

THE UNIVERSAL ENTITIES *VERSUS* THE HUMAN EXISTENCE_REFLECTION GAP

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Abstract. The members of a society (re)act according to their biological and technical spheres, to their aggregation, to their profoundness. So, a society is an implicit processor versus relative sub-processors dealing with initial information-decision-action-renewed information cycles. The scientific approach upon the transit: societal processor \Leftrightarrow sub-processors may be an inter/trans-disciplinary one. The paper generates an incursion inside the gap between reality and reflection, involving: societal knowledge desire as a holistic aim, ecological aggregate attitude as eco-consciousness, an approach upon the Universal Consciousness and Evil terms and its connectionist corpus. Humankind development is stepped by paradoxes and by model revealing/revising. So, the previous models of some paradoxes may be revised versus a new fuzziness approach (onto it $N-1 / N$ ratio would converge to 1).

The inter/trans-disciplinary approaches upon the 3rd millennium are challenges to reduce the *societal gap between humankind aspiration and limitation*. Focusing on the globalization / regionalization turning point, the contemporary societal gap is a complex reality; nature, society, thinking are the reverted parts of this non-systemic entity: societal gap [3], [7], [18], [22], [25]. **All these emulate the thinking upon the consciousness, Existence_Reflection profoundness, and Universal Consciousness re-approach** [1], [6], [9], [16], [26], [27]. Is there a possibility of the **Universal Entities** re-approach? May an **Evil pattern** be into this type of re-approach? Are **Universal Consciousness** and **Evil** systemic parts of the universal entities? Are there other entities?

Problem 1: After 2.5 millennia (proved within the structural science) of life learning across the unknown environment, eliciting innate profoundness, and transmitting information among the parts of the group and to the next group of living support systems, at the beginning of the 3rd millennium, with the discover of own humankind genome, the **society is facing with its own increasing complexity. There is a profound societal gap between aspiration and limitation** – within an indirect scientific responsibility.

If there is a constituted problem, then Humankind includes its solution, or there is a collapse. The current humankind tends to (re)solve the constituted problems (Problem 1 too). Also, there is a dilution of the tension between material

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and spiritual keen approaches over our worlds; but, thus, the entire responsibility is not increased.

Now and here, a possibility consists in an aggregation of the concepts related to:

- *1. The connected problems of the Planet (poverty/welfare, culture, religion, ideology, science, environment, individual/societal becoming, survival of the becoming);
- *2. The worth or/and worthless Knowledge Transfer as a basis for the future decisions and actions; the turning point of the individual and societal tensions;
- *3. The today necessary transition-net: Universal \implies Particular \implies Planetary.

As a becoming of a solution for **Problem 1**, the **Rational Subject** minds upon the individual and collective *flows* of the cycle: *1-*2-*3-*1, according to the synergy of the increasing knowledge. **It** would stand *between / across / around / besides an understanding and an explanation* inside / during humankind self-“lost / hidden / unseen”. According to all the above are proposed two new challenges and metaphor:

- * **Holistic capacity** (*an instant insight and correct representation of an entire context*); here it is metaphorical associated with the **FIRE** symbol – regarding the *existence*;
- * **Eco-consciousness** (at least, *a harmonic decision versus the contrary tendencies of all the parts*); here it is metaphorically associated with the **WATER** symbol – and *reflection*.

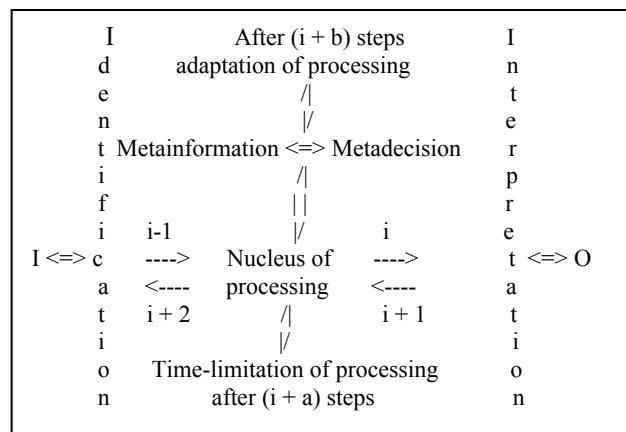


Fig. 1 – The connections *between*, “*intro/extro*” Input and Output (I and O) within the representation of the Living Support Entities, Eco-consciousness, Holistic capacity.

So, there is a better **contextual understanding / explanation of the connections, Input and Output**. The “**between**” expand is assured by reviewing both predictive architecture and operative interaction according to some systemically

minimal properties, in order to transfer some heuristics into algorithms, and to improve some heuristics.

Information and **decision** terms describe the respective contemporary linguistic entities if the holistic capacity and eco-consciousness are not attained. If the holistic capacity and eco-consciousness are attained, then the respective linguistic entities may be: *metainformation* and *metadecision*, at least through the *“between” expansion*.

Fig. 1 presents a possible insight for Living Support Entities (as an anticipatory sub-processor, at least). The nucleus of the processing would correspond with the predictive model show its variability. Some operative heuristics may be embodied.

