

An illuminating phronesis antenarrative on practicisim

**Towards an-otherness wentelechistic eco-
social qualiorders through the logics of
anotherness vaguenesses¹**

**The philosophistic turn towards real quality
Out of the matrixes-into a more complete future**

¹ The logic of vagueness here refers to the logic of vagueness as described by CS Peirce. It is the logic by which anomalies become recognized, are made sense of and maybe generalized. See <http://www.digitalpeirce.fee.unicamp.br/home.htm> for more info about this view on vagueness.

Every sign is and is NOT

Everything named is vague perception in some degrees

CP 5.309 1868 :

“ Everything has its subjective or emotional qualities, which are attributed either absolutely or relatively, or by conventional imputation to anything which is a sign of it. And so we reason, The sign is such and such; The sign is that thing.

*This conclusion receiving, however, a modification, owing to other considerations, so as to become—
The sign is **almost (is representative of)** that thing “*

WB 2007:

Above phrase is not even ALMOST what is meant. The is NOT – or, like Peirce would say, being almost (is representative of)- is not only about emotional or subjective qualities. But also about external qualities. And much more. Or not. It depends. But a representamen (the kind of sign being almost) is always undercoded or overcoded to certain extends.

A further note from the author:

This book is a most fundamental key to understand social sciences and practises as a whole and to improve and transform both social sciences and social practises. It is the ultimate change master and management tool available at current times. For those who understand. The possibilities or firstnesses of this discourse can be put into practise for improving among others economics, psychiatric practises, management, justice as a whole. Kant was wrong when stating that good will is the only unconditionally good. This discourse among other things also is. Also good things can lead to less fortunate results, but that is a matter of wrong application and not of the nature of firstnesses as such.

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I have got some signs
I have got some secrets
I have got some signs
To anotherness ways

Here are some signs
For anotherness ways
It is desperately needed
After the big mess resulting from
The insanities of past and current generation
But we are the next generation
And have to change everything
Towards wentelychistic and sane realities
This discourse will be key.....
At least it should be!!!!

“The composition of this book has been for the author a long struggle of escape, and so must the reading of it be for most readers if the author's assault upon them is to be successful,—a struggle of escape from habitual modes of thought and expression. The ideas which are here expressed so laboriously are extremely simple and should be obvious. The difficulty lies, not in the new ideas, but in escaping from the old ones, which ramify, for those brought up as most of us have been, into every corner of our minds “

J.M. KEYNES

A general theory of Employment, interest and money

13 December 1935

John Maynard Keynes used this words in his preface to “a general theory of employment, interest and money”. Although I am sure the ideas and understandings there can be improved, John Keynes his insights were great in general. And also they have to add a lot to economics and society at large. I express a bit about why the ideas of John Keynes are great and interesting in other parts of this discourse, but also my insights are in line with Keynes. This is not coincidence, but the result of true wisdoms and understandings.

As far as the statement of the words above go, the words of John Keynes are great for expressing what I want to say about my own book. Just read and I hope you will understand.

W.T.M Berendsen

A phronesis antenarrative- towards new ecosocial orders through the logic of vagueness

January 2009

Abstract

Everything is not.

An antenarrative for a sane and great society.

Just start reading and anotherness signs based on possibilities will develop.



Table of contents

To be honest, I am wondering just now why they call a table of contents a table of contents. To me that piece of paper or actually the screen I am typing on now does not resemble any table. I am just typing and somehow some bits look like letters before my eyes. Only because they equal the form of it. But actually content is much different than the content of the letters on paper. So actually, with the letters we determine what it is based on the form, although content is much different. Just imagine an electronic supplier would do the same. Just supplying you some laptop missing only the hard drive. Actually this would be much more complete than the letters I am looking at just now. While we all agree that these letters are letters while we disagree on such a laptop being a laptop. And then this strange notion of table of contents. It does not resemble a table in any ways. Actually, in this case, I think the sole thing that makes this representamen a table of contents is because we agreed on it being called a table. Otherwise it would have been called clock of contents maybe. And then I could in same ways start this kind of irregular but hopefully illuminating dialogue about the notion of the x of contents.

But I will leave this thoughts about why a table of contents is called a table of contents for what it is for now. And continue with elaborating a bit about my small state of aporia why a table of contents is called a table of contents. Now, this state of aporia is small because of contents of the rest of this discourse. But also because I thought about it a bit before typing this down, using the methodologies and notions I introduce in the rest of this discourse. And while I am talking about the contents of this discourse, this same contents of the discourse actually entail most of the answer about what determines a table of discourse, I mean table of contents, to be named like that. Partly, since both the contents of the discourse, the contents of what is written below the representamen of signs messaging "table of contents" and the similarity (well, perception about similarity) between discourse, contents and the representamen will determine whether a table of contents will be named like that. Actually, in the end it is all about relations and our agreement about perceptions that determine not only the dynamical, but also the immediate interpretants with regards to the representamen table of contents.

I could tell a lot more about it here, but I guess it would be a good idea if you read this discourse yourself. Then maybe also some other great discourses from philosophers who were involved in the linguistic turns in philosophy, and some other great discourses. Then returning back to above part of my discourse. Thinking about it yourself. Saves me some time and makes you, the sign, develop in better ways.

Introduction

On the specific representamen called “title”

A title is NOT. Just like everything named is NOT the sign. And the sign is NOT and will NEVER be anything named. The bakhtin's of life are always more or less important for the real, more complete, picture.

This is why I decided to give this *fundamental* antenarrative (this book that is NOT) 3 title pages. The first one (cover of the book/first page of the digital file) consists of more than one quite specific titles. In the context of the 3 title pages, the titles on the first title page where the most complete entelygistic ones I could think of. To cover the content of the contents of my dissertation and label it in a rhetorically sound way for indexing, searching and marketing purposes.

The second title page is, in the context of the 3 title pages, what Peirce would call secondness. It is communicating the most fundamental and still general basic thought for improving the semiotic pragmaticistic theories of Charles Sanders Peirce. The IS NOT relates to the anothernesses that need to be brought in. For understanding my essential and major improvements of semiotical theory and practise.

The last, third, title page is actually the best! Since it is empty. This emptiness, or (almost) mere nothingness, is the (almost) mere nothingness of greater possibilities. And, it actually far better describes the content of my PhD research (methodologies), the content and possibilities of this book and *the possible anothernesses NOT mentioned in this book*. And it actually communicates the way I would prefer to handle the aim and contents of my PhD research process in case I would NOT want something done with it (in many ways) and communicate what I know NOW. For myself only, I would prefer NOT to put my ideas down on paper. For several reasons, the main being that this book IS NOT and will never be. Another reason is the fact of limitations. Limitations of language, limitations of ways to structure “my” antenarrative in most efficient ways, limitations of the people who might do something with the messages and insights stated in this book and, if they are not blind for them, the anothernesses NOT stated in this antenarrative. And some anotherness limitations. Solely for myself, I would rather NOT spend my precious time with the boring and difficult task of trying to put my thoughts and current wisdoms on paper. Knowing it will NEVER even reach a bit of the entelechy and richness of what I learned (to understand) in the last couple of years. I would actually rather start to USE this insights and wisdom I “have” now.

But, I actually know that for that, I need a lot of persons to better understand what I am writing down. And that this way of communicating “my” antenarrative will for the long run have a bigger impact on ecosocial systems and the lives of us in general. If that was not the case, I would prefer NOT to put the findings on my PhD process on paper.

For myself, main task of this process was to improve by learning. And to lay the foundations for essential improvements in society. For that, I do not care about putting it down and get another academical label. But for practise, my main interests, it is needed. So I will hope to overcome my resistance for boring and time consuming typework. That you read this is prove I did. I just hope the text will be very illuminating to a lot of people.

Last but not least. A title is, like I said, at least a means to label a discourse. Since it would be quite difficult all the times to refer to this discourse (this book) by mentioning the whole title (apart from the problem to mention the emptiness that is so important, also because of the great lack of signs and structures) , I give some short version here. I myself would like this discourse to be referred to as “The Phronesis antenarrative by Thot “. This pretty much reflects the discourse and should be a great labelling. Of course Thot is fiction at this occasion, but then again Jesus and the new testaments most probably also are in less or greater respects. Just like much more in our lives and (collective) minds.

On the structure and contents of this book

This book is, like every book, linear in structure. There are no possibilities to link texts or words or other *representamens* at some place in the text with texts or words or other *representamens* in or outside this “book”. At least not in the paper book version of this text. In the digital version, there will probably be some links to external sources (like the internet), to *representamens* within this fundamental antenarrative text and probably also some video clip material. This enables some better possibilities for improvement of structure. But it is still the case that not only language but also possibilities of current ways and structure of storage of information impose some significant limits on the entelechy of this antenarrative. I would love to have some possibility to store this momentum and fundamental text more object-oriented and, more important, dynamical. And (thereby) nearer to the realities of life. But I guess the clarity of my antenarrative, the ways of representing it (ways of representing the content) and also the great fundamental theoretical backgrounds (mainly Peircean semiotics) guarantee that the major messages I want to communicate will be understood. At least by people who are not “blind”. To them, it should be an illuminating discourse in many aspects.

Regarding the contents of this book. First of all, what is in is NOT by far what I know. And what could be in. The book is only *fundamental* and meant for some first shot towards more entelygistic and practical ecosocial orders in society. But, it is a good blueprint. Enough for a lot of people to dramatically change their ways of viewing the world and improving their ways of functioning in both private and public life. And to enable a major shift in these ecosocial systems by means of the catalyst function of this antenarrative for lots of people. Hopefully. It might be that there are a lot of mistakes or ways of improving this discourse. But, that does not matter. Like I said, the discourse like I put it on paper just now is just meant as a fundamental discourse. Meant as a base for further improvements of both individuals and societies. With some bigger emphasis on philosophy, management and economics. Especially in the field of business and economics, this discourse should mean a hopefully big difference. But, foremost, in the fields of social sciences and practises.

I start with some theoretical discussion on mainly semiotics. And place them in some broader perspective. This is to show the huge, almost unlimited possibilities of Peircean semiotics. But also to show the errors and mistakes in Peircean philosophy. And to offer some sound introduction to what actually is the main part of this book. This main part is dealing with how to improve ecosocial orders in practise. By means of my philophroneis theories and understandings. With this, I hope to give some fundamental possibilities for more entelygistic ways of organizing future ecosocial orders.

One of the most important issues to be realized, is the fact that this discourse incorporates and initiates the most perfect way of viewing and understanding. The ultimate philosophy, although some parts of this philosophy can and must be improved in later stages.

I am interested in Peircean semiotics. And also in the works from Kant and Aristotle. But, at least Kant and Peirce were kind of inbox kind of thinking persons. They might have realized this, but were not capable yet to move towards the higher levels of understandings. I think Aristotle also coped with the same problem of getting towards real true ultimate levels of understandings. But it might also very well be that I simply lack enough insights into the real true understandings of this great master of philosophy.

In later stages of this discourse I will elaborate in greater details about the errors in Peircean semiotics. And my own alternatives for that. For now, it is just important to remark that I really truly understand and offer a much greater level of philosophical and phronesis insights. For those who understand it, this can lead to great possibilities for improving just about anything social around us. It can be key for a lot of improvements in change management, management in general. Economics. Psychology and sociology. The justice system can be improved drastically. Just to name some.

This book should at most offer some possibility to move out of the insane and reductionist habits of sense making exhibited by most of the persons on this globe in numerous cases. Most of all, it should enable people to get the insights of what I call semiphronesis errors. Being errors caused mainly by the fact that most people are still into reductionist and inbox kind of thinking and understandings. Not being able to move towards the higher levels of understandings. Nietzsche, one of the few real great intellectuals of the past, has also been trying to do the same by means of his great text "beyond good and evil ". But, he did not succeed well enough. And possibly I will also not succeed in my efforts yet. Since in the end a lot of people still cope with getting out of the matrixes. Or they simply do not want to, since it is just not the most easy way of doing and acting. And possibly harmful for the people doing so. Mainly because of the fact that in the end, the relative idiots inside of the boxes are still having more influence. They are just ruling and arranging our worlds and society at large, and very often harm the greater people without realizing what they are really truly doing to them.

On the completenesses of this discourse

Some great falconry friend of mine did make me realise even more that incomplete discourses can often be much better than complete ones. It is great if an individual, being a scientist or whatever, takes up a discourse on complex matters and strives towards making this discourse really complete. But I think in many cases it is just better to leave the discourse incomplete, maybe also since the person simply can not make the discourse really complete and sound.

Also because of this considerations, I have to say that I find it rather strange that in Science every discourse is expected to be complete and reflecting the truth. Since also scientists are persons who make mistakes and will not know and understand everything. I for one did take up this discourse. And I think I understand much better than any other person on the globe now about a lot of matters and issues explained and discussed here. But in a lot of respects I am just as much a fool as any other person on this globe. And there are certainly a lot of persons more wise in a lot of an otherness respects. Who will be able to add and improve on this discourse.

Anyways, what this great falconry friend told me was told in the light of some discussion on arts in this case the arts of painting and drawing birds of prey. What he said, was something like that in arts it is sometimes better to stop earlier than planned with some drawing or painting (e.g some less complete version) than to continue and trying to make it more complete. Example of it being for instance a developing artist in animal arts who plans to draw a whole falco peregrinus peregrinus. But then stops with the painting when having only the head. Since he or she knows studying anatomy and especially the claws (for instance) is still needed to make that parts also perfect and excellent. In that case just being very satisfied with some excellent drawing of the head is a very intelligent and wise decision.

I actually very well remember the first time I visited a falconry friend of mine who I now regard being one of the best friends I ever had. I saw some great arts of birds of prey hanging there. Then wondered which great artist had drawn these great drawings. When looking more closer to these drawings, I saw the name of my friend accompanying them. And now, the last year, he has drawn a great drawing of a goshawk. A complete gos, but the gos is missing his feet still. And no branch or bow perch drawn below the gos. This is already the case for about a year, and I asked my friend several times whether he would still complete the gos drawing. Now I am reading this part of my discourse again, I think I understand what my friend already understands for longer time period. Which is, of course, that the gos drawing already is considered to be complete. While an actual gos of course not is without feet, a drawing of a gos without the feet of course can be. Just like only a peregrine falcon head drawn can be a great complete piece of art.

Now, similar to this situations in arts I think it should be also much more common in ***the art of*** science that parts of the discourses and texts are just left incomplete. And by that leaving some possibilities open for more wise and clever persons on certain fields of knowledge and wisdom to complete the discourses there. In the end science is an art and also it is an instance of Rhetoric. The Rhetorics of science are that the scientific discourses are going on and on. Signs are growing and by that generally becoming more and more complete and excellent. We as scientific and intellectual community should be more and more clear about the fact that science is not something that results from one individual or mind. But that each scientific discourse is actually the result of collective minds of more great persons in our societies. That each text is not written solely by that one clever mind but a result of collective hard work.

Also this discourse is result of very hard work. Individual hard work mainly, since of course I am not constantly having such great insights as reflected in this discourse. But without the use of the collective hard work of a lot of other great individuals, I would not have grown to such great extends and it would never have been possible to create this great piece of art. Mainly Peirce and his writings have been a great catalyst for growth. I did get a lot of insights by means of Peircean discourses. But on the other hand I realise the shortcomings of both Peirce and his main source, Aristoteles. Both Peirce and Aristoteles made some serious errors in their ways of thinking, part of which I will explain further on in this discourse.

Every discourse is written by one person, while there will be great anothernesses to be brought in by other wise persons for sure. Which is why it would maybe be better if some questions and remarks just stay vague in a discourse and the answering of it are just left towards future generations well future readers of the discourse. It is surely not wise and intelligent to expecting every discourse to be complete and closed reasoning.

This discourse stated on paper here is not all of the discourse. Which is why I might even not continue with parts of the discourse or the like in this text if I announce to do so. It might also be I will do so just later on. Or never. Because, for rhetorical or artistic or whatever reasons, it might just be better to consider the discourse in this text as being complete enough. And move on to other activities and considerations. Like I just have to stop thinking and writing about the issues in this discourse at least to get on with my own lives. Flying and enjoying the bond with my birds of prey. And making my own life much more complete still.

On relativity

One of the most important messages of this antenarrative is, that every representamen IS NOT. Even the semiotics of Charles Sanders Peirce, and this antenarrative, are both far too structural if it is not seen and understood that the othernesses (betweennesses, amongnesses, withinnesses, aroundnesses etcetera) that are NOT to be found in the representamens do play some major role. Depending on how specific the representamens are and the applicable contexts and living creatures involved, this role can be more or less important. But overall, the othernesses of life have huge impacts. Or they have the possibilities to generate huge impacts. How huge is something only the most bright people can find out. By returning to the worlds of thoughts and dreams once and a while, reflecting on the possibilities of the less specific "implicate orders". Most efficient is to reflect in the world of thoughts about worlds of existences (what we call reality and real) after returning from the dream world (whether it be night dreaming or day dreaming). This might and can often lead to great insights. Why this is the case will be discussed later on in this narrative of life.

To improve the theories of Charles Sanders Peirce and others, it is good to make some additional distinction in worlds of thought and worlds of matter. What I mean, is the following way of distinctions and indexes. For some way of subdividing what Bohm calls implicit and explicit worlds, I would at least make the distinctions of the Isle of dreams, the floods of thoughts, the perceptions of reality and the reality of life. But, even this distinctions are too structural. And for a better insight in both implicit and explicit worlds and orders, a further subdivision would be good. And to link it with neurological science is even better, it leads to lots of pragmatic insights. More about this later on.

There is some excellent storytelling about relativity to be found, among (an) others, somewhere on the internet. I mean the example of some smart guy called William James. And then I do NOT mean the great American philosopher William James, who was a close friend of CS Peirce and among others took part in the metaphysical club² together with Peirce. The William James I am referring to here, is another William James. William James Sidis. This Sidis guy had some story on relativity with some pole and a squirrel in it. If you are lucky, you can still find it on the internet. At www.quantonics.com. There is a lot of more interesting stuff there. Also about Robert Pirsig. And well...ok..let me help you a bit with the squirrel..it is on http://www.quantonics.com/The_Prodigy_Review.html#Squirrel%20Logic still. I hope. By the way, the great American philosopher William James did also use this example of the squirrel around the pole. For one of his lectures, being "what pragmatism means" (second lecture of his "pragmatism: a new name for some old ways of thinking"), he starts with some discourse about the metaphysical discussion about same squirrel example. Which was at least used, probably also created, before by his contemporary William James Sidis.

² This metaphysical club is, among others, discussed in the book "the metaphysical club" by Louis Menand. It deals with pragmatism and, as regards to Peirce, pragmaticism. Key figures in the book are the great American jurist Oliver Wendell Holmes and philosophers William James and Charles Sanders Peirce. If you want to know more about this metaphysical club, the internet is also your friend. If you find the better sources (not all info on the net is as great, of course. This is also the main reason why Larry Sanger started Citizendium)

The last thing I might say about relativity here is, that the more you understand from this particular discourse, the more you will understand that a lot of representamens in this discourse are actually NOT. Also because my notions of particular terminologies, also the ones of Peirce or some postmodern terms, are actually incorporating some other qualities (according to the Peircean notion of qualities) than the regular notions concerned.

On ducks and rabbits

A guy called Joseph Jastrow did some psychological experiments with CS Peirce. He however also used some ambiguous (or reversible) figure to show that perception is also a mental activity. That we also “see” with our minds (by which I do not mean the notion of mind of Peirce and others like me, but the notion of mind as being only part of the brain stuff in our head) . I will continue on this later on when talking about senses. For now, I only want to show the ambiguous figure firstly used in science by Jastrow. Together with some other ambiguous figure. Then I also want to show some illusive Jastrow picture here.

Regarding the ambiguous figures, I will show 2 here. One can be a representamen for a duck/rabbit. The other can for instance be a representamen for a whale/kangaroo. As you *might* see (although I hope you see they are NOT) :



The duck/rabbit version here is not the one of Jastrow, but a changed version by the German Psychologist Walter Ehrenstein (1899-1961). Fact is that people who overcode this picture could see either a duck or a rabbit in the first representamen. I myself like the rabbit more, but I think my falcon prefers the duck. Then again, it is one of the few falcon species that also hunts fur in nature. So guess she might agree with me. I wish I could have some conversation with her about it. On ducks and rabbits. But maybe she can convince me it is a snipe. Because part of the decision what it is rests on pre-assumptions and the fixation of our interpretations by means of just telling it would be a rabbit or duck. To me it misses some of the qualisigns for being so. Or, like Umberto Eco would say, the representamen of Jastrow is undercoded for being a representamen of a duck or a rabbit *to me*.

But well, to me as a falconer a drawing of an American Kestrel (*Falco sparverius*) would not be a goshawk. But I am afraid it would be for a lot of people.

Even a clear picture of an American kestrel (*Falco sparverius*):



Now most people would know the name of the bird caught by this *Falco sparverius* (American Kestrel). But would they know it is an American kestrel? I guess not! Let alone the discussions about differences in individual kestrels...for more thoughts about that I would strongly suggest the great research of Charles Sanders Pierce and Joseph Jastrow reflected in the text “on small differences of sensation”.

Now, the intriguing question there is who would be right. Saying something on a picture is something in real life. Because, in actuality a drawing is NOT and will never be. What is actually the semantic error made here, is the confusion of mixing the representamen with the object. Representamen and object are just different things, of course. Not to be interpreted as being the same kind of things with same natures and realities. Although most people are conditioned in this wrong ways early on in their childhoods. With books with representamens of horses and cows and the like.

Further more, it can be remarked that the external qualities and usage of a representamen are very important for the interpretation of the representamen as such. A representamen is often a matter of convention or assumption. So actually if we would agree that the right drawing up here would be a car instead of a whale or whatever, I guess it would be.

Umberto Eco, in his book “a theory of semiotics”, did introduce the notions of overcoding and undercoding³. He does explain those notions a bit there, but this explanation is rather theoretical still. By referring to representamens and signs, but not giving some clear explanation. I myself will try to explain it much clearer here. By taking the duckrabbit as an example. Since, I came to the insight that this picture of Jastrow could also give a lot of insights in that. Especially when it is connected with the universes of Charles Sanders Peirce.

Let us start with the notions of representamens, object(s) and interpretants of Charles Sanders Peirce. Actually, the duck/hawk can be seen as a representamen. The drawing, the representamen, represents some possibilities. The possibilities of being a duck or a rabbit or whatever. Whether a drawing or representamen will actually really be **seen** as a duck or rabbit or whatever, although it **is not** and never will be, depends on a lot. Most of all on the interpretants and the quality of the interpreter. Some less critical and less perfectionist interpreter will sooner judge some representamen as **equalling** a duck or a rabbit than some more critical, or more expert interpreter. Also, the role of other interpreters will play a major role. Peirce already made some distinction in types of interpreters, but his typologies of interpreters is, *of course*, by far not complete enough. Just like this discourse or any discourse never will be. Without critical individual minds and relying on the collective minds, one would most likely determine the representamen as being a duck or a rabbit.

