetarization [colonization and modernization];
- Secondly, we now live in a planetary reality, but not only nation states, which are struggling to secure themselves as the sole political reality;
- Thirdly, we are dominating all the non-human beings of a planet called the earth [Anthropocene]

共生

Symbiosis



§1. The Organic Condition of Philosophy



Symbiotismus

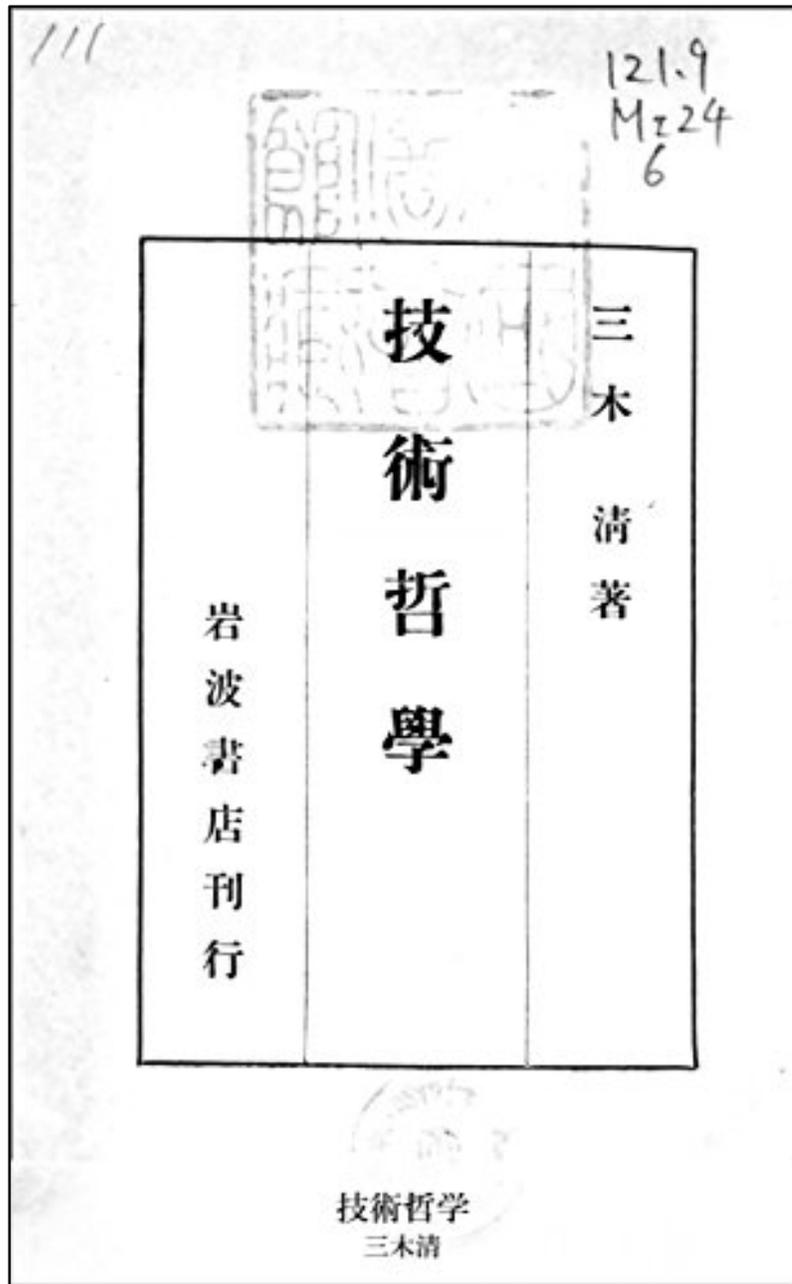
Albert Bernhard Frank (1877) : “We must bring all the cases where two different species live on or in one another under a comprehensive concept which does not consider the role which the two individuals play but is based on the mere coexistence and for which the term Symbiosis {*Symbiotismus*} is to be recommended.”

