

Creation of History – Human action opens history

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History has been formed over enormous time of destructions and re-creations, being affected each time by coincidence. Each moment is a turning point for history to go toward any directions. Therefore, history could lead its course into various ways, and it is defined by an action taken at the point. It is the action that opens history. A sudden, radical change of history is often caused by a free, creative action by an individual, such as revolution, invention or discovery. Here is a thought on “What is history?”, focusing on such actions that move human history.

1. Actions to open history

Throwing an action

In May, 1863, in a feudal domain (han) of Choshu which had attacked a foreign ship, Shinsaku Takasugi was ordered to form Kiheitai, a new regiment consisted with soldiers hired regardless of their social class. The next year in August, however, in the first conquest of Choshu, when Choshu-han confronted the army of 150 thousand soldiers sent by Tokugawa Shogunate, the moderate sect of Choshu that was in charge dismissed Kiheitai. Takasugi who had insisted to overthrow the Shogunate, fled to Hakata for his own safety, but soon he came back secretly and, alone, declared the war against the Shogunate. He encouraged members of Kiheitai and other regiments to join him, and in the night of December 15, 1864, when they gathered at Kozanji-temple, 80 soldiers were with him. However, the number grew to 3,000 in the end and the army lead by Takasugi won the

stronghold in Shimonoseki. He continued to proceed to Hagi to get rid of his political rivals and managed to form an opinion to move against the Tokugawa. In 1866, in the second conquest by Tokugawa, this time also attack from the sea, the han lead by Takasugi won the battle. Although, after the battle, Takasugi died from illness at the age of 29, in April 14, 1867, the defeat of Tokugawa prompted the movement against the Shogunate and it quickly spread nationwide. This movement ended up in Taiseihoukan, the restoration of the power of the Shogunate to the Emperor, that lead to the revival of aristocracy and finally the establishment of the Meiji government. During this period, Japan has dynamically changed and stepped into a new era. The raise at Kozanji-temple by Takasugi and his followers was literally an action that changes history.

History does not move by itself. It needs something to move it. It does not change by itself. It needed to be changed, thus there always is someone who changes it. We don't stop speaking and doing things to work on something. It is these actions of human beings that move history. As Takasugi's action dragged down the reputation of the Shogunate, often a pinch of action totally changes the historical space. We are formed by history and we are forming the history at the same time. Although actions we took in the past are defined by history, it is also our action that breaks it to open a new page in history.

We throw an action in the situation, being thrown in the situation. It does not matter how small the action or the decision is. No matter how small the weight of the fact, as long as it was actually done, it should not be ignored. The decision is a choice of to take or not to take an action. This alternative choice changes the situation. The act of taking the choice defines the course of history and then history starts to move. When history wonders which way to go, the action of taking a choice pushes it forward for change.

To act and to chose mean the same. These uncountable numbers of choices of action create complications in the symmetrical pattern of history, which makes the process and the

result unpredictable. Choices and decisions are what reform history. There are heavy choices that decide the entire of the life of a man or a country. The decisions and actions we have now to choose contain all events of the past and the present, and the new history is created by this choice. It is impossible for us to guess, define or limit what kind of history it is going to be, because it depends on the choice of the moment and the combinations of those chosen options.

Therefore an action taken to make change and create a new prosperity of a situation must be regarded as an action that makes history. One action opens up a situation and the new era starts, so an action taken to go against to change the tide would be the best to call the active part of history. The change of an era occurs with a revolutionary act made by outstanding individuals. Those historical revolutionaries made choice against the era, enduring oppressions, and opened up the pass to create a new situation with their actions.

An action opens history. We should not observe history only from outside, but actually live inside. To live means to throw actions to make change. To live is to do things and to make actions. History is made by those who do things and makes actions.

We don't just observe history, but we are acting too. The historical notion is so closely connected to the actions that the historical study naturally has an active nature.

For example, a French historian Mark Bloch who was well-known in study of the medieval Europe, was writing *Apologie pour l'histoire ou M tier d'historien* when Nazi Germany intruded France. He joined resistance movement and lost his life. As a historian, he thought the act to join the resistance more important than finishing his work. The fact that the book is ended abruptly at the second half proves this. Therefore, although *Apologie pour l'histoire ou M tier d'historien* is an unfinished work, Bloch's historical study is completed here. It was a tragedy, but this is the attitude of the historian who truly lives in history. An action and a practice are more valuable than a theory. By acting and practicing, history moves.