The people who really understand what I am writing in this discourse, but also the people who really understand Korzybski (and Eco), should say: no it is NOT a duck. It is NOT a rabbit. It is simply a representamen. We can say it resembles a duck or a rabbit, BUT it is missing the following to actually really look like a duck or a rabbit. Although it will never actually be. Just like some of the accused and imprisoned will never actually be criminal. And probably a lot of “insane” people are actually not insane, but labelled and treated that way because a lot of psychiatric professionals are actually insane themselves. More on that later.

Now, regarding the overcoding and undercoding of Eco. People who will be non-critical and just agreeing with the convention of the representamen being a duck or a rabbit will just judge it being either a duck or a rabbit. But, even if they do, if you will very critically ask what is missing, they will for sure be able to give some qualities (in Peircean sense) what is missing in the representamen to be what they say it is. So, in fact each interpreter would agree that the representamen is undercoded in some ways. Or that their interpretants are overcoded.

³ It might be that Alfred Korzybski uses some other labels for this phenomenon of over coding /under coding in his book called “science and sanity”.

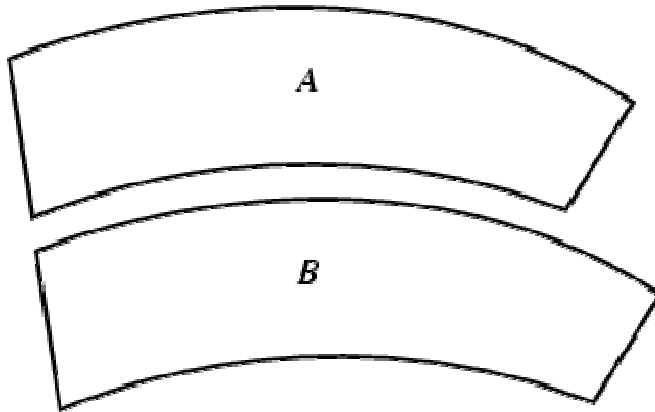
This overcoding and undercoding of signs has an impact on a lot of aspects of social practice. Overcoding / undercoding in fact also leads to a lot of fundamental attribution errors. And it is core of some aspects of reification.

With regards to the fundamental attribution errors, overcoding and undercoding are part of the issues that cause this error. And maybe it are the only reasons. But, they have to be seen in some broader lights. Since, overall the fundamental attribution error is caused by a too narrow point of view by the interpreter. The fundamental attribution error is actually some more specific instance of a fundamental interpretation error. And, these interpretation errors are overall caused by some wrong perspective and points of view from the interpreters. Or a lack of right information, but this actually is also leading to wrong perspectives (or perceptions) of the interpreter(s).

Practical examples of fundamental interpretation errors are for instance a lot of errors made in justice and by insane psychics and other persons working in the social spheres. A well known example in justice is the so-called tunnel view of a lot of judicial people. This occurrence is known, but in the end no-one really deals with it to prevent this dangerous error. Then another practical example of a fundamental interpretation error that is caused by a too narrow point of view is the example of a person stating that people or mankind would be generally bad or evil. Such a statement is based on a too narrow point of view and lack of information. This lack of information can indeed be because of other reasons than taking too narrow a view, but ultimately every lack of information is caused by the interpreter not wanting to think critically enough and to get the right information. In the end, really every correct and true points of view are already there in the worlds and universes around us. People “only” have to be able and really care about getting the right perspectives. This being able to is something that most people lack in current times, but also that should be solved in the long runs.

Another example of a fundamental interpretation error would be if someone does think that the positivist and the negativist attitude in people is based on the same context, the differences in being positive and negative solely being based in the characters of the persons being positive and negative. Because, in most occurrences it will be (almost) solely the context and moments of time that determine a person to be positive or negative about something. Also, the intelligence of a person does have a word there. Because, someone more intelligent and wise will mostly “see” a lot more then other persons. This might cause him to be more positive and/or more negative in certain occasions. Actually, a very wise and great person who would know a lot of ways to improve our society has more reasons to be negative than a person who does not see any problems of society. Actually, the fundamental attribution error is far more profound in our society than people would realise at first notices. Since people just mostly lack the capacities and insights to move towards thirdnesses and most sophisticated levels of understandings.

Joseph Jastrow made some illusion with laminas. This is the next one:



Although it does appear that the lamina's above have different measures, they are actually both exactly the same sizes. This Jastrow Illusion, but also some other ones, can be found on <http://mathworld.wolfram.com/WundtIllusion.html>. What this Jastrow illusion tells us, is that our senses can even misguide us when we have some rather simple objects straight before our eyes and very near to each other. This may make you worry about the extend of reliability of our senses in more complex cases where appearances of signs⁴ are far less explicate.

Judging about facts, appearances and events in the “real” world is really not easy, even though we have all our senses. Mainly because our main universal sense, the mind, is really not optimally functioning yet. Especially in social reality, we all still have to learn a lot still. And a lot of perception is reality still, although it would better be not. In fact, the more you “see”, the more you realize that perceptions are much more profound in our “realities” than most people realize. There are a lot of realities around us that are actually more like fiction and perceptions. Actually, a great part of our society and universes consist of fictions and perceptions of reality.

One of the perceptions that should NOT be reality, is the fact that too many people think they can rely on their senses perfectly. Which is NOT. In the mind, a lot of areas are connected in multiplicity. William James states somewhere that brains do not record, but construct. This notion of construction is very important. Since, this construction is a selection process executed only once in a momentum. Based on the parts that are available and somehow put together in the contexts of this individual mind perception.

⁴ Sign like used here can be just everything. Really everything around us is considered a sign. Probably this was the point of view of CS Peirce, and it certainly is my point of view. Every process around us is an instance of signs growing there. Not only we grow, but also a seemingly static object like a chair or a laptop grows. The one chair is not the other chair, even if they look the same. Actually the representamen is also not the sign and even the sign itself is different in each moment in time. Continuous movements, growth and changes everywhere around us.

Another one is the reality that a lot of people just do not understand their own weaknesses enough, and by that harm others. The last perception is especially harmful in socially complex but relevant situations. Like for instance in justice. There, too many people having too low knowledge and insights have the perception that they know everything and that they can rely on their senses enough. Without listening to others and taking other perspectives into account enough. Which is why they quite often stay with the possibilities, but interpretate them as being existences. Or maybe laws. I dare to say that almost no professional in justice really understands and reaches the state of actual *laws*. Which simply means they make a lot of mistakes in about every law suit. This is not my perceptions, but it is really without doubt a clear fact. Justice is not about justice. It is about people making a lot of mistakes and by that also harming the people who are really innocent. These innocent people being treated by a system and people who put a lot of innocent people in jail. Leading to the perception of criminalities where actual criminality is much lower than perceived.

In justice, witnesses are far too often just believed on what they are telling. While in far too many cases, same witnesses are lying about what actually happened. At least this happens a lot when the witnesses know the prosecuted persons. While there is no actual true evidence supporting what is being told, that often simply does not matter for justice. Something being told by the witnesses is proof, whether there is evidence or not. The things being told ARE the evidence, whether they are lies or the truth does not make a difference there. While witness testimonials are interpretated as being evidence, they are NOT. But also there, perception is actually reality. Leading to a lot of disasters for the persons concerned. And even to justice system and people working in it being guilty of serious crimes like for instance the indirect murder of people. Serious offences against the universal rights of people. Harming innocent people in the most terrible ways possible.

Anonymous Buddhist:

Life is just a game

First rule of the game:

It is NOT a game!!!!⁵

⁵ Besides that, It will be mentioned in this discourse that the map is not the territory. And even that the map is not the map and/or the territory is not the territory. But these two notions have nothing to do with the phrase above on this page. And understanding them requires an at least rough understanding of the death genius called Charles Sander Peirce.

Let the “games” excel

So here I am at some stage of my life where time has passed and time will come. Having spent a lot of my precious hours, days and even years doing what? Mainly reflecting. Reflecting about many aspects of our society. And social sciences at large. Mainly because I, like so many intelligent people in current society, could sense that a lot can be much better for sure. That there is a lot of **vagueness**⁶ in current societies. That there must be some other “logic” then the logic currently applied by the majority of people living on this part of the globe where economy is largely influenced by what is called “capitalism”. A term which means something different for everyone. But on a whole it entails results that in fact destroy capitalism if things go bad and destroys capital less if things go well. But always capital is not exactly profiting from capitalism in current times (first years of 2000). For social capital, capitalism can sometimes be called a real disaster. I will mention later on in this discourse what is wrong with capitalism and how it can be changed to true capitalism, which in my opinion should not destroy but create capital. Not only financial capital, but also social capital and all kinds of other capital. It will be explained what kinds of capital are there at least, the relation between the kinds of capital and why and how all of this capitals should be encouraged and build up. Instead of destroying what has been build up with lots of efforts all the time. And to make it more clear and logic, I will explain why it is better to replace the notion of capital into the notions of value(s).

⁶ With vagueness, I here mean about the same kind of vagueness that CS Peirce is aiming at in his discourses. It is explained a bit in the text “Peirces logic of vagueness” written by Phyllis Chiasson. To be found, hopefully still when you are reading this discourse, at <http://www.digitalpeirce.fee.unicamp.br/home.htm>. Some other great texts about Peirce’s thoughts and insights can be found there.

My reflections have also been about how to put my thoughts and my way of viewing the world on paper. But actually, this is cleared up quite well now. I choose to write in normal speaking language and to try to keep my discourse as transparent and clear as possible. Not paraphrasing the great minds of history too much just for paraphrasing them or making the discourse longer then necessary. The fact is, that I read I lot and I have been searching for some important answers. What I was basically searching for was universal truth about how life actually is and more specifically what we as individuals and society as a whole would have to know to be able to create economy in ways that real recessions could be over. Forever. And, I think I found that. But besides that, I found much more. I found a lot that we should know to manage whatever in society. And to understand society as a whole.

A great part of the universal metaphysical body of knowledge regarding thoughts and real world is clear to me now. In many aspects of life and the world of thoughts. Only a small part of my knowledge and insights will be discussed in this discourse. A lot, really a lot, of insights and knowledge I did gather is not yet. Main aims for me in future will be to put a lot in practise. If I get any chance of doing so.

1. A fundamental phronesis discourse for unlimited possibilities, existences and laws.

1. The possibilities of relative firstnesses

Charles Sander Peirce

Introduction

Some years back, I became interested in the American philosopher CS Peirce. This American philosopher is currently highly regarded among philosophers all over the world. There has been some time I also regarded him and his writings very high. But that was until the moment I really truly became to understood him. There are really interesting and great parts of his philosophy, but also many relative mistakes. The most important one being his methodological framework. More about that later in this discourse. For now, it is just very important and fundamental to state the following real true understandings of mine. Peircean semiotics and philosophy is great in some senses. But, overall it is a way of viewing and understanding which is basically **incorrect**. Based on a wrong methodology and metaphysical frameworks and beliefs. Peirce made some great contributions to science and understandings by some of his understandings and also the greater parts of his semiotics, I guess. But, it was all based on the wrong overall metaphysical framework. The wrong understandings of philosophy and society at large. He basically did the same as Karl Marx. Having great intentions and possibilities to excel. But choosing the wrong paths and methodologies at large. And the wrong fundamentals. Maybe because of being far too less critical. But probably mostly because of a lack of true thorough understandings.

Still, there are interesting parts of Peirce's writings. One of them being his notions of sinsign, legisign and qualisign. There are a lot of discussions about what these notions might mean going on an on and on even in present times. But actually what it might mean does not count that much for me. What is much more important is what it CAN **mean**, by which I mean what CAN be **done** with these notions. Especially in connection with the phrase of Peirce that "thoughts are diagrammatic".

And the almost similar but distinct notion that all thinking would be dialogic in form:

*338. All thinking is **dialogic** in form. Your self of one instant appeals to your deeper self for his assent. Consequently, all thinking is conducted in signs that are mainly of the same general structure as words; those which are not so, being of the nature of those signs of which we have need now and then in our converse with one another to eke out the defects of words, or symbols. These non-symbolic thought-signs are of two classes: first, pictures or diagrams or other images (I call them Icons) such as have to be used to explain the significations of words; and secondly, signs more or less analogous to symptoms (I call them Indices) of which the collateral observations, by which we know what a man is talking about, are examples. The Icons chiefly illustrate the significations of predicate-thoughts, the Indices the denotations of subject-thoughts. The substance of thoughts consists of these three species of ingredients.⁷*

This notion of dialogic thoughts and much more notions of Charles Sander Peirce will be discussed later on in this discourse. Because it can serve for a better insight about the world surrounding us. Which is very important. Of course.

After my discussions on Peircean philosophy, I will discuss the relative errors in his thoughts and writings. And move on to my own ways of viewing and “philosophy”. Which is, in its essences, really truly at least fundamental for the most ultimate philosophy ever possible to reach. It is the most important part of this discourse, although I started this discourse and my PhD investigations for the third essential part of this discourse. Which is essentially dealing with the fact that most of economics is probably bullshit. At least how most economists and people in practice understand and use it. Some of the **acritically indubitable beliefs**⁸ about economics will prove to be ludicrous and counterproductive for society as a whole for whoever understands my discourse and insights expressed further on in this book.

Charles Sander Peirce has meant a lot to our society. Many philosophers get inspired by the discourses of CS Peirce. A lot of definitions currently used in science have been defined by him. Then, some very important one, the electronic switch for the computer like we know them at current times. This electronic switch, essential for the initial developments of the first computers, was first described by CS. Peirce. Without him, we might even not have the computer at current times! Just think about that. No computers! No email. No internet. No (w)entelechy in bits and bites. And, indirectly connected with it, the internet and software tools. More specifically, even some of the colour schemes and huge possibilities of choice in some of the computer programs are based on Peircean semiotics

One professor in Argentina, a good acquaintance of mine, is using some of his insights for design and architecture.

⁷ Charles Sander Peirce, CP 6.338

⁸ Acritically indubitable beliefs, some other notion used by CS Peirce. Is further explained by several discourses of Peirce scholars. One of them being Uwe Wirth from Germany. He wrote some very interesting reflections based on Peirce and his notion of Acritically indubitable beliefs.

Apart from this relevant and important results from Peircean philosophy, there are quite some relative errors in both the contents and the theoretical framework and lines of thinking of Charles Sanders. I will discuss them later on, but will just mention some of them shortly here. First of all, his line of thinking is still too much structural. And based on the wrong theoretical frameworks, one of them being the wrong accritically indubitable belief that the correct structures of our universes are reflected in mathematics. The other wrong theoretical framework is simply his fixations on logic.

The dialogic world

Peirce did among other things make the remark that all thinking would be dialogic in form. Thoughts are dialogic...thoughts are dialogic...well just let us make from this the interpretation that there are thoughts, language and the real world (like there were in the interpretations and major emphasis of Peirce).. Then let us interpret his sentences “thoughts are diagrammatic” as that we as human beings are mainly constructing our thoughts with Grammatik. With words. Just think about it, you are not able to think anything without using words. Maybe the words that come up do not really express what you are thinking completely enough, but still. It are words. Same counts for our communication and rhetoric. It are all words. Signs. Which is actually a big problem in some cases, since like in our thoughts the words – special instances of representamens - are **not** (able to really express completely) what we are thinking! Or, like the famous past philosopher Korzybski (also into language philosophy) told: “the map is not the territory!”.⁹ But in real life the signs, the diagrammatic way of viewing the world, is even more problematic. Since there, the shortfalls of our language even more bother us and other people. Since other people can not see what is ALSO mentioned but not expressed with the words. Because words can and do not tell everything. The “othernesses” that are and can not be expressed in the words we are telling each other.

Actually, our thoughts **are** and **are not** diagrammatic or dialogic. They are because of the limits of our languages but they are not since we always have a lot of othernesses not expressed in words in our minds and thoughts. While our language is mainly diagrammatic, dialogic and uniform. Meaning that even the **sensed** plural othernesses that can not be expressed in words are difficult to grasp in our own understandings. This is getting more and more relevant since people are getting much cleverer through the timelines of history. Which means that the othernesses NOT expressed are increasingly growing at increasingly higher rates. Besides, individuals are getting more and more used to multiplicity in thoughts and actions. Which probably means that our language and signs, being quite ancient and based on uniformity, is increasingly less capable of meeting the standards of transferring and incorporating the right messages.

There are, in my opinion, only two linguistic ways to circumvent this problem of increasing complexity and othernesses in relation to our ancient language. It might of course be there are more, but I for now only know about two. The first is to either increase the words we use or develop another more richer language. The other would be to spend more time explaining each other what we really mean. By using more words and better explanations. But, that would cost more time. For sure. And whether the message comes abroad in satisfying ways also depends on lots of other factors. Like for instance the complexity of the message and the people receiving the message and taking part in the discourses. This are also some of the reasons why people tend to live in different worlds, realities, more and more. Because of the increase in knowledge and expertise.

⁹ More about this “the map is not the territory” can be found in several sources. Like the great book “science and sanity” written by Alfred Korzybski. Info about him on the internet. Websites like, for instance, www.thisisnotthat.com. But also other people like Jaques Derrida talk about aspects of this relevant insight.

Besides these linguistic ways, there would be another solution. A much better one, for certain applications (surely not all situations and contexts would be suitable) . If it was possible at current times. I think it will surely be at some point in future, but at the moment not. What I mean is some quite revolutionary new ways of communication by which it would not be needed to use any words for “conversations”. Some way of communication where the whole complex area of othernesses is and can be transferred between people. By means of transfer of thoughts and feelings. This would largely increase possibilities, but might also cause some other problems of complexity. I might discuss a little bit on that later on in this discourse.

As far as dialogic reasoning, Auke van Breemen (some Dutch Peircean philosopher) sent me some information about dialogic and diagrammatic. Regarding dialogic, he stated that dialogic is referring to the process of sign production. Which is of course true. He divided this dialogic reasoning in the following 3 variants:

- 1) The monologues with yourself
- 2) Dialogues (with nature or the other(s))
- 3) Social project (s), for instance science

And then he made the remark that 1 and 2 are part of 3, in certain moments of time

This feedback from Auke to me about dialogic reasoning can be linked, among others, with my own reasoning about reflection, the subdivisions I will make in mind and matter and the ways knowledge evolves. More about that later on. The Peircean Philosopher Mats Bergman has written some great discourse on interpretation and collateral experience. To be found on the arisbe website, www.cspeirce.com. This collateral experience actually is the main catalyst to add bakhtin's to the dialogic thoughts and reasoning processes. It is the empirical part of learning processes to tend towards effectiveness and completeness. The difference between mere professionalism and art.

Constructing the words to transfer your thoughts

We use signs and language almost during each part and in every aspect of our lives. This goes normally quite naturally and without much preparation or thoughts. And, we normally do not think that much about possible complexities and troubles connected with using those signs and languages. Which is quite strange, since actually a lot of problems and difficulties in our societies are caused by some wrong understanding and use of exactly those signs, words and languages.

When constructing a word, we are not just picking some A or B or whatever mix-up of letters and then deciding which words we are going to construct afterwards. It is always the other way round. But, when we are in real life, we in many cases pick a word and then decide on the texts. Or pick a product or idea and then deciding or pushing it to the market. Or a model and then applying it or just using it in the real world. Just to name some. Which can be counterproductive for society as a whole. Actually, a lot of acts in society are also that way. Currently. People are using building blocks without knowing what house they are building. Or without knowing that other people actually do not want to build a house with the same building blocks, but rather prefer some nice boat. Or someone is putting all his efforts and money in building a house not knowing that other parties are thinking about and well capable off destroying the same houses just during or immediately after the building of it.

Some of the reasons for this are, in my opinion, that a lot of people are actually not *really* understanding what they are doing. Lacking a lot of insights and experience for the tasks they are completing. Too many people know but will not really truly understand. This is partly due to the lack of quality in education. The fact that even universities went into the habits of teaching the homo sapiens some tricks. Educating them by rote¹⁰. And conditioning them to express the wrong habits although common sense tells them differently, if they have learned how to use their senses and minds. Collateral, empirical experiences are fundamental for getting people to get into phronesis.

Another fact however is, that people sometimes just have to continue in this seemingly illogical ways. I will discuss this way of first picking and/or developing the signs and later on deciding on the words to make and/or applying them to words later on. Why this can be productive a lot but also what can be the shortfalls from this ways of acting. A way of acting that is simply needed in practise in some instances and can lead to success in the long run. With a bit of luck, patience, and persistence. And knowing what you are doing and how to. More about this later on in this discourse.

¹⁰ By this educating by rote. I mean the fact that especially in elementary education the students are taught knowledge by repetition, a very unintelligent way of teaching tricks not encouraging pluralities, criticism and intelligent and creative thinking.

About signs

Peircean semeiotic is the study of signs and symbols. A small, but major part of Peircean pragmatism. In Peircean semeiotic, **everything** is considered as being a sign. Not only the signs that CS Peirce would call representamens. But also everything in nature, everything you can sense. And everything you can not. It are all signs. And, like Floyd Merrell explains in his book "signs grow", these signs are involved in continuous flux, an never-ending process of expansion, growth and changes. In his discourses, Peirce has made some great distinctions in types of signs. These distinctions are very great, but it should be realised that they are fundamental. For certain contexts, it is better to broaden these signs. Which is why a further development of his thoughts is most important. And why the Peircean texts now only situated at Harvard University and not yet open to most Peircean philosophers, should actually be preserved and made available to the public as soon as possible. By scanning them digitally and then publishing them.

What is also very important about Peircean Pragmatism, is to realise that Peircean notions often entail much more than you will understand at first sight. This are insights you will understand if you understand the diffences between Peircean notions and the way these same notions are usually understood and used in current times. Just to name some of the notions, his notions of object and mind are very different from the regular notions. By that enabling a much broader understanding and applicability. Then, just to name some other of his great ways of writing things down, he often talks about sign, object and interpretant. But sometimes also about representamen, object and interpretant, Now, this SOI (sign, object and interpretant) actually incorporates some completely different notions and possibilities then the ROI triad of representamen, object and interpretant. This genius fundamental differences you might only "see" and become to understand if you get the greatest insights in Peircean semeiotic and pragmatism.

Sinsign, legisign and qualisign

C.S. Peirce defined a lot of definitions that are still used in current times. Some of them are however only known to people with an interest in C.S. Peirce.

Some of the definitions that are very relevant, are the distinctions that Peirce made in signs. Signs, in his lines of thought, are one or more of the elements of the triad of Signs, Object(s) and Interpretant(s). Signs play some key role in this SOI¹¹- triad. And actually everywhere. Without signs, there is nothing. One of the elementary distinctions that CS Peirce made in signs, is the trichotomy of sinsign, legisign and qualisign ¹². I will discuss them here since I think I got some interesting insights on them. First I will publish the notions like defined by Peirce himself here. And then my own discourse will continue.

The 1903 'A Syllabus of Certain Topics of Logic', EP 2:291 entails a sentence in which the definition of sinsign (also called a "token") and qualisign is defined by C.S. Peirce: *A _Sinsign_ (where the syllable _sin_ is taken as meaning "being only once," as in _single_, _simple_, Latin _semel_, etc.) is an actual existent thing or event which is a sign. It can only be so through its qualities; so that it involves a qualisign, or rather, several qualisigns. But these qualisigns are of a peculiar kind and only form a sign through being actually embodied.*¹³

A qualisign actually entails the *characteristics* of a sign. One mode of these characteristics is quality, but the term qualisign refers to a broader aspect of signs than only quality. So quali does NOT refer to quality, but, like is said, to *characteristics* of a sign. This might be characteristics incorporated in the sign itself, but it also incorporates some relevant characteristics that are NOT incorporated in the sign itself but have an influence on it in the contexts concerned.