– Albert Bernhard Frank, Symbiotismus,(1877): translation by Jan Sapp, Evolution by Association: A History of Symbiosis, Oxford University Press (1994)

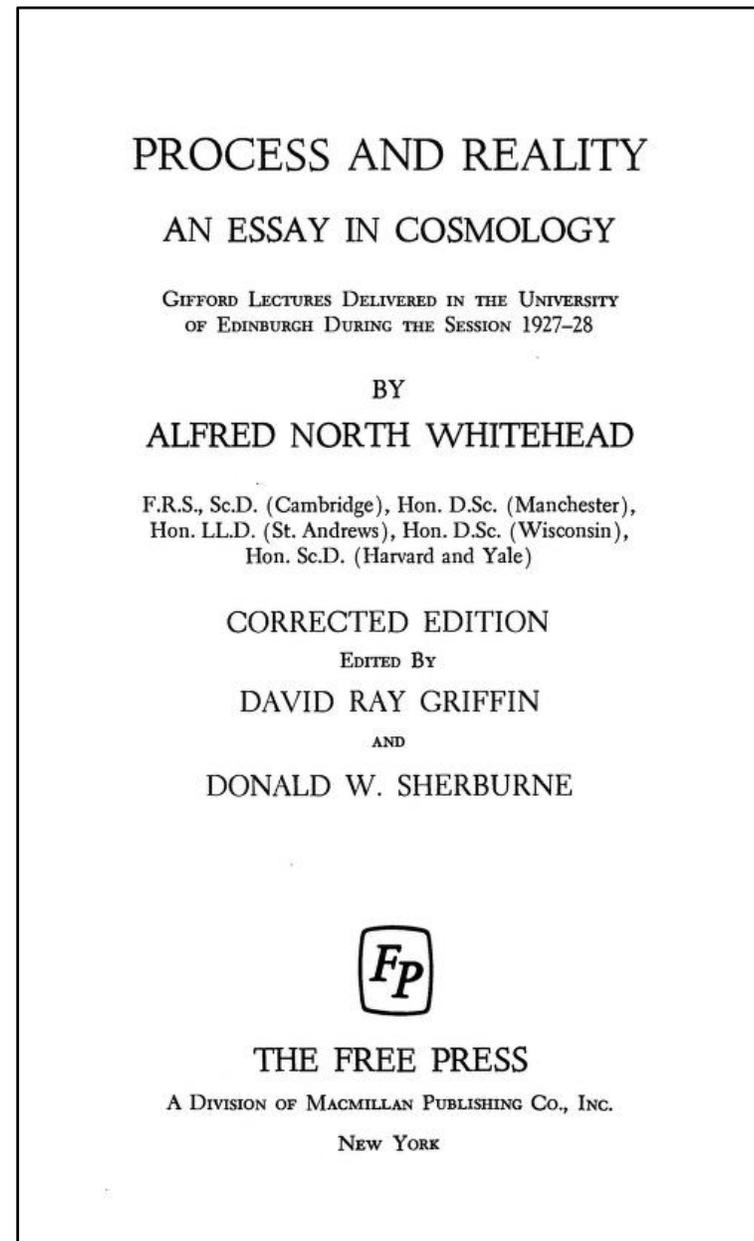
Ecology

Ernst Haeckel (1866) “[B]y ecology we mean the body of knowledge concerning the economy of nature—the investigation of the total relations of the animal both to its inorganic and to its organic environment; including, above all, its friendly and inimical relation with those animals and plants with which it comes directly or indirectly into contact—in a word, ecology is the study of all those complex interrelations referred to by Darwin as the conditions of the struggle of existence.”

– Ernst Haeckel (1866): translation by Robert C. Stauffer, “Haeckel. Darwin, and Ecology.”
Quarterly Review of Biology 32, no. 2 (1957), p.141