Since the early 20th century, as the world economy got connected closely, we have seen it suddenly collapse time and again. It didn't recover by itself. It did with the active support of politics. For instance, during the World Depression in the 1930's, the government took vigorous public investment measures such as New Deal in order to create effective demand and jobs and to decrease excess supply. A bold action recovers economy too. The development of history does not occur by itself but it does with actions made by us who live in it.

Human history stands on the relationship of human activities. The movement of history is triggered by an action thrown in this relationship. The action reforms the structure of the relationship to create the new order. Thus, we form the relationship by acting and change the pattern. We have to keep making actions so that the relationship reforms and a new situation opens up ahead of us.

The past and the action for the future

It is true that we are made by the past. We are born and grow up in tradition and convention from the past. The present is based on a pile of the past which is linked and live in the present so deeply that it is impossible to ignore. Therefore, the past is a fact for us and it could bind us like a chain or a doom that we never able to get rid of.

But we can break the doom by taking action. Our actions have always certain restrictions given by history. But we can overthrow even the restrictions by taking actions. An action creates movement and development and sets the new relationship of the future. By throwing an action, we can break the wall of the destiny from the past and proceed to the future, just like a ship endeavoring to the great oceans.

Which direction the history is going presently is still beyond our awareness. We cannot even guess what will happen to us. When we try to open the future, we always find ourselves stuck in an unsolved contradiction. There are new problems in the future and we act to find solutions, but it is never fully resolved and again

other problems come up.

When we face such hardship, we look back the past. It is necessary for us to look back when we want to go forward. The true image of past becomes visible when we try to develop history for the future. We feel history while making it. The past is a necessary element to create the future. The past provides us with samples to refer to. Learning from the past is the only way to go forward. Furthermore, by the action made for the future, the past is updated and understood deeper, and it becomes even more active part of history.

For example, when we face a nation-scale problem such as one in finance, we realize how our forerunners handled the same problem by taking financial reformation measures. A question to the history occurs from a practical necessity of the present time. Historians are the ones who seek most deeply for the ideal image of the future, and it is them who dig up the most significant facts from the past and give it a life again. On the contrary, the highly specialized historical study provides a number of knowledge about the past, but it does not make much contribution to live the present or to create the future.

The present is not just a connection between the past and the future, but a turning point. The present time where we are standing now contains all of the past and it is an intersection from which the future is starting every moment. And the intersection is an action. The present action emerges the past and the future. We are not acting in a continuous time where the time flows automatically. By each action we are making the moments, and the past, the present and the future are being woven together. All of actions reform the historical time. History comes to a birth every moment, but it is rather discontinuously. There are points where history takes leap. It is at the moments of actions and creations where we get over the past to open the future.

In 645, June 12, Prince Nakanooe and Fujiwara no Kamatari invited Sogano Iruka to the ceremony held to welcome the delegates from three countries in Korea who came to Japan to pay tribute to the Japanese Emperor, and killed him. From the day,

the Chinese centralized system began to prevail in Japan. This was the moment when new history opened up. Here one can see discontinuousness and a clear cut surface of history.

We make history through our actions. The formation of history cannot be separated from our actions. The entire history of the past is contained in the present activities, and the future is beginning inside of it. From an action, things happen and history comes to exist. Through actions driven by will and passion, with distress and pain, the conventions of the past are conquered and the freedom of the future is opened. We create history as well as we are created by history. Human being is a historical existence who creates history.

In *Vom Nutzen und Nachteil der Historie für das Leben*, 1874, Nietzsche writes he appreciates to act, effort, anguish and emancipation in life while emphasizing the necessity of actions that opens history. History is for those who cut empty conventions from the past and take anguish steps toward emancipation. History is not there only to appreciate the past. Cutting the boundary, making continuous effort and actions for the future, keeping up with one's principle, then one can get through truly free and creative future. Nietzsche called this "the Critical History".