¹¹ SOI = Sign (or representamen), Object and Interpretant. All of them have distinct characteristics and possibilities. CS Peirce made some distinctions in kinds of signs, objects and interpretants.

¹² Besides this trichotomy, CS also defined the trichotomies icon-index-symbol and rheme-dicisign-argument

¹³ 1903 'A Syllabus of Certain Topics of Logic', EP 2:291

Peirce made the following distinction in types of qualities (writings 1,477, Lowell Lecture IX 1866). First of all, the internal character or quality. This is the quality whose reference to a ground (object) is prescindible. It is the quality of a likeness. Then there is the external character or quality, which is the quality of an index. Here, the relation to the object is prescindible, but the peculiar quality is not prescindible but relative. And, last but not least, there is the imputed quality. This is the quality of a symbol. There, the essential quality and the relation are both unprecindable. The quality being imputed and the relation ideal.

Writings 3, p 64 (1873) MS 212 On representations (CS Peirce) :

"The representation not only has material qualities but it also imputes certain qualities to its object. These we may call its imputed qualities. For example the word "white" printed in a book is itself black so far as its own material qualities are concerned but its imputed quality is white".

Notice here that the differences in quality are not coupled (precscinded) loose or tight, but either yes (prescindible) or no (unprecindable) to the ground. Which is based on so-called aristotelean logic, opposed to the so-called null-a or non-aristotelean logics. Which are actually more along the lines of the way Aristotelean thought himself (non-aristotelean). In non-aristoteleand logic, the answer could be Po (like stated in lateral thinking) or whatever.

Some excellent example of this imputed quality notion is what I saw on discovery channel some while ago. There was some documentary about how smart certain animals are. And, there was some example there of a crow who searched for some small piece of wood. And then the crow used this piece of wood as a "fork" to pick some worm out of a deep hole in a tree. In other terminology, he used it as bricolage. Now, this quality of "fork" is *imputed* on the piece of wood by the crow.

Then about external qualities and internal qualities, the great intellectual Friedrich Nietzsche said the following in his "The will of power":

"How much of a piece of music has been understood when that in it which is calculable ,and can be reduced to formulas has been reckoned up?"

The parts NOT being understood in above cases, are actually the external qualities of the formulas or music notes. But, at the same time, they are still internal character(istic)s of the music itself. And maybe, some possible imputed qualities of the music by the musical artist(s) becomes an external or internal quality when (musical) signs grow.

Another great example of external qualities is the one where it is shown that the possibilities and existences of a certain practicability and usage of a certain sign can be mere conventions. While these conventions, in its essences, have nothing to do with the internal qualities of the product. An excellent example can be given again by means of falconry. While there are of course a lot of examples in several fields of life. But, in falconry one of the tools to train a falcon is the lure. Which is a kind of dummy prey to call in the falcon or to train her.

Such a lure normally looks for instance like this:



Now, the great thing is that if a falcon is correctly trained to a lure, the falconer could still make a sort of dummy dummy lure. By using some rope and a handkerchief. For instance. Just some materials that simulate a lure and using it like a lure. Although this setup is NOT and never will be, at that moment it is *perceived* at least by the falcon to be...a lure. Just like we all perceive a lot of signs in our surroundings to be while they actually are not. The internal qualities in this case do not match the perceptions, but because of the external qualities (that are not connected with the real object in any ways) it can still be used like it would be the sign perceived.

In CP 5:309 1868, there is also the distinction in subjective or emotional qualities, which are attributed either absolutely or relatively, or by conventional imputation to anything which is a sign of it. It is also stated there that the sign is such and such; **almost** (is representative of) that thing. This **almost** would be because of **other** considerations. Could it be that the other considerations meant here are the bakhtin's of life? Or the imputed qualities? And would they be seen by everyone, or only by some people that are not "blind" and are able to use their senses and the right methodologies? As the methodologies of abduction and retroduction in some reflective processes?¹⁴

¹⁴ The answer here is simply "yes". Not "no" or "po"like it can be in the mostly more complex matters.

Some great example of emotional qualities, are the qualities attributed when making generalizations about people or other living creatures. When doing so, some “member” of the same group will be labelled being such and such (general characteristics of the reification meant) while the individuals might be completely different in many respects. In this case, the emotional qualities are only perceptive qualisigns. But, these perceptive characteristics can often be very real in their consequences.

Then, the difference between sinsign and legisign, and also some better understanding of what the legisign entails, is expressed in the following passages. First of all, there is the passage expressed in the same 1903 'A Syllabus of Certain Topics of Logic' EP 2:274. There, he defined the subindex in contradistinction to the index; *the index is a sinsign, the subindex (e.g., a proper name) is a legisign.*¹⁵

Then, in some Letter to Lady Welby, SS 33, 1904, proper names are again called indices:

"I define an Index as a sign determined by its dynamic object by virtue of being in a real relation to it. Such is a Proper Name (a legisign); such is the occurrence of a symptom of a disease (the symptom itself is a legisign, a general type of a definite character. The occurrence in a particular case is a sinsign)."

I could continue with more passages where the definitions of Peirce are expressed, but for my discourse the above mentioned passages should be enough. Especially if people also take notice of the othernesses not mentioned in this long discourse.

According to these definitions of Peirce, a sinsign (or token) is an occurrence in a particular case. As opposed to a Legisign. Which is a general type of a definite character. **Some** qualisigns are of a particular kind and only form a sign through being actually embodied.

When reflecting on the definitions of sinsign and legisign more broadly, the following questions came up to me:

- sinsign and legisign, connection with thoughts and "real" world and objects "around" us.
- can there be a legisign in thought that is also a legisign in the real world. And what differentiates them from each other.

Some example of legisign, sinsign and qualisign can be given by means of the notion of entelechy like it is expressed in other parts of this discourse. Entelechy itself is a legisign or subindex when a general definition is meant like the definition of Charles Sander Peirce. The qualisigns of it being “perfection” , “quality” itself and maybe also “completeness”. As soon as the Entelechy relates to a (dynamical) object it would be a sinsign or index. Also this sinsign or index has its qualisigns. But, they will probably be different from the qualisigns of the legisign or subindex. To be able to express that there is some Entelechy, it is however needed that certain qualisigns and othernesses that are related to the legisign or subindex are also incorporated in the sinsign or index Entelechy.

¹⁵ 1903 'A Syllabus of Certain Topics of Logic' EP 2:274

Rhema, digisign and argument

Signs can also be divided with regard to their relations to the interpretant. Peirce did make the division in Rheme, Dicent sign and argument. It corresponds to the old division term, proposition and argument, but modified for general applicability to signs. The dicent sign is a sign of actual existence for the interpretant. The dicisign (dicent sign) is a sign which is understood to represent its object in respect to actual existence (a syllabus of certain topics of logic, EP 2:292,1903). A Rheme is a sign of qualitative Possibility, a sign which is understood to represent its object in its characters merely (a syllabus of certain topics of logic EP 2:292, 1903). Then the argument, which is a sign of law. It represents its object in its character as sign (a syllabus of certain topics of logic EP 2:292, 1903)

Quite generally speaking, the 3rdness of Peirce is most often the most developed universe. The most developed mode (or state) of being. Besides that, it generally has more qualisigns, which makes the possibilities of more (w) entelechy more profound. It is also, like I will explain later on in this discourse, the field where most great moments of Aporia will take place.

About the laws, I well remember some story that Thomas Riese told me. Thomas is one of the great persons I met through my interests in Charles Sanders Peirce. He is German and we had some discussions about Peircean semiotics. During our first discussion, in Germany, he made some great remarks. I think I also did, but one of his remarks was his statement about laws about laws. He told me about some guy who was responsible for making laws under several governments. These governments did ask him to write new laws. But at some stage he did not want to write a law since he thought it simply did not meet the requirements. Then this guy was prosecuted. Thomas said, because he did not simply want to make laws. But thought further and wanted to make laws about the laws. Now, what he actually said, is something that is core of the causes of a lot of troubles in social relationships. This was something I came to understand some month or so after the discussion with Thomas. It is, actually, the clash of universes, or modes of beings. People that get some universes further, being more sophisticated and entelechistic, getting into trouble because other people that can decide on their faiths can not or will not cross the borders towards this higher level universes. A problem that caused a lot of intelligent, mostly also great, persons to get into more or less huge problems.

And, what Thomas probably meant to say was not that the prosecuted guy wanted to make "gesetze ueber gesetze" (laws about laws), but "gesetze ueber moeglichkeiten" (laws about possibilities). This guy simply saw that the laws were just possibilities for general cases, but that reality would be better off with some laws that would suit practice better. A more sophisticated law instead of the inferior laws that were only possibilities, not detailed and well worked out, according to him. And, of course, this lawyer was right! Just like the very few sane persons are who got the same important insights at present times. Unfortunately most of them lose it from the insane people who are not able to do so.

Icon, index and symbol

An Icon physically resembles what it stands for. An index has a sequential or causal relationship to its ground (signified). A symbol represents something in an arbitrary relationship. Words are an example of symbols. Although they can also be an index. And maybe even an icon. The great thing of signs is their multiplicity of being. In an ongoing semeiotic discourse, they play the role of firstness, secondness, thirdness or an-otherness. And can and will switch roles during the unfolding of growth processes.

Sometimes, a sign is considered as an icon while it actually is “no more” than a symbol. Or the otherness ways round. This might happen in situations where people tend to *overcode* and/or *undercode* certain signs. Which actually happens a lot in real life. Even the sole fact that something is *perceived* as being an icon or index will already lead to some overcoding or undercoding.

An example of something able to be both icon, index and symbol is a goods issue note on a package of goods. Just presume this goods issue note entails information about the goods, some specific batch number and some (additional) sign for communicating that the specific batch is ready for storage or delivery.

This goods issue note entails parts that can be categorized by means of the division into icon, index and symbol. I however think there must for sure be more subdivision, and that the division icon/index and symbol is one of the examples of a too structural way of viewing and understandings. Just like all structures are. Structures are reductionist ways of viewing, not taking into regards enough the othernesses of life and the extreme pluralities and interconnectednesses of signs in general.

But, the batch number of the specific batch like stated on the goods issue note, is a perfect example of an index. And by means of convention, the (additional) sign for communicating that the specific batch is ready for storage can be regarded as being a symbol. Although in the end, when understandings are complete, it has probably no use at all to really use this notion of a symbol. Since in the end, every sign is NOT. Every sign is just slightly different, and especially these differences can not be expressed in words. And, analyzing and understanding these signs only by means of categorizations, being any structure or category you could possibly think of, is just part of reductionist and incomplete views of realities.

On signs and universes

According to Peirce, there exist 3 universes. These 3 *modes of being*, or categories, are what Peirce calls the being of positive qualitative possibility, the being of actual fact, and the being of law that will govern facts in the future. Which are his notions of firstness, secondness and thirdness. Firstness is often referred to as being a possibility, secondness as existence and thirdness as law.

What is VERY important to realise is, that whenever Peirce is talking about firstness, secondness and thirdness, that he does NOT mean that there are ONLY firstnesses, secondnesses and thirdnesses! Actually, he could also have called the firstnesses, secondnesses and thirdnesses with other signs like for instance x-nesses, y-nesses and z-nesses. Whereby the contents of x, y and z could then be described with some indexal arguments. But, he did not. So why? According to me, reason for it is that a possibility is actually the mere first compound of life. Then, out of possibilities, the secondnesses of objects and possibilities can emerge. This secondness compounds a greater developed state of order (universe) than the firstness of possibilities. Then, if some interpretant is added, the thirdness is reached. Peirce however does describe in some of his texts that everything in life (every sign or sign combinations) are compound of some combinations of these universes of thirdness, secondness and firstness. If you combine this insight about the Peircean semiotics (which is far more sophisticated than most persons notice!) with the insight of relativity of terminologies, you can do a lot with the seemingly structural building blocks of Peirce's fundamental laws and building blocks of life.

The next scheme can be made taking universes and types of signs into regard:

	1 Representamen ®	2 Object (O)	3 Interpretant (I)
1 possibility	Qualisign	Icon	Rhema
2 Existence	Sinsign	Index	Dicisign/Dicent sign
3 Law	Legisign	Symbol	Argument

The most interesting of this table can be discussed when people just execute the great abduction/retroduction processes, that enable some reflection and difference. By that, the people not blind should realize that also here, the map is NOT. This whole scheme is a symbol, a representation whose essential quality(s) and relation(s) are both unprecindible- the quality being imputed and the relation ideal. As opposed to the icon (with internal qualities) and the index or likeness (with relations to its ground that are precindible and peculiar qualities NOT precindible).

But actually there are lots of hybrids, both in the signs and in the universes. And then also this table is 2 dimensions, while occurrences (representations, events) in real life are more or less multidimensional. For real life, this symbol is an existence to the most (as being a scientific and pragmatic sound theory in existence), but maybe better only a possibility (it is far better to transfer this phase of theory into another broader and more plural theory before the border of existential universes is crossed).

It was already stated somewhere at the beginning of this discourse that a lot of Peircean notions are quite different than the way these notions are generally used at current times. Well, his notion of laws is also like that. I will elaborate on that a bit more when talking about justice. Because there, in fact the written laws are more like possibilities in Peircean sense. While the laws like stated by Peirce are more like what Aristotle probably meant when he talked about "natural" laws in his discourse called "Rhetoric". When he made the distinction in written laws and natural laws, he might have not completely realised that the natural laws are of greater entelechy and another mode of being than the notion of written laws. Which is not that strange, since even most people in current instances of practise do not realise this. Which causes a lot of problems and fundamental (attribution) errors in practise. Leading to a lot of injustice, especially in justice! Something that should not have to be that way if people in our society will get to understand the Peircean notion of law(s) and thirdness. Because at the moment, the core of this leads to a lot of problems in current society. More about that later on in this discourse.

Abduction and retroduction

Some other terminologies of Peirce being very interesting are the definitions of abduction and retroduction. These notions of abduction and retroduction are strongly connected with the notion of reflection. Abduction is the engine of reflection. Retroduction is a key element for reflection. Abduction is needed to introduce new othernesses that might be valuable to explore and apply, while retroduction is needed to compare and make some (Wentlechy) selective choice.

In Peirce's narratives, also induction and deduction are stated quite regularly. In his discourse called "deduction, induction and hypothesis", he gives some examples of both of these scientific notions. The most important implicate message of this text, together with some text called "the probability of induction", is the fact that there is always some error made when applying these notions. Depending on how relevant a right application of induction and deduction is, the kinds of error, but also mainly the capabilities of interpretants judging and using the results, these errors might be more or less fatal. Fact is, that the mistakes in induction and deduction are more profound in situations where the context is more complex, more issues are involved and less capable people and systems are involved. Like for instance in justice.

My own understandings, which is the only true correct one, is that the terminologies and insights about induction and deduction are actually not needed and often counterproductive in real life. At least when some proper abduction and retroduction is applied in some efficient reflection processes. Peirce already states probability of induction and talks about fatal errors when induction and deduction are applied wrong. The actual implicate message is, according to me, that also Peirce actually realised that induction and deduction are actually NOT sound procedures for real life! And, judging from my own collateral experiences, I just know that in practical situations (but also in science) NOT using deduction and induction is far better. In most cases, less is more there! Although an insight in induction and deduction is needed, since induction and deduction IS applied in real life social situations a lot! And often in wrong ways, leading to a lot of fatal and often harmful situations and results for individuals and society as a whole. This is one of the relevant semiphronesis errors in social life and society at large.

Jaques Derrida already stated, with his difference, that it is important to make some difference. This implies some postponement of judgement. But also some postponement of (non) acting. Making this difference implies also to at least POSTPONE induction or deduction, to FIRST try to judge each individual situation and/or problem on the base of its own context and issues. This involves some reflection processes, driven by abduction and retroduction processes. Induction and deduction may be part of these, but only if needed¹⁶. And hopefully executed by capable persons. In most practical social situations, induction and deduction are executed without persons realizing it. And in the wrong ways. Reason for it being time constraints, which more or less force people to judge on situations without any abduction-retroduction processes.

Which also leads to a lot of perception being reality. And (fatally) real in their consequences. Far better is NOT to use induction or deduction (whether implicate or explicate), but to use some other sound abduction and retroduction methods instead. With great reflections in betweenness. Because, actually, induction and deduction are fatal shortfalls of both our minds and scientific methodologies. This is precisely the main message of Korzybski!

During this PhD research of mine, the main activities involved some reflection processes in real life. **Sound and correct** abduction, deduction and reflections have been key for doing so. Then when I started typing this dissertation, there was the abduction from this paper. To start the reflection process on this discourse on paper, making the quality of it even better.

The PhD research paper, this discourse, is actually a mere possibility. At the most. Hopefully, at least parts of it will be put in practise. But then with some othernesses, entering the “scenes” by means of some critical reflection and abduction/retroduction processes.

Abduction is the engine of reflection. By means of abduction processes, the great ante narratives of life get born. It enables the othernesses (or x-nesses¹⁷) of life to enter the spheres of possibilities, existences and laws. To get out of the matrixes we are living in, and/or to find new ways of existences. David Boje (<http://cbae.nmsu.edu/~dboje/>) is excellent in his views on organizational processes. His notions of antenarrative, storytelling and the like are very worthwhile and interesting to read and get familiar with. These notions are in fact some ways of abduction. They however also need some sound and proper reflection processes to reach and enable more excellence and entelechy in our universes.

¹⁶ The critical issue here is, that induction and deduction sometimes are just needed, although you hopefully understand they can be very counterproductive and lead to errors. It are insane ways of doing, but still in some cases (lacks of time, otherness reasons) it is just better to apply with sound reasoning about it afterwards.

¹⁷ Here, the x from x-ness should be understood as being a sign. A sign being as general as a sign can be. With lots of multiple, pluralistic aspects. It can just be anything, just like the sign notion of Charles Sanders Peirce. So actually, in Peircean language, this x of x-ness is just a representamen that should be understood as being some general mode of being. **Any** mode of being.

By means of abduction and retroduction, the differences can be made. Result of it being that othernesses (issues, people, views, insights and so on) are brought in and maybe eventually used to improve something in some or otherness ways.

On entelechy and wentelechy

One of the greatest terms used by Peirce is the notion of Entelechy. This notion was also used, among others, by Aristotle. What Peirce actually did, and what I will also do, is to kind of recycle some of the Aristotelean terminologies and rephrase them a bit. Peirce himself wrote down his notion of entelechy. I will write down mine. Which is, I think, a more interesting content of the label of entelechy. But more about that later. For now, it is also interesting to state that I also want to add the Aristotelean notions of Phronesis and Aporia to this discourse. Because this were also great notions that would not need any spin doctoring¹⁸. And, the greatest thing is that I can use these notions to get towards the greater picture. Of my concept of Practicism. And the role that Peircean pragmatism plays there. Furthermore, I can explain why aporia, wentelechy and phronesis would equal the modes of being of firstness, secondness and thirdness of Peircean semeiotic. If placed in the contexts of my notions of practicism and philosophistics. More about that later.

For now, I would like to start with mentioning the Peircean notion of Entelchy. Like it is stated in several sources for Peirces texts:

*entelechy (en-tel'e-ki), n. [(L. entelechia, end, completion; Realization: opposed to power potentiality, and nearly the same as energy or act (actuality). The only difference is that entelechy implies a **more perfect realization**. The idea of entelechy is connected with that of form, the idea of power with that of matter. Thus, iron is potentially in its ore, which to be made iron must be worked; when this is done, the iron exists in entelechy. The development from being in posse or in germ to entelechy takes place, according to Aristotle, by means of a change, the imperfect action or energy, of which the perfected result is the entelechy. Entelechy is, however, either first or second. **First entelechy is being in working order; second entelechy is being in action**. The soul is said to be the first entelechy of the body, which seems to imply that it grows out of the body as its germ; but the idea more insisted upon is that man without the soul would be but a body, while the soul, once developed, is not lost when the man sleeps. Cudworth terms his plastic nature (which see, under nature) a first entelechy, and Leibnitz calls a monad an entelechy. To express this aspect of the mental functions, Aristotle makes use of the word entelechy. The word is one which explains itself. Frequently, it is true, Aristotle fails to draw any strict line of demarcation between entelechy and energy; but in theory, at least, the two are definitely separated from each other, and "" represents merely a stage on the path toward "" (ELa. Entelechy in short is the realization which contains the end of a process: the complete expression of some function--the perfection of some phenomenon, the last stage in that process from potentiality to reality which we have already noticed. Soul then is not only the realization of the body; it is its perfect realization or full development. E. Wallace, Aristotle's Psychology, p. xlii.*

¹⁸ Spin doctoring means giving a word another meaning or change the word. Something that my great friend Roger Anderton did explain to me. I am not that good in sophisticated English. But actually this spin doctoring is only worthwhile for emphasizing that the actual qualisigns/meaning of certain words differ. Like my notion of entelechy differs from that from Peirce and Aristotle most probably. While with Phronesis and Aporia I just mean the Aristotelean notions. Peirce did change the word of Pragmatism which he invited himself into Pragmaticism to emphasize that his own understandings of the notion differ from other people using the term. In same lines of thinking I changed Entelechy into Wentelechy. And probably I should also change Practicism a bit for my own understandings of it. But at the moment I do not even understand this fundamental paradigm shift enough myself. And I think Practicism is something that should be developed by more people than solely me. So probably I will leave it with the notion of Practicism in this discourse. Not going to spin doctor there.

*"The Universe as an argument is necessarily a great work of art, a great poem -- for every fine argument is a poem and a symphony -- just as every true poem is a sound argument. But let us compare it rather with a painting -- with an impressionist seashore piece -- then **every Quality in a Premiss is one of the elementary colored particles of the Painting**; they are all meant to go together to make up the intended Quality that belongs to the whole as whole. That total effect is beyond our ken; but we can appreciate in some measure the resultant Quality of parts of the whole -- which Qualities result from the combinations of elementary Qualities that belong to the premisses." CP 5.119*

The term Entelechy was first coined by Aristotle. But as far as I know, he did not define it. Charles Sander Peirce did, in several of his texts, mention some of the qualisigns of entelechy. Entelechy would be perfection of being (CP 6.341). Other definitions of entelechy relate to processes and self-organizing matter. Entelechy can be about both statical and dynamical occurrences. Like expressed as first and second entelechy. Both can not and will not be expressed completely in whatever definition. Which means that actually entelechy involves always more than the qualisigns attributed to it in discourses. The othernesses are also relevant here. The dynamics will not and can not be expressed in texts on paper. It even can not totally in spoken texts. Since the othernesses that are relevant for the self-organizing matter can not be caught in words (easily).