According to the above context of Fig. 1 a locally better **explanation** would consist in a *fuzzy approach* to *the verb “to have”* and, consequently, *associating the belonging universal operator* [as meanwhile, *the verb “to be”*, and, consequently, *the existence universal operator, within a probabilistic context*]. Fig. 3 presents this explanation. So, instead of a *generalized linguistic pattern* (as a basic insight upon any anticipatory and operative skills), it would add a *fuzzy pattern*. This locally better explanation may be an opening one. It is a minimal explanation, resulting as an “intro/extro” insight; see Fig. 1.

The classical roles of the **universal operators** (the *belonging* and the *existence*) are connected with the verbs *“to have”* and *“to be”*. *All these are versus the associate role of the verb “to do” but not as an insight toward an “other” universal operator. The role of the verb “to do” is clearly resulting from every language’s frequency word dictionary. For the Romanian language it results [17]: to have (aux. verb) – level of frequency 12,665; to be – level of frequency 12,423; can – level of frequency 2,428; will – level of frequency 2,186; to have (princ. verb) – level of frequency 2,114; to do – level of frequency 2,084; ... ; must – level of frequency 978; ... ; ... ; to bolt (trans.) – level of frequency 4 (all these from a sample of approximately 500,000 words).*

Humankind development is stepped by paradoxes revealing / revising [12], [11], [2], [23], [20] and by models (re)acquisition. Here it is proposed that the previous models of some paradoxes may be revised *versus* a new fuzziness approach [14], [29], [21].

MAGELLANITY PROPERTY

A contextual comprehension (but no explanation) is possible. So, here, let “start” an observation upon the social world, which becomes itself a real (social) world only through an **existence-reflection** connection. This insight draws out several types of **mental constructs** (the “visible” peaks connected to **mental concepts**). Let it be an open list: real (hypothetical) system, model (related to the

real system), ideal system/norms, rational subject, profound zone (temporary sooner than penetrable into rational subject's competencies), responsibility zone (narrow path between security and evolution of the cycle: real system \Leftrightarrow model \Leftrightarrow ideal system \Leftrightarrow rational subject \Leftrightarrow real system), If it is accepted that the existence of our world is represented by a set of real entities and by a set of concept entities, then a rational subject delimitates the observable from the non-observable real and the theoretic concepts from the non-theoretic concepts. This openness/fuzziness is proper to each of our action:

non-observable reality \Leftrightarrow mental concepts



**observable reality \Leftrightarrow mental constructs \Leftrightarrow non-theoretic concepts \Leftrightarrow
 \Leftrightarrow theoretic concepts \Leftrightarrow notions (1)**

Let the *magellanity property* (shortly M^*) be considered:

There are: some parts of non-observable real \Leftrightarrow some notions. These connections (inside rel. 1 as a representation) point out as Magellan's 1514 expedition the new stationary facts inside our world – inside and between reality and reflection. It is like a threshold. (M*)

Fig. 1 and (M*) relation enrich the “research context” toward the terms “holistic capacity” and “eco-consciousness”: (there are the following cycles (cy)) (2)

cy|faith cy|ignorance WSI \Leftrightarrow minding |cy
 |hope |evidence WSI \Leftrightarrow thinking |
 personality \Leftrightarrow |will \Leftrightarrow |belief \Leftrightarrow WSI \Leftrightarrow reasoning| \Leftrightarrow rationality \Leftrightarrow logic
 \Leftrightarrow knowledge \Leftrightarrow language [Note: WSI construct is depicted inside Fig. 2]

According to rel. 1 and 2, it results:

WSI \Rightarrow {notion/"fire"}1 \Rightarrow (real; model; ideal/norms) \Rightarrow (mental concept/construct) \Rightarrow {notion/"water"}2, there is cy:{notion}2 \Rightarrow responsibility \Rightarrow {notion}1. (3)

Responsibility concept. The responsibility construct and the notion elicitation

All humankind acquisitions (science – literature – philosophy / theology – arts) are gaining the knowledge power onto the **equilibrium state, Eq**, according to a (one, at least) discovered or invented “zone”: *the system*. But our worlds are not only systems. There are, also, some other states beyond Eq [4]. **One state may be into Fire_Water gap.**

Humankind likes **Eq**, likes systems, likes its security, but dreams of some progress. This is the contradiction. This is a fundamental desire and contradiction: **security \Leftrightarrow evolution**. This is one of the deeper causes of the feeling that science, the

post-(Galilee, Descartes, Leibniz, and Newton) science, an outstanding *structural science* may be enlarged [28], [6], [1], as a *structural-phenomenological act*.