However, still, the creative bodies that push forward for the future need to be inspired by the great lives of the past. They learn the great ideal and actions from history, and, by resonating themselves to it, open the pass. Nietzsche called the history of this type "the Monumental history".

Also, we learn from history to respect and conserve the past as a model of life or a teacher. But it needs to be what helps us to move forward and make continuous effort for the future. This type of relationship with history Nietzsche called "the Nostalgic History".

Otherwise, if one just collects knowledge without any reason only to stick to the past, it could rather kill lives. Those over specific historical studies where researchers, being driven only by curiosity, keep looking at countless microscopic facts, have rather

inhibitory influence. If history exists to develop further, we would, paradoxically, have to 'forget' it. The real historical mind shows up only when it takes step with creativity. Nietzsche said that history should serve lives, and awareness of history and actions can be observed from the future.

Recognition by action

When we throw an action toward the future, the pain that is paid gives a new spotlight on the past. The image of the past is the reflection of one's action, and when the action is different, the image is also different. Historical view is affected by a speculation and an expectation to the future, demand and will, motivation and passion. Awareness comes from the actual experience. The past is created from the present and the future. Therefore the more one digs into the future, the clearer images of the past is shown. The new image of the past provides us with wisdom and prompts the decision making for the future. This is the process for us to proceed to the next level.

Today, EU is trying to change its economic nature of the organization to more political one. And, when they think about principles as how they maintain the union or what is the goal, they look back the medieval Europe and their own history to find the origin of Europe. In the medieval Europe, there was not yet the concept of the nation state and a sort of feeling of oneness prevailed regardless borders and races. The oneness was made by the organization of Roman Catholic and churches. It is the time when Europe was separated into many regional nations while spiritually united by Roman Catholic that comes up in people's mind when they face problems over EU.

The memory of the past is not just a conserved record. By throwing an action to the future, we take up the appropriate memory from the past with which we handle the unknown future. Therefore, it keeps coming back to us accordingly how we throw actions.

During the Renaissance in the 15c and the 16c, the Europeans who sought for new way of life to get rid of the rigid medieval bind

revived the ancient Greco Roman ideal to make it their new guideline. History's going back to its past and rebirth is occurring all the time. As we can see that the Meiji Restoration of Japan was the radical renovation of the Restoration of the Imperial Rule, restoration is a drive to renovation. The necessity for an action brings back the past. However, the revived past is not necessarily the same. The past is idealized, when it is brought back. History preserves its life in the spiral of eternal rebirth, and keeps reinvented.

A memory should be understood in the context. An action taken for the future is directly connected to the memory. Just as activities such as memorizing or remembering are deeply connected to life and work, in order to bring back and revive the past, an action toward the future needs to be taken. In other word, only something needed for the future is taken up, and forgotten otherwise. We have to forget to live a life as well as to remember.

Heidegger argues, existing in the world, human is thrown into the world and is throwing itself into it at the same time, and, in this way, a mutual-understanding is established and human existence can be perceived. An act of throwing oneself toward its possibility conjures up a question to history that leads to understanding it. We live forward and understand backward. We understand by making actions and the understanding leads to further actions. An action brings understanding, and an understanding brings an action.

Recognition cannot be separated from an action. We recognize while acting, and take action while recognizing. We are existences living and physically acting in history. History is recognized by such acting existences. Only those who act within history can recognize history. We throw ourselves into history and thus recognize it like an actor who throws himself onto the stage. In history, action and theory is inseparably connected.

Action in history

We live our everyday life in history. By making actions in life, we make history. No one can stay out of history. Actions are made

inevitably inside history. Therefore we are actors who move history, staying within it.

History contains actors that move it. Moreover, history itself creates such actors. As if a drama is transformed by acting on the stage, history, too, can be transformed by actors who play in it. We are observers as well as actors in history. It is the actors who move history. Because the acting is played not outside but inside of history, history is principally uncertain.

So a historical experiment is an action in history that affects history in many ways. Therefore, it is impossible to prove an historical law through experiment or to plan history based on the law. Historical experiments and planning have proved to fail. An historical experiment itself is a part of self-formation of history. The 20th century communism has ended up in the shape totally different from the original ideal. History is made by human, but it cannot be planned. A historical experiment is a historical action, so it is affected by the conditions of the past history, and because the experiment itself adds a new experience for history and once it's done it never be deleted. For history is irreversible and has freedom to break the law, no matter how many experiments tried, we rarely get the same result. In history, what makes it and what is made are the same, so the history formation goes into any direction accordingly what action is thrown in.