For me, entelechy is wentelechy. Which stands for **my** entelechy or the entelechy of **Wilvon**. This wentelechy can be divided into immediate and dynamical wentelechy. The dynamical wentelechy is connected with (striving for) more completeness. You can have more completeness without immediate wentelechy, but immediate wentelechy (like being the reached momentum¹⁹ called wentelechy) can not be reached without some forms of completeness. The process of dynamical wentelechy can be without completeness, but not without striving for more completeness. In fact, striving for more completeness is a crucial part to reach immediate wentelechy. But immediate wentelechy is normally incorporating more qualisigns, and quality, than completeness. Although this also partly depends on which modes of immediate wentelechy and completeness are meant.

I will give an example to make this thoughts a bit more clear. By means of my biggest passion, the art of falconry. Which is the art of hunting with birds of prey. But actually I could take about all the arts as example. Now, to keep it very simple. For falconry, you will need a lot of resources and knowledge. And, of course, some suitable bird of prey. Then there are choices. Choices like what bird of prey species to start with, for instance. There are relatively easy birds of prey to start with, and more difficult ones. One of the former is the Harris Hawk (some American buzzard species), one of the latter is the European sparrow hawk (accipiter nisus). Now, some non-falconer could buy all the necessary materials. Some falconer glove. Jesses. Weighting scale. Telemetry. Bath. Bow perch. A hood. Some quails and pigeons. The lure. Some books from Martin Hollinshead. Say all he needs for falconry. His materials are complete then. Then he could buy a Harris hawk. Arrange some hunting ground. His resources and the bird and hunting ground are complete then. When he lives in Belgium or England (one of the few countries where a falconry license is not obligatory, unfortunately!), he could even start hunting. But then, the problems will start. Because, he misses the entelechy needed to be able to hunt with a Harris hawk! Because his knowledge is not complete and certainly not entelecheia at that times still. And what materials concerned, those will definitely miss a lot of entelechy. This lack of entelechy in materials and knowledge will mostly cause a lot of troubles. The bird of prey getting sick without the non-falconer noting it. Some bow perch causing a lot of feathers to break, the owner not having any understandings about good feather imping. Maybe using the wrong kind of jesses during flying his MHH or FHH free. Causing them to get entangled somewhere high in the air in a tree or so.

Then there are some materials that do make his equipment complete, but mostly miss some real entelechy if used by some non- or inexperienced falconer. Like the hood. If he would NOT have bought the hood, it would have seem to be less complete. But it is not. It would even be more entelecheia not to buy hood for a HH. Since, a Harris hawk does not need a hood. Yes, some falconers do use a hood with a Harris hawk. But it is not needed and counterproductive in many cases. Instead of calling a Harris to the lure, it is better to just call him or her to the fist. A lure is definitely needed with a falcon. The lure is also good for Harris, but only to be sure it will be possible to call him or her back on that in “emergency” situations when they do not return to the glove.

¹⁹ This momentum of immediate wentelechy is always just some momentum. Wentelechy, like everything in life, is constantly growing and in a flux. Non-material aspects of our universes can and never will be really statical. The notion of statical and non-moving and non-growing is just mere perception there. Just like the momentum is, since it does and simply can not exist in our universes as such.

Completeness can also be negative. Like the non-crazy guy brought to some psychiatric institution deciding to act mad because he hates to be there without reason. Or the innocent imprisoned or prosecuted people deciding to become criminal afterwards. Because they hate being prosecuted innocent and want to give it a reason afterwards. To make it complete.

I myself am seriously handicapped in putting down this discourse on paper. Or should I say in putting it down in bits and bites. Not only by the limits of means and signs in general, but also by the fact that I write this dissertation in English. Which makes it much harder to make my discourse complete. To introduce the othernesses needed to make my discourse complete and with entelecheia. Now, I can choose to put much effort in making this discourse as complete and entelecheia as possible. Or just skip that effort and try to add the othernesses and entelecheia later on. Which is what I will go for. Also because of this, parts of this dissertation might not be complete still. That is because I also see this dissertation just as a fundament and base for ongoing Rhetoric²⁰. Othernesses needed to make the discourse complete and entelecheia can be added later on. By me or someone else, that does not matter. As long as we go and strive for more and more entelecheia. In whatever we do.

Just for now, I want to be very clear that immediate wentelechy is something very different than being perfect by nature. Since some mentally handicapped persons can also be very wentelychistic in some respects. Wentelechy is also dependent on some mental or physical borders and possibilities and capabilities of the persons and organizations concerned. Which is why a mentally handicapped person who is reaching relatively high quality in playing music might be relatively more wentelychistic than some of our more well known pop stars and musical heroes.

²⁰ Rhetoric is more important than most people understand. In the end, rhetoric is needed to get signs growing. But, also here, the methodological framework and contents of it matter. Like with about everything, there is good and bad rhetoric. Or, better, less and more good Rhetoric. Rhetoric should be part of the most efficient and great phronesis processes and actings. Which is actually the ways most intelligent people of our society will aim to go for, but also in line with the ultimate kinds of philosophy and thinking and acting like expressed in this discourse.

Firstness, secondness and thirdness

For discussions about firstness, secondness and thirdness, again the definitions of Peirce are relevant to explore first. And again, we could use multiple text sources. But, the text which could serve best as a base for entelechy with these 3 definitions is indefinitely one of the greatest texts of Peirce called "On a new list of categories".²¹

For a better understanding of the notions of firstness, secondness and thirdness, this text is without doubt the most important one. Besides that, it incorporates much "anothernesses" on the views of Charles Sander Peirce. Problem with the notions of firstness, secondness and thirdness is the fact that to explain them to the fullest, we will meet the problems of ancient language and signs. And the fact that the map is not the territory. Even the extensive explanations of Charles Sander Pierce himself do not do justice to what he wanted to express with, among others, these notions. Just like this whole discourse (this PhD dissertation) does not do justice enough to what I want to express. Because, I face the same limits of language, signs and also the means for transferring my knowledge. Besides, also I have a lot of anothernesses in my mind that can not be expressed in this discourse well enough.

But well. I will just mention the expressions here very shortly. And then continue with my explanations of it. The parts that are relevant for this discourse. For a more thorough understanding of the notions and Peirce in general, I would strongly advice the 2 volume set called "the essential Peirce".

In the text "on a new list of categories", you can find the following sentences:

First. Those whose relation to their objects is a mere community in some quality, and these representations may be termed Likenesses.

*Second. Those whose relation to their objects consists in a correspondence in fact, and these may be termed **Indices or Signs**.*

Third. Those the ground of whose relation to their objects is an imputed character, which are the same as general signs, and these may be termed Symbols.

Sec. 11. The five conceptions thus obtained, for reasons which will be sufficiently obvious, may be termed categories. That is,

BEING

Quality (Reference to a Ground),

Relation (Reference to a Correlate),

Representation (Reference to an Interpretant),

SUBSTANCE

The three intermediate conceptions may be termed accidents.

²¹ Charles S Peirce, *Proceedings of the American Academy of Arts and Sciences* 7 (1868), 287-298.

Sec. 13. Since no one of the categories can be prescindend from those above it, the list of supposable objects which they afford is,

What is.

Quale--that which refers to a ground,

Relate--that which refers to ground and correlate,

Representamen--that which refers to ground, correlate, and interpretant.

What is now very interesting in this sentences of Charles Sander Peirce, is if I link it with the discussion that took place on the Peirce-L list some while back. This discussion was basically about the following 2 sentences of CS Peirce that **seem** to contradict each other:

1. "A _Sign_, or _Representamen_, is a First which stands in such genuine triadic relation to a Second, called its _Object_, as to be capable of determining a Third, called its _Interpretant..." (CP 2.274)

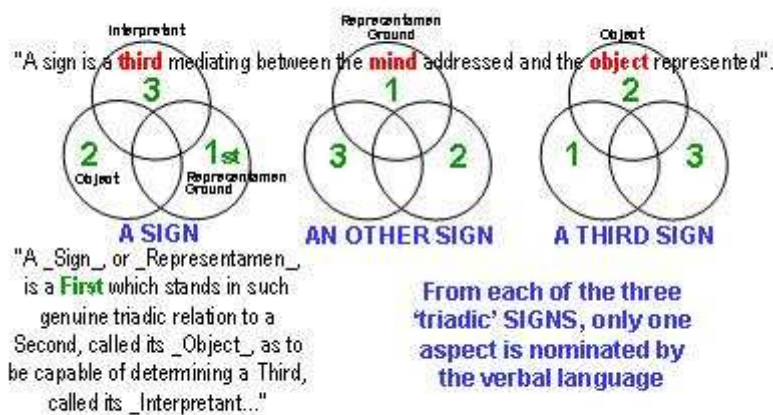
and

2. "A sign is a third mediating between the mind addressed and the object represented". (Trichotomic, p. 281)

The discussion was about the fact that a sign was said to be a first in the first sentence, while in the second C.S. Peirce mentions a sign as being a third.

This seeming contradiction was understood and explained by Claudio Guerri, a professor in Argentina who I now consider being a great friend. He has helped me a lot to get in touch with great people and getting more insights and understandings. His main activities in semiotics are concentrated on an alternative semiotic model, the semiotic nonagon. He further tries to apply this and other semiotic principles, mainly in the fields of architecture.

By means of the following diagram, made by Claudio Guerri, the seeming contradiction in the 2 sentences mentioned above can be explained :



So far the discourse about signs by adding Claudio's excellent graph. And explanations. I myself would like to add my own additions to it here. Which are the following. I think Alfred Korzybski would call the different signs sign1, sign2, sign3 etcetera. To represent the "anothernesses" and the fact that, like he stated it, "the map is not the territory".

In some former understanding of me of Peircean semiotics, I thought that for clearness and practicability, the generally used distinction in Peircean semiotics of sign, object and interpretant should not be used. Instead of it, I **thought** it to be better to just use the terminology of representamen instead of sign in these contexts. Because at that point I thought about the current more or less general custom to replace sign for representamen as being firstness. Even Floyd Merrell does, in his "signs grow", not refer to sign-object-interpretant. But to representamen-object-interpretant. At first I thought this was a better way also. But, now I realise it is NOT. For a more broad understanding and applicability of Peircean semiotics, it is better to see firstness, the possibilities as just a sign. This sign of firstness entailing the possibility of *being whatever*. Reason for this is the fact that it is broadly accepted in semiotics that *everything* is a sign. So actually signs, the firstnesses or possibilities of Peirce, can consist of representamens, objects and interpretants. Or whatever combination of these universes. This way of labelling the signs is much better since it also clarifies the 2 sentences about signs being first(ness) and third(ness). In fact signs can be both first, second and/or third(ness). Or whatever anothernesses.

When making this distinction in representamen, objects and interpretants, the remarks in “on a new list of categories” and the diagram of Guerri can also be better explained. In my opinion. Since, in the new list of categories the following distinctions were made:

- Firstness – Reference to a ground- Likenesses
- Secondness- Reference to a correlate- Indices or signs
- Thirdness- Reference to an interpretant- General signs or symbols

In most cases, when referring to the SOI triad, the sign is considered as firstness, the object as secondness and the interpretant as Thirdness. In the new list of categories, the reference to a correlate is referred to as being indices or SIGNS. This is however, more like the Object sign. The firstness mentioned above would be **any** type of sign and the Thirdness would be the interpretant. And, analogue to this, the same representamens and interpretant are the ones meant in the sentences of CS that lead to the misunderstanding based on which Claudio made his graph.

What is very relevant for firstness, secondness and thirdness, are the other ways of looking at it. Firstness is generally referred to as possibility, existence as secondness and thirdness as law. Another distinction is firstness as immediate, secondness as intermediate and thirdness as immediate. The best way to understand the practical possibilities of these notions, is by realizing the relativity and dynamical possibilities of these notions. As Floyd Merrell states in one of his excellent books, signs grow. This process way of viewing the world, much in line with Heraclitus philosophy, enables a dynamical way of using Peircean semiotics. Peirce's genius semiotics was NOT essentially statically and structural. Although some people think so. But that is mainly caused by their ways of viewing semiotics. The fundamental Peircean semiotics offer some great way for dynamical, pluralistic ways of reasoning and practise. By means of a process (or holographic) view, but also by realising the relativity of Peircean notion. To give an example by means of the signs grow perspective: a car, as product of a design and production process, and being interpreted, can be seen as third. It can however also be seen as a first when a Dutch company called Spyker buys some racing team and thinks about the possibilities to reconstruct one of their own Spyker models for racing purposes. As soon as the first prototype of Spyker racing car would be into existence, this would be a second. Or, in the context of a racing car as being a car actually taking part in car races, the car would only be secondness (existence) maybe as from the point where it is put into practise in a car race for the first time. In that case the prototype would NOT be a secondness or existence till the moment of first car race. It would exist, but not be an existence yet. It would be only a possibility, or firstness. In that context. In another one (process of making the prototype), it would however already be at least the secondness. And, for some people, maybe also already a thirdness. So actually, a sign (or representamen) can be firstness, secondness and thirdness at the same time! And the qualisigns that determine whether it is firstness, secondness and thirdness are mainly NOT incorporated in the sign itself. But more in the othernesses or qualisigns outside the sign.

Now this is hopefully clear, the understanding of this part of the fundamental notions of CS Peirce can be used to get a better understanding and improvements in current society. The notions might sound vague and irrelevant for people not being well enough acquainted with CS Peirce. But for the philosophers and intellectuals who are, these kind of understandings can make the difference. Also for practical applications.

Immediate and dynamical object

Another distinction that Peirce made is the one between an immediate and a dynamical object. Of course some parts of the discourses of CS Peirce could be mentioned here again. I now only give the short versions of Peirce's definitions. Further explanations of the notions can be found for instance in the discourses mentioned in CP_8.183 and CP_8.314. These are also the texts that were the sources for my understandings of immediate and dynamical objects. And the final interpretant (CP 8.314).

At CP 8.183, the following is told about immediate and dynamical object:

As to the Object, that may mean the Object as cognized in the Sign and therefore an Idea, or it may be the Object as it is regardless of any particular aspect of it, the Object in such relations as unlimited and final study would show it to be.

Then in CP 8.314, the immediate and dynamical object are mentioned again. This time, it is with an interesting explanation (or maybe better definitions) for 3 types of interpretants. By means of an example. The passage meant here is the following:

For instance, suppose I awake in the morning before my wife, and that afterwards she wakes up and inquires, "What sort of a day is it?" This is a sign, whose Object, as expressed, is the weather at that time, but whose Dynamical Object is the impression which I have presumably derived from peeping between the window-curtains. Whose Interpretant, as expressed, is the quality of the weather, but whose Dynamical Interpretant, is my answering her question. But beyond that, there is a third Interpretant. The Immediate Interpretant is what the Question expresses, all that it immediately expresses, which I have imperfectly restated above. The Dynamical Interpretant is the actual effect that it has upon me, its interpreter. But the Significance of it, the Ultimate, or Final, Interpretant is her purpose in asking it, what effect its answer will have as to her plans for the ensuing day. I reply, let us suppose: "It is a stormy day." Here is another sign. Its Immediate Object is the notion of the present

The above example is very interesting. But like every discourse there are a lot of othernesses. Related to the types of interpretants and the types of objects expressed above, a lot can be told. Both regarding the relations between the objects, as to the relations regarding interpretant. In my view, a further distinction in types of interpretants is necessary. Or at least some othernesses should be brought in by using some other notions and expressing the relations between them.

I mean here that a dynamical interpretant, according to the notion of Peirce, is a sign or an idea. It inhabits all the qualities, or qualisigns, that a certain person has. In fact, we would call it the perceptions of the representamen in the mind. Now, regardless of the immediate interpretant, there will exist quite some dynamical interpretants. And, there would be a difference between content of what individuals are explaining or seeing of the dynamical interpretant, and the whole of the dynamical interpretant. Because, the immediate interpretant entails ALL that is immediately expressed, but also all that is NOT expressed but still is immediately there. So some subdivision stating the whole of the immediate interpretant, only the part NOT expressed and then the part expressed would for some cases be worthwhile. Then it would be good to realize that each interpreter has its own dynamical interpretants. And will perceive the dynamical interpretants of other minds in anotherness ways.

Peirce did write quite a lot especially with 2 persons. Which are, William James and Lady Welby. To them, he did write the following with regards to the **final** interpretant:

"The Final Interpretant does not consist in the way in which any mind does act but in the way in which every mind would act. That is, it consists in a truth which might be expressed in a conditional proposition of this type: "If so and so were to happen to any mind this sign would determine that mind to such and such conduct." By "conduct" I mean action under an intention of self-control. No event that occurs to any mind, no action of any mind can constitute the truth of that conditional proposition." (Letter to William James, CP 8.315, 1909)

"My Final Interpretant is [...] the effect the Sign would produce upon any mind upon which the circumstances should permit it to work out its full effect. [...] ...the Final Interpretant is the one Interpretative result to which every Interpreter is destined to come if the Sign is sufficiently considered. [...] The Final Interpretant is that toward which the actual tends." (Letter to Lady Welby, SS 110-1, 1909)

What Peirce is actually stating with the final interpretant, is that he realises that the dynamical interpretants are mere perceptions of the minds. This can also be understood if you read the phrases where he stated that the final interpretant is : *"that which would finally be decided to be the true interpretation if consideration of the matter were carried so far that an ultimate opinion were reached. [...]"*. So, actually, the final interpretant should be as near as possible to the true dynamical object. The last being the object as represented in the sign (the immediate within the sign) and the dynamoid object (the mediate without, the object outside of the sign). This dynamoid object being all the mediate qualities that are not represented immediately within the sign.

Indeterminacy, iteration and Replication

I would like to again state some part of the discourses of Charles Sander Peirce here:

*Notwithstanding their contrariety, generality and **vagueness** are, from a formal point of view, seen to be on a par. Evidently no sign can be at once vague and general in the same respect, since insofar as the right of determination is not distinctly extended to the interpreter it remains the right of the utterer. Hence also, a sign can only escape from being either vague or general by not being indeterminate. But that no sign can be absolutely and completely indeterminate is proved in 3.93 where Plutarch's anecdote about appealing from Phillip drunk to Phillip sober is put to use. Yet every proposition actually asserted must refer to some non-general subject; for the doctrine that a proposition has but a single subject has to be given up in the light of the Logic of Relations. (See The Open Court, pp. 3416 et seq.) [3.417ff.] Indeed, all propositions refer to one and the same determinately singular subject, well-understood between all utterers and interpreters; namely, to The Truth, which is the universe of all universes, and is assumed on all hands to be real. But besides that, there is some lesser environment of the utterer and interpreter of each proposition that actually gets conveyed, to which that proposition more particularly refers and which is not general. The Open Court paper referred to [above] made this plain, but left unnoticed some truths of the first importance about vagueness. No communication of one person to another can be entirely definite, i.e., non-vague. We may reasonably hope that physiologists will some day find some means of comparing the qualities of one person's feelings with those of another, so that it would not be fair to insist upon their present incomparability as an inevitable source of misunderstanding. Besides, it does not affect the intellectual purport of communications. But wherever degree or any other possibility of continuous variation subsists, absolute precision is impossible. Much else must be vague, because no man's interpretation of words is based on exactly the same experience as any other man's. Even in our most intellectual conceptions, the more we strive to be precise, the more unattainable precision seems. It should never be forgotten that our own thinking is carried on as a dialogue, and though mostly in a lesser degree, is subject to almost every imperfection of language. I have worked out the logic of vagueness with something like completeness, but need not inflict more of it upon you, at present. (Collected Peirce 5:506*

Of course I could write some creative discourse here bringing a lot of more or less great othernesses into the sphere of the above phrase of the great Peirce. By means of just practising some of his methodologies of pragmatism. But, I will just not do so here. Because it saves me some time of thinking. But also because anyways the map will never be the territory. And besides that, the thoughts and insight that I do have regarding above notion of vagueness and further contents of this phrase, can be kept vague for now. Also to maybe induce the people reading it to **use** the signs above themselves. Thereby maybe contribute to their growth, which **may** lead to development of society.

2. The y-nesses of othernesses

The entelechy of existence

Some other logics

On plural sensed and unsensed othernesses

What Charles Sander Peirce is basically telling between the lines, is that what Korzybski told some decades later. The map is not the territory. **Binary thinking** is always far from, and counterproductive and fatal for, reality and thoughts of life. I gave examples of several notions of Charles Sander Peirce to try to make this apparent. Also because I am wondering still whether Jaques Derrida did understand Charles Sander Peirce or the language turn in philosophy wrongly when he told in some interview that he was strongly against the language turn in philosophy.

If you look back to the notions I described, and how I described them, it should be clear that Charles Sanders Peirce at least was aware of the fact that signs, the diagrammatic structures of language, were and are not able to express everything. That they are rather uniform and can never express everything of the dynamical objects. That he was, is actually to be understood when understanding his texts in better ways. In one of his writings, Charles Sanders Peirce is using the term "betweenness". This is actually a mode of othernesses. Then there is the process of abduction, which is in fact a way of getting hold of the othernesses that are NOT part of the signs themselves. These othernesses are however still qualisigns, or characteristics, of these signs.

The qualisigns and further othernesses of (dynamical) objects can be noticed or not. One very interesting philosophical question connected to this is the following. We all know that we need our eyes to see things. Our ears to hear. Without ears we would not hear any noise, although they are there. Without eyes we would not see, although the things we see are actually there in the "real" world surrounding us. Now, just suppose there are a lot more characteristics out there than the ones we see. Simply because we lack the senses to notice these characteristics outside our sense spectrum. Given the complexity of the world surrounding us, it could well be we just can not sense a lot of the processes and aspects of society, worlds and objects surrounding us. In fact, we know for sure this is partly the case. One of the interesting intellectual texts about senses is the scientific text "on small differences of sensation". Written by CS Peirce (1839-1914) and Polish born American Psychologist Joseph Jastrow (1863-1944).

Anothernesses can be found everywhere. Mainly by means of some philosophy. Or just by reflecting. Even actions or questions that seem to be stupid or not logical can lead to many new and interesting anothernesses. Examples of actions can every individual find in its own history of life. As far as questions or remarks are concerned, I could give the following examples. Regarding remarks I notice that for critical reflection, it often does not matter that much whether the input of the thinking process is correct or not. The most important is that indeed there is some critical thinking process started, and in that process possible shortfalls in input will be overcome. Besides that, even incorrect remarks can lead to the most great insights when they cause some critical mind to reflect and maybe even think differently.

Another way to see things different, is to structure or model something on paper. Maybe turning the paper around. Or rearranging the terms or representamens in other ways. Placing them somewhere else, maybe in contexts where you would not expect them normally. This might just help our diagrammatic thinking to see new possibilities. Just by viewing something from other angles, or arranged in anotherness ways. Actions or thoughts that seem illogical at first sight, might turn out to be very logic and constructive.

As far as anothernesses and best way to get to them concerns, it is also important to realize that anothernesses require possibilities. You might have the best possibilities, if you first proceed towards nothingness. The nothingness of no-thingness. Without existences. Or, like Peirce stated it: No-thingness as absence of any determination. This absence of determination also means that there are lots of possibilities. This is actually also why I do like the blanc paper as 3rd title of this discourse as being the greatest one. And maybe also why I and, as I suppose, a lot of other intellectuals appreciate no-thingness universes and states of mind that much. Well, at least tacitly speaking. And why it is that efficient for great insights when the mind is empty or when you get from the isle of dreams to some floods of thought. Better than from daily life to thoughts. Simply because the dream is less determined. It is not without reason that intellectuals who (want to) come up with great thoughts are regularly in deeper thoughts, the so-called daydreaming. This phase of neurologic minds is not far away from dreaming phases. And therefore, not far from no-thingnesses of great possibilities.

