

Special Issue

On Concept of Concept

Prof. Zhiyong Dong^{1*}

¹ Northwest University, P. R. China

* Prof. Zhiyong Dong, Northwest University, P. R. China

Received: October 10, 2019 Accepted: October 22, 2019 Online Published: October 30, 2019

doi:10.22158/wjeh.v2n2p80

URL: <http://dx.doi.org/10.22158/wjeh.v2n2p80>

Abstract

It gives Prof. Zhiyong Dong's own definition of the concept of concept.

1. Subjective and Objective Contents of the Concept of Idea

The genus of idea, or notion, or conception, or concept is the thinking moment. The difference between the four concepts of idea, or notion, or conception, or concept is that the concept of idea can contain the other three concepts, that is, the concept of idea can contain the concepts of notion, or conception, or concept; the concept of notion can contain the other two concepts, that is, conception, or concept; the concept of conception can contain the concept of concept, or pure concept.

From one perspective, the parallel or equal rank of the concepts of idea, that is, the idea with the equal degree of abstraction, are phenomenon, matter, essence, content, form, etc. From another perspective, the inferior words or inferior concepts of concept have human, mouth, hand, banana, apple, pear, etc., which are more concrete than the concept of idea, that is, they are the division of idea, which expounded by Plato.

At present, the Chinese textbooks about formal logic often define the word concept as “the thinking form which reflects the attribute particular to object, or essential characteristics of object.” (Note 1) In other words, these textbooks take the thinking form as the genus of the concept of pure concept and take “reflects the attribute particular to object, or essential characteristics of object” as the differentia of the concept of pure concept.

However, this kind of definitions only point out some of the objective contents of the pure concept, but not at all the subjective contents of the pure concept. In other words, this kind of definitions make the definitions of the pure definition as the definitions of description, but not the definitions with genus and differentia.

Yuelin Jin, a modern Chinese Scholar, says, in his book *Formal Logic*, that “Dialectical logic is a discipline which has been begun to study recently. People have not got the same opinion on the general

feature or concrete content of dialectical logic. General speaking, the dialectical logic also take the thinking form and thinking law as its object of research, but there are two viewpoints between formal logic and dialectical logic. The first is that formal logic studies accuracy, clearness, clarification, definition, identity, contradiction and consistency, etc., from the perspectives of thinking way and thing form...while the dialectics logic studies how the thinking way and thing form reflect motion and change of objects correctly, and how the thinking way and thing form reflect the inner contradictions, the organic connections and transformation of objects...The second in formal logic is that the relations between thinking ways and thinking forms are only true or false. They do not reflect the degree of abstraction or the order of human's cognition and understanding. The thinking ways and thinking forms have got the parallel feature from the above perspective. On the contrary, the subjective logic makes the forms of human thinking as an organic system from lower level to higher level, considering the connections and changes of the different forms of human thinking between them in the process of cognition and understanding." (Note 2)

Kant's view on the issue is that the "principle of complete determination concerns, therefore, the content, and not merely the logical form." (Note 3)

Xing, Taotao, one of the present scholar of China, points out clearly and definitely in his monograph *Mathematical Logic* that "It is a pity that our understanding is still very shallow and superficial on what is concept and what is nature or character...Godel thinks that logic does not only should study the extension, but also should study intention, does not only should develop set theory, but also should develop conceptualism." (Note 4)

His words state clearly that the human society has not reached the suit or consensus on the subjective content or subjective in tension on the concept of pure concept, or has not got the general agreement on the subjective content or subjective in tension on the concept of pure concept, at least are not satisfied with the present conceptualism.

However, to have the better understanding of the pure conception has been demonstrated urgently, because people have put forward much more higher demand up to the artificial intelligence, which based on the fast development of computer technique at present.

"If the partial element therefore be called the imperfect, then the notion," Hegel once said in his *Encyclopaedia Sciences* that "or the perfect, is certainly a development from imperfect; since its very nature is thus to suspend its presupposition." (Note 5) The word "notion" here refers to the senses of idea, conception, pure concept, etc., as mentioned above. And Hegel's words here are in conform to objective reality of the human subjective disposition very much. But Hegel's words here are correct only on the condition that it describe the outside characteristics. I think that only connect the concepts of the subject disposition and thinking process with the three concepts of pure concept, judgment and reduction, or set the two concepts of thinking moments and thinking process against the three concepts of pure concept, judgment and reduction, could his words reflect the objective content of the notion of pure concept. Among them, objective content of the notion of a pure concept reflects the dominant

thinking moment, which can be expressed by a word, or a word group, or a phrase. The objective content of a judgment or a reduction reflects a process of thinking, which can be expressed by at least four words or phrases. In other words, the genus of the notion, concept, etc., is the thinking moment, while the differentia of different notions, concept, etc., is the different forms of language expression, namely, the different names of different notions, concepts, etc. That is to say, word is the language expressing moment and the socially existing form of the dominant thinking moment.

A popular English translation of *Hegel's Logic, Being Part One of the Encyclopaedia Sciences (1830)* calls the dominant thinking moment as the immediate stage, or moment, or element. The translation calls the recessive thinking moments as the suspended stage, or suspended moment, or suspended element, which are many moments which have been suspended during the process of forming a immediate stage, or moment, or element. (Note 6) For instance, when we say "an apple", we have to ignore or suspend many relevant concepts or phrases, such as the apples produced in China or America, or the Fujie apples, or the Qinguan apples, or the genus of apple "fruit", and many kinds of the fruits which are parallel with the apple from the perspective of the degree of the abstraction, such as pear, peach, etc., and many distributes of apple, such the colour, the taste and the smell of the apple, etc. Though these factors are necessary in the process of forming the concept of apple, but we have to ignore these factors. In the process of expressing the concept of apple, apple is the dominant thinking moment, the other factors are the recessive thinking moments which have been suspended or ignored. The reason for people to raise the concept of apple is that the humans need to raise the concept with such a degree of abstraction in their thinking and expression, especially in the process of expressing in languages. When people have put forward the concept of apple, this concept can express immediately all the existent forms of apple, such as the apples produced in China, or in America, or the variety of the Fujie apples, or the Qinguan apples, etc., and being opposite to parallel fruit with the apple from the perspective of the degree of the abstraction, such as pear, peach, etc., and make people understand each other in a short time. Another example is that people have to involve at least the following recessive thinking moments, such as kinsfolk, elder, younger, male, female, father, mother, father's father, in the process of forming the concept of grandfather.