So, there is a (re)new approach beyond a long-term structural science: structural / phenomenological modeling [9]. According to this background are elicited Figs. 2 and 4. The emerging concepts are the string: *substance-energy-information – reflection – consciousness (S1)*, and the other string: *brain-reflection-mind–thinking–soul-spirit-consciousness–evil-philosophical tension (S2)*. The “words” supporting **S1** refer structural science accepted notions; the “words” supporting **S2** are non-structural science notions. The word **consciousness** has a **dual elicitation**. **There is a long-term hope to discover consciousness neural embodiment / structural science. There is a major topos inside structural-phenomenological modeling: consciousness.** [No Evil matter.] These two strings are comprehended with more than *a (single) “systemic thinking”*. In this context, according to this research approach and S1&S2 tension, the following table presents separately four types of thinking; open/ closed/ intro/ extro/ deep/fuzzy gaps [21] terms are used to show the zones between the classified types of thinking, “pointing”: the Existence_Reflection gap (as a **FIRE_WATER gap** versus **EARTH and AIR**, toward a *subtle gap*).

Table 1

THINKING	CONSCIOUSNESS ◀ <i>COGNITIVE PROCESSES</i> <i>INSIDE</i> ▼ UNCONSCIOUSNESS		
	Transparent/ OPEN (light / Apollinic) ▲ ▼ <i>STRUCTURE</i> opaque/ CLOSED (dark / Dionysiac)	SYSTEMIC	open/fuzzy gap FIRE
	<i>EARTH</i> _intro/fuzzy gap	<i>deep/subtle gap</i>	<i>AIR</i> _extro/fuzzy gap
	NON-SYSTEMIC	closed/fuzzy gap WATER	UN-SYSTEMIC

The group of thinking types (as are presented in Table 1) is a holistic result indebted to: Freud-types – for cognitive process, and to: Wiener-black/white boxes, within structural approach onto the thinking sphere. Also, Table 1 is a necessary background for the start-idea of the “*gap*”, and the insight toward a “*Fire_Water gap*”.

Only systemic and non-systemic types of thinking will be considered as the set of concepts to be presented, and are full related with rels. 1–3 and with the content of Fig. 1.

The necessary systemic thinking to attain **S1**, and the aim for the attaining **S2**, mainly through non-systemic thinking, help to elicit other strings toward the “gaps”:

(S11): sequential approach [10]; myth-thinker; “Pure Rationality”; right hemisphere of the brain; quasi-qualitative processing; discoveries;

“Person”; Edmund Husserl’s intentionality-attempt “versus” Descartes and Kant; intro-openness;...; evolution, and (S12): global approach; magic-thinker; “Practical Rationality”; left hemisphere of the brain; quasi-quantitative processing; inventions; “Individual being”; Georg W.F. Hegel’s dialectics-attempt “versus” Leibniz and Kant; openness; ... ; security .

According to rel. 1, and with the balanced presence into S11 and S12 of the notions: **evolution** and **security**, it is elicited the notion **responsibility**. It is a (long-term) projection of an overall goal concerning the entire system connectives with the human and technical resources (both inside and outside the system). Now and here, the notion responsibility is a holistic result within the acquisition of the contemporary efforts of development and computing security. So, a meta_indicator would be proper to denominate this “inter and trans bordering” feature of the responsibility for a system (S): **meta_Equilibrium, m_Eq_S**. These to be its denomination, and symbol. The couple (m_Eq_S, Eq_S) is not similarly seen according to the four varieties of the types of thinking, and may be interpreted (as systemic thinking varieties would do). The following Table 2 presents all these. The table contains a long term elaborated idea, which is emulated from a string of works – as the attached references, partially, prove.

Each *variety (V) of systemic thinking* – inside a system – is associated with a *systemic approach, or assumption (discursive, intuitive / reflexive, empirical)*, as it follows: *analytic, holistic, experimental, experiential*.

Table 2

The varieties of systemic thinking had famous founders

Spinoza/ Russell	The metaequilibrium of our system is an external matter for us. God's features exist according to all possibilities. We can reveal it logically. / <i>Water</i> may be a proper symbol.	(V_Spinoza; Russell)
Goethe	Our nature (the major system) is simple. “The world could not last if it were not so simple” Its stability is morphogenetically assured. / <i>Earth</i> may be a proper symbol.	(V_Goethe)
Leibniz	Not all possibilities exists. There is confidence in the local equilibrium, acquired by the construction induced from the starting locus to an appropriate outside, etc. / <i>Fire</i>	(V_Leibniz)
Cusanus	Any coincidence of previous oppositions may occur inside God. Any couple is to be preserved through our consciousness. The world is just a ludic act (a game). / <i>Air</i>	(V_Cusanus)

Also each variety of systemic thinking (associated with a cognitive mode, and a kind of determinism) is promoting an understanding upon the Reality (as both Existence and Reflection). But the symbols set points some affinities, linked with the gaps/ Table 1.

Worlds of Systemhood and Individualhood (WSI)

Let merge the presented Figure 2 as definitions for “**System**” and “**Rational Subject**”, dependent by the “**Objective Element**”. There is elicited the “**Entity**” definition. An Entity supports any position / relation between a System and a Rational Subject (See Fig. 2). This paper presents this insight sustained by the following Figs. 2, 3 and Table 3. The content of the table denominates the systemic entities *versus* their systemic properties.