The greater (philosophical) minds are most often the people who are thinking a lot. Actually, thinking is main part of getting towards higher levels of understandings. Of course. But it also, of course, matters a lot on the ways how you think. Minds that have the potentiality of moving towards higher levels of understandings, of wisdom, have to master the true arts of thinking. Which are very simple in fact in case you master, understand them, Main aspect of it is just the core, the solution, of really every problem of existences in our societies. Which is the notion of anothernesses. Connected with the very fundamental insight that most of our thoughts are diagrammatical. But most of all, that besides that our education system is also. And, on top of that, our education system and also the worlds surrounding us are encouraging even conditioning uniformity of thinking and doing. By that further discouraging and even condemning the greatness of anothernesses.

Being otherness, in the sense of being non-uniform and thinking in non-aristotelean ways, is often (or should I say still) not accepted by societies. Sure, they will mostly not burn you to ashes on a fire anymore. But there are enough countries where people are hanged still only for being otherness. And in our western societies, the so-called developed countries, you still are very alike to be put in either jail or the madhouse between walls²² for the mere and sole fact of being otherness. Then in the madhouse between walls you will be treated by professionals who are insane themselves in many respects. But mostly because they lack the art of seeing and valuing valuable othernesses.

²² Actually in human societies you got only the two madhouses. One is the one between walls. The other is the madhouse surrounding it.

On patterns in regularities

Some researchers in current times would state that they are searching for patterns in regularities. And, that is maybe the big obstacle for getting out of the matrixes. This searching for patterns in regularities, coupled with the ways of searching and kind of patterns searched for. What I mean, is that firstly the ways of scientific inquiry are often wrong. They are started wrong, but also the contents of the scientific search processes often lack entelechy.

As regards to the patterns in regularities, I would like to state that scientific enquiry since enlightenment mostly searches for uniform, singular patterns. And, more general, that scientific enquiry is too much orientated in finding patterns in tools instead of patterns in means. And even the means of enquiry are often chosen too early, or people choose means that are not fit for reaching the best ends. Actually, also patterns in irregularities should be found. This are often the most interesting patterns.

In general, it is often stated that a system or computation inhabits a certain input, certain rules and then a certain output. But people often fail to see that changing the rules or the input can have a major result on the output. In fact, if you do not like the output resulting from a certain input and rules, you should "just" change the input and/or the rules. But, once again, patterns in irregularities will often be more interesting then the patterns in regularities. And often, the non-patterns, or relative chaos, in regularities and irregularities are also important and interesting. If you leave them out, you might miss a very fundamental aspect of research or life. Life is just far too plural to put in a system, any system. In the end, everything has a certain factor of irregularity. Which is great of course. So patterns in regularities might be great, but in the end it is all just fiction to less or greater extends.

On obstacles and borders

A lot can be told about borders and obstacles. As far as borders are concerned, these are mostly defined as being some part that forms the outer edge of something, or as a line or frontier area also called boundary. Now, the interesting thing is, that what some people would define as a border, will be seen "just" as some obstacle by other persons. This not only depends on what you want to do at the border, but also on the characteristics of the border. The border of a country can be open and still be called a border. Just because of the fact that in some senses and some situations, it still is. But, there are and have been also borders that are physically closed. Like the former wall of cold war times. This border was a true border for most people, although some people just saw it as an obstacle. And managed to get over it. I even know some falconer did fly his peregrine falcons straight at this border when it still existed. To him it was a border, but to the peregrine it was not. And flying his peregrine there was not that much of an obstacle for this falconer, since he would generally get back his falcons always. Because he understood and mastered the true arts of falconry.

Now, actually if something is a border for someone, either physically or mentally, it will also be an obstacle. But, especially with mental borders, the fact of it being a border will mostly be a perception. When this is understood, it might be that the mental border actually proves to be an obstacle. Or even no obstacle at all. As regards to mental borders, a lot of them are there because of conventions like values and norms. Some unwritten laws of which you might not even realise that it are borders till you crossed them. Or of which you know it are borders and live to that, but other people *perceive* you did not. This might lead to unexpected more or less fatal results. This unexpectedness can and will probably happen the most in cases where people perceive things or events to exist or taking place, that actually did not. But then, the perception becomes reality. Maybe the worst case realities for some people.

On differences in perspectives

In the discussions about Charles Sanders Peirce, it was discussed among others that Peirce told that our thinking would be diagrammatic. What he however never did tell, is that they SHOULD be.

Now, just beginning of January 2007 I visited some friend of mine. He actually was my business mentor some years ago, and I still visit him once and a while for discussions and just to meet and talk. We then started to discuss a bit about Einstein. He told me that Einstein did tell that a clock that would get into space would give another time than the clocks on earth when it would be back on earth. And that that would mean that time would also be relative.

My first reactions where that Einstein probably made some thinking mistakes there. But I could not say immediately what. It was just my tacit knowledge or wisdom that told me so. Then when this friend of mine went to get some coffee or so to the kitchen, and before he returned I knew what it must be. Since I saw some documentary on discovery channel or so just before about what determines the wrist clocks to keep correct time. Which is some small mineral that reacts exactly every 1 second , very precisely. Then I told this friend that this mineral would probably react different in other universes meaning other conditions. I am pretty sure that is it. Must be. Since if conditions are the same and the mineral still reacts the same each minute, the clock can simply not give other times! Very logical and simple, no rocket science there.

After that I read some passage of a book written by Leo Baranski, who did also work together with Einstein. But I guess he was much better in fact than Einstein, judging from the quality of his work. In this passage, he tells that the terminology of “space” should be replaced by “field”. And he is right, field being some field of forces and other characteristics that influence the reactions of the objects and person in this field. That was actually also my way of viewing when thinking about this Einstein remark of clocks returning out of space. He actually did not understand and made bad judgements exactly because he thought they came out of space. And his fixations on what he believed this space to be. Wrong emphasis and wrong ways of viewing. Also here, Einstein was wrong. But the man who actually cooperated with him, Leo Baranski, was not. The book I refer to is called “scientific basis for world civilization – Unitary Field Theory. By Leo J. Baranski. Hard to get, but major part of this book can also be found online.

But actually I wanted to talk here about differences in perspectives. Well, actually the above is also an example of differences in perspectives. That another way of viewing can clear up the vaguenesses and make something perfectly clear and logic. I even dare to say that everything is clear and logic when you find and use the right perspectives. If you do not, it might be very vague and seemingly illogical. And cause major problems and injustices in practise.

What is also very interesting, is that viewing objects or phenomena from just another angle or in anotherness ways can cause you to see things that are otherwise hidden. An example of it may be if you flip around the accounting tables. Or maybe instead of the usual form just make a circle and put all the accounting info in there. Not ordered side by side but in a circle. It may be, I do not say it must, that you get some good insights that way. Then if you have a possibility to move the several parts of the whole, it might lead to even more new insights. Actually it probably will, since the only true and valid structure of nature is holographic. Compounding of more or less tightly coupled configurations of signs. This is just an example of anotherness and/or creative ways to increase your knowledge and wisdom. And to get towards more entelychistic ways of existences.

On perceptual borders

Our realities consist of a lot of perceptual borders. And, it is often difficult to decide whether such any non-physical border is perceptual or real. But, in most cases they will prove to be perceptual in more or less degrees.

An important thing to realize, is the fact that things like theories and representamens are often viewed as borders while they are not. Theories are always an oversimplification of reality and always some reductionist view of what is really truly happening and going on. Even our understandings of reality often well always are reductionist views not incorporating each and every anotherness betweennesses.

Also borders of discourses are mostly largely perceptual, to some extends. Some aspects of borders of discourses are real, while others are not. But, although the borders of discourses are perceptual, they are very real in their consequences.

With discourses, the CONTENT does matter. The form not, this is more like unnecessarily baggage. Often these form borders are counterproductive, and even troublesome because they lead to wrong structuring of the discourses as such. Partly because the right form fitting the right structures can simply not be realized as such. Form borders are fixating people's mind on the borders, while these form borders are fundamental examples of perceptual borders.

A discourse is just part of collective mind. There is no more relation between certain paragraphs or letters IN a discourse than to the discourses, words and the like OUTSIDE a discourse. Therefore, also the understanding of a Discourse as originating from one person is perception to more or lesser extends.

Organizational structures are perceptual borders. Certain aspects of company and private life are. And these perceptual borders may have their advantages, but in the end they are imprisoning people and processes. One perfect example of imprisonment being the phenomenon called marriage. Another one being certain functions or job descriptions in organizations. Sure, they have their reasons and probably also their advantages. But, imprisonment is a true and profound result of this kind of perceptual borders. The borders of structures are perceptual , but very real in their consequences.

Realizing the nature and aspects of borders is first step towards getting out of the matrixes we live in. What is however needed also, is a sound usage of structures and other possibilities. Out of an understanding of both their intrinsic characteristics and nature. But also by understanding that they really truly are meant as fundamentals and structures, and not as laws. One of the issues there, is to understand that the nature of objects is not only determined by their intrinsic characteristics and values, but much more by their usage and therefore transitive values.

On relativity

Again some notions about relativity. Peircean semiotics is dealing with possibilities, existences and laws. Like Peirce is stating. But, like all Peircean terms, they have to be understood in proper ways. Most notions from Peirce have a much more sophisticated background than you can *imagine* at first stance. But if you imagine it later on, it can be very constructive. Or not. Then just go back or forth to some better way of seeing and using the notions. I use the lure for a falcon just in the ways that best suit me. If I do not have the lure, I will just use whatever as a bricolage. Do not take the notion of brick or object there too narrow. Like with about every notion and situation, just broadening it helps a lot to cure the maladjustments. Just “find” or learn the proper external qualities ;-).

But what I actually wanted to say when I started this part of the discourse, is that I imagine that Peirce did not mean existence as the existence you and I think about normally. It is, however, the kind of existence I am thinking about now. Which is different from the generally agreed notions of existence. What I mean? Well let me explain vaguely. Fact is that Peirce himself states also somewhere that “between existence and non-existence there is no middle term”. Then some guy called Parmenides seems to have told sometime that “being only is and nothing is altogether not”. Now just apply that to the possibilities of Peirce and his existences. Then just get out of the boxes of universes and see them more superficial and fluidly. More relative. I hope you get it. At least sometime.

But well just in case you do not...or to make things bit easier. I will just explain a bit. So Peirce is actually using a lot of different notions on signs. The problem with most people also a lot of intelligent ones, is that they are still in too many boxes. Thinking too much in diagrammatic instead of holographic ways. Not being able to see the relativity of each signs. As far as possibilities existences and laws are concerned, it matters a lot which points of view the living creatures have. Then also the reference signs taken into considerations matter a lot. Something being a possibility can be an existence when the worlds of dreams are taken as reference point. While they are not possibilities and even not existences in the worlds of thoughts. But then after waking up you might get to think about certain dream possibilities and transfer them into existences into the worlds of thoughts. Also if not it might be that they are not possibilities yet if only your own worlds of thoughts are taken into consideration. Or the worlds of thoughts of limited amounts of people. But it might be they are already existences and laws in the collective worlds and universes of realities. If not on this globe, they might be in what is generally understood as our universe. The physical places outside our globe. Or otherwise in the universes that simply have to exist outside this universe and the ones surrounding it. Whatever these may look like. Or maybe they would exist in inner spaces instead of somewhere in the outer space.

Quite generally, connected to senses, it is important to realise that all possibilities that can ever get into existences in future do already exist. It is not relevant for them to exist whether we are able to see them either now or in future. And yes, I know it might be confusing here to talk about existing possibilities. But actually in Peircean senses there are possible possibilities and existing possibilities. Just depending on the reference signs and points of views.

Then also the possibilities, existences and laws should not be seen in linear ways. Depending on contexts and time-frames, it can just be that there are only possibilities. Or possibilities with existences. Even possibilities with laws. Or only the laws. Or existences with existences and laws.

Possibilities existences and laws are about at least the what and the who. Maybe also about the when. The when of duree. I however only understand this all based on my tacit wisdoms and dare to say that IDNUE (I do not understand enough!). So will not elaborate on that further here.

On relative reference signs

Reference signs are signs that you take into regards when you are talking or thinking about something. Talking and thinking are actually several modes, or aspects, of the communication process. Or not. Depending on your points of view. Reference signs and points of view are both strongly connected with each other since the content and particular reference signs that are used and relevant for certain contexts and situations largely depend on the points of view (or points of references) of the interpreter (s).The interpreter(s) being the person (s) dealing with the particular situations. Peircean notions of immediate and final interpretants do also have some major influences there.

What is very important to realise, is that a lot or maybe even all of the reference signs in life are actually relative reference signs (RRS) to certain **more or less** extends . And that each and every sign in life does not only involve more than one qualisign but also plural more or less relative reference signs. Also here the natural structure of universes is actually the simple structure of pluralities. Of dots or signs forming more or less tightly coupled and ever changing configurations. Whenever other structures are used to describe or deal with modes of life, mistakes are made and harms are done towards people and other modes of being.

Especially in the worlds of thoughts, a lot of different views evolve continuously based on different reference signs and forming all kinds of perceptions of our realities. These perceptions can be either serious or ludic or any combinations. One example I could give is about something that happened to me just today. When reading the yesterday's newspaper, I did find some article heading "robotsex". Apart from the fact that of course al kinds of machine-sex already exist in our society (the vibrator being the initiating "gate" opening product there) and interesting philosophical and anotherness issues there, I just want to speak about some instance of different reference signs there. After I did read this article, I returned to some just normal working place where a lot of machines produce products. While the other people there were just thinking about anotherness issues, my mind just wanted to laugh. So maybe that is why I linked the reference signs of machines producing with the article. And my implicit entrepreneurial aspirations. Which lead me to the following idea. We all know that there are places where people gather to play games with game computers. I thought....well...maybe it is also great idea to start some robotsex place. With some announcements in the newspapers....robotsex....welcome to the great future. Then I went almost bit further...by telling some colleague there about the article..and my idea....maybe even asking whether the machines there could maybe used for that during non-production times.

As far as points of view of interpreters are concerned, at least the followings can be remarked. First of all it is just mere fact that some people in our societies are just perfect by nature and some are not. The persons being perfect by nature usually got or at least have the opportunities to develop into great artists in whatever field of knowledge or doing. But also in this perfectness by nature you got a lot of levels and grades of sophistication. Of capabilities and understandings of the persons concerned. In the fields of knowledge and understandings, a lot of the greatest intellectuals of course can be mentioned. Like the persons of Nietzsche and Karl Popper. What these persons quite generally have in common, is the fact that they all were perfect by nature in absolute ways. And then in some parts of their lifes were able to develop this perfect ness to higher wentelychistic levels of knowledge and wisdoms. Taking them even more towards more and more higher levels of thinking and wisdoms than the other peoples in our societies. There is however some difference in levels of their perfectness. Like for instance above I mention people like Nietzsche and Popper, while leaving out people like Aristotle and Peirce. The reason for doing so is because in my opinion they worked on anotherness levels of sophistication and understandings, mainly based on another perspective on the structures of our universes.

Now, I am really truly convinced more and more about at least the followings. First of all, that I myself also really truly belong to this small amounts of people in history that could be termed as perfect by nature in the fields of social wisdom. I am talking about same levels of sophistication and wentelechy as the levels of sophistications where I think Nietzsche operated at during ever increasing moments of his life. To get to this levels of sophistications, also the people being perfect by nature do need some time. And mostly a lot of efforts. But most generally the people being perfect by nature will get towards this levels at some points in life. Adding more and more quality and entelechy towards whatever they do and think about. By that being able to improve the quality of our societies.

This might sound simple but actually a lot of people at least miss true understandings there. About the implications of this realisations. One of the major ones being the relevance of these persons and even more their thoughts and acts in our societies. What society, and mainly also persons in our societies, are lacking. Is actually the realisation, and acting from that, that there is a difference in the levels of sophistication between certain people in our societies. If you truly understand this, it should mean that actually these persons of society (the ones being perfect by nature) should be able and given the chances to play leading roles in all kinds of activities and modes of life. They should get any chances possible to flourish and develop even further. It should be ensured, really truly **ensured** and made possible, that they are listened to and consulted.

One of the main if not the main arguments for this being the core of what I mean when I talk about this perfect ness of being of these individuals. Which is the fact that this perfect ness of being is about ultimate levels of wisdoms and being. This ultimate levels incorporating more othernesses than most people ever will see and realise. And the ones who do or did, like Nietzsche and Aristotle but also me, are not able to truly express everything in words. Since words, just like signs in general, are “simply” not pluralistic enough for the pluralities of our universes. Ultimate wisdoms, wentelychistic pluralities, can and will never be expressed in words. Universals are never satisfactory and will never do justice to pluralities. Or should I better say. **Universals are never satisfactory and will never do justice to pluralities of life.** To stress that the implications of this sentence (and realisations) are much wider and important than most people will realise when they read this. But then again, some few amounts of people will actually truly understand. Because of the perfectnesses of nature. Understanding, among othernesses, that even universal notions like love and piece and devotion (or whatever) actually consist of a plurality of plurisigns. Quality actually being composed of a configuration of qualisigns. Love and also devotion existing in several plural configurations of lovesigns and devotionsigns. Or an odd strange mixture of these.

Because of the limitations of words and signs, this whole discourse of mine is incorporating much more wisdoms and potentials for understandings than you and even I and greater intellectuals of life would and possibly can understand to its fullest extends when reading it. The deeper understandings of what is tacitly known and understood can only be brought to surfaces by means of reflections and discussions about the things being thought and said and written about. Communications of me and other wise persons incorporate the keys for understanding even more. And more. And more. It can make you and I and others finally see and truly understand the blueness betweenness the granule²³. To ever increasing extends. But the ultimate levels of understandings will probably never be reached. At least not by individual minds. Although the keys, the fundamentals of our holoplural universes, are already incorporated in the collective minds. They even are in this discourse I guess.

²³ You can only understand what I mean with this blueness betweenness the granule, if you read the other parts of this discourse dealing with it. I will incorporate some part called “on blueness betweenness the granule” to express my understandings there and explain what I mean with this conceptions. It is actually about deeper understandings of othernesses. In general.

Enough about point of view and differences of capabilities of persons there. It should be clear now that these points of view and differences have a major influence on the ways that reference signs are understood and used. It is even determining which reference signs are used.

Quite generally, it can be stated that PBN (perfectness by nature) individuals quite generally incorporate much more signs into certain seemingly universal notions. Making them much more general and broader than the generally perceived meanings of these notions. The reasons why they do so is simply because they see and also in increasing ways understand the othernesses of these signs. And the fact that the "external" qualisigns (or actually all the external signs) are determining the meaning of signs much more than the "internal" x-signs of the signs itself. Although also external and internal are relative notions here. Since it matters a lot which interpreter is connected with and going to express or think about the (understandings of) certain perceived signs. The more PBN people often understand some of the perceived "internal" x-signs to be more of an "internal" character.

Examples of this are for instance the deeper understandings of time by Bergson. His *duree* is a much broader and more sophisticated notion of time than the generally perceived notions of time. Which is quite clear to most people who read his discourses. Also because he did label this broader understandings and notion of time with another name. Thereby differentiating from the general perceived notions of time.

There are however also enough examples of same notions that actually mean something completely different and much more sophisticated and wentelychistic than the generally perceived notions. When they are used, origin from, PBN people. Examples of them being, for instance, the notions of signs and objects and mind when used by people like CS Peirce. And me. Then also the notions of possibilities and existences and the notions of internal and external like they are understood by me. With these last notions, the understandings that these notions are relative is very important.

To give some very specific example and the needed explanations there, I will just discuss my deeper understandings about the notions of negotiate and communicate here. Of course, there are many different modes and understandings of the notion of negotiations. But quite generally, negotiation is mostly about discussing. About communications. Now, a wise guy called watzlawick did correctly understand that it is not possible not to communicate. Even silence, not telling anything (not communicating) is a ways of communicating. In similar lines of thinking, it is also not possible not to manage. Since managing is actually some mode of communicating. And acting, or non-acting. And not managing, not communicating and/or acting, is actually also a ways of communicating and/or acting. Actually when things go right, the non-acting and non-doing are very important parts of my own styles of management. But also a sound preparation, and postponements of acting there, are.

The generally perceived notions of communicating do only take into regards communication with persons. With who's. Quite generally, it is not about communicating with a what. Although this is, of course, also a ways (or mode or aspect) of communication. Reflecting on situations or issues for me often incorporate communications with my surroundings. This rhetorical sophisticated processes often incorporate me reading texts. These texts being not only texts written on paper, but also there a much broader meaning of the notion. A text to me also is a (particular part of) processes taking place in my surroundings. A discussion between persons is a text. A dog playing with a ball is a text. My peregrine teircel looking towards the sky out of interest, or preening his feathers, is a beautiful text. But also even a seemingly statical object (object here meaning the narrow and short sighted generally perceived meanings of this notion) like a bed or a chair or a computer can mean a text to be written by me. Which means I often communicate with objects. Like for instance with granule grains²⁴. I did get some very important insights there while I did actually only communicate with the grains and not the person involved in the communication process. So yes, this person did talk to me. But in its essences, I did see the blueness betweenness the grains²⁵ myself. Because of my reflections on, my communications with, the grains.

Getting towards the levels of understandings that reference points are relative, and then also getting or having the capabilities to move towards the more sophisticated levels of understanding (the broader anotherness understandings of general notions), means an individual moving towards the ultimate levels of understanding. This ultimate levels, the ultimate levels of understandings and wisdoms, are levels that are never to be reached but to be strived upon. No-body is a genius overall and no-one will ever be a genius like my understandings and meaning of this notion. But we all can be in some respects, some specific parts of life. Everyone does have some potentialities there. To fly towards grace²⁶.

²⁴ Wherever I use the notion of granule grains in this book, I mean the small grains of plastic. They are also often referred to as resin in English, and this might actually be the only real good notion. But I just call them granule grains.

²⁵ Some elaborations and explanations about the meaning of this blueness betweenness the grains (the granule) can be read, and hopefully understood, when reading the next parts of my phronesis discourse.

²⁶ Fly towards grace is, among anothernesses, the title of a great discourse that has been written by my promoter. Prof. Dr. Slawomir Magala from Erasmus University the Netherlands. This text is really great. It did me reflect and communicate with it more than most texts do. Also because of the connections with this discourse of mine. It is interesting, to say the least, to place Fly towards Grace beside this Phronesis discourse. Then reflecting on both of them. Taking my insights as reference signs for a deeper understanding of both texts and Fly towards Grace in particular. My promoter talking about boxes. Me talking about getting out of the boxes of life. Also anothernesses are very important here. If you truly understand this and the potential of Fly towards Grace, you can move to higher levels of wisdoms. And of living in general. Most probably.