We can also deduce conversely the objective content of concept, judgment, reduction, etc., from the viewpoints, which were put forward in some textbooks or research articles, such as "concepts are the thinking forms which reflect the special attributes of the objects; judgments are the thinking forms which determine the conclusion and judgments of the objects; reductions are forms which reduce new knowledge from the knowledge which has been known to people." (Note 7) This viewpoint states that the three concepts of concept, judgment, reduction are all the thinking forms, then the objective contents of the three concepts should be the thinking moment and the thinking process which is composed by two and more thinking moments. That is to say, the differentia of concept is one thinking moment, the differentia of judgment is that it has got two or more thinking moments; the thinking forms of reduction and arguer need more dominant thinking moments. This viewpoint mainly

confirmed and verified by the number of words, which are used by concept, judgment, and reduction, etc., respectively. Concept, such as apple, climate, etc., can be expressed by a word or one dominant thinking moment. Judgment usually can be expressed by at least three words. For instance, in a judging sentence “It is fine today”, it involves at least four words, or four thinking moments. And the process of reduction needs more words or more dominant thinking moments to express. For instance, in the sentence of induction “we can go excursion only on the fine day. It is fine today, therefore we can go excursion today.” This reducing sentence uses 20 words or dominant thinking moments. This is another example that the change of quantity can bring the change of quality.

Certainly, the process of the thinking of a single person need to avoid the unnecessary repeat or tautology. That is to say, the process of the thinking of a single person need transition from one concept to another concept, or to create a new concept. We cannot think or say that “You are you. You are you. You are you...” on and on. We need think or say that “you are a retired man. You are 64 years old. You need pay attention to your health. You should not work too hard...” etc. This is a meaningful thinking or expression. Actually the process of the thinking of a single person is the process of negating the concept which he is thinking and transiting to another concept.

The objective content of each existent concept is regulated by the consensus of the language community. It corresponds the things which the people of the language community have got known. For instance, at present Chinese people call the potato as *too do*, but the English spoken people call the potato as potato. To the objective content, people only need point the object and remember it. In this way, we can make agreement between our logical knowledge and our language knowledge. In common words, each concrete concept or each dominant thinking moment is a sense which can be expressed by a word.

The reason for humans have to abstract, summarize, generalize the concept is that humans can fix their results of objectivities and study the various characteristics and dispositions of each object, which each concept represents, and the relations between each other, only after we have abstracted, summarized, generalized the concept and given a name to each object. This is one of the reasons why people often say that the human thinking has to get help from the languages. It is because that we can keep our thinking clear and identical and realize the objectivation and the smooth and unhindered communication among all the members of a language community, only after the language community as a whole has given a special name to each kind of the objects or a person, etc. This special name is the subjective content of each kind of the objects. It is because different language communities can give different names to the same kind of the objects or the same person. For instance, potato is called *too do* in Chinese language. Obviously the special name has the characteristic of subjectivity.

Secondly, humans have to objectivise the subjective thinking into many concepts, which especially can be expressed by many written words, then the relevant people can think and study these concepts further, e.g., to think out a good article, or a plan, and even a theoretical book.

However, we have to point out here, that only the concept of pure concept, that is the objective content

of the concept of pure concept, which we often translated as “absolute idea” or “absolute concept”, takes the other concepts as its existent forms. That is to say, the objective content of the concept of pure concept, that is, objective content of the concept in abstract, is also thinking moment. But the objective content of the concept of pure concept takes the objective contents of the other concepts as its existent forms, or its content. Only in this way, we can keep our thinking clear, and always keep an opposite or an antithesis to define the object of our thinking, that is, to use the other concepts to define the pure concept or the concept in pure abstraction. Only in this way can we make our thinking objectivised in this case.

Because a concept, or a dominant thinking moment, is a smaller unit than a word, e.g., the concept of absolute surplus value, or the word of being, as mentioned above, the society has to educate and train systematically the qualified people for more than twenty years. The qualified people here refers or the scholars who work in the field of ancient writing or paleography, whose work is to study the subjective content and objective content, that is, to study the pronunciation and meaning of ancient writings.

However, the easiest and most simple proof in the linguistics for the proposition that concept is a smaller unit than word is that the phenomenon of polysemant.

One of the main aims for Hegel to write the *Logic* and *Encyclopaedia Sciences* is to explain the objective content of the word or concept. He had explained clearly that each concept, including pure concept, that is, absolute concept, or absolute idea, has to go through a series of stages or moments, during the forming of each concept, or has to go through a series of the processes of negation of negation, or has to involve a series of the elements in human’s mind. He listed hundreds of concepts as the examples, such as absolute, abstract, concrete, affinity, analogy, alteration, quantity, being, nothing, changing, substantial being, being-for-and-in-itself, moment, mediation, becoming, matter, pass into, quantity, etc. However he did not understand or answered the question of what is Being properly, while he took Being as the beginning of his logic, and the analysis and thought Being belong to the category of the subjectivity. He said in his *the Encyclopaedia of the Philosophical Sciences* that “Being, for example, is a category of pure thought...The first part of this metaphysics in its systematic form is Ontology, or doctrine of abstract characteristics of Being.” (Note 8) And in fact he often took Being as the abstraction of the perceptual knowledge. (Note 9) He actually took Being or the abstraction of the perceptual knowledge as his beginning of his logic system. He said in his *the Encyclopaedia of the Philosophical Sciences* that “We begin with Being, abstract Being: where we now are we also have the Idea as Being: but this Idea which has Being is Nature.” (Note 10) Though he mentioned subject and object many times in his works, even mentioned the matters and mass of object, which have not been disposed or dealt with by the subjectivity. (Note 11) He never mentioned that philosophical scholars should take the practice of the subject as the beginning of there logic systems. In addition, he fixed the end of his analysis at his “absolute idea”, but not the objective practice of the subjects, nor did the subject, nor object, therefore he could only arbitrarily thought that the motive force of the development of the system of ideas or concepts comes from the system of ideas or concepts itself. He said in his *the*