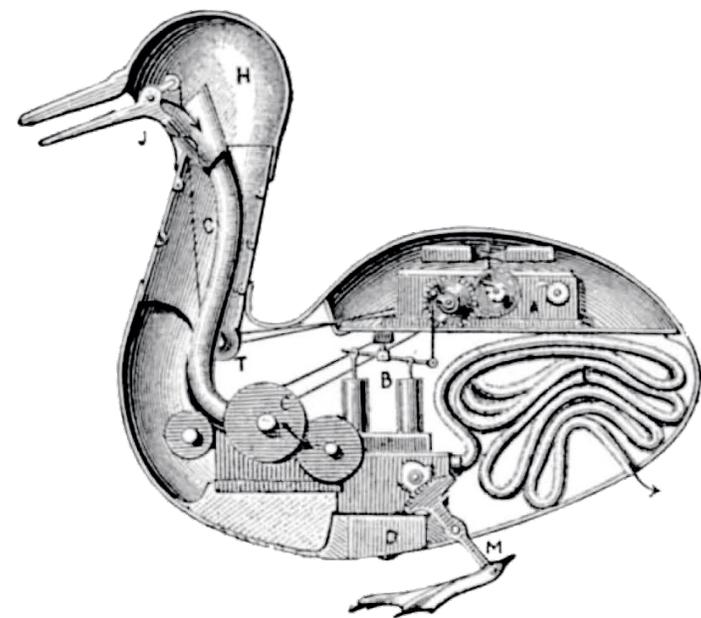
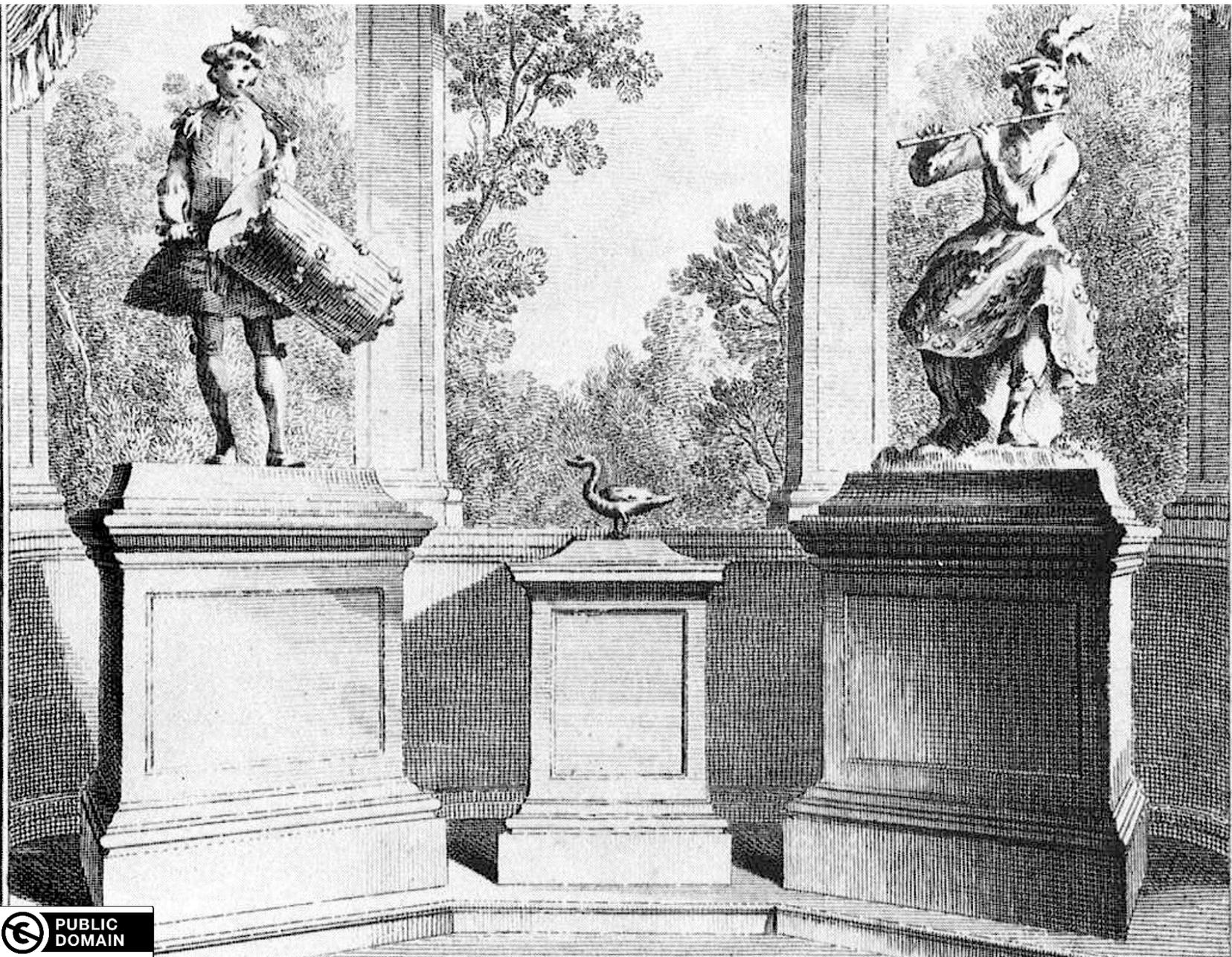