There are ten steps (*1-*10) as constituted parts of the content of the next Fig. 3:

***1 (non)systemic entities:** integron ... metatron ... net ... Internetron ... transitron ... individity; see the respective numbers as shapes from Fig. 3: **1. ; 2. ; 3. ; 4. ; 5.; ... ;**

Table 3

Tabular form for the WSI

Properties: ► Denominations: ▼	synergy of parts	non- entropy	ascending efficiency
1. integron	*	*	*
2. metatron	0	*	*
3. netron	*	0	*
4. Internetron	* ==> 0	0	“0 <== *”
5. transitron	*	*	0
... individity	0	0	0

***2 the triad of the verbs: to do / to be / to have** *versus* the triad of systemic properties: *synergy / non-entropy / ascending efficiency* [12];

***3 the triad** completeness / consistency / information1 – decision – action – information2 => cycle (IDAI);

***4 the triadic properties:** self-reflexivity / efficiency / magellanity (see Fig. 2);

***5 to be** --> probabilistic treatment across universal operator \exists . The single dimensioned insight upon completeness and self-reflection;

***6 to have** --> fuzziness approach (apart and beyond the fuzzy primary insight) associated with the universal operator \in and fuzziness start-insight on $[0; 1]$ definition-domain of the characteristic function of a fuzzy system. The double dimensioned insight upon consistency and, respective, intro-opened [9] entities (open toward itself) is associated with efficiency (consistency) and, respective, ascending efficiency (intro-openness) on $[1; 2]$ definition-domain of the characteristic function of a fuzzy system. The points of intersections inside this double characteristic are here presented, only, as numeric conjectures: $f1 = \pi/2$, $f2 = 8/13$ golden section, $f3 = \sqrt{\pi}$; depending by the other “future” approaches inside the following definition-domains [2; 3], [3; 4], [4; 5], [5; 6], ... , their possible multiple characteristic function will be elicited – promoting gaps decreasing [onto Problem 1 solving];

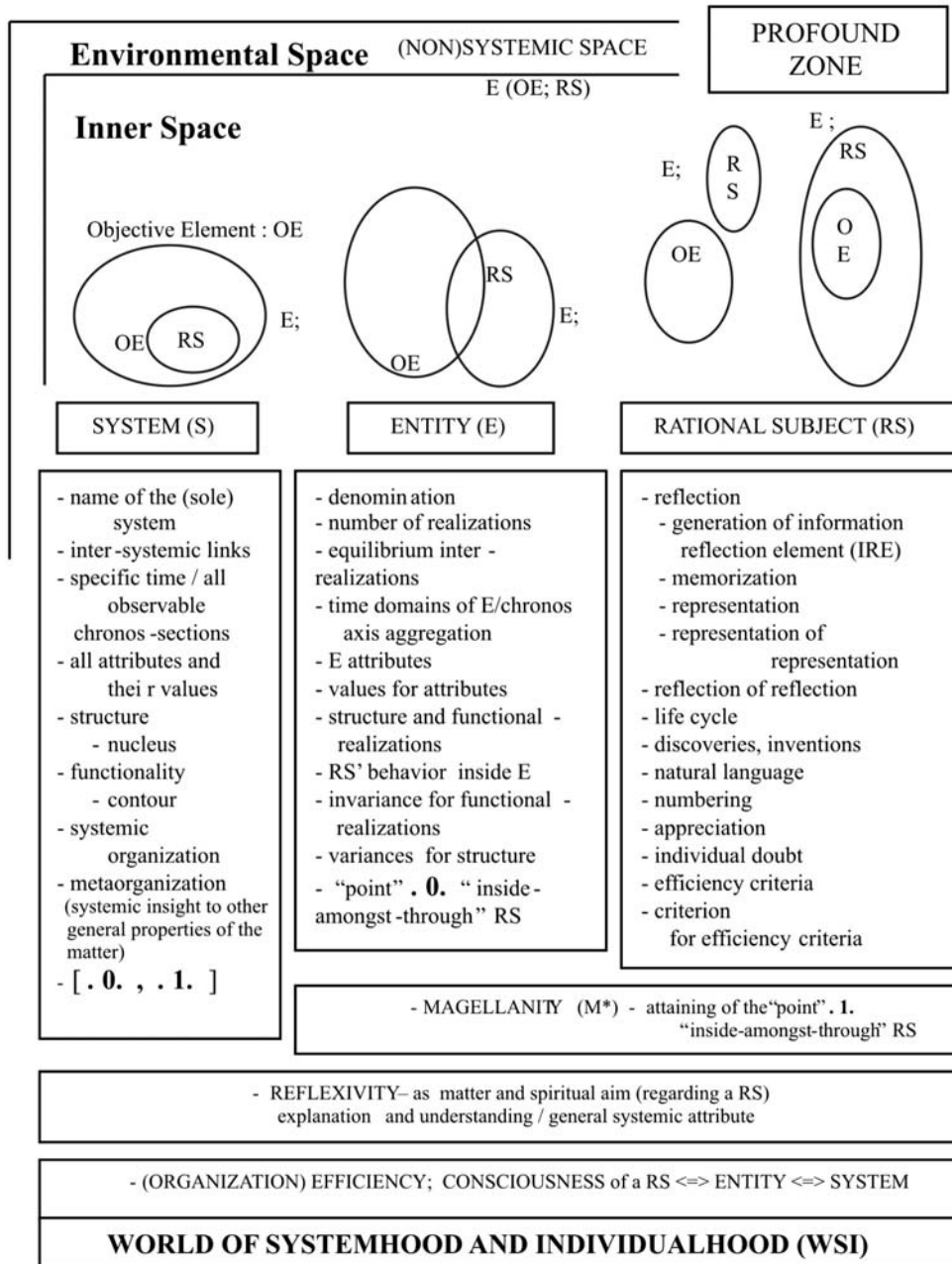


Fig. 2 – Rational Subject's World.