Encyclopaedia of the Philosophical Sciences that

“For the notion does not, as understanding supposes, stand still in its own immobility. It is rather an infinite form, of boundless activity, as it were the *punctum saliens* of all vitality, and thereby self-differentiating. This disruption of the notion into the difference of its constituent functions--a disruption imposed by the native act of the notion—is the judgment. A judgment therefore means the particularizing of the notion. No doubt the notion is implicitly the particular. But in the notion as notion the particular is not yet explicit, and still remains in transparent unity with the universal...The illustration may also serve to show how neither the notion nor the judgment are merely found in our head, or merely framed by us. The notion is the very heart of things, and makes them what they are. To form a notion of an object means therefore to become aware of its notion: and when we proceed to a criticism or judgment of the object, we are not performing a subjective act, and merely ascribing this or that predicate to the object. We are, on the contrary, observing the object in the specific character imposed by its notion.” (Note 12)

The defect of Hegel’s above words is that Hegel never defined the concepts of subjectivity or objectivity from the genus and differentia in his life. That is to say, he never explain clearly what is subjectivity or what is objectivity in his life. In this way, he confused the subjectivity and objectivity when it is necessary for him to distinguish the subjectivity and objectivity clearly.

Hegel is the last agglomeration or epitomizer of the dialectical thinking. He made the beginning and ending of his theories on the logical base of being, or the subjective dispositions, but not the human practice, though his works penetrate the truth everywhere. His works are not only very hard to understand, but also make many readers feel that his works do not explain the reality or existence clearly, or thoroughly, or even made mistakes in many places. For instance he thought that the ending point of human thought is the “absolute idea”, that is, the concept which can be expressed by human languages. However, his above viewpoint is not identical or coincide with the reality of human thinking. The reality of human thinking is that the individual thinking is that think, suspend, re-think, re-suspend, re-think, until endless; there is only the fact in humans’ history that the individual thinking is the existent form of collective thinking; there is only the historical fact that the developing form of collective thinking is that practice, the division of thinking, the division of practice, the enlarged division of thinking, the enlarged division of practice, the re-enlarged division of thinking, the re-enlarged division of practice, until endless. The historical fact is that the human thinking can dispose the same object from different perspectives or from different degrees of abstraction, and use different nouns to express them. The human thinking does not end at the concept, but can develop and extend to the point or moment of practice. Besides, the motive force to develop the system of concepts comes from the desire of the subjects to raise their absolute standard of living, the desire to have a better life, to meet the need of survival and development of their community, and to meet the need of the rise and fall of the community in which they live.

At the same time, Hegel’s theory about the concepts cannot meet the need of the development of the

present societies. It is just like what Taotao Xing, one of the present scholars in China, points out clearly and definitely in his monograph *Mathematical Logic* that “It is a pity that our understanding is still very shallow and superficial on what is concept and what is nature or character”, (Note 13) as I mentioned above.

Then what should be the beginning point and the ending point of our discussion about concept, or conception, or notion, or idea?

Kant’s viewpoint on this issue is that “For human reason, without being moved merely by the idle desire for extent and variety of knowledge, proceeds impetuously, driven on by and inward need”. (Note 14)

I think both the beginning point and the ending point of our discussions should be the objective practice of the subjects. It because that the main aim for people to form concept is that people have to have collective practice and to have better collective practices, in order to keep and raise their absolute standard of living and to keep their communities to survive and develop, as I mentioned many times in the sections and chapters above.

I have expounded that humans have to carry on the division and cooperation in humans’ practice, in order to raise humans’ absolute standard of living, because the abilities of each human is very weak in his practice and thinking comparatively to his surroundings. Humans have to get to know the characteristics of many matters which composes as humans’ surroundings, even have to know them very much. Humans always find that the characteristics of each matter is different from the other matter. Water has the characteristics and function of water. Air has the characteristics and function of air. Hands have their characteristics and function. Feet have their characteristics and function, etc. Humans have to categorize the elements which humans come across in their daily life, that is, the various objects and phenomena which their practice have to deal with or dispose, in order to make use better of them. Humans can make a better use of their surroundings and meet their demands both in their material and spiritual life only when they make a better category of their surroundings, and make a better division of their thinking and their practice.

As I have expounded above, because human practices have the duration, or two functions of individual practice and collective practice, therefore humans have to conceptualize the subjects and objects of human practice. We have to give names to each object, which we may come across and we may get know in our practice, even we have to give names to things which we may not know, in order to practice division and cooperation substantially and efficiently. From the perspective of dialect logic, these names are thought as concepts, conception, notions or ideas. For instance, a desk can be thought as a concept or an object. Peter is a name of a person. It can be thought as a concept, or an object.

Here should be pointed especially that each human individual or community has the duality or dual functions, that is, it can be a subject and an object at the same time. For instance, my name is Zhiyong Dong. It is a concept. It represent myself as a whole. It can be a subject and an object as well. I am an object when the representative of a community asks me to study or observe a thing, or an event, or

another community. It because I am controlled and influenced by the community as a whole, which much stronger than me as a single individual. But to a thing, or an event, or another community, etc., which I am asked to study or influenced, I am a subject. For instance, I am an object, when I am asked to study the Occident philosophy by Chinese people as a whole. I am a subject, when I study the Occident philosophy, and corresponding the Occident philosophy is the object which I study.