三木清「技術哲学」岩波書店、1942年



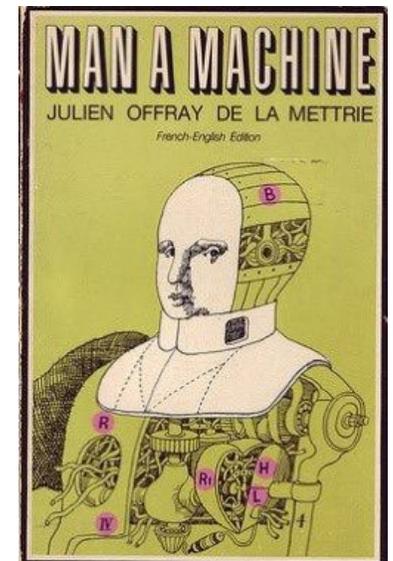
Alfred North Whitehead, Process and Reality An essay in cosmology, The Free Press, (1978)

Jacques Vaucanson, "digesting duck"





René Descartes



Julien Offray De La Mettrie, (1974),
Man A Machine: French-English Edition,
Open Court Publishing Company

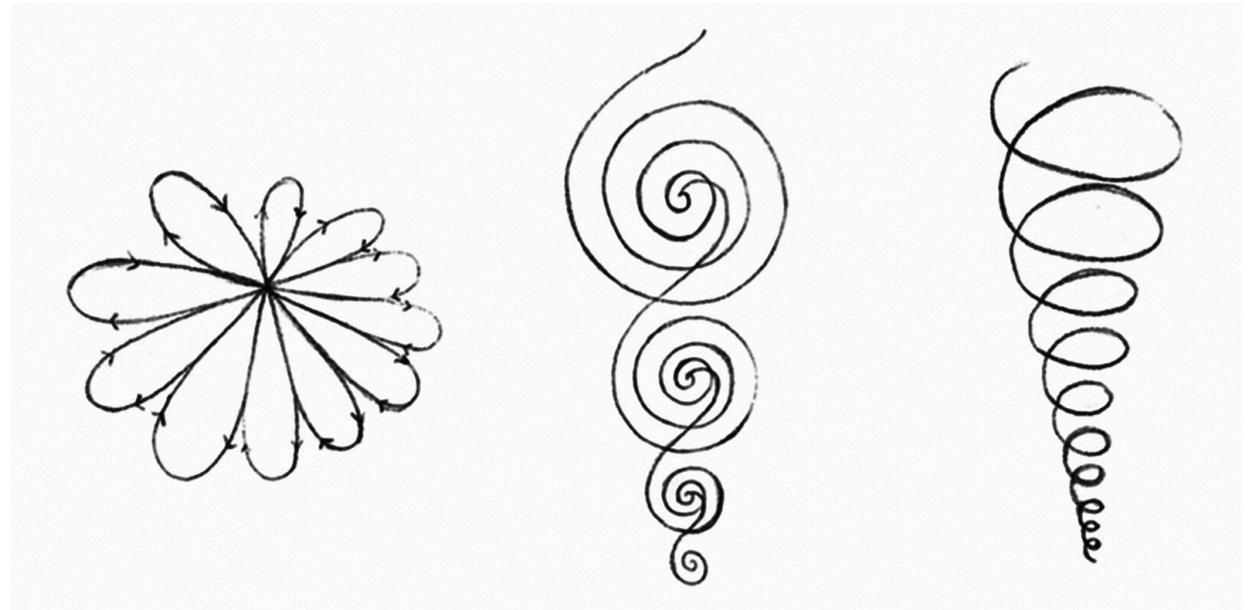
How should an animal body be possible?

“[I]t is astonishing that something like an animal body should even be possible. And even if I could fully understand all its springs and pipes, all its nerve ducts and levers, its entire mechanical organization, I should still continue to be amazed....”

- Immanuel Kant, “The Only Possible Argument in Support of a Demonstration of the Existence of God, (1763), Cambridge University Press, (1992), p.192.