On wentelechy and simplicity

During the past years, I reflected not only on society but also on this discourse itself very exhaustedly and intense fully. And by doing so, I very often did regard my discourse as it is made concrete in bits and bites here far to simple. But on the other hand I just know for sure that this discourse really is very wentelychistic and does offer a lot of possibilities for future societies. IF people will truly understand and use what I have created here (the discourse) not with ease but with a lot of hard work.

On the simplicity of this discourse, I just got to say that seeming simplicity of matters and processes in our universes are often of the most wentelychistic and highest possible grades of development. Also it is often just difficult to recognize true arts and true masters and to differentiate these true arts from the regular or bad practitioners and practises. To give an example in falconry. The great past falconer Jack Mavrogordato. If you would see a picture from him without being into falconry, you would not recognize him as being a true artist. Even if you would see him in falconry or read one of his books like the great discourse "a hawk for the bush", you would not be able to see the difference between him and any regular or even bad falconer. If you are not into falconry enough, truly understanding what it is all about.

Now, after about 5 years of devotion towards this discourse, I am really truly the best equipped person to judge on this discourse. And trust me, it is a great one! I even dare to say it is greater as fundament than the discourses of Charles Sanders Peirce. One of the reasons being that I add something more by means of my notions of Practicism and all aspects of it that I add. Further more I largely improve the pragmatism of Peirce. Partly by skipping some unhealthy and wrong processes like induction and deduction. But also by introducing the notion of plurisigns and my other inputs into practicism. Also the notions of relativity and integration of social scientific insights is important here. Further more, of course, the huge amounts of insights and understandings I did get from some years of thorough and lasting reflections.

The differences between practicism and pragmatism are actually to be retrieved out of this whole discourse, but also I will tell some parts about it in the part dealing with practicism and pragmatism. Key issue to understand here, is that Peircean pragmatism is in many respects inferior to my own understandings, to be labelled (among anotherthings) as practicism.

Quite generally, it is often true that complexities are often not wentelychistic, The most wentelychistic universalities are often from a wonderful simplistic beauty. True artists can even transfer the most complex processes into relative simplicities.

On practicicism and pragmaticism

As I did mention in some former parts of this discourse, the philosophy of Charles Sanders is quite complete. But, in many respects it is just too complete. And overall it is just wrong philosophy and wrong ways of understanding. This partly because of the fact that Charles Sanders did not truly understand enough that induction and deduction are wrong processes. Because it are principles with the implicit assumption that apples can be compared with oranges. While in real life really each situation is different.

Just recently, I came to realize that induction and deduction only will lead to non-error results in case the person who uses it understands enough from the specific situation, including at least the critical anothernesses and issues to be known. So, sound induction and deduction requires a real true understanding of the specific situation. But, in that case induction and deduction can just be skipped. Since a sound and true understanding of all the relevant aspects of the specific situation can and will lead to a much better diagnosis and also much better phronesis situations than using induction and deduction as such. Since, there is always much more to be taken into regards than the inbox view of induction and deduction. Using it will only limit and reduct the view of the persons reflecting and judging. So, actually, induction and deduction are always bad and limiting. They have to be skipped in any process of meaning.

What I do understand now, is what as far as I know (or think to understand) no-one ever truly realized and understood before. Which is, that Peircean pragmaticism is actually only concentrating mainly on what he himself did call possibilities and existences. The firstnesses and secondnesses. Peirce himself in his life somehow did never spend much time on thirdnesses, or laws, in his philosophical writings. Meaning Peircean pragmaticism²⁷. Yes, on the levels of contents, his own thoughts and concerns, he did. But his philosophies in general concentrate mostly on possibilities. And actually that is what philosophy is all about. Also because logic, the main core of most philosophies, does not enable full understandings of thirdnesses and the laws of life and society at large.

So why did he not do so? Actually one of the core reasons is...that laws are not rational. As opposed to the possibilities and existences of our universes. Meaning that actually one could make laws for the laws of life, but each specific case will have a lot of irrationalities there. Especially if it does concern social processes and activities. For Peirce, just like for a lot of scientists in current times, cenoscropy was the end. For me, and also for Aristotle I guess, cenoscropy was only a means. For some broader and more practical ends.

²⁷ With Peircean pragmaticism, I myself do mean just the whole body of knowledge and thinking of Charles Sanders Peirce. Reflected in all of his writings that are publicly published now. It may be that the discourses of him still at Harvard Universities do actually contain the rest of the metaphysical puzzle meaning the thirdnesses of life. I however do think this is not the case. The why of which is discussed above.

Peircean philosophy could be termed a metaphysical philosophy, because it actually does incorporate all the knowledge and insights needed to get towards a truly metaphysical theory. But, to become a true metaphysically sound (social) theory, some important elements are missing. This elements being the laws the thirdnesses of life. But like I said, laws are not rational. Also by getting towards these thirdnesses, one is getting towards more specific cases that are in fact more practical than theoretical. Peircean pragmatism did only deal with the possibilities and existences there. Maybe and I think also probably deliberately, to leave the practical law parts for practise itself.

This is however some main distinction, difference, between Peirce and Aristotle. Aristotle being also more directed towards Phronesis. Which is actually the practical matter of thirdnesses. Incorporating not only rational and logical thinking, but also irrational and illogical issues and matters.

Especially with Phronesis, we get towards some special mode of a more general notion of some great intellectuals. This general notion is what Peirce did call betweenness. And what was called Anotherthness by Mikhail Bakhtin. Then also the beyond whatever of Nietzsche is of huge importances there. The only thing is that betweenness and anotherthness and beyondness are more general notions. These general notions can be either positive or negative and are generally not value loaded. Phronesis is, or at least should be, value loaded.

Part of Phronesis is about “my” bluenesses betweenness the granule. The anotherthnesses that actually make life and our universes really truly great! The plurisigns of quality that are urgently needed in science and practise. For science to move towards real entelychistic pluriscience. And for practise to make our universes (more) healthy and entelychistic again. The qualities, real qualities, of our societies...are the plural qualisigns that are situated in the arts of life. Which are based on real true understandings, wisdoms, or thirdnesses of life. For practise, existences and laws, it deals with the laws. The parts of life where Peirce never actually did write about. Also because he might not have known but surely did miss enough understandings there. And although he was a great philosopher, he did miss these insights somehow. Or not???

In the end this will become clear as I will also discuss this with Peircean scholars for sure. I might be wrong here, Of course. Like everyone can. But in the end it is just important to realise that understandings, wisdom and arts of life are about seeing and truly understanding much more plurisigns. To understand how to deal with them. The quality of our capabilities and capacities in general is largely diminished since education even at universities is more and more aimed at knowledge instead of wisdom, of knowing how to (teaching some tricks) instead of true understandings.

For true understandings and wentelechy in our societies, the metaphysics of Peirce is not enough. What we need is a reconsideration of values in our societies. To grow towards real capitalism, capitalism being actually values like social capital and environmental capital. Not narrow minded idiocratic and insane acting and doing like in the last decade. But sane acting based on true understandings of what is valuable in our lives and for our societies. Practicism instead of pragmatism. This also requires the incorporation of general values like love, devotion, individuality and the like to be incorporated in many more aspects of our society again.

For the people who do read this discourse and still do not understand. This is really also my message to the world and to society. That we really HAVE to change our lives and ways of doing. First of all in some specific fields like for instance in government and in justice. This is needed to make our lives and our universes more healthy. And worthwhile. It will drastically increase the values of our universes!

On blueness betweenness the granule

Some short while ago, I was in a factory where plastic parts are produced. One of the raw materials, actually the main raw material for doing so, are small round grains of plastic. This raw material is called granule. It is granulated material, material being processed into grains. The Dutch word for this raw material, the grains of plastic, is “granulaat”. Which is, as far as I understand, some general notion for grains of material.

Apart from the fact that I do use this granule also for filling the lures I make for my falcons and other birds of prey in falconry, the regular usage of it is also very interesting of course. The regular use being the process of transforming plastic grains into all kinds of plastic parts. This incorporates melting the plastic grains into fluid substances by means of very high temperatures. In usually quite big machines, depending on the size of products to be made and accompanying size of the moulds. Then pressing this fluid substances in small or large moulds. Then the fluid substance is cooled, brought to lower temperatures. By that retaining the solid phase again. Mould opens. Another great plastic product produced. Of course there is a lot of issues and activities connected with this process, but quite generally this is what happens when the grains are processed by the moulding machines.

Now, basically what I want to communicate here is not about this transformation process of the grains, but about another very interesting anotherness of some specific type of this plastic grains. Which is some general aspect of the grains which is more like a general aspect of life. Some essential law of life. Which is the following.

When I was walking through this factory, some operator was busy with some grains of plastic. The granule. These granules can be acquired in a lot of different colours and compositions.

But, for this discourse, the particular colours of this particular type of granule is so very interesting. Since these granules were colourless. They actually appeared to be, looked like, tiny little diamonds. But in this case, the betweennesses are worth much more than the “diamonds” itself. For social and anotherness understandings. They can make you proceed towards the wisdoms of life.

Since, when I talked to this operator, a very interesting discourse evolved. Which basically went like this. We started to talk about this particular granule. I said to the operator something like : “well, that is a nice colour!”. Then the operator responded with “well, they do not have any colour, they are colourless!”. Which made me respond telling “well yes, the granule itself is colourless. But because of the reflections of these grains, you can see some blue²⁸ between the granule. Very beautiful, is it not?

²⁸ This blue can of course be interpreted in different ways. Someone not having read this discourse, will most probably just “see” the colour bleu. At least that is what he thinks, while actually of course he can not see a representamen. But well. Fact is that people who are reading my discourse and this part of it, might also think of a colour blue. Or some symbolic interpretation of anotherness. But, it is more. Since, just coincidentally, blue is also the colour of wisdom. Which is, of course, one of the main catalysts for *arête* and excellent growths.

“ Then after telling this, I saw the operator thinking. And then I left. But soon realised how wise and great this remark actually was. After reflecting on it.

The thing is, that apart from the philosophical reflections on what determines something to be either blue or yellow or whatever state of appearance, it is just very interesting to think what this blueness betweenness the granule is actually about essentially. Essentially, it is exactly about the beautifulness and greatness of othernesses of life. The othernesses that are mostly seen and understood to larger extends by the people being more perfect by nature. It are the othernesses that can transform knowledge to wisdoms. Othernesses that can transform mere acts and modes of being, of existence, into true arts. The higher levels of sophistication and wentelechy most important for our societies as a whole. It is about details, othernesses, that make life more beautiful, good and sophisticated. But most of all, (more) complete! They increase the qualities and wentelechies of universes and life in general (or at least they have the possibilities to do so!).

In other aspects of life and society as a whole, the bluenesses betweenness the granule (the othernesses or bakhtin's of life) are much less clearly visible. The only way to “see” them is by ways of an increase of understandings, of wisdoms. By bright and wise people. The true artists of our societies. At least in some respects of them.

The key to improving our societies really is quite simple. To evolve towards arts in life and our societies, we got to concentrate on educating and using the right ways of plural thinking and acting. And getting rid of the **semiphronesis** insanities of our societies, which are partly caused by uniformity and uniform ways of thinking and doing. But also by means of fixations of our beliefs, for instance by the insane habits of us to mainly concentrate on firstnesses like structures, writings and the like²⁹. Getting rid of these incorporates eliminating some of the so-called aristotelean ways of thinking and doing. Applying a more holoplural way of thinking and doing in our societies. Striving for quality, wentelechy and phronesis. This discourse is really incorporating the keys about how to move towards new wentelychistic ecosocial orders based on phronesis. But some parts at least can be improved for practical usages.

²⁹ This insane habits of concentrating on firstness, like is tell, is very important to realize. It can be observed everywhere around us. Some example being the concentration in factories on charts and work processes and the like, instead of more relevant immediate factors like the people involved. But there are much more examples, concentration on firstness is everywhere around us. By that, bullshit and insanities are. Since it leads to reductionist and wrong perceptions and understandings of the universes and the nature and aspects of our society at large.

When talking and thinking about holoplural ways of thinking, it is important to remark that actually also the philosophies of Charles Sanders Peirce are probably holographically. This means that they are only partly right and incorporated in a wrong methodological system with wrong contents. But still, there are aspects of a holoplural view. One of the signs for this might be the fact that Charles Sanders is also talking about othernesses but with the representamen of betweenness. Now, as you might already understand, the most fundamental and excellent difference between otherness and betweenness is the notion of being or existing between something else. And, that is as far as I understand exactly the great difference that also Peirce wanted to express. Being the fact that really everything around us is part of other signs in our universes. And, in that sense, really everything is between something else. Meaning that every, really every, instance of otherness is actually a kind of betweenness. Which is why Peirce did emphasize the location of each otherness by calling them betweennesses. In the case of bluenesses betweenness the granule, the blueness is of course a representamen for all kind of othernesses. And granule is just some representamen also for all kinds of signs. Which is why it is actually better to speak about othernesses betweenness the signs.

On flying towards grace

My advisor for this PhD discourse is a very wise and great person. He has also been a teacher for me at the Erasmus University when I studied business administration there. At that times I already considered him by far the greatest teacher I ever met. But in many cases I just did not understand enough from his great lectures. Something that I also meet when talking with great wise experienced falconers. They simply are on higher levels of understandings on certain fields of knowledge.

Anyways, just a short while ago we did discuss some great discourse of my advisor. It is called "Fly towards grace". To me, this discourse is truly one of the best discourses I ever did read. Probably also because of my own understandings of this text. And the importance of this text for my own discourse. Sometimes it is just good to compare texts with (seemingly) different if not opposing points of reference and reference signs. While this discourse is talking about othernesses, the out of the box ideas and ideologies, "Fly towards grace" is seemingly talking about boxes. One of the I think main ideas there is that people would first be in the first box of defining things. Then some of them would move to the box of interpretations. And then, only some would move to the boxes of negotiating.

Of course, the kinds of reflections based on this text will differ a lot according to your own understandings and the points of reference and reference signs taken into regards. But I myself of course know quite a lot from the advisor himself. The ways of teaching he is using.

But well, I will just reflect a bit on the discourse FTG (fly toward grace) in my own ways. First of all, in this discourse it is mentioned that define, interpretation and negotiate would be boxes. With people moving from one box to the other but some not capable to move on to the next boxes. And then it is mentioned that most of "us" then get stuck well stay in the last box. The box of negotiating. Another interesting thing is that my advisor did remark that a lot of scientific people responded to this discourse something like "yes, this is exactly the ways we do it...how it is".

Now, of course the boxes of fly towards grace are not how life actually is...but...I fear it actually truly is how most people who responded partly react and do things. Or at least perceive to do things when they read the text. Like I stated before, Peirce does say that people think diagrammatically. Not that they should, but that they do. And my promotor has proven this more or less with this text by writing it the way he did. His audience but also a lot of so-called professionals do so when they read and use discourses from scientists. By doing what homo sapiens is generally doing with structures. Which is, just adjusting to and using them without being critical(ly) enough.

A structure, any structure, is a large oversimplification of reality! But strange thing is that whenever people put something into a structure, other people will at least partly adjust to these structures. Or at least strongly believe that they do reflect reality very well if only some major parts of the reality is reflected in the structures. Or at least some ways reality could evolve. In the case of Define-interpretate-negotiate. It is of course not true that we always got only these actions. And also we do not gather at some physical or mentally boxes. Some numbers of people in the definition box. Then some in the interpretation box. And other ones in the negotiate box. But still, since define interpretate and negotiate can be some steps of a process, and also since these steps can and do take place in processes a lot, a lot of people just perceive these steps to be valid and true reflections of reality. Which is not bad since in the end these steps do truly reflect characteristics of a lot of the processes in our realities. But the problem here is that the presented sequence and the box idea are really bullshit here....in the FTG discourse. Then also the problem is that people do not see the other sequences that are also reality in many cases. And also the anothernesses, being other possibilities like other parts of the process and other activities, are not taken into regards enough,

The same problem of wrong aspects and reflections are there in maths.

As far as define interpretate negotiate are concerned. Of course defining without interpretations and negotiations are also possible. Then it matters a lot what your notions of negotiation and interpretation are. Also it could be someone will define something then starting the negotiations. Before interpreting him or herself. Or maybe interpreting only very roughly then negotiating and afterwards interpreting the rest. Since in the end, the meaning process is a process that can evolve in lots of ways. It is, of course, just and evolving and ongoing process. And, of course, some people only do certain activities without these mind and communication activities. Actually each person does at least something, So yes in some respects some people might stay more in the negotiation phases (not boxes) than other people, but in the end all people also do things. Although I found it interesting to hear that some people told my advisor that the boxes where right reflections of reality. Since these people where mainly scientists. Being the people that are more into interpretations-definitions-negotiations. And actually, I think far too many of them **DO** stick stay too much in the negotiation boxes. Somehow not being able to really **DO** something with their insights. In and for practise, I mean,

On machines and staplers

When I was working some days ago, a Dutch colleague of mine asked me for a “nietmachine” (stapler). Now, actually in Dutch you got also the word “machine” for machine. Then “nietmachine” for stapler. But also, “het is een machine” for “it is a machine” and “het is een niet machine” would mean “it is not a machine”.

So then I wanted to make some joke. Went to this colleague and said “dat is ook een niet-machine”(that is also a not machine).”en dat ook” (and that also) And pointed to the running machine and then some other objects there being the not-machines.

And then it “suddenly” hit me that this joke actually was core of some parts of my discourse. Quite “suddenly”, the “dots” did come together.

In our insane societies we concentrate a lot on dualities. Like the dualities of **either** being or not-being. Of **either** being specific or general. Of **either** being **whatever** or not whatever. But, actually the existences (beings) like they are understood by people like me and Nietzsche and Korzybski and the like should be taken into accounts there! If you say that something **is** a machine, it would not mean that **everything** else with other characteristics actually is a not-machine. And if you say that something is NOT a machine, it would not mean that everything else with other characteristics is a machine. Also the things out there being a machine or a not-machine actually also are not.

If we say “fire” or “not fire”, “computer” or “not computer”, the not computer or not fire actually does not exist for sure. It is merely some insane perception of our mind. Just like numbers of mathematics and a lot of other signs in our minds are. The not computer or not fire would be whatever else then the signs that we perceive to be fire. But these signs are actually not the not computer or the not fire. But just the **specific** signs they really are.

Also here the othernesses, the Bakhtin's of signs, matter a lot. They make the difference that determines something to be specific. The specificities of pluralities instead of uniformities. You can only better understand and work with that if you really are able to skip induction and deduction processes in your thoughts.

On IDNU and IDNUE

A lot can be told about IDNU (I do not understand) and IDNUE (I do not understand enough). Fact is, that with the concentration in the last decades on acquiring knowledge rather than understanding, most people that do not understand or do not understand enough might actually not understand enough the fact that they do not understand. Since to get aware of this, the same people have to get out of their boxes of knowledge and move on to the arts of understanding and life in general. Unfortunately, a lot of people are conditioned to act solely on the base of knowledge. Even overruling, and in some cases punishing and harming, the few great persons in society that do **really** understand and want to act on that. To bring the anothernesses in that are needed to make our society complete and logic again.

Some actually great person I know did tell me some days ago...that it is actually quite frightening and scary that persons with lesser understandings still living in their boxes are usually in the majority. Not understanding some of the really great persons in our societies. These greater persons having to cope with a majority of far less knowledgeable and wise people (maybe even complete idiots in that relateness respects) who however are very wrongly assuming they would have things right. And stick to their opinions. Quite generally only the unwise are ignorant to other points of view and arrogantly enough to think they know it all. This can lead them to do a lot of harms to very great persons of society. Like my friend told me there....come on Socrates...take your poison.....

My friend was damn right. One of the examples in our societies being a lot of people so called professionals working in the social fields. With people. Even or maybe especially the academically schooled people. They are orking in professions like lawyers, psychologists, psychiatric people and the like. These professionals are actually quite often very arrogant and they think they know it all. While actually a lot of their education has been insane. Mostly due to the fact it just missed some essential parts to make it complete. More on that later in my short discourse on the very fundamental issues understood by and written down in the Rhetorics from Aristotle. One of the few people I would like to be able to talk to and discuss with for very long times if it would still be possible.

This insanities, mainly caused by lacks of real true understandings and capabilities with A LOT of professionals working in social fields, does cause probably a quite big amount of more or less highly intelligent and great people to be judged wrongly. Causing them to be forcefully harmed to bigger or lesser extends.

When a person says that he does not understand something, it may mean a lot of things. That mainly depends on the knowledge or skills that this person has about the issue(s) concerned, but also on which person did acquire this knowledge and/or skills. And the scope of the aspects of life to be understood. I for instance got a friend who is one of the most and probably the most skilled falconry hood maker of present times. A true art requiring lots of skills and craftsmanship. Now, when this guy tells that he does not understand how to make a great Dutch hood, it will mean something completely different then when some falconer like me will say so. The first person, my friend, will know a lot more then me and could make some Dutch hood about 10 times better than what I could make when I think I understand. But still he might say "I do not understand" while actually meaning IDNUE. Because he simply "sees" a lot more details and possibilities for improvement. This "seeing" is not only about having acquired more craftsmanship, but also has to do with certain skills that are highly dependent on specific personal skills. Some people just do "see" and therefore understand more then other people do, just apart from acquired skills and knowledge. Although in most cases enough knowledge and skills and experience is needed to see and truly understand something into perfection (of being).

Also the notion of vagueness is relative there. At least the notion of vagueness like expressed by Charles Sanders Peirce. While most people think they do understand something and that it is not vague, the true artists of our societies might consider the same level of understanding as being too "vague". They see possibilities for improvement and incompleteness of being where other people perceive something to be complete and satisfactory. Or what sensations concerns they would, like Peirce would say, still "doubt" where other people "believe". This aspect of believing is not only about seeing less, but might also incorporate some firm belief although people would know that there actually would still be some doubts or incompleteness in case they do not fool their selves with some irrational beliefs and arguments.

This prevention of doubts by just not accepting the newer or better arguments and ways of viewing might be some good explanation for **some** of the aspect causing the habits that are labelled with the concept of "resistance to change". Another ways to describe the same phenomenon can be found in the most popular book of Robert Pirsig. The art of motorcycle maintenance. Peirce would call the method to neglect anothernesses the "method of tenacity". Some understanding of the Peircean ways of viewing there can be understood maybe much better by reading his discourse on "The Fixation of Belief" (1877).

Issues and persons that are NOT taken into regards, the possibilities of othernesses

In his dissertation "een kwestie van verschil" (a matter of difference), a former teacher of mine called Alexander Maas is, among othernesses, talking about issues and persons that are NOT taken into regards. I myself got the feeling I even now, after graduating, do not completely understand the discourses at the end of this dissertation about Jantje and his grandfather having a walk, at the same time having kind of platonian types of discussions. Although to Jantje it is probably rather vague. Just like it still is to me in certain extends. But well. Fact is that the methodology promoted in this dissertation is very good and practical. It is more concrete than this discourse in my dissertation, but that is because my dissertation is aimed towards bigger publics and possibilities. But, as regards to types of methodologies, it is about the same. Aimed at finding otherness methodologies, ways of analyzing and diagnostics, than the regular ones. With the main difference that the methodologies used should be capable of dealing with multiplicity, plurality and special cases instead of with uniformity and singularity. Taking the contexts as starting point, not the tools or structures. So actually, the more practical and (therefore?) better theories just take into regards the fact that you can not use any (scientific) language or paradigm that is meant or fit for uniformity and generality, to diagnose and improve multi-dimensional special cases. Following from that, you can better just skip induction and deduction methods. Since these are also based on the assumption that there would be at least two identical cases in the real worlds. Which is of course really bullshit if you come to think about it. In my own opinion, because of the high relevance of reducing insanities in our societies at large, very high emphasis should be directed towards reducing semiphroneis errors and insanities in our societies and universes. One of them being the notions and applications of induction and deduction.