The human history shows, that each community has to continuously make use of every method in all ways, even tries to raise its population, to enlarge its system of concepts, in order to raise its productivity and the other abilities of the community as a whole, including the abilities to administer the society, through the ways of getting a better understanding of the society, and the nature surrounding the community, and the laws of the development of the society, etc., by each individual of the community. For instance, each country of the present world has to increase its military abilities in order to survive and develop, e.g., to produce or purchase the advanced tanks and the relative vehicles to transport the tanks. The relevant communities has also to produce or purchase the relevant fuels, lubricating oil, etc., in order to make these tanks and vehicles to work well. And the relevant community has to name each of products in order not to confuse relevant fuels, lubricating oil, etc., which have got different usages. One of the results of this process is that the community increased its concepts and names, developed its system of the concepts and names, and enlarged its system of the knowledge.

Even the historical and social demand to have a better understanding of pure concept or idea itself is to be paid more attention because the development of Artificial Intelligence (AI), which is based on the fast development of the computer science.

From the most ancient time to now, to each community, it means the survival or death to develop its productivity. To develop its productivity cannot separate from its system of concepts or the increase of its concepts. Therefore, the survival and development of the whole community is the basic and fundamental reason and starting point for a community to develop its system of concepts or system of ideas.

A existent community cannot be eliminated or assimilated only on the basis that the community as a whole can continuously have better understanding on the laws of natural and social development, and can continuously develop its system of concepts or ideas, raise continuously its productivity and the abilities in military wars, and raise continuously its absolute level of the living standard of their members, through the way to make each member do his best. One of the main signs and symbols for a existent community to have been eliminated or assimilated is that the community uses comprehensively and thoroughly the language and the most important moral criteria, or the moral concepts, and the concept of values, which is used by the another community. They are the existent examples of such phenomena, such as many dead tribes, nations and countries in the human history, and many languages have become the dead language, which have no people to use in their daily life today. Conversely, it is one of the existent forms of the inevitability of the laws of the development of the human society. It is

because the law of the development of the human society is demonstrated by the survival and death, the rise and fall of a series of communities. The law of the development of the human society is that productivity determines the relations of production, and the economic basis determines the social superstructure of a community, and in turn or conversely, the relations of production can promote the development of the productivity of a community, and the social superstructure can promote the development of the social superstructure of a community. Human practice is always the collective practice. The collective practice is demonstrated and represented by the collective practices of a series of existent communities. Only through the moment of the rise and fall of a series of language and political communities, can guarantee or ensure the community, which has got higher productivity and a higher level of the relations of production, to keep the higher productivity and a higher level of the relations of production.

Therefore, the factor, which promote the development of the system of ideas or concepts of a community, is at last the need to guarantee or ensure the survival and development of the linguistic and political community, and the need to raise continuously the absolute standard of living of the members of the communities, and to develop the human practice, but not the ideas or concepts themselves.

Therefore, the relation between the human practice and the theories is the relation which promote and coordinate or concert mutually between each others. When practice need to develop, the theories have to develop, even to have a guiding development. For instance, the development of science and technology in the past hundreds of years has promoted greatly the development of the non-Euclid geometry. The most important characteristics of the non-Euclid geometry is that the sum of the triangle is bigger or smaller than 180 degrees. It is because that the forms of the swift current or turbulent, no matter the speed of a ship with an underwater propeller or an underwater screw, or the conduction of heat of a jet engine, or the changing trend of the air, cannot be analyzed or expressed clearly by the Euclid geometry. It is necessary to develop the non-Euclid geometry, if we would like to increase the speed of a ship with an underwater propeller or an underwater screw, or to increase the speed of a submarine or a torpedo, or to make the weather forecast more accurate. However, it is impossible to develop the non-Euclid geometry without the relevantly existent experiments, which will test the new formulas about various swift currents or turbulence, to see if the new formulas is in accord with the various changes of the swift currents or turbulence.

Of course, we must stop the way to give the same thing many names. We have to follow the principle of exterminating the duplication of names. Only when we get new content can we create a new concept or a new name. That is to say, a new concept must refer to a new object, such as a new baby, a new human community, a new existent form of human society, a new recovered matter, or from a new perspective to link different objects, or to create a new name to name the objects which have to be named at different degrees of abstraction, such as subpylum, subclass, suborder, subfamily, subgenus, subspecies, which are more concrete than pylum, class, order, family, genus, species in animal taxology. However, in the real development of human history, it is a fundamental fact that different language

communities give the same thing different names. Even in the same language community, it is a common phenomenon that different people give the same thing different names. Therefore, it is necessary for a language community to find or create an effective method to exterminate the duplication of names, in order to increase the speed and efficiency of the communication among the members of the language community.

2. Main Moments of Forming Idea, Notion, Conception and Concept

Hegel once said that “The passage from necessity to freedom, or from actuality into notion, is the very hardest.” (Note 15) It is because that there are thousands of objects around the subjects. These objects become the factors which affect the forming of a concept. When we form a notion or concept, we have to ignore or suspend many of the factors and make these factors or objects as recessive thinking moments, and create a name to express the notion or concept, and make the notion or concept as a dominant thinking moment as expounded in the former chapters, in order to avoid the appearance of duplication and the wrong imagination. This is one of the main reasons why a nation or state has to set up the sovereignty. Martin Heidegger also thought highly the forming of a concept. He said, in his book *BEING AND TIME*, that “Such Interpretation takes part in this disclosure only in order to a conceptual level the phenomenal content of what has been disclosed, and to do existentially.” (Note 16)

