

Philosophical thoughts for the future

20 November 2020, by David Bradley



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Science, philosophy, and religion all attempt to distill the essence of reality, the essence of being—albeit from very different points of departure. Writing in the *International Journal of Foresight and Innovation Policy*, Austrian scientist Franz Moser presents a foresight paper that looks at humanity's path from ignorance to knowledge and how ego structures have evolved into truth. Moser points out how our history is littered with war, misery, and suffering, yet none of our philosophical meanderings of whatever kinds have reconciled us. None has yet pulled us out of the paradigm that leads to that state of being to give us a new holistic paradigm.

"The present world view, the Newtonian [paradigm](#), confronts us with a divided world of contradictions, antagonism, and egotism," writes Moser. This arises from the basic human delusion of dualism wherein we imagine mind and matter to be separate rather than our minds, our consciousness, emerging from the electrochemistry of our brains. "Ego illusions prevail and dominate man's behaviour towards his fellow man and towards himself," adds Moser.

Our modern scientific understanding and our

spiritual lives also thus exist in a dualistic place. The next evolutionary steps in the wellbeing of humanity must find a [holistic approach](#) that allows what one might have thought of as the heart and mind to become one and to guide us forward to a better world where misery, suffering, and war are greatly reduced if not entirely precluded from the human condition. The current philosophical paradigms cannot correct this dualistic world view at any level.

Ultimately, once we cast off the dualism, humanity can move from a place of ignorance, scarcity, and fear to knowledge and truth.

More information: Franz Moser. Mankind's path from ignorance to knowledge - from ego structures to truth: a foresight, *International Journal of Foresight and Innovation Policy* (2020). [DOI: 10.1504/IJFIP.2020.111241](https://doi.org/10.1504/IJFIP.2020.111241)

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