As regard to the so-called "integratietheorie", like discussed in the book "een kwestie van verschil" from A. Maas, I would state that also here the theory can be broadened. Just like the pragmatism of CS Peirce could be, although it is a great line of thinking. This broadening however should of course lead to more entelechy and logic. Broadening or restructuring just for the sole reason of being occupied is of course not very constructive. Although this kind of keeping people busy is quite often practised in society. But fortunately not in science that much. As far as improving the IT ("integratie theorie"), I would like to state at first that this broadening will for sure meet some of the broadening aspects of the line of thinking of pragmatism towards practicism. If this is NOT the case, it simply means that one of the both has gone wrong. This is not a phrophecy, but a pure and simple fact. Because, eventually, there will be one logic and entelychistic implicit order that will never be reached but worked towards. In Peircean philosophics, this implicit order where each scientific thinking and doing will tend to, is called the ultimate or final interpretant. With as much as possible complete dynamical objects.

But, fact is that the social integration theory, of course, also could use some othernesses that are NOT taken into regards yet. But better would be. Like, for instance, the when of time, the duree of Bergson to be more specific. But also the momentum of time, statical time. Also, I know for sure that a comparison of Peircean pragmatism or this discourse with the IT can lead to great improvements in at least one of these “paradigms”. I just know integration will lead to some win-win effects there.

A discussion about, for instance, borders would just not make sense if you do not define any context(s) before and just start talking solely about the representamen. Actually it does not only not make sense, but is a kind of crazy way of doing if you really come to think about it. Yet, I was witness and even participating in this kind of senseless discussion among some actually rather intelligent persons. And actually, this kind of discussions take place in life a lot. People talking about a representamen or some special case without knowing enough of the contexts, the othernesses. They have very general discussions because the representamen they are talking about is over/undercoded. Each actor is speaking and thinking about something really different then. The discussion, argument or points of views just miss a proper, solid fundament then. They are actually speaking about the firstnesses, the possibilities, without knowing the laws, the dynamic interpretants and/or the dynamical objects well enough. Just concentrate on it and you will see how often this kind of situations take place in our society and communications. And actually, it is the way even a lot of science is practised in current times. Bottom-up, without contexts and far too general. And I am even not talking about wrong methodologies in science and practise here, which make the outcomes, and even the possibilities, much worse.

It often happens in current society, that people not always tell everything of what they know or experience. I think, mostly because of the different interests of individuals and their surroundings. Besides that, often reality is on purpose told or presented different from how it actually is. **These habits are of course counterproductive in general for society as a whole.** And generally caused by the fact that something is wrong or missing in the contexts where these people are operating in. Or because people in these contexts are “just” executing the wrong actions or having counterproductive attitudes.

But then again I do make same mistake in the previous paragraph as the one I am discussing in the paragraph before. Since it just depends on contexts, ways of viewing and the reference signs whether habits would be counterproductive in general. Also general cases do not exist in real life, each situation is specific. So just better forget the bold sentence in the previous paragraph. If you truly understand what I try to communicate here.

To adjust and steer **specific** counterproductive dysfunctional habits in the surroundings, a person makes the choice to conceal some issues or putting them different then they actually are. This may lead to, what I call, the **Argyris effect**. By which I mean that the dynamical interpretants get distorted and far from the final interpretant. In more normal language, although the things thought are not the truth, actions are taken based on these **perceptions** of reality. Of course, our realities are always perceptions in more or less degrees. But quite generally, if you know that something is really not real but mere perception, and still people act on it because of wrong interests or mere stupidity or just not wanting to know, this would be the Argyris effect. Named after the philosopher Argyris, who once stated that "perception is reality".

On positive and negative feedback loops

The notions of positive and negative feedback loops are quite intriguing. They have, among others, been discussed by Karl Weick. In his discourse called “the social psychology of organizing”. One great example of a positive feedback loop that has been very negative for society for a long time, was the so-called “arms race” . The negative aspects only went away after the positive feedback loop was turned around into a positive feedback loop. Although both positive and negative are also relative here, as always.

Quite generally, the following can be learnt from this. If a positive feedback loop is really positive, nothing has to be changed in this. But, if a positive feedback loop is negative, it is better to turn it around into some type of negative feedback loop. This will most probably lead to much better, positive outcomes. Analogue to this, a negative feedback loop should kept the same in case it leads to a positive outcome. Is this negative feedback loop negative, then it is better to turn it into a positive feedback loop. Of course, the judgements about whether something is positive or negative are sometimes difficult to make. And several issues and contexts have to be considered and taken into regards.

Although in practise a donkey will not smash it's head at the same stone more than 2 times, a lot of human beings will. As we, in a lot of instances, just continue to go on with several processes that are in fact having negative consequences each time. And we know that. One of the examples in present times is still using petrol for cars, while we have much better alternatives available. Some of them already incorporated into existences, real functional cars. Like the options of hydrogen and other alternatives existing in current times. But, there might also be some more intriguing and great alternative to be worked out. Which is, the notion of free energy. One of the leading initiators there being the scientist Tom Bearden. More info about him and his research can be found at <http://www.chenierye.org/>

This alternatives should be explored and, if possible, put into practise much more. Something which is also very relevant in the light of the current shortages of oil and the accompanying increases in prices. The issues that also are important for developing and bringing alternatives to the market (finance, organisational problems) can be solved. But, it simply does not happen. Because no-one takes real initiatives to DO what it takes to put it in practise. That this is the case still, is also mainly a problem of the contexts we are living in. Something should be arranged to make it profitable for people, for instance scientists, to work on solutions for problems in society. Just some direct revenues for valuable and practical science.

As far as revenues for research are concerned, there are of course possibilities at the moment. But these are not relatively flexible and simple to acquire. And then there are researchers like me who can simply not complete their research at some university or institute. But have to, or want to, complete it in other surroundings. In these cases, you meet the situation that you got to work some days of the week at some place to complete the research. While this time is lengthened because for instance some better paid management job is not reachable for just some days a week. Or because the greater reflections simply can not result from there since for a better paid job you also got to use your mind and senses in another way than for the research you aim for. And the time for working quite obviously diminishes the results and quality of the researches. In case the research concerned is very valuable for society as a whole, we all suffer from that. In the short run, but definitely also in the longer run.

I myself have already thought about solutions to make it advantageous for good scientists to work on solutions for problems of our society. As I regard it very important that some of the insights I got during my research will really be put in practise preferably in short notice, I have given also that a lot of thoughts. This means that I look for solutions and also partially put them in practise.

Playing with contexts

With contexts you can play around a bit. By means of broadening or diminishing contexts, a situation can look completely different. This changes in contexts can take place in time, space, quantities and further qualities of people and/or issues that play some roles.

The case

So, some year ago there was some to us rather interesting advertisement on TV from some insurance company in the Netherlands. The plot: some woman explaining about the insurance company meanwhile the public (some people averaging 70 plus) were served coffee and cake. Which looked very caring and good, also because the presenter of the insurance company brought the cake with her herself. Then the advertisement ends.

Some advertisements later the context and issues are involved. By the son of the presenter appearing on the site, telling his mother that she brought the wrong cake with her. The son brought with him the normal cake because he thought his space cake was not eaten yet.

My reflection

Here I will give my reflection, which is a very short one. Based quite roughly on some insights by using the so-called "cognitieve integratie theorie". Which has been developed mainly by mr. van Dongen, some former researcher and teacher at the Erasmus University Rotterdam. In English this theory would translate into "cognitive integration theory". We do not care about the name, but we do about contents of the theory. It is one of the best theories to be used practically for management. Because it cares about context and issues and gives insights to deal with them.

Regarding the above mentioned case, following can be told (most of this is not in the CIT theory but the meta-analysis of the case is partly based on it). First of all, it is clear that the first part of the advertisement is less broad in context then the second one. Since some other issue is added in the second one which makes something clear that is there already in the second context but not known since it is not mentioned. But the situation changes quite a lot. In real life, this kind of things happen all the time. For instance on much larger scale and impact on the fields of social life and economics. But mainly in other ways round, that the narrower context is presumed all the time and actions are taken based on that. Without "seeing" the relevant issue that can change the situation to a more positive one in most impressive ways. A great case of this will be shown in this discourse, which is actually a must for every manager and scientist on the globe. More about that later.

In the above mentioned advertising campaign, some 3rd phase entered the scène. Which was, that after a while only the first part was shown again. Of the woman serving the cake. By means of skipping some parts in the advertising campaign again, the character of the advertising message itself changes dramatically again. BUT most of the viewers who did see the complete (?) context will know how the situation actually is. Because of the fact that they know or see what issues are involved outside this advertising message, or particular context. These “what” and “how” issues that are NOT part of the particular context anymore do play a role in the backgrounds. But only for the people who are familiar with this parts of the scene.

As regards to the role of a context and judgements about certain situations, there is a great example about this in Taoism. This example is the story about a farmer and his son and some horses. Or, the story of the Taoist farmer. There are several versions of them, which can be found by googling a bit on the net. I do not feel like typing one of the several versions of this example in my own discourse, but will give some links to them (either in Dutch or in English) on the internet. I guess some of hem or all of them can still be read at:

<http://www.pediatricservices.com/prof/prof-47.htm>

http://www.beleven.org/verhaal/zhuang_zi_ach_we_zien_wel_hoe_t_afloopt

The general message of this story of the Thaoist farmer is that actually you can never tell whether something is good or bad. Since situations can always change, making you realise that aspects of your life or universes that appeared to be bad are actually very good for the long run. Or that these are actually still bad for even longer periods of time or situations.

What I however also understand more and more, is that it can also NEVER be known whether something is really truly right or wrong. That the convictions of people (whether they are scientist or not), that they would be able to prove anything to be **definitely** right or wrong, is actually nothing more or less than a mere illusion. Now, this is something that might be a big problem for unwise persons who really need to know and get unconditional yes or no answers, without accepting or better appreciating the anothernesses of life. People who think along the lines of what some perceive of being Aristotelean logic. I actually would rather say Po than a true definite yes or no in more and more cases. More understandings lead to a tremendous explosion of the amount of possibilities. Making existences and non-existences (the “yes” and “no”) decrease. Then also if you understand relativity, there are no excluded middles. There can be a lot of **relative** wisdom in being unsure. Depending on the capabilities and (practical) wisdoms of the person(s) concerned.

On reification

Some notion connected with this insights of signs that could result from the Peirce discourses, is the notion of reification. Reification is the **process** of regarding something abstract as a material entity.

Berger and Luckman (1966) define the term of reification as:

"the apprehension of human phenomena as if they were things, that is, in non-human or possibly supra-human terms"

or,

"the apprehension of the products of human activity as if they were something else than human products - such as facts of nature, results of cosmic laws, or manifestations of divine will".

The notion of reification was among others mentioned by Marx in the section of capital entitled "The Secret of Commodity Fetishism." Then also the intellectual Georg Lukács's did elaborate on this notion in his book *"History and Class Consciousness"* (1925). A more recent publication is the book called "reification: a new look at an old idea" by Axel Honneth. This book is based on the 2005 Berkeley Tanner lectures by Axel Honneth at the University of California, Berkeley. This university is "somehow" connected with a lot of great minds in history.

To me, it is not completely clear how to describe the definition of reification in Peirce's terminology. This is partly based on the fact I might not understand the terminology of Peirce well enough yet, but also because of the fact that I myself am not sure yet about what "my" definition of reification would be. I am however quite sure I can describe my notions of reification and the link with Peirce in general terms. To me, actually reification would be any misunderstanding of a sign. The notions that Peirce give are very valuable to pinpoint what goes wrong in the reasoning process resulting in reification. Reification in this respect is some wrong result of mistakes that are made since people at current times are not completely understanding the internal logic and rules of semiotics. Or just making mistakes in this. These mistakes will probably continue forever, since language and the world surrounding us is just too complex not to make these mistakes. The impacts of reification do not have to be great, but they can have huge dysfunctional impacts on society as a whole. Especially when they take place in socially critical processes. Like, for instance (and maybe mainly) those social critical processes leading to or involving justice. I will give some example of this reification in justice later on.

In many cases, a serious mistake is made what reification actually is. This mistake being based on one of the semisophy errors of human society and understanding as a whole. It is the error that is part of what Korzybski referred to. Being the confusions between representamen and the represented. Just to explain this, I give an example I just saw on the internet just now. Being the following phrase:

"Life is simply the **reification** of the **process** of living." (E. Mayr)

Now, this sentence as such is exactly the kind of misunderstandings and mistakes made in the understandings what reification ultimately truly is. This error is made not only with regards to the notion of reification, but just in a lot more cases. The sentence above is false, based on false understandings. On the confusions between representamen and the represented, like explained in the book "science and sanity" from the great Korzybski. Life is NOT the reification of the process of living. Life is just life. And the process of living is the process of living. Each involving other characteristics. And while the process of living does truly exist, life itself does NOT. At least not if some static entity is meant. Since social entities can never be statical in whatever ways.

As regards to the mistake being made in the sentence above, which is a mistake generally made in the sphere of understanding what reification is. Reification is a process. When comparing life with the process of living, the **process of reducing** the process of living to life is a reification. The reification being a mere perception as such, but that is another issue. But life itself is **not** a reification, only the process of moving towards life from the process of living is. Just like words and other representamens in our society can NEVER be a reification themselves. Without the othernesses linked with them and the process of reductionism in between. Since this process of reductionism is actually what reification involves. Nothing more, nothing less. Reification is about relationships and process, not about the statical entities accompanying this process.

Most of the mistakes made because of reification can be prevented by understanding what reification is. And to what fundamental problems it may lead. What will also help, is a good understanding of the notions of overcoding and undercoding. Because in fact any reification is overcoded or undercoded. Then it is very important to truly understand that no-one can ever know with complete assurance that something is either wrong or right, or in judicial terms proven or not proven. There are always some uncertainties there. **Always!** Just try to understand what this means.

On dreams and thoughts

In the introduction of this discourse, something has been told about the universes of thought and matter. I remarked that I would at least make the distinctions in the Isle of dreams, the floods of thoughts, the perceptions of reality and the reality of life. This is however still some arbitrarily distinction, based on the words we use at the moment to divide certain modes of thought and matters.

If we however do make the distinctions as proposed by me here, we could label them *in relative ways* according to the firstnesses, secondnesses and thirdnesses of CS Peirce. Then, the dreams and thoughts would probably be firstness. The perception of reality maybe secondness. And then, the reality of life a thirdness. This is however dependent on context and observer, whether it would be first or second or third. Just like also the division in dreams, thoughts, perception of reality and reality of life is. Some neurologist could probably divide the worlds of thought into more phases. And maybe also the world of reality. But, making some distinction in worlds of thought and worlds of dreams is a quite interesting distinction. At least to understand something about how knowledge and wisdom is gathered. Because, the interesting point is that we go to another level of (neurological) thinking when we move from thought to dream phases. The more we move into dream universes, the more possibilities are there!

And, more interesting, it seems that we can “see” and understand more of the possibilities for real life if we get (further) into the dream phase. It is often told that people who are thinking a lot are “daydreaming”. They seem to get into about same kinds of neurological thinking phases as most people enter with their eyes shut. During the night. When you now ask WHY this is the case, and think about the PEL triad of CS Peirce, you might also realise that getting more new insights and possibilities for real life (so called ideas) is most efficiently reached by going very far into the “world” of thoughts. With greater possibilities than in real life, and better chances of seeing and understanding them. When getting far away from the worlds of existences and laws.

The kinds of daydreaming are therefore the most efficient and best ways to get towards greater awareness's and understandings of the worlds and universes surrounding us.

On thoughts, existences and matter

In previous parts of this discourse, I already told a bit about the relativity of the subdivisions of Peirce. His possibilities, existences and laws. Actually I am convinced these are really great and good subdivisions for insights. But on the other hand these subdivisions are arbitrarily and relative. Just like all subdivisions are. I myself did make some subdivision in universes in previous part of this discourse, and also this subdivision is just an arbitrarily chosen one. If you take critical looks there you could for instance ask what is the real difference between dreams and thoughts. It might just be that the borders there are not always as clear as you might think at first instance.

As far as possibilities are concerned, I already stated that this is actually also a quite relative statement. You could just think about what is actually difference between what we would call possibilities and what we would call existences. Especially when taking the Peircean and I think also my understandings of existences into regards. Meaning that existences can exist in thoughts and individual minds, but also in matter. Meaning that a chair or a car can exist, but a certain line of thought or just an idea in our minds also. Then the contexts and points of view but also the reference signs would determine whether something would be viewed as possibility or existence. Also besides this, it also matters a lot which interpreter is reviewing something. Whether he perceives it as a possibility or a law. Even laws can be seen as, or transferred into, possibilities.

Matter does not only exist out of internal qualities, but also out of external qualities. And if you see things more dynamical, matter like for instance a chair already exists before it is produced. It starts to exist when it is still in the minds of the developers. Or maybe even earlier, depending on your understandings and points of view.

On uniformities, dualities and triads.

In Peircean semeiotic, a lot of triads are used. And Peirce is more or less stating that these triads are the main and probably smallest building blocks of signs. But actually I think he is wrong. Well, I just know for sure he is. If you take closer looks to two of his triads, namely the following, you can get towards my insights which must most probably be the correct ways of viewing. What I mean are the following triads:

- 1) Possibilities, existences and laws
- 2) Representamens, objects and interpretants

Now, actually I think these are all modes of non-life and life. I think actually Peircean notion of objects does incorporate what we would generally agree on being either objects or subjects. Represented by representamens. But, if we take the more general notion of signs to incorporate both representamens and objects and actually also interpretants, we would only need signs and interpretants for getting signs growing. Since a sign and an interpretant means adding life to a situation, meaning the possibilities for dynamics and thereby growth.

Also possibilities, existences and laws are actually statical phases of growth. Of signs growing. What is needed for them to grow is life. Just like I myself need life to write this discourse. I would simply not be able to move my hands to the letters on my laptop if my body would only exist out of matter. It simply does not. There is more in my body, which is the miracle of life.

So in the end, really everything around us does exist out of either non-life or life or a combination of these two compounds of duality. Aristotle also talked a lot probably about life. What is needed for it is what he did call I think formative cause. The Hebrews call a special instance of it ruach. The Christians call it holy spirit. The cabalists call it yesod.

Basically, there is matter (non-living) and protoplasm (living) in our universes. Part of the living being called "mind", or nous in philosophy,

The distorted dynamical interpretant- effect (DDI-effect)

What is very important now to understand for practicism and practise, is the fact that there are often as many dynamical interpretants as there are interpreters involved. Some of these interpreters might have an important, maybe more or less decisive, role in a certain process and outcome. This outcome now should, in normal cases, be as near as possible to the final interpretant. Or maybe NOT. But fact is that, the more interpretants involved, the more distortion there will be. Anothernesses of qualities that are perceived in the minds of the interpreters, which will more or less further distort the final outcomes.

We all know that if you start telling someone a story, and it is passed along, the further it is passed along the more distorted the story will become. This is actually the DDI (*distorted dynamical interpretant*)- effect.

To prevent this DDI-effect, people in organizations should at least become *aware* of this. That their dynamical interpretant perceptions are more or less distorted from the final interpretant. And, that the dynamical interpretant perceptions in other parts of the *continuous interpretant chain* (CIC) are also distorted in one or another way. That this distortion will only be more if more people are involved. Which is why, especially with complex and critical socially high loaden CIC's, preferable the whole of the CIC should be executed by as few as persons possible, whereby the persons involved should of course be very capable to reach the final (preferred) interpretant. And, in most CIC chains, the deciding interpretant(s) play a major role to prevent and correct the distorted dynamical interpretant effects.

Also, past experiences happen to be seen less dynamical. I think this is also caused by a fixation on the immediate interpretant. While current experiences where you are in at the moment involve more anothernesses. Since you are still in it and therefore more fixated on the dynamical interpretant. Quite generally speaking, in practise you do not deal with immediate and dynamical interpretant, but with more or less dynamical interpretants. And, quite logically, although the dynamical interpretants from the past will have same dynamical features (or, like Peirce would call them, qualities) later on, interpretants from the past are perceived as being less dynamical later on. Since a lot of the experienced anothernesses are simply forgotten or do not play some important roles anymore.

On the sophistications and excellence of quail-signs and whatever-signs

If you want to understand the potentiality powers and greatness of some of the insights and building blocks of Peircean pragmatism, you truly got to understand several aspects of Peircean wisdoms and some othernesses that were not (completely) incorporated in his thoughts, existences and laws. I now truly understand some important aspects of his ways of viewing things that at least will improve the understandings of his pragmatism and logics, but also about the universes and worlds we are living in right now.

The first remark regarding Peircean theories, and all theories in general, would be that it matters a lot from what kind of perspectives the several signs (or building blocks of the theories) are interpreted. For instance it matters a lot whether the signs of Peircean theories are just seen as knowledge blocks instead of as building blocks for a much larger and sophisticated metaphysical and philosophically and logically sound (practical) theory. Peircean metaphysical theory is a relatively good metaphysical theory that can largely improve our understandings about life in general. If you truly understand most of his theories, like I dare to say I do, you will understand that Peirce did not fully see the potentials of his own writings. But, apart from the high potentials of some of his understandings, there are also quite some fundamental and critical errors and insanities in his writings. And he did make some mistakes like trying to improve the induction and deduction processes. Instead of skipping them and clearly stating and explaining that induction and deduction actually are very disastrous and counterproductive processes in our minds and thoughts that need to disappear completely in future minds and societies. But overall, his theories are good fundamental understandings of the worlds and universes we have to deal with in our lives.

But very surely the metaphysical theories and understandings of Peirce can be improved. By means of the move I will make from pragmatism towards practicism. The fundamental elements and insights I add to Peircean philosophy, and also the parts I neglect, are actually partly based on the insights and understandings of Aristotle. But exactly the combination of Peirce, Aristotle and the othernesses I add lead towards a fundamentally better and more sophisticated **philophronesis** theory of practise. A philophronesis discourse that is more concentrated on plurality and differences than on similarities and uniformities. Practicism is a true and great fundamental philophronesis discourse of pluralities and differences, aimed towards *arête* and real qualities and values of life and society at large.

On the signs of excellence of Peircean and Aristotelean metaphysics

Metaphysics is, in some respects, just some metaphor for understanding and wisdom. Since both understandings and wisdom require both pluralities in thoughts and signs, and sophisticated completenesses and othernesses. Which are actually exactly what is also needed to get towards a metaphysical discourse. Whether it be a more theoretically or practically aimed and oriented one. And in the end, metaphysics is about understandings. About getting out of the matrixes and diagrammatic(al) thoughts, to be able to fly towards grace³⁰.