In the process of forming a concept, people first have to fix and grasp the moment of the objectification. The so-called objectification is that people first have to fix a object as their target of thinking continuously, until people form a concept and create a name of it, that is, reach the moment of thinking “absolute idea” by Hegel. The human thinking completes a basic process of thinking only by reaching a moment of concept, which the human subjective disposition has done, or by reaching a moment which people can use a word to express, that is, by reaching to a dominant moment of human thinking. It is because that only by reaching a moment of concept, can people communicate with others, and further provide the substantive help in the social division, spreading and passage of the knowledge. The cognition is an efficient and meaningful cognition to the thinker himself and to others, only by reaching the moment of a concept. It is meaningful to the thinker himself because that it can help the thinker himself in remembering and further thinking. It is meaningful to the others is that it can help the thinker in communicating with others and spreading the concept, and further help the others to remember and think the relevant things further. Only to reach a concept that people get a result of the objectification of an object. Certainly, a complete process of thinking also includes proposition, reduction, intellectual inquiries, and discrimination, etc. However, to reach a concept is the base for people to make proposition, reduction, intellectual inquiries, and discrimination, etc., because people cannot make proposition, reduction, intellectual inquiries, and discrimination, etc., without thinking moments, that is, without senses or lexical items.

In the above process, the most difficult and most important thing is to keep the object unchanged in the mind. This is the process of objectification. It is easy to keep the object unchanged in the mind when

we deal with some objects which our organs can intuit. This is the reason why it is easier to interpret or translate some nouns. The two people can understand, who speak two languages, if they confirm what they speak about in person. For instance, it only needs the person show some wheat in his hand, when the person who can only speak Chinese wants to speak “wheat” to another person who can only speak English, and the person who can only speak English can quickly understand what the person who can only speak Chinese wants to speak, because to the persons, the objective content, which the two persons want to get to know or express, is the same, no one can change it. However, it is not so easy to interpret or translate verbs or adjectives, because the interpretation or translation of the verbs or adjectives relate or connect the complex lexicology, that is, the complex customs of the two language communities when they use the verbs or adjectives. It is more difficult for people to fix and grasp a object which connect only subjective dispositions, e.g., the word abstract. For instance, I understand the word “abstract” in Chinese tentatively, only when I got the age of 22 years old, while Chinese is my mother tongue. It may be the reason that my intelligence grew rather slow. However, I remember clearly that I got to know the content and substantial function of potato when I was 5 years old. These facts show that it is easy to keep the objects unchanged in the mind, when we deal with some objects which our organs can intuit. And the law of cognition that it is not so easy to grasp and fix the objects, which are relatively abstract, exists.

It is very difficult to form the consensus in a language community in the world at present. It is because that the most ideal state is that the language community has only got one name to express the same object or the same thing in order to communicate efficiently and fast between the members in the same language community. However, the historical facts show that the different members of the same language community have different ways to deal with the same objects or things, and give the same things different names. Even to name a new baby would bring the common phenomenon that the parents, grandparents, maternal grandparents try to name the same new baby in today’s China. The result would be that the opinion of the person, who has the highest position in the family, or the society regulate that the opinion of the person who has the final power to decide, would be accepted. On the things, which connect more people in a language community, it needs the person who is more powerful in economy, or policy, or who has got higher position in academic circle, or has got better technology, or the discover, or the inventor, or the person who has make the first practice, etc., to name the relative thing or movement. For instance, in the international competition of gymnastics, the name of an action comes from the name who first exercises in a international competition of gymnastics. There are at least four names for potato, since it was introduced into China a few hundred years ago. After hundreds of years competition, *too do* got the relatively dominant name in China, in the context that the standard Chinese pronunciation has got the dominant position in Chinese language. The existent sign is that the price of potato is using the price of the word *too do* in the news in the broadcast of the China Central Television. When naming a new big company, or when naming a new product of the chemical industry, etc., all these need the foundation of the persons who are more powerful in economy, or policy, or who

have got higher position in academic circle, or have got better technology, or the discovers, or the inventors, or the persons who have make the first practice, etc., especially at present in the situation that technology has developed to the degree of the explosion of information. It has already become a very difficult thing even to the experts of many fields to name some new companies, new products, or to give a new name to an object, which already has a name, from a new perspective, or new aspect. It is quite easy to make a duplication of name, or it is thought that the name would be suspected of some discrimination, or it is very difficult to be understood from the aspect of vocabulary, especially in Chinese language, for Chinese has the trait or feature that one of the principles for people to name objects according to the feature of objects or images. Another Chinese principle for people to name objects is that the simpler, the better, and to use character the less, the better. This is one of the reasons why many countries, including China, have to re-edit their dictionaries and encyclopedia at an interval of a few years.

From the perspective of dialectics, the essence or crux of the process of editing is the process that a language community unite its objective contents of the concepts. Besides, many countries convene many national or international conferences each year at present to make standardization of products. The aim and essence of these meeting or conference is to define compulsorily the objective contents of the relevant products according to the extension of the relevant products. It is because that the science and technology have developed very fast since the beginning of 20 century. The new products appear every day. For instance, about one million of the patents for the new products and new technology were applied for registration in the year of 2015 only in China. The relevant enterprises and technological organizations have to spend some time and the other resources to convene many national or international conferences, or internal meetings, to make the scientific names and standards of the new products, in order to decrease the damages made by the fake and substandard products. It is necessary to convene such meetings in order to promote the trade between the internal and international subjects of commerce, and increase the absolute living standard of all the countries of the world. The other way round, it is the expression of the forceful law that a matter or one object only can keep one name in a language community, from the perspective of the law of the development of the system of concepts.

From the perspective of dialectical logic, to explain a concept is actually to define the content of the concept.