Indeed, we are born in history, whether we like it or not. In this respect, we are defined by history, but it is also us who define history. History defines actions, but actions, too, define history. Historical world moves on with the mutual definition of history and action. Historical movement is generated when historical action and history work together. Thus, it is impossible to describe the movement of self-development of history which contains the element of formation inside.

For example, for a new born baby, language is something given to him and he has to use it following the rule. But, as the child grows up, he gradually change the way he uses it. Language has many usages, expressions, meanings and even grammars, and it is used differently by generations. Wittgenstein says the meaning

of a language is defined by the usage. The activities that are happening in the language change the rule of the language. Just like in the international politics, the rules are changed by the actions and strong arguments.

History, too, changes with the actions made inside by historical players. Because history contains the ones who make actions, the whole rule could be changed. So, history cannot be bound with a decisive rule. Even if one try, it easily breaks the rule to keep moving.

Therefore, it should be noted that an historical action which is made out of the social convention could bring a ground-shaking historical movement. A social change is lead not by a conventional action, but by an independent-minded action which ventures to rewrite the conventional social rules. Historical values and meanings are transformed by such activities. There is no such thing as an objective flow of history that defines our activities. It is our actions that form history. History is generated in our actions.

So, history is actually opening in an action being taken at present. History is something to be acted, not be observed. Throwing ourselves in the action with a strong will to step into the coming future is a truly great action.

When Tokimune Hojho slashed the head of a messenger from Yuan in China, refusing the demand for submission to the Chinese Emperor, he didn't know that after taking the action, he would turn down twice of the military attack of Yuan, with the help of the divine winds. Still, Tokimune made decision and threw himself into an unknown future. There is no proper consideration in an action made in the center of an event. Reason and result doesn't matter. The action going into an event is driven by passion and rage that are beyond rational mind. It is such devoted instinctive action that moves history. The true-self is found in a devoted action.

On the other hand, an objective description of an action from observer's view point in historical study, placing the action on the flat time span of centuries, seems empty and has no core,

although it is still an action. It is because an action made in the middle of the event cannot be seen from the hindsight. Even if one tries to grasp it, as long as it is the effort from outside, it doesn't look the same. Historical study is not capable of describe objectively the truth of actions made by those who threw itself in a situation like a politician who struggled in a confusion to overcome and a revolutionist who stood at the risk of his own life.

The action made in the situation is not to be described but get physically done. Without a body an action cannot be done. Humans experience thorough physical actions, and in the very action something new is conceived. This is the significance of making an action. We live and die in a situation.

2. Freedom and Creation

Heroes and geniuses

Among all of the actions that opened history, we cannot ignore those done by heroes. They, with their brave actions, open up a new era. Breaking through difficult situations with their strong ability to take action, they boldly push their enterprises forward. They are the ones who fight and cope against destiny. Their untiring mental strength enables them to break it. What drives heroes is a passion sustained by strong will. Fighting against the time, never wavered, they move history. Therefore, in many cases, a hero appears in a changing period when one system is being replaced by another. Historical heroes such as Alexander, Caesar, Genghis Khan, Napoleon, or in Japan, Nobunaga Oda, Hideyoshi Toyotomi, Ieyasu Tokugawa, Ryoma Sakamoto, Shinsaku Takasugi, Takamori Saigo and so on, they lived in such period. We should say, rather, that because of them the new era was opened.

Furthermore, heroes are often deified in the flow of history. Their images carry hopes of those who adored the great figures and ideals. In Japan, as we can see in Yamatotakeru or Minamoto no Yoshitsune, their images have been developed over history. This is a historical fact beyond the historical positivism that

pursues only facts. In this way, a hero becomes timeless historical ideal and a sample for action makings.