Although Charles Sanders Peirce did understand a lot, he also did partly miss some very important insights. One of this insights is the fact that a right true metaphysics should be aimed solely towards a metaphysics of pluralities and differences. He however did understand the notions of Aporia and Entelechy like stated in the great discourses of Aristotle. Whether his notions of vagueness should be considered as being some mere spin doctoring to hide the fact that he actually is discussing the Aristotelean notion of Aporia there, or whether he actually did arrive at this notion of vagueness on his own, is something debatable. Whether he did borrow the notion of Entelechy from Aristotle (like I borrow it from at least both Aristotle and Peirce) is however not a question, but just a mere fact. But the strange thing actually is, that he seems not to have used the Aristotelean notion of Phronesis. This is strange, to say the least, because of the fact that it just seems not logic to me that Peirce would not understand the importance of this notion in the metaphysical theories and insights of Aristotle. And also that the notion of Phronesis would also be important, to not only make Aristotelean metaphysics but also Peircean metaphysics much more complete and logic. Because, actually, the Peircean metaphysics (and pragmatism) is in the end just some more detailed and in some respects a bit more sophisticated version of Aristotelean metaphysics. Just like this discourse actually also has a lot of aspects of Aristotelean metaphysics in it. Simply because of the fact that I also needed Peirce and Aristotle to make the discourse (more) complete and therefore logic. The completenesses of the possibilities of this fundamental discourse do offer a much better chance and much better fundamentals for improving our societies than the discourses of both Peirce and Aristotle do. Mainly because of the simple plain fact that it is true what I say in some other parts of this discourse. That there is a connections between completeness and logic. Our societies at current times are incomplete and therefore illogical. Besides that they are also illogical because some aspects of our existences are just wrongly perceived. And then science did make some huge errors like the stupidities and insanities in math just to name some. Just shortly, if you truly understand this discourse and the insanities of mankind, you just know that $1 + 1 =$ (only) 2 is bullshit. Just like about all the maths calculations are. The strength from Nietzsche and his writings, but also me, is that our discourses are very plural and complete in many respects.

³⁰ I somehow like this sentence “fly towards grace”, at least because I like to think about flying in connections with my addictions to falconry. But actually I heard this sentence for the first time only some months ago when Prof.Dr. Slawomir Magala from the Erasmus University Rotterdam did discuss his paper with this title with us. Us being a group of critical intellectuals. This paper might still to be found at http://www.essex.ac.uk/AFM/emc/novelconference/magala_paper.pdf. About novels and organization theories and practices.

But, what Peirce seems to have skipped in his discourse and reflections, is the great shift towards phronesis. A shift that is highly needed for getting towards the sophistications and excellences in secondnesses and thirdnesses. Like I state in other parts of this discourse, it is at least needed for the upgradings of Pragmatism towards Pragmaticism. Although the Aristotelean discourses do deal with this sophistications, Peirce largely leaves them out. My perceptions about the why, at this moments, are that Peirce did do so quite deliberately and consciously. Partly because he wanted to put this sophistications in his ways of looking at things and by that more in the possibilities. For instance by the notions of qualisigns instead of qualities. This is some excellent example of what I call phronesis representamen. But also partly because of the fact that probably Peirce wanted to work on the fundamentals first and leave the rest up to other generations and minds. His discourses are really meant as very fundamental discourses, just like this great discourse of mine is meant to be.

Actually the main reason why Peirce did skip phronesis in his discourses, is probably because of the difference between his notion of logic and my notion of logic. Meaning that his logic, but also the logic of a lot of current scientists is actually illogical. For at least two reasons. The first being the lack of true pluralistic thinking and philosophies of both Peirce and a lot of current scientists. Which is partly the result of the second reason which is the focus on rationality. This focus on rationality is also a reason why Peirce skipped Phronesis, I guess. Since Phronesis is also about what he and a lot of scientists perceive to be irrationalities of life. Which to me also belong to the rationalities of life since I understand logic and rationality also to incorporate Phronesis. But, more importantly, this phronesis of mine is more entelychistic and excellent than any other notion and understanding of Phronesis. Because it is my phronesis, being a phronesis representamen much more excellent than the representamen of phronesis as understood and used by for instance Aristotle himself. This phronesis of mine being an essential part of my notion of practicism³¹.

³¹ Whenever the notion of Practicism or Practicism is used in this dissertation/book, it should be understood that both of these words can and should be understood as phronesis representia for same notion and realities of life.

On the beyondesses and relativity of metaphysics

Although the main really very important part of this discourse is formed by the fact that the money is not the money³², one of the other most relevant parts will be discussed here. It is most generally the realisation that about everything in our social worlds is a mere convention. I will however deal more explicitly with this phenomenon with regards to metaphysics.

Quite generally, it can be said that metaphysics is about completeness. But also not. Since in the end metaphysics will never be complete since that is only some level of understandings to be strived at but never to be reached. Our worlds and universes are simply far too pluralistic to be able to embody everything into one grand theory. Therefore, every discussion or view on metaphysics will always be incomplete in one or another respects.

It is very important to realise that the most complete levels of being are actually quite often to be found in the social worlds we are dealing with during our lives. Not in scientific or intellectual discourses, since most of these are especially in these times more aimed at and infected with uniformity of thoughts and doing instead of the pluralities of life we mostly have to cope with.

Some time ago, I discussed some SAP³³ work flows with an SAP developer and consultant. Based on the charts used there (some hierarchically structure with departments and activities reflected in horizontal and vertical boxes), I told him that MRP actually is a vertical or top down activity. Which would be right if the hierarchical structure was and is. But, the thing is that these structures are NOT. They are just mere conventions. In real life, departments and activities in organizations are not structured or linked horizontally or vertically or in whatever ways. We only think them to be based on the convention that is agreed upon in some earlier moment of time. In this case, the structure is NOT the organization. Which goes further and is about something else than the “the map is not the territory”. What Korzybski did mean with that last notion is that a sign is not the signified. That the real existences in our universes are much more different and plural than the signs signifying them. This the structure is NOT the organization is however about linkages that are perceived and not there. About completely wrong perceptions, real fictions of life that are believed to exist. While reality is not in any ways like it is perceived, but completely different actually.

³² By this I mean generally that money is NOT the money. It is NOT linked with products the ways we think they are, these links are just perceptions in our minds not existing altogether the ways we perceive them to be. One mistake being made that the plural roles of us are not taken into regards. Employees also being the buyers of the products. And the people needing or not needing social insurances. In the end increase of wages of lower incomes will be a profit to all of us. Also because of the relativity of inflation, inflation is just compared with other countries. If all factory workers would earn a lot more they would also buy much more. It would enable a lot of possibilities to become practice. And it would enable higher wages for everyone in the end....

³³ SAP is a quite sophisticated and very useful ERP solution. SAP is a computer program for mostly medium and large (inter)national companies with often several plants and sales organizations globally. By means of SAP all the information flows of the several activities like purchasing, stockkeeping, warehousing, finance and controlling, production and logistics planning and control and the like can be arranged. Quite simply said, SAP is for larger firms what Microsoft is for the private sector in software. The market leader in these ages.

Same as with the SAP work flow example is actually also the case with metaphysics. It is often perceived that metaphysics is of a higher level of physics than physics itself. And that metaphysics altogether is of a higher and more sophisticated level than any other sciences and phenomena in our universes. Now, this is really a very wrong perception. Like with organizations and people working in them, in reality there are no real differences in higher or lower levels. In organizations there may be people who are paid more and have more responsibilities and powers. But they are not really on higher or lower levels even if they are physically working on higher working places. All those artefacts are just used to maintain the false perceptions of authority and power. But in the end there is just only differences by means of anotherness plurisigns. So metaphysics is not about higher level physics, but just about a broader and more complete notion of the universes surrounding us.

This broader and more complete notion of metaphysics in its essences does actually not really have to incorporate more entelychistic qualisigns. Although a more complete and better metaphysics will certainly do. Which is why the metaphysical system of Aristotle is in that respects much better than the metaphysical system of Peirce. And why the “metaphysical” parts of my discourse are much better than the ones of both Peirce and Aristotle. In that respects. But in many other respects the discourse of Peirce is better than Aristotle’s. And Aristotle’s and Peirce’s are, of course, in some respects much more sophisticated and great than this discourse of mine.

Going beyond metaphysics is what I actually do in this discourse. By introducing a lot of anotherness plurisigns. Just like a lot of people do during about each and every moment of their lives. The essential difference being that my discourse, this one, is also much in line with metaphysics (and a lot more) actually. Although some parts and conclusions of this discourse seem to be, and actually are, very simple. The wholeness of this discourse and anotherness plurisigns around is actually very sophisticated and complete. To the extends that it really truly is one of the greatest discourses you could possibly think of. Although you would not understand probably when you do read this discourse. Now that, my friends, is the power of simplicity.

On the conventions and perceptions of static social plurisigns

It is very important to realize that static elements and expressions do not truly exist in the social worlds surrounding us. Meaning that **every** static expression or notion of social constructions and processes is in the end nothing more or less than mere perception. This however should be understood of course in right ways and contexts. Meaning that in a lot of situations in practise, meaning concrete specific cases, situations and processes consist of both social and cognitive parts. As soon as matter or objects enters the scene, the parts of situations that incorporate these instances of matter or form or living subjects can and will of course also involve static notions and really existing existences and laws.

But still, any statical social plurisign is a mere perception or convention. It is very important to realize this, among others to get towards more sophisticated and sane levels of understandings and practises as such.

Something also very important to realize, is the fact that although statical social plurisigns are mere perceptions or conventions, they are still needed and valuable in our societies at large. For several reasons, being it the reasons for communications or the reasons for creating or having sound firstnesses to develop further or any other sound reasons. Some of the structures not in line with the only sole true structure of our universes (the one expressed in other parts of this discourse) are just still needed and valuable, mostly because some parts of our society is not able still to live up and understand the sole true structure of our universes. But also because for certain specific situations and practises, this anotherness structures are just practical and worthwhile to use and have. But, in any case, it has to be understood as much as possible what the characteristics and values and possibilities of a certain structure really truly are and involve.

On the fatal errors and mistakes resulting from those terrible processes called induction and deduction

Apart from the fact that Peirce did not arrive and deal with at least some instances and appearances of Phronesis, he did at least make 2 major mistakes. I am convinced that Peirce made at least the following mistakes in his thinking and writing:

- 1) His preferences towards Maths. Throughout history there have been a lot of persons and groupings of people who thought that maths was the real language of nature. Among them the Pythagoreans. Now, I myself would not oppose to that completely at this times. But, I am very sure that the maths that Peirce did take as starting points and basis to work from are NOT the kind of maths that would be a great reflection of the worlds we live in or nature. The real Pythagorean or maybe the ancient Egyptian maths and physics might have been, but I am too less into both of them to make a good judgement there. I however do know and understand that current maths, and also the kinds of maths like they existed during the times of Peirce (the maths that he took as bases for reflections and explanations) are just a result of the same inferiority and incompleteness as sciences and practises in general are in current times.
- 2) Peirce did most probably not fully understand his own resistances against the notions and practices of induction and deduction. That is, although he did describe and mention quite thoroughly the fatal errors that can occur when applying these notions in the universes (firstnesses, secondnesses, thirdnesses of mind and actualities), he did not understand that inductions and deductions actually are always wrong processes and activities to more or lesser extends. That is, inductions and deductions are processes that should be removed from our thoughts and societies in general completely or at least as much as possible to make our worlds and thoughts more sane and sophisticated. Why this is the case is something I will try to explain just here right now (well probably tomorrow since it is pretty late now at the moments that I type this sentence. Yeah I need some sleep).

Well, now finally I get to the heavy task of trying to explain why induction and deduction are actually wrong processes that should be banned and prevented as much as possible. It is really some heavy task for me to explain this since actually I do truly **understand** enough, but only out of tacit wisdom, that these processes really are very bad and counterproductive. But actually the reasons why they are so are maybe not enough understood and known by myself. I however at least need to try to explain why I state them to be bad.

However, before I could possibly even start at reasoning why Induction and Deduction are bad processes, it should at first be clear what these concepts actually mean and entail. To get to that point, it should first of all be very clear that there are really many different points of view and understandings about both of the concepts. Even in Peircean philosophy there are a lot of different points of view on Induction and Deduction. Quite generally, most of them are wrong and based on misunderstandings. Which is actually probably also the main reason why, as far as I know, nobody ever did argument and explain in right ways why Induction and Deduction are actually bad and counterproductive processes in science and life in general.

Now, when we would talk about Induction and Deduction, I would prefer to use the understandings of these notions by the great C.S. Peirce. Since, although he did not fully understand the errors that accompany any application of these notions, he was one of the few that truly understood that Induction and Deduction are actually used a lot both in theory and in practise. But most importantly, he was one of the very few persons that would at least know how to apply these notions in the best, less harmful ways.

To C.S. Peirce, induction would mean argument from random sample to population. Deduction (or, necessary inference) on the other hand would be argument from population to random sample.

Quite generally, the most important reason for skipping the processes of induction and deduction, is because both processes are processes aiming towards or relying on uniformity. Or on the possibilities to get towards generalities out of specifics or other ways round. Another most important reason for skipping those processes is because in practise actually each case is different. So any comparisons or inferences are just not good and lead to a lot of fatal errors (just like Peirce states). Actually I guess that Peirce by means of his statements on fatal errors with Induction and Deduction does implicitly also say that both Induction and Deduction are bad processes. The only pitiful issue there is that he probably understood this enough, but he lacked to truly understand the most important conclusions to be made when you truly understand what the processes Induction and Deduction are. Which is the conclusion that they are bad processes that have to be completely skipped. I guess the most important reason for Peirce not expressing or accepting this conclusion would be the fact that he more or less focused on his actually wrong worldview that mathematics would be expressing the laws of nature and life very accurately. Well, maybe he was right...but this was definitely not the case with the wrong understandings of mathematics he was familiar with.

One of the major realizations here should be the fact that induction and deduction are both linear and in a kind of processes, far too uniform and not able to deal with the pluralities of life and our universes as such. In our universes, really each and every issue and process as such is pluriform and a special specific case that is unique in many respects. Composed of different plurisigns in great ways, requiring someone to really truly understand instead of applying some standard and reductionist approaches towards these realities of our universes.

My argument is, that we only need sound **pluriflections**, consisting of several excellent change processes, to truly understand the worlds and universes we live in. Further more, it is the case that induction and deduction processes are just executed wrongly in most instances. Whether they are executed consciously or unconsciously. We are by far better off without, than with them.

On the insanities of (Peircean) philosophy

It has been a while back since I became interested in metaphysics and the philosophies of Charles Sanders Peirce. By now, i dare to say i understand Peirce quite well...and that i even managed to improve his philosophies.

First of all, i think real metaphysics does not exist. Since there is always the otherness. Which Peirce did call betweenness, but somehow he probably missed enough understandings there. Bakhtin coined the term of otherness, Peirce did talk about betweenness a bit. The thing is, that otherness is about well othernesses. But betweenness, is about position. So, if you combine, you got otherness betweennesses.

Quite generally, my position, which is the only right one FOR SURE and very great if you understand, is that there is only one sole structure of our universes. Which is, the **holoplural** interconnectedness of objects (meaning both objects and subjects, both living and non-living "things", even incorporating everything in our minds or in whatever universes). This is a structure without any borders in possibilities. Borders, and therefore limits, only get into real existences (or perceived ones) in their existences. Existences by the way can also be thoughts that do not exist in real world but only in our mind.

Charles Sanders (Peirce), or short CSP, made in general same kind of mistake made by Karl Marx. Meaning that he did kind of borrow/use ideas and constructions of former intellectuals, but not completely understanding them and therefore using the wrong kinds of building blocks. With huge errors in them.

CSP did believe that mathematics would offer the right structures of our universes. But, he was wrong. Since actually also a lot of mathematics is bullshit, partly because of wrong structures. Meaning, all other structures not in line with the only true sole structure of our universes. Which is, like i state and what just is great to understand a lot, the **holoplural interconnectedness** of objects (objects being both living and non-living, the Peircean or at least my understanding and notion of objects).

One of the wrong structures of our universes is the structure of linearity. Which can be seen everywhere around us. In mathematics. In economics...since it are WRONG structures, they cause errors. They cause insane ways of thinking. They cause insane ways of doing. They cause sicknesses. They cause insanities in our current society. They cause injustices. They cause death.

Now, presuming the wrong structures and using just wrong ideas is one of the mistakes of Charles Sanders. Besides that, his Pragmatic maxim (one of the main aspects of his pragmatism being base for pragmatisms), is also just big bullshit. Mainly because it is incomplete. In some other parts of this discourse I will propose a first shot towards a Practicist(ic) maxim, which is a far better approach. To me a maxim should cover as much as possible of a general idea of understanding, and in my opinion Peirce did largely fail doing so.

Another mistake of him, is that he used the terminologies of Induction and Deduction. Just some of the things he kind of used from Aristotle. But, this is actually where not only Peirce but also Aristotle made huge mistakes. Since induction and deduction are just wrong ways of doing. Also causing insanities. Mainly because of shifts from generalities to specificities while there is actually no way ever one could do this....it is reductionist and uniformity ways of thinking and doing, while our universes are pluralistic and every really every specificity is very specific and only one time available in our universes. This same kind of unjustified and insane reductionism is actually also there in mathematics. We say $2 + 2 = 4$. But actually in real world, in real existences, this 2 and 2 do not exist. Even if we have two identical products, they are not identical. Since that can never be. It has taken another effort and another quantity and notion of time to create them. No one here would argue that the one girl or the one wife is exactly the same as the other girl or the other wife.

There must be a lot more to be told about this errors in Peircean philosophy, of course. But, the most essential errors are I think clearly described by me in this part and other parts of my discourse. And, more important, I give the key fundamentals to move on towards the greatest philophronesis insights and theory possible. This leading towards my discourse to inhabit the key fundamentals, possibilities, for change and improvement of people, organizations and society and our universes at large.

On mathematic conventions

Peirce did, wrongfully, believe that the right structures of our universes were reflected in mathematics. I do not say that all mathematics is wrong and that parts of the structures of our universes are maybe reflected in some really better parts of math. But, when stated and believed the ways Peirce did (reflected in his writings and explanations on mathematics), it is just not correct. And based on some insane mathematics. Actually, my vision is that Peirce was still too much into inbox kinds of thinking. And quite certainly he did not really truly understand the insanities in mathematics. Maybe the core of the problem being that maths is a very uniform way of viewing the world, and really only a tiny bit of realities at large. Just like Peircean categories are actually only very tiny aspects and reflections of our universes. Although the categories inhabit a lot more of pluralities and insights about our universes. But this also depends on the framework chosen, which is also an issue of wrong understandings of Peirce himself.

I will elaborate and try to explain a bit more about my arguments for labelling at least most of mathematics as illusionary and perceptual.

First of all, my argument that nothing in social sciences, nothing in living processes is statical. Even seemingly statical things like non-living objects may appear to be statical, but in the end they are not. Based on this argument, it already can be understood in its essences why a statical representation of the worlds surrounding us is not correct. In most of the cases, a statical and mediate interpretation of our universes (like most ones in mathematics) are nor really right structures but just insane and wrong conventions of humankind. This should help to understand why, if these kind of wrong perceptual structures are used, they should only serve as a firstness. Being used and corrected by human beings when necessary. This correction with anothernesses is mostly needed, at least when the immediate factors are added and the mathematical firstness is entering a more pluralistic state of being. This actually already explains why mathematics is incomplete and reductionist way of viewing realities. But that is something most people understand. That there is nothing in our universes of existences consisting solely out of mathematical formulas. Except the ones we create in our thoughts and then on paper and in books and the like. But this does not mean they are reality, on the contrary. There is still a huge difference between the universes of representation and their information carriers (such as books and internet) and the real world. Information carriers are existences in their own settings/universe, but only possibilities in the worlds and realities of being.

An example explaining why statical representation is reductionist can be the counting of products. In whatever setting. This counting is, of course, only a momentum of time. And based on some person counting. The thing is, that if for instance 50 products or whatever quantity is counted, it is not sure whether the same amount will exist in any moment later in time. Somebody could pick some amount from the amount counted without the person counting sensing this. In a process later some product(s) might have to be thrown away. Some others being added. In that case the quantity will not be same at some moment in time, and added with another product(s) to meet the required quantity again. Which might still not fulfil the required quantity since some other persons also throw some away.

Although this might seem simple and straightforward insights known to anyone, the implications and further othernesses of them are understood only by a few people.

Another thing with the counting of products or whatever. The counting is just of a limited, agreed upon part of reality. Of course. If I have two falcons in separated aviaries, of course it are 2 falcons. They will stay 2 as long as they stay 2. That is of course part of reality. But, what is not in this part of understanding of reality, is much more than what is in. Being the huge differences between the two falcons. One might be excellent hunter, the other one just an old one not suitable for anything great really.

Again, this might seem straightforward. But the deeper implications and structures lying behind this kind of things are much more elementary and fundamental than most people understand at first sight.

One of the fundamental things is, that if only the number of products being made is stressed, it might not be realised that the one product takes a lot more effort to be produced than the other one. That there is a difference between one product and the other one. These differences are much more relevant when living creatures are reduced to mathematical entities. Same applies on when insights based on reductionist scientific ways of doing are applied to living creatures. Like human and non human animals. This leads to a lot of damage and problems of society. Actually, I think most of the socially connected problems are associated with reductionism and the wrong ways of applying so-called firstnesses or possibilities in real life situations.

It is actually like the duck-rabbit. While a lot of people think it is either a duck or a rabbit, based on their reductionist and partly insane ways of conditioning through education and society at large, the same counts for this issue of mathematics. We are conditioned for partial and reductionist reflections or representaments of reality to use and accept them as realities, while they are ultimately not. They might be in the deserts of the real, the perceptions of being, that are maintained as realities around us. Partly also for practical and good reasons. But in the end, they simply are NOT.

The most important realisation about the Duck-Rabbit is most probably the realisation that the Duck-Rabbit. Is NEITHER a duck nor a rabbit. It simply is the representamen of the Duck-Rabbit. Nothing more, nothing less. In its essences, it has really NOTHING to do with either a Duck or a Rabbit. Any connections to them are mere perceptions of our mind, based on semisophy errors.

The thing is, that Peircean categories are as reductionist as mathematics is. But in a sense, a lot of features and insights connected with Peircean categories really truly exist. A representamen does exist. Also objects and interpretants exist. They really truly exist, and should not be labeled as perceptions. But, it should be realized that the way Peirce did describe and understand them are perceptions to some extent. Since in reality, these realities of our universes are far more pluralistic and different from the understandings of Peirce. Also, they have to be understood in the right philophroneis framework, which is the only sole true structure of our universes and the philophroneis practical framework I kind of developed and express in the whole of my discourse. This being completely different from what Peirce himself developed and understood. *Most probably, huge parts of the errors in Peircean thought are caused by him taking insane mathematics as points of reference.*

In some senses, my philophroneis framework and understandings are equalling the issues and the concept of Unified Field Theory. I came to this insights much more just now, after reading some great publication of a friend of mine on internet. To be found at <http://www.wbabin.net/science/anderton6.pdf> Like UFT for physics