Some linguists think that

“The vocabulary fleet the category of the substantial world of a community. The objective world is the same to each nation of the world, the ability of cognition of each nation is the same too. But when a community need a system of coding to help people to think, different languages reflect that different linguist communities of the nations have got different categories of the current world. The same spectrum can make people have the same visual scene. But it varies when it was abstracted into concept. The Chinese language divides the spectrum into 7. portions, that is, red, orange, yellow, green, *qing* (a color between green and blue), blue, and purple. The English language divides the spectrum into 6

portions, that is, red, orange, yellow, green, blue, and purple. Some language into 5, or 3, even 2 portions. Besides, the beginning point and ending point of each portion are different even the number of the portions is similar...We can come across the similar phenomena in languages everywhere. We can say that very few words have the totally same meaning or color in two different languages, except in scientific and technical terms. A word in a language can only get its identical expression in another language from its context.” (Note 17)

I think, the reason for different people, who are in the same language community, or different people, who are in different language communities, to communicate, or to do communication and translation, is that the objective foundation is that the communication and translation can be done not only with the same number and the same degree of abstraction of the dominant thinking moments, but also with different number, and different degree of abstraction of the dominant thinking moments. It is because the thinking moment, or sense, is a smaller unit of thinking than word. It can be communicated, translated and interpreted between different individuals and different languages so long as the relevant persons increase their context, though they have got different ways of expression. It is just like that there are the decimal system and binary system in mathematics. We can get the same Mathematical results, if we change the decimal number into the binary number, which has got more numbers in expression, and can be used in computers. Therefore, two different languages can reach the degree of communication, interpretation and translation precisely and accurately between each other, by adding some dominant thinking moments and their language expressions, or add some simple or complex explanations, so long as the objects is the same, though the two written languages have got great difference, because that relevant communities have got different ways of development in their culture and histories. This is one of the main reasons why we have set the starting point and the ending point of the concepts at the subjects and the subjective practise. It is because that only human beings as the subjects can initially add concepts, dominant thinking moments, simple or complex explanations, etc. Besides, people often use the old system of vocabulary to explain the new words and new ideas. This phenomenon also demonstrates that only human beings as the subjects can initially add concepts, dominant thinking moments, simple or complex explanations, etc.

Then how people choose the sense properly in their communications in the situation that sense is a smaller unit than word and there are polysemants? The answer is that people can choose the sense properly according to the context. The context here can be a judgment, or an argument, or a thesis, or the system of the axiology of a nation, etc. Therefore, the understanding of any concrete concept in substantial world has to rely on the need and possibility.

There appears and emerges the phenomenon that more and more academic articles and monographs at present. There appears and emerges also the phenomenon that more and more internet magazines and more and more academic terms at present world. These phenomena and state of affairs demonstrate that the increase of new concepts is in the state of acceleration. These phenomena have the historical necessity and inevitability. They are inevitable trend and result of historical development. Every human

community has to adopt itself to this historical trend, but not contrary.

It is not the longer, the better, in the process of the concrete usage of the new concept. The people always have the literary requirement in using the languages, especially in Chinese, that is, the shorter the expression is the better; and the more matching of both sound and sense in two lines, sentences etc., the better; and the phonology of a sentence is in more regular pattern, the better. It always follows the above regularity in the process of naming a book. I first thought that the most suitable title for this book is *The Elementary Research On the Axiomatization of the Basic Elements of the Subjective Dialects*. However, I am afraid that the title is too long for readers to remember, therefore I at last name the title of this book as *The Axiomatization of the Subjective Dialects*, and put the content of elementary research and the basic elements in to the introduction and the other parts of this book to resolve the problem that the title should be in accord with the content.

What should be pointed out here is that in the system of Marxist philosophy, the concept of objectification often refers to some aims and objective activities of the human beings themselves, and refers to “the nature that something can effect the other things...refers to the essence of the subject transform to the objects.” (Note 18)

However, the major aim of this book is to axiomatize some basic elements of the subjective disposition, the objectification in this book refers first to the process that people select a object and keep the object in their thinking unchanged, till to form a concept and name the concept at last. I would like to repeat the word by Hegel, that “The passage from necessity to freedom, or from actuality into notion, is the very hardest.” (Note 19) It is true. My own research experience can prove it. I studied for my doctoral degree in scholastic philosophy in the Queen’s University of Belfast from the year of 1992 to 1998. During this period of time, it took me more than four years of time to think out the concept or phrase “the multi-moment activities”, (Note 20) in order to summarize the genus and differentia of the human practice and rational activities, and to explain the human activities from a higher gradation and abstraction, and to explain why humans can surpass the other animals, and why we can only call some of the human activities as rational activities, but never call the activities of the other animals rational activities, and to explain what is the concept of human rights, and what is absolute value and the quantity of absolute value. Otherwise I could not have completed my doctoral thesis, and could not have gone to account for the degree. I felt that it was very hard and difficult during this period of time. A lot of phenomena were laid before you. But I could not summarize them with one suitable word or phrase neither in English nor in Chinese. During the four years, what I could do was to cook my meals, and to watch the television programs, to drink teas, to eat chocolate, to chat with my housemates who also came from China, alongside with my cudgeling my brain with the above problems, and tried to find some inspirations by reading the works by Hegel and Kant, etc. No way out. I did not hand in one word to Professor Bernard Cullen, my supervisor. It was my luck that Prof. Bernard Cullen did not ask me for a word about my thesis, for he believed firmly that I could complete my doctoral thesis well. He invited me to his home to have Christmas meal, and signed for my registration as a postgraduate, and

signed for my tuition-fees and my living allowance, each year, until I handed in my manuscript of my doctoral thesis, and ask him to help me to examine and revise the thesis. I am really grateful to Prof. Bernard Cullen for his help for such a long time. And I also grateful to the Queen's University of Belfast. I could not have finished my thesis without the financial support from the university.