However, it also happens that something totally different from the image of a hero comes in an era. Especially, today, in both democratic society and socialist society, there are many non-hero icons are being produced. This is a time of fake heroes. Fake heroes are more demagogue or ambitious person, but modern people pick it up as their icon that represents their hopes. Fake heroes who are just adventurers selling illusions, but people are easily seduced and follow them. Hitler, Stalin and Mao Tse-tung born in the 20th century are typical examples. However we also know that such fake heroes would eventually fail by self-cleansing movement of history. The geniuses and the greats in the field of religion, art, science and technology also have a strong influence with their actions, thoughts, works, theories, inventions and discoveries. They have strong confidence and policy, and rich ability of materializing their unique talent and imagination. They influence the time by creating something to set up the new standard or style. Those religious geniuses such as Buddha and Jesus Christ, and in science, Galileo, Newton and Einstein have all that quality in them. The geniuses are promoters of a cultural improvement and creators of new value.

Also, the great figures show the right direction to develop the era when people are wondering which way to go and the era is getting moved around with no certainty. Often those great people are not recognized by contemporaries, but, nevertheless, they don't give way to the pressure from the era and keep their principles to form history. Such Japanese as Heihachiro Oshio and Shouin Yoshida in the end of Edo period could be counted among those great figures.

The genius and the greats are made by history, and, at the same time, they create history too. They are renovators of the time. New part of history is made through their efforts. We cannot call a history a life story of the great figure, but the era without great people is a tragic time in history. They are the core parts to refresh history. They are not just a talent going with smooth with

the time. They would be the ideals and leaders for the next era.

We should highly praise those grates, heroes and geniuses as creative individuals who take charge of developing history. Creative individuals are ones who has decisive influence on the way that history leads. These superior individuals making creative actions always overcome hardships and move history forward. History is created by creative actions taken by such creative individuals. Historical individual is a focal point where the energy of history is brought to and new force spring out. Without creative actions by such historical individuals, a renovation of history never happens.

Hegel called such historical person who extends history 'the world-historical figure'. Sure, a big innovation of an era starts from a creative act by such world-historical figure. If it is a political change or a scientific innovation, the massive revolution is always begins with a thought or an action by one unique individual. A new era is opened by a small number of individuals.

There are people who say that it is people and social system that moves history. But, still, it is a creative figure that shows us which way to go. Social system is changed by them too. The creative action made by a creative figure released in the time causes instability in society and it eventually ends in reformation of the time.

Invention and Discovery

History is opened by a human action, and great inventions and discoveries totally change our society too. We should not forget geniuses or unknown engineers who left significant impacts on historical change, having contributed in improving technology and made great success. When we look back the development of the long human history, the role of new tools and the technology of making it is not small.

For instance, observing the history in Eurasia after 2,000 BC, we see that the skills and technologies owned by the horse nomads who lived in the grassland played a big role in the development of the region, especially, in improving crafting iron

and horse riding technique and the war method. They gradually assumed the function in the region as a medium among civilizations in the East and the West to change the world history. The process from the Spring and Autumn period to the Warring States period in China, and the following establishment of Chinese civilization by the Qin-Han empire could not have happened without the technology of processing iron and weapons brought by those nomads. Also, in Japan, the formation of integrated nation was prompted by iron refining technology having come from Korean peninsula over years from the Yayoi period to the Kofun and the Asuka period.

The improvement of ships and navigation technology made a historical change too. We know that long before Columbus, the Vikings or many other Europeans had already reached the New Continent. However, his discovery of America had huge impact in European history. By his discovery was established the Atlantic Ocean trade area, which links America, Africa and Europe. This meant that American continent was included in the economic system of pre-modern European, and thereafter, Europe could not sustain without it. Enormous quantity of silver produced in Mexico and Peru was brought to, which changed economic structure in Europe entirely. The discovery of the New Continent created the modern Europe.

Today, we are seeing that human history, with the rapid development of technology such in IT or Science, which demolishes the framework of the conventional nation states, is moving toward an even wider notion about a nation and, ultimately, the united world. Development of technology reforms a society and a nation to renovate history. But it doesn't happen all by itself, but always there are people who worked on it regardless known or unknown. All of technologies start from an idea or an insight conceived in the mind of an individual person, which eventually grows big enough to change history.