Determinative Judgment – Reflective Judgement
Hyperthetical imperative – categorical imperative

A – B – C – A
A – B – C – A'

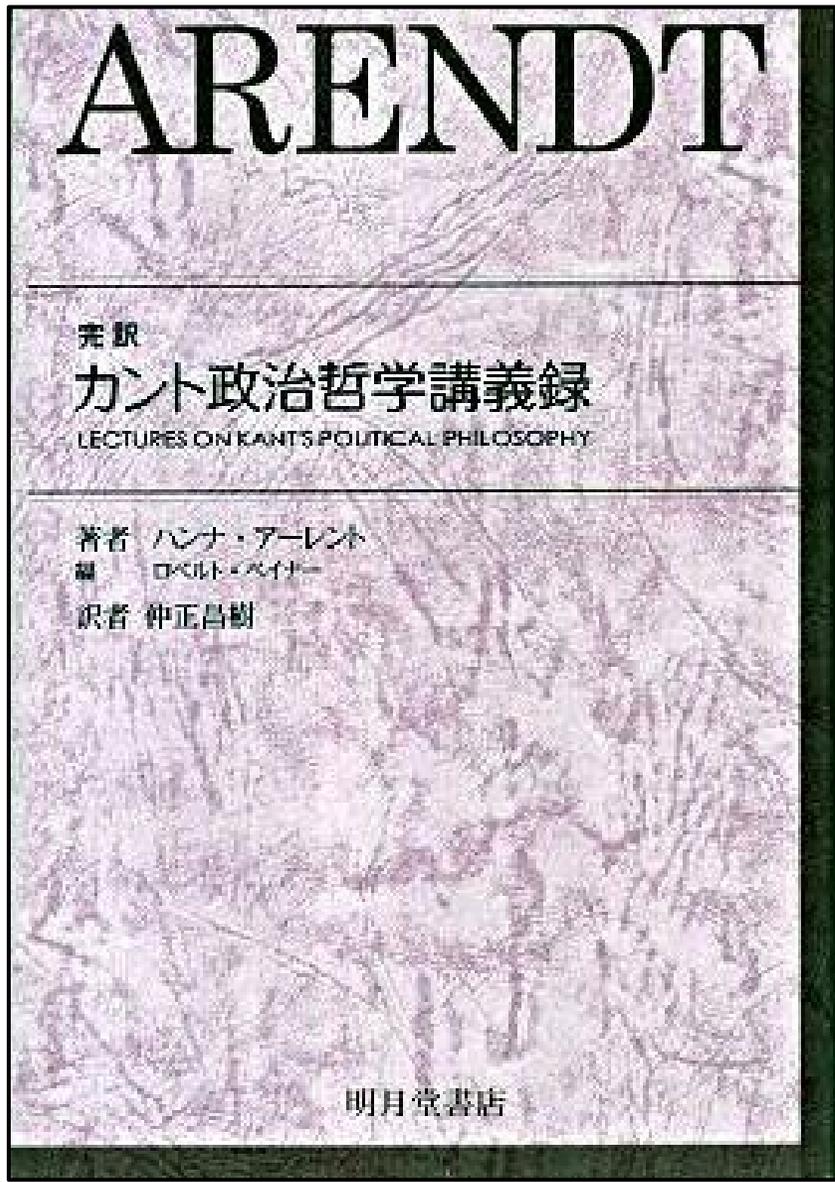


Community (*Gemeinschaft*) and reciprocity (*Wechselwirkung*)