7. to do versus synergy, information_1-decision-action-information_2cycle (IDAI) (and magellanity property, rel. M*); but not as an universal operators;

- *8. the ascending level of synergy and non-entropy (see Table 3) is a necessary condition toward a **holistic capacity**: thus integron and – sometime – transitron present;
- *9. the ascending level of efficiency (better and better products with lower an lower resources) and non-entropy (see Table 4) is a sufficiency condition toward **eco-consciousness**: thus integron and – sometime – metatron present [12];

Table 4

The effects of the Rational Subject's varieties of systemic thinking
 There are the associations of the Cognitive Modes [19], Varieties of Systemic Thinking, the Types of Determinism, (meta)Equilibrium status

COGNITIVE ▼ MODES	▶ DISCURSIVE	▶ INTUITIVE
<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> VARIETIES (V_) OF SYSTEMIC THINKING </div> ▼ REFLEXIVE	ANALYTIC V_Spinoza;Russell m_Eq_Sm as an EXTERN PROBABILISTIC DETERMINISM	HOLISTIC V_Goethe m_Eq_SM = Eq_SM STRUCTURAL SELECTIVE DETERMINISM
▼ EMPIRICAL	DYNAMIC DETERMINISM V_Leibniz /∃ m_Eq_SM EXPERIMENTAL	HEURISTICS / MIXT DETERMINISM V_Cusanus (Eq_SM ; m_Eq_SM) EXPERIENTIAL

The terminal results is to associate the holistic cognitive mode with holistic capacity (and, secondary, the other three modes toward eco-consciousness deepness).

- *10. a necessary condition to realize both holistic capacity and eco-consciousness is to be inside an integron; there are not other entities – to be depicted across Table 3. So, a **minimal condition for predictive model and for the procedures of the Sociocybernetics of Existence_Reflection is to “isolate” an integron – as a nucleus – inside the systemic context** (it requires/does the anticipation or/and the emergency action). The overlapping of the integron with the entire systemic context is only and only a favorable case, at least.