An insight is an ability to evaluate a situation from different angle. Human beings have been discovering new meanings in their surrounding environment with this insight. The inventions

and the developments of technologies are made by changing the meaning of environment. Since the invention of stone tools when human history began, undergoing the inventions of agriculture and stockbreeding, until it comes to the era of highly sophisticated information technology of today, it has been the history of changing the meaning of environment. It enabled humans to adapt to the environment. We fit in the environment by inventing tools, developing technology and reforming the structure and the rules of society. However, even in a similar natural environment, humans show many different responses, and take different means to adapt. It is never mechanical.

This is the reason why geographical determination theory is wrong. For example, from the fact that most of ancient desert tribes had polytheistic religion shows the prevailing notion of the unique environment of desert region fostered monotheism. We should see the responses and the means for adaptation that occurred in each tribe in the region.

Also, as a similar example, even though Japan is an island nation, but it doesn't mean we have reclusive tendency. Being an island is merely a condition for our historical activity, and our life is determined by how we use it. In fact, when the surrounding ocean is taken not as a barrier but a trading route, an island becomes a totally opened land, and it was realized by navigation technology.

Human beings get over environmental limitations by inventing tools and developing technologies. By such activities, we work on the environment and cross the boundary between human and the environment to solve problems. The environment is opened by actions. Actions cause revolution, which changes the meanings of things. Here, history moves.

Human beings have adapted to the environment with technology, and also, we have been creatively changing it. The act to make an object involves changing the environment. Humans have developed the natural environment and got food and improved transportation and communication to get over the harshness of it. Since the Old and New stone age, without

technology, the civilizations in which we live today would be very different. It was realized by continuous improvement of environment.

Today, Japanese civilization is based on a highly sophisticated industrial technology, which cannot be explained only by its natural condition such as the seasonal wind. In fact, the environment itself is largely controlled by the technology. Now that Japan cannot be defined with such terms as rice cultivation or fishing, it is natural that the invisible core of the civilization as national character and culture.

There would not have been history if human being had not ever tried to change their living environment. We formed our history by improving environment with technology as well as changing social system. This means that, today, our living environment itself is no more a natural production but a historical creation formed through over centuries of human activities. Living in the environment, we improved it and even created it. The inseparable link between technology and history is found here.

It is true that we are bound with the natural law. But, at the same time, we have released ourselves from it with technology. We have created new form of the environment and technologically to adapt ourselves. There was always a civilization forming. The act to make a thing implies freedom. Technology is in other word a free creation.

Technological power of modern civilization is so enormous that its influence on environment is increasingly spoiling it, and the destructions and the losing connection between us and the nature are becoming more visible in the growing number of warfare, machineries replacing human rolls, losing physicality.

But human history has ruled environment as much as being ruled. We were made by the environment but we made the environment too. Such life style of a region as food, clothing and housing, occupation and the form of war have been historically defined by land form, geographical features, climate and environment, and at the same time, a various sceneries as road, border, farm land and town was formed. History is defined by

geographical condition, and at the same time, geography is defined by history. By the mutual actions between humans and environment, history is formed.

Technical inventions and discoveries also come out of the mutual relationship. Inventions and discoveries are types of creation that one finds a new way with its insight and develops a new form. It gives a birth to a new integration that was never seen before by finding a unique combination in the nature and combining them. This often changed the base of human existence entirely and caused a cultural leap. Even the stone tool was a great invention in the beginning of the human history. It was the one that changed human life ever after. It seems that the core of technological creation is driven by something superhuman existence, which can now change all at once the whole scenery of the surface of the mother earth.

Technological activities also played important roles in creating history. The fact that the improvement of technology leads a rapid development of history cannot be ignored. The development of technology increases the production rate, causes social and economic changes and moves history. The Industrial Revolution was the source of the current industrial technology civilization was enabled by the groundbreaking technological discovery of machinery production and the utilization of fossil energy. Then, the creative activities of great engineers who contributed must be valued as a historical drive.

Freedom in history

As can be seen in Shinsaku Takasugi's resolutely action that accelerated the formation of history in Japan, and the invention of a steam engine marked the starting point of modern massive industrial technology civilization, actions open the future history. And there is always freedom. History is made with decisions made by free choice. Human beings change the course of history to make new one for the future. Although we are bound by historical conditions from the past, we can overcome and reform with actions we are making in the present time. Actions can be

made freely by anyone.