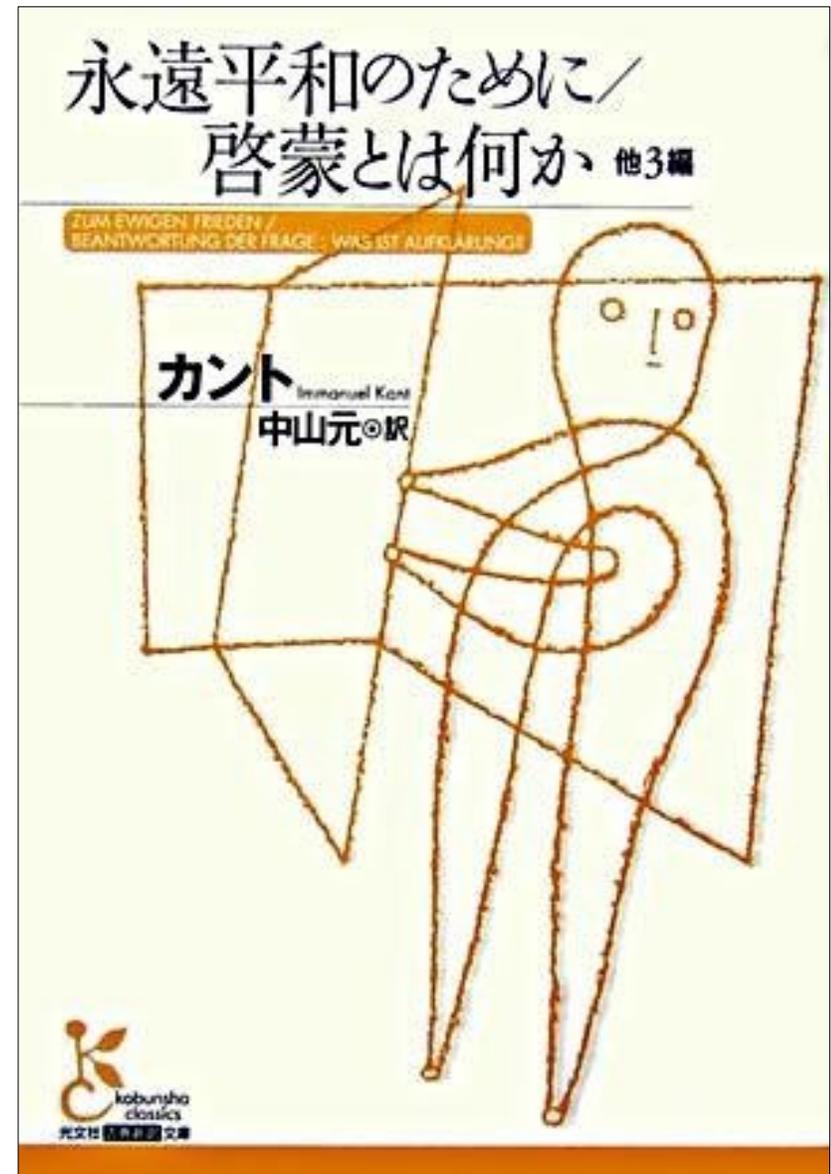
“a thing exists as a natural end if it is (though in a double sense) both cause and effect of itself.”

“[N]ature, on the contrary, organizes itself, and does so in each species of its organized products—following a single pattern, certainly, as to general features, but nevertheless admitting deviations calculated to secure self-preservation under particular circumstances.”

Immanuel Kant, *The Critique of Judgement*, (1792), §64.



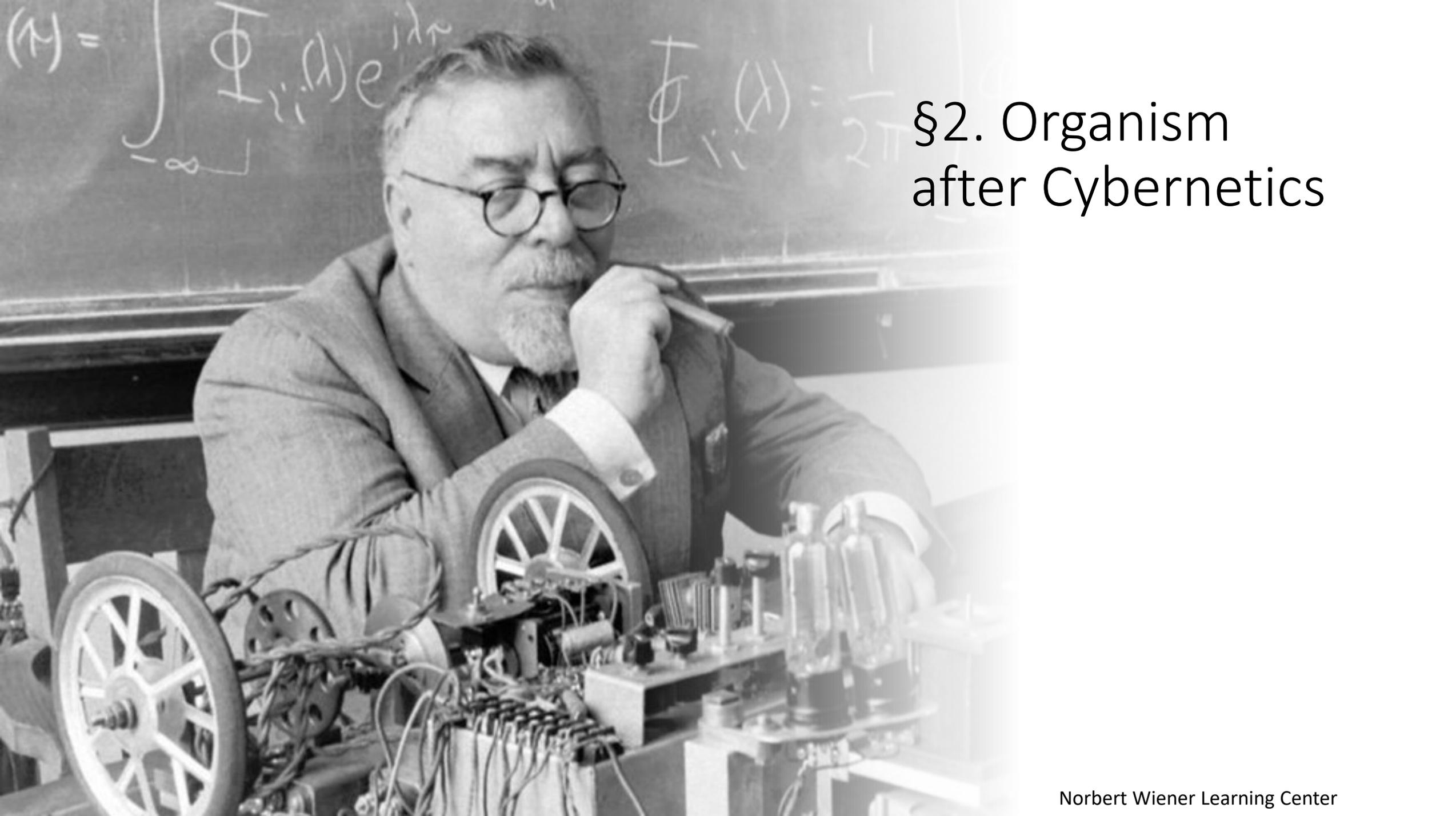
ハンナ・アーレント（著）、仲正昌樹（訳）
「完訳カント政治哲学講義録」名月堂書店、2009年