3. Range and Degree of Idea, Notion, Conception and Concept

From the perspective of subjective dialectics, different concepts can form the relations of containing and being contained. When the concepts, which have the relations of containing and being contained, are put in the same process of thinking, the concept which contain other concepts is defined and called the bigger concept, and the concept which is contained by other concept is defined and called the smaller concept. In linguistics, the words, which have the relations of containing and being contained, called upper-seat words and inferior words. For instance, the two concepts, fruit and apple, have the relation of containing and being contained. In them, fruit contain apple, the concept of apple can be contained in the concept of fruit. In linguistics, apple is called the inferior word, and fruit is called the upper-seat word. That is to say, the word, which is more abstract and has got less intentions and more extensions, is the upper-seat word. While the word, which is less abstract and has got more intentions and less extensions, is the inferior word.

However, people often take the concepts, which have the relations of containing and being contained, as the words and concepts which have got the same degree of abstraction, in their thinkings, because subjective disposition of humans have got the characteristics of fabrication and assumption, as described in above chapters. This can be proved by any dictionary. For instance, they are thought the same, one Chinese word, though the concepts, such as country, nation, province, prefecture, county, township, village, have got the relations of containing and being contained in the objective and substantial would, and have got the relations of the inferior words and the upper-seat words. The reason for people to think in this way, that is, they are the same, or got the same status, is that all of them are one dominant thinking moment, no mater people think them from the objective perspective or from the subjective perspective.

The first reason for humans to have thought out so many concepts or words which have got different degrees of abstraction is that humans would like make their thinkings and expression short and clear. For instance, we only need say that a tree is a plant, and a cat is an animal, when we want to explain the difference between them. And we only need say that they are all living things or organisms when we want to explain the similarity between them. We only need say that the bottom of the feet of a cat is skin, and the bottom of the feet of a dog is keratin, when we want to explain the difference between them. And we only need say that they are all carnivorous animals, or they are all mammals' or they are all vertebra, or they are all living beings, when we want to explain the similarity between them. Of course, we have to see the context when we would like to explain clearly the similarity between two different things, because it is a matter to seek the genus, the essence, the generality. It is the

phenomenon which is different depending on our different subjective need at different times.

The reason for people to articulate more and more concept or thinking moment is that it can develop the humans thinking and expression, in order to meet the needs, which are increasing everyday, in humans' objective practice. For instance, the surgeons could only do the simple surgical operations of setting the broken bones and suture, that is, sewing the wound, in the ancient Greek. The surgeons today can do the complex surgical operations of changing heart, lungs, kidney, artificial joints, etc. The surgical department has developed today into many departments, such as the bone surgery, the brain surgery, the eyes surgery, the nose surgery, the heart surgery, the blood vessel surgery, etc. The setting up and establishing each department or branch need a lot of new concepts and theories to be its base.

Therefore, the reason for people to create so many new concepts, to think out so many dominant thinking moment, is that people would like to have new objective practice and the objective practice of higher level. From the perspective of dialectical logic, there is no new concept or idea, there is no new objective practice. The other way round, there is no new objective practice, there is no new concept or idea, from the perspective of dialectical logic. New objective practice demonstrates the new concepts or new ideas.

Xu, Guangxian, a professor of the Department of Chemistry, Peking University, and a fellow of the Chinese Academy of Sciences, thought, in the year of 2000, that "5000 years ago, there were only three disciplines, that is, language, totem and artistry; it has been increased to 5000 disciplines by the year of 2000; it is estimated that there should be 20000 disciplines by the year of 2050, among them 15000 disciplines are await to be created newly." (Note 21) Some present splitter of disciplines thought, that the standard for a new discipline to have been established is, that a core magazine of the discipline has been formed, and many scholars have been determined to donate their main work to the discipline for their whole lives. Among them, a core magazine of the discipline has been formed is the standard or criterion which has got the most obvious objectivation. That means, a lot of new concepts would have been created alongside with the taking shape of the new discipline. And the new concepts would take the most of working time for the core scholars to learn for their life time. The fact that new disciplines appears so quick at present demonstrates that the development of the division of labour and the intelligence of the humans as a whole is very fast. It is also based on the fast development of internet. The development of the new disciplines and internet supplement each other. There is an inevitability in it. Each country must take it seriously. Those who complied with it will thrive and those who resisted it will perish. The law of the social development takes part in the process.

In a matter of fact, the degree of concepts can be divided and used unlimited so long as they can get the consensus from the language community. It is quite easy in the Chinese language. It is all right, so long as adding a suitable defining or refining word to each old concept. These defining or refining words represent the defining or refining situation of the subjectivity. Adding defining or refining words represents the addition of the defining or refining situation of the subjectivity. It is similar in English. The existent form of it is that it needs to add the suitable prefix or suffix. For instance, Carl von Linne

(1707-1778), the Swedish taxologist, put forward only a few taxologist concepts for division, such as kingdom, phylum, class, order, family, genus, species. But the following taxologists found that these taxologist concepts for division are not enough to be used alongside with the development of the discipline of taxology. They had found too many new species and the previous taxologist concepts were not suitable or enough for taxologists to develop the discipline of taxology, for the previous taxologist concepts were not suitable or enough for the taxologists to distinguish new species which had been found more and more, any taxologist could not even remember the characteristics of all the species of one family for his life. Therefore, they put forward the taxologist concepts for division, such as sub-kingdom, subphylum, subclass, suborder, subfamily, subgenus, subspecies, super-class, super-order, super-genus, super-family, etc. It is better for the taxologists to dedicate their limited lives to the cause of the scientific research of taxology and the districts which a species could live, which can developed infinitely, in the help of the new concepts, for they can define and refine the range of the thinkings of the relevant taxologists.

Therefore, it is the humans' practice of living and production which promotes the development of the system of concepts. For instance, there are about 3 million to 30 million species of insects according to the estimate of some taxologists. However only about one million species of insects have been given a scientific names until now. And only less 100 thousands of insects have been surveyed or described in comparative detail, that is, their whole life, such as how their incubate eggs, how they look for food, how they emerge or enclose, how they match and mate, how they brood, etc., have been surveyed and described in comparative detail. Among them, most of them are those which have got close connection or comparatively close connection with human living and production, such as bees, wasps, ants, flies, butterflies, etc.