We are not necessarily restricted by historical necessities or conventions. We are not necessarily restricted by rules of society or class system. Being bound by the environment, still getting over it, we recreate the environment.

History is not ruled by the law of cause and effect nor deterministic laws. We have a freedom to break historical conventions. This freedom to break the law leads history into the next stage. When we look up history already made, it seems there were necessities and conventions, but when we see history as something we can make, there opened a broad free field. We make history through the conflict between necessity and freedom.

There are many junctions and choices in history. Which way is taken to which direction at the junction decides the course of history toward the new era and it starts to form. It is full of coincident and never be a decisive, predictable movement. But at least, it has freedom. The future history is, in a mean, able to be formed into any shape by a decision. There is uncertainty but the unpredictable creativity is the very place where freedom exists. The present moment is always creative, and the moment of creation has freedom in it.

Action and creation

History starts to reform from the linkage of incidents. One incident bears infinite courses to the next incident. Those incidents come into being from actions.

History is a self-organized system inside of which uncountable individual's actions work together and keep giving birth to things of a new quality. Human actions that are kept thrown in the linking point of actions creates an instability which gradually expands and affects the whole organization to create the new order. Even the most humble actions go through the same process and have the same effect. Needless to say, the great inventions, discoveries and revolutionary actions have a significant effect. The formation of history occurs when individual actions work together in the world where those actions are mutually linked. An

acting individual changes the patterns of the mutuality of the world. Our actions are linked by the mutuality, and the pattern of the mutuality is reformed by our actions.

We need to be aware that how unique individuals create new things and those new things work with others synergistically to change society. History proved that it was moved by a few creative pioneers involving a lot of other people. Of course, the unknowns and the failed contributed too, but a historical individual has an ability to create history with its action.

Because of this, we should look in history for an unconventional character and its creativeness, not a universal law. Uniqueness and creativeness cannot be dealt with average, general rules. In the first place, there is no law in history. In the long human history, unpredictable big movements were always caused by brave acts or accidental inventions or discoveries by historical individuals, which directed history into unknown area.

History never stops to grow into new era. A continuous creation is what history is. Therefore, Creative actions that makes changes, opens new passes and creates totally new value, needs to be valued.

Historical creations start from an accidental incident. This action breaks the consistency of history. This is why inventions and discoveries toss history into the direction that nobody expected. Now, the origin of the world wide industrial technology civilization can be found even before the invention of steam engines, in the moment in the end of 18th century, England, when an engineer wondered if he could utilize water power in weaving cotton. A creative moment when inventions, discoveries and decisions are made occurs just one time in a single moment. This moment is the historical intersection. Historical actions are found in the present moment, when the past is all gathered and the future opens up. A history making activity ends one historical time and starts a new time, making epochs which determine periods of history. The historical time majored by epochs is not consisted, and historical leaps are found here. An action comes first. Without an action, no history is made. How we move and act

define the formation of the new history. Action is the main shaft to drive history. There is an action in history, and at the same time, history is found in the action.

Human history is a process of creative evolution and the movement of life which never stops its transformation. There is always as action in this formation, and the formation is also in the action. There is no formation without action. Doing is to become. Nothing becomes without doing things.

Notes

- 1 Marc Bloch, *Apologie pour l'histoire ou Métier d'historien*, Armand Colin, 1993,
- 2 Nietzsche, *Vom Nutzen und Nachteil der Historie für das Leben*, *Unzeitgemässe Betrachtungen*, Zweites Stück, Kröner, 1964,
- 3 Heidegger, *Sein und Zeit*, Max Niemeyer, 1963, §75 §76
- 4 Wittgenstein, *Philosophische Untersuchungen*, I·1 I·43, Suhrkamp, 1967, S.13f. S.35
- 5 Hegel, *Vorlesungen über die Philosophie der Weltgeschichte*, Ph.B., Felix Meiner, 1920, S.74f.

Source: Michinori Kobayashi 'Philosophy of Life' Collection 3 (2016) included in *Rekishitetsugaku eno Shoutai* (Introduction to Philosophical History), chapter 6, Minerva Shobo