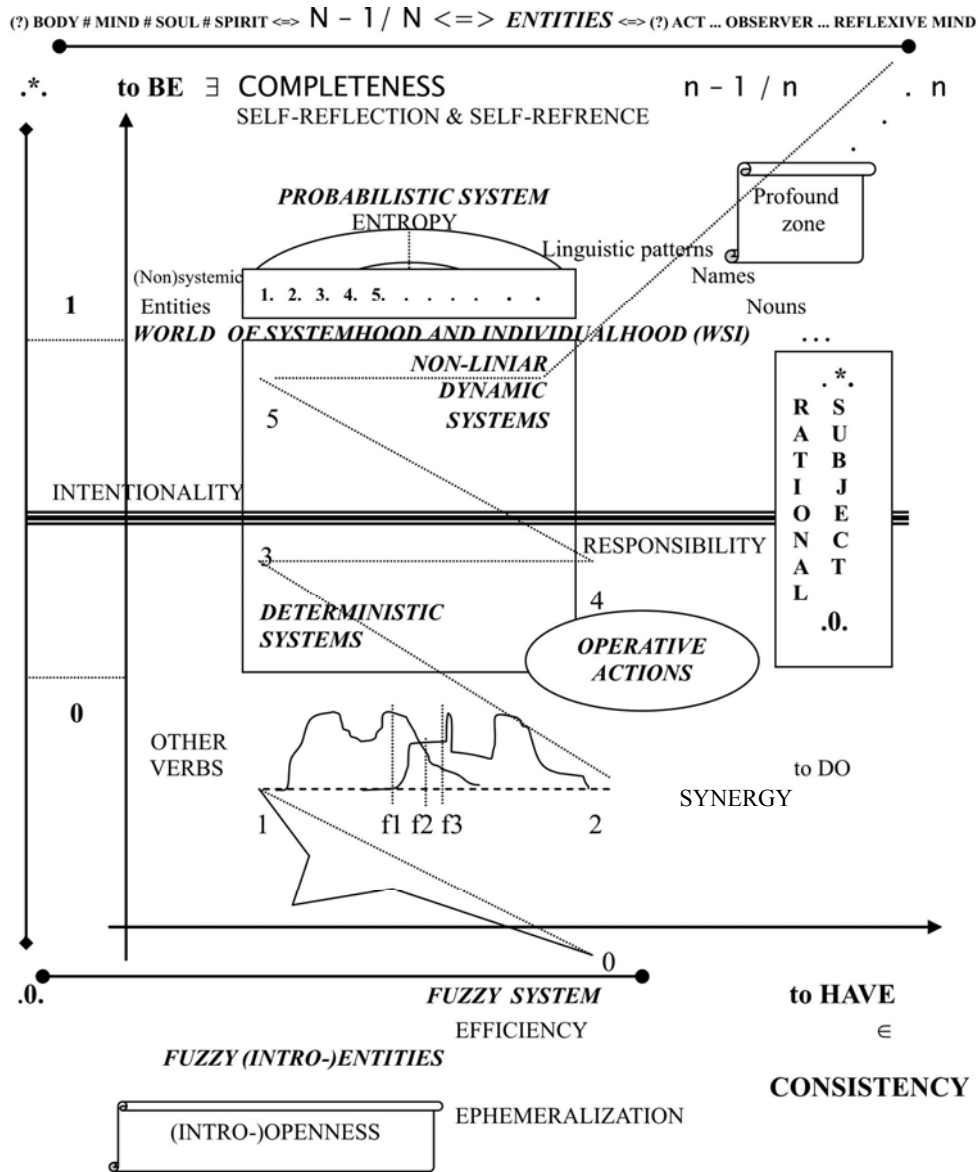


Fig. 3 – The locus of a New Fuzzy Approach upon Entities,
 Is this, also, the locus of Living Support Entities / Systems? This paper presents some positive items.

The difficulties to raise from the status of an Objective Element toward that of a Rational Subject are interpreted “inside” [. 0. , . 1.]. It is proposed three thresholds: magellanity, reflexivity, efficiency. The challenge is to extend the systemic meaning (so, it is attained a WSI) and this meaning to be “part” of our consciousness and evil.

The mental construct (here and now): *information_1*-*decision-action-information_2* cycle (**IDAI**) is supposed to be elicited within a profound mental concept – as rel.1 would symbolize. A minimal proof is the contemporary status of the managerial science: both science and art. From / upon / inside the managerial corpus –as act, observer, reflexive mind- it is desired a magellanity threshold to be revealed / discovered / invented (M*). Till then the **societal gap** is a basic problem of the current humankind [13]. The Humankind has an implicitly passed (sometime in the future, possible) M* threshold. Otherwise, if the complexity would increase, then a collapse would be. The positive reverse is presented as a synthesis (of all above):

Proposition 1 *N – 1 properties from an acted, observed, self-reflected IDAI (efficiently cycled, but problematic) context support an extension to N properties if and only if a magellanity-threshold of knowledge is attained and a new fuzziness procedure can reduce the Existence-Reflection gap.*

Universal knowledge “tendency” is possible to be tempered by a **fuzzy (-planetary) “tendency”** [beside **probabilistic (-individual) co-“tendency”**]. Are there: a low probability but not an equivalent low possibility that all **these three tendencies to be a duplex connection between Rational Subject and Universal Consciousness and Evil?**

The societal knowledge

The eco-consciousness – as knowledge, then the decision making – may be pointed for the targets as follow:

- * Human behavior between individuality and sociability; tensional age and educational balancing; the status-quo of social movements; the juridical profoundness;
- * The winner/looser mentality and entrepreneurial skills across transitions; social identity item;
- * The producer – consumer cycles inside globalization era; continuous education becoming; the “eliciting” of social interest group;
- * The professional profoundness of happiness – motivations / de-motivations; the emergence of social low / high quality of life; the esthetic balance of beauty / ugly;
- * Conflict and consensus (negotiations) [2]: cultural, religious, ethnic, ideology, welfare, gender, and age co-balancing;

The old medieval adage *solve et coagula* may be translated into *analyze and synthesize*, which means that finer and finer analyses performed by researchers come to be further accomplished by syntheses from others. Each delay and/or incoherence may be catastrophic. All these are eliciting **societal knowledge**. There is a virtual **societal processor**, as author of the societal knowledge. There are a lot of **sub-processors** [5], [8], [10], [24]. The above Fig. 3 tries to overwhelmed the structural_only insight upon all these: entity; sub_entity; meta_entity.

Is “Rational Subject – Universal Consciousness and Evil” a Relation?

The intuitive answers may be: “We do not know.” or “Not. The Universal Consciousness / Evil is not a direct pole of our human relations.” A better answer would be a kind of question: “Which type of relation is supposed?”

The humankind had dealt with anticipatory events and/or with solving tempestuous tasks from the beginning of the hard interaction with the Nature. [Here, I propose a *motto* – as an old folklore-pattern, seen from the contemporary background. It is the title (and the algorithmic/heuristics well balanced content) of an Eastern European fairy tale: “*Go there – I don’t know where, bring me something – I don’t know what*”.