Certainly, those who are working in the discipline of mathematics, theoretical physics, philosophy, etc., should have the spirit to do theoretical research for theories, because the human practise is the collective practice. To many concrete individuals, who work in the discipline of mathematics, theoretical physics, philosophy, etc., the division of labour, which the society has made, is that they should work in the field of theories in their working time. Their work is that they should develop the theories according to the results and needs of the human society. Their task of working is to write articles and books which have some new ideas and concepts, in order to raise the level of social practice. It is just like that the professional players of *go*, whose work, or whose practice, everyday is to study how to play *go* well and better. To many existent individuals, who are working in the discipline of mathematics, theoretical physics, philosophy, and, etc., to study and develop the theories is their legal practice. Individuals are different from the colony after all, though the individuals and colony are connected.

Besides, concept is the completion of a process of thinking, and a completion of negation, and a completion of the negation of the negation, and a stopping of the thinking which has created significant meaning, and a stopping which avoid the circle of thinking, and a stopping which can be communicated

with other people, and a stopping which can be carried on and succeeded, from the perspective that the human thinking can develop forward continuously. This is the source of the duality, that is, the source of the two foundation that the individual thinking is also the collective thinking and that the individual thinking represent the collective thinking quite often. Certainly, each stopping, which avoid the circle of thinking, is carried out or completed by the individual thinking. It is because that the physical strength of each individual is quite limited, especially in the process of the abstract thinking which drains much of the physical strength of individuals. Each person has to take some time everyday to take meals, drink, sleep, etc., to renew his physical strength. Otherwise, he could not go on living, to say nothing of carrying on the abstract thinking which drains much of the physical strength of the person.

Here I would like to talk something about the four English words. The four words are idea, notion, conception and concept. In the Chinese translation of the four words, they are often translated into four different words. Actually, they are the synonyms. Among them, the word of idea has got the highest degree of abstraction; then the word notion; then the word of conception; then the word of concept, which has got the lowest degree of abstraction in this context. The previous Chinese translation of the Occident philosophical works have got some awkward translation on these four words, which made the Chinese readers feel that they are not understandable fully. Chairman Mao Zhedong once called the scholars in mainland China to emancipate the philosophy from the class and hands of scholars, and make it to be the weapon of the mass to help them in their practice. It is not realistic at all to allow all the persons, who are interested in philosophy, to study philosophy professionally at present, in the situation that the productivity of the mainland China is not high enough till now, and Chinese government cannot afford it. But I believe that it is possible that some of the scholars, who study philosophy professionally, could explain the philosophical theories with common expression and make the mass to understand easier.

Notes

Note 1. Shen Wang, chief-editor, *Logic*, Peking: Peking University Press, 2009, p. 2, p. 28 [in Chinese].

Note 2. Yuelin Jin (chief edited), *Formal Logic*, second edition, 2006, Beijing: People's Public, the 39th print, 2009, pp. 8-10. [in Chinese]

Note 3. Immanuel Kant's *Critique Of Pure Reason*, trans. by Norman Kemp Smith, London: Macmillan and Co., Limited, 1929, p. 488, A 572, B 600.

Note 4. Taotao Xing, *Mathematical Logic*, Peking: Peking University Press, 2008, p. 38 [in Chinese].

Note 5. Hegel's *Logic*, Being Part One of the *Encyclopaedia of the Philosophical Sciences* (1830), trans. by William Wallace, third edition, New York: Oxford University Press, 1975, Reprinted 1991, p. 221, §159.

Note 6. *ibid*, p. 221, §159.

Note 7. Shen Wang, chief-editor, *Logic*, Peking: Peking University Press, 2009, p. 2. [in Chinese]

Note 8. Hegel's Logic, Being Part One of the Encyclopaedia of the Philosophical Sciences (1830), trans. by William Wallace, third edition, New York: Oxford University Press, 1975, reprinted 1991, p. 40 and p. 53.

Note 9. *ibid.*, p. 40, p. 159.

Note 10. *ibid.*, p. 296.

Note 11. *ibid.*, p. 128.

Note 12. *ibid.*, p. 166.

Note 13. Taotao Xing, *Mathematical Logic*, Peking: Peking University Press, 2008, p. 38. [in Chinese]

Note 14. Immanuel Kant's *Critique Of Pure Reason*, trans. by Norman Kemp Smith, London: Macmillan and Co., Limited, 1929, p. 56, B 51.

Note 15. Hegel's Logic, Being Part One of the Encyclopaedia of the Philosophical Sciences (1830), trans. by William Wallace, Third edition, New York: Oxford University Press, 1975, Reprinted 1991, p. 221, §159.

Note 16. Martin Heidegger, *Being And Time*, trans. by John Macquarrie & Edward Robinson, Oxford: Blackwell Publishings Ltd, 1962, p. 179.

Note 17. Feisheng Ye et al., and revised by Hongjun Wang, et al., *Outline of Linguistics*, the forth edition, Peking: Peking University Press, 2010, p. 18. [in Chinese]

Note 18. Huaichun Li, chief-editor, *Encyclopaedia of Marxist Philosophy*, Beijing: China Renmin University Press, 1996, p. 115. [in Chinese]

Note 19. Hegel's Logic, Being Part One of the Encyclopaedia of the Philosophical Sciences (1830), trans. by William Wallace, third edition, New York: Oxford University Press, 1975, reprinted 1991, p. 221, §159.

Note 20. Zhiyong Dong, *Absolute Value And The Concept Of Human Rights*, (ISBN 978-981-11-3863-8), token publication, Singapore, August 2017.

Note 21. *Xinhua wenzhai*, 2006, No. 17, p. 149. [in Chinese]