イマヌエル・カント(著)、中山元（訳）「永遠平和の
ために 啓蒙とは何か」光文社古典新訳文庫、2006年

“The mechanistic world view, taking the play of physical particles as ultimate reality, found its expression in a civilization which glorifies physical technology that has led eventually to the catastrophes of our time. Possibly the model of the world as a great organization can help to reinforce the sense of reverence for the living which we have almost lost in the last sanguinary decades of human history.”

Ludwig von Bertalanffy, General System Theory. Foundations, Development, Applications,
George Braziller, New York (1968), p.49.



§2. Organism after Cybernetics

ウィーナー

サイバネティクス

動物と機械における制御と通信

池原止戈夫・瀬永昌吉
室賀三郎・戸田 巖 訳



心の働きから生命や社会までをダイナミックな制御システムとして捉えようとした先駆的な書。本書の書名そのものが新しい学問領域を創成し、自然科学分野のみならず、社会科学の分野にも多大な影響を与えた。現在でも、人工知能や認知科学、カオスや自己組織化といった非線形現象一般を解析する研究の方法論の基礎となっている。(解説・大澤真幸)



青 948-1
岩波文庫

I

Newtonian and Bergsonian Time

There is a little hymn or song familiar to every German child.
It goes:

“Weisst du, wieviel Sternlein stehen
An dem blauen Himmelszelt?
Weisst du, wieviel Wolken gehen
Weithin über alle Welt?
Gott, der Herr, hat sie gezahlet
Dass ihm auch nicht eines fehlet
An der ganzen, grossen Zahl.“

W. Hey

*Norbert Wiener (2019) "I: Newtonian and Bergsonian Time",
Cybernetics or Control and Communication in the Animal and
the Machine, The MIT Press*

ノーバート・ウィーナー(著)、池原止戈夫、他(訳)
「サイバネティクス」岩波文庫、2011年

Newtonian versus Bergsonian Time

Mechanical versus biological

Repetitive versus creative

Reversible versus irreversible

First Order Cybernetics: Feedback, Information

“the modern automation exists in the same sort of Bergsonian time as the living organism; and hence there is no reason in Bergson’s considerations why the essential mode of functioning of the living organism should not be the same as that of the automation of this type. [...] In fact, the whole mechanist-vitalist controversy has been relegated to the limbo of badly posed questions.”

Norber Wiener, *Cybernetics: or control and communication in the animal and the machine*,
The M.I.T. Press, (1985), p.44.

If organismic metaphor will not take us much further than what is happening today, and it might have the danger of alluring us into the biological metaphor which no longer presents us the critical apparatus to understand the condition of philosophizing today, where shall we start *again*?

A New Framework for Co-existence