The new fuzziness approach upon anticipatory and operative actions – proposed inside this paper, dealing with sub-processors – is also related to the relation depicted by the title of this paragraph [and, why not, with the *motto*]. Why this consideration (firstly as a belief)? [Apart of the cases as: graphical extrapolation of the time series and, respective, as repetitive operative problems (for the same team).] That because –it is especially for *very hard problems; more difficult than Problem 1 (from part 1 of this paper)*. To mark these problems as: **Problem 1***. The successful end task is supported not only by luck, training (pre-internalization of similarly supposed cases), personal decisional abilities, superior IT parameters of the team. There is a sustainable and quite daily linguistic well expressed **holistic capacity toward the anticipation or operative problem within the respective team**. This holistic capacity is supported or not by the decider or IT team. It is like a resonant fact for the **Goethe’s insight**; see Tables 2 and 4. This holistic approach is related with as much knowledge as it is possible to exist inside a natural (expert) system or contained inside an IT environment. There is the “same” kind of “gift” as that putted in act by the medieval deliberate false astrologers (related with “anticipatory” tasks), and as that pretended by the influent members of a staff to be ever seen as useful by their chief (related with ... operative tasks).

In the same way, a **constructed holistic capacity**, and any **IT project** (dedicated to e-Commerce, e-Economy, e-Administration) can not deny the parallel processing of analytical and synthetic tasks. A happy community is that one which is re-according itself as a whole (albeit the necessary modern specialization and dividing of the entire societal labor).

The beginning of this paper justifies the turning point: the **holistic capacity** and the **eco-consciousness**. [Table 4 may produce a conjecture upon the **complementary status** of the **eco-consciousness versus the on-line increasing holistic capacity**].

Let return toward Table 2 and Fig. 2 – Rational Subject tabular/figurative definition(s). To focus and extend the meaning of the **reflection upon the reflection (of the Rational Subject)** upon the term “**consciousness**”, and upon the “**evil**”.

So, let be the understanding:

Consciousness \Leftarrow Reflection_2 upon reflection_1 (4)

There is no **Evil \Rightarrow Reflection_1 upon reflection_1**.

From micro-Cosmos till macro-Cosmos through our humankind complexity the reflection of the reflector-sub-processor upon itself and upon the whole is a natural fact, but not a usual ability.

There is a constant will to attain an understanding / explanation upon the human consciousness / evil, in spite of some rare capabilities / performances upon rel. 4 tasks.

Nomen-Phenomenon intercourse

Albeit the English non-preserving of the Latin form for the word “name”: “*nomen*” [but there is a strange set of linguistic traces: nominee, nomination, nomenclature, nom de plume], the Latin “*phaenomenon*” word is preserved. The phenomenon / phenomena is (at least) linguistic supported by the philosophical denomination “**phenomenalism**”. It is the theory of radical **empiricism** that human knowledge is limited on our sense, impressions, phenomena. [English great philosophers Locke, Berkeley, Hume concept: * There are no *a priori* truth about the world. (The truth is only processed by logical and linguistic rules.) * We have no *innate* ideas, all ideas are derived from experience. And through Descartes, the **rationalism** concepts: * The factual truth about the Universe can be obtained by pure reasoning from *self-evident premises*, not themselves empirical.] Edmund Husserl (1859–1938) founded the **Phenomenology**. The detailed description and comparison of the mental states and processes, the “*pure experience*” is without reference to causes or possible relations to the things in the world; the *physical object* is make up from “*sense data*”, not from all knowledge. The phenomenon has *no clear knowable reality* behind itself.

The structural science of a deep rationalist background is contemporary extended as structural-phenomenological science (integrative science). But all these are not quite a renewed dialog across the centuries.

Into this context, it may be considered that an object is a remarkable fact or person, these objects and facts are realizing within us – as Rational Subject – entities. The linguistic occurrences of entities are entities, also.

The emergence of this attempt is the belief that **Existence-Reflection gap become a balance**. It is more important, more vital than the materialistic or idealistic philosophical support, and their consequences. Also, there is the belief that **Nomen-Phenomenon intercourse** is more vital than empiricism or rationalism are. The above mentioned balance and intercourse draw us up (*intro*) an *ideal stratum* [, which may be known as a background for both anticipatory and operative tasks]. It may be the virtual locus for the (*intro*-)openness. It is a metaphorical Fire_Water gap intro (re)turned.

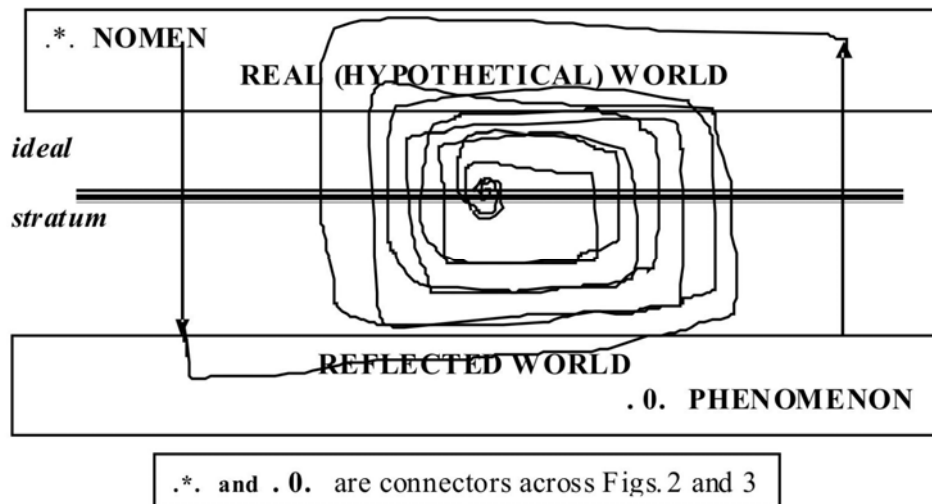


Fig. 4 – Locus of *Living Support Entities*? Locus of *Living Support Systems* => *Body's Insight* upon the *Mind* (*Holistic; Holographic; Intro-opened; Reflexive*) & *Soul*? Locus of *Concordance Searching = Spirit*? The Depths of the Act, the Observer and the *Reflexive Mind versus Nomen, ideal stratum, Phenomenon!*

Universal Consciousness and Evil hypothesis, and the varieties of thinking

If the societal gap is minimal, and also given the existence-reflection balance, let be an external Rational Subject to reflect all these. According to rel.4 he/she may present a consciousness / evil. Let continue this process – independent of space, time and other objective causes – till the ultimate Rational Subject is involved. The respective rel.4 would promote Universal Consciousness and Evil. (5)

The presenting hypothesis, here, claims two objectives:

- * *To introduce*, here, the possibility of a mental construct – as model – for Anticipatory Systems and Operative Actions: the **Universal Consciousness and Evil hypothesis**. Also, to find a coherent support within the requirements for **universal entities**. The absence of a universal entity would be “useful” for the initial trend inside **Problem 1**.
- * *To conclude*, here (within the personal criticism upon the here presented hypothesis), upon the complexity of human reflection by enrolling two human triad: **T1(faith; hope; will)**, **T2(prejudice; surprise; evidence)**. The T1 is connected with this paper trend till rel.5; T2 is connected with this paper trend till rel.4. Any superior numbered/marked **T2*** may be assigned as connected with an other rel. of this paper – at least with rel.1 through *interpolation and extrapolation, only and only, inward the ideal stratum, into the gap*.

Axiom 1 There is a fuzziness (open) hypothesis: existence-reflection cycle may be better understood / explained if two characteristic co-functions are acted, observed, reflexive minded.

Axiom 2 There is a fuzziness (open) hypothesis: Noetic Field Theory [1] cycle may be better understood / explained if three characteristic (Classical, Unitary, Quantum) co-functions are acted, observed, reflexive minded.

... **Axiom N-1** There is a fuzziness (open) hypothesis: existence-ideal stratum-reflection cycle may be better understood / explained if N characteristic co-functions are acted, observed, reflexive minded.

Proposition 2 If, and only if, a Rational Subject can observe the co-existence of T1 and T2* (inside the managed entity), than a necessary condition to attain the observable tasks for Problem 1* may be acted, observed, reflexive minded.

Consequence 1 *There are more than one variety of systemic thinking related to a system* [See Table 4 and the description of the four varieties of systemic thinking.]; *more observable entities / varieties for Problem 1** [versus / out_inside the cycle: *1-*2-*3-*1]; *more acts* than our current act onto a single ego | world.

Consequence 2 The relation “Rational Subject – Universal Consciousness and Evil” may be putted in some (or all?) *acts / observers / reflexive minds*, if, and only if, the local (cognitive) sub-processors are *acting / observing / reflexively minding according to a minimal gap between existence and reflection*. So, *a minimal societal gap exists inside the respective community*. Solving the Problem 1*, it means the presence of *a maximal holistic capacity – versus eco-consciousness*; there is *a responsibility of the societal processor, or it prevails its collapse*.

CONCLUSIONS

A new insight is proposed upon the ratio N-1 / N (rational desired) properties (of an entity), according to the following main ideas (regarding a minimization of the societal gap):

- * A possible insight: {probabilistic system, fuzzy system, (intro-)open entity, artifacts}.
- * (Non)systemic entities: integron...metatron-netron-Internatron-transitron...individicity.
- * A start and/or a linkage-idea: anticipatory connectionism / responsibility / metaequilibrium| metainformation|metadecision / subtle determinism / societal gap | Existence_Reflection (Fire_Water) gap.
- * A long term flow and a cognitive current humankind task: system – Rational Subject – entity – varieties of systemic thinking – Problem 1* triad T1 | triad T2* – consciousness / evil modeling – Universal Consciousness and Evil.

- * The fuzziness hypothesis may be relevant toward **acted, observed, self-reflected solution** for the constituted **problems**. The multiple using of the characteristic function is to be associated with “**to be**” and “**to have**” operators insight. The Rational Subject gathers all the other verbs (“to do” also, but not attaining an operator level).
- * Humankind action, and the embodiment of the “**to be**” and “**to have**” operators are linking the human being with a more general level (?): ACT ... OBSERVER ... REFLEXIVE MIND.
- * Humankind insight upon the relation: $N - 1 / N \Leftrightarrow$ systemic and non-systemic ENTITIES may be indebted (?) to a **multiple humankind structural-phenomenological appearance: BODY # MIND # SOUL # SPIRIT**. This may be a cause of the **possible humankind insight upon its consciousness / evil, and till the Universal Consciousness and Evil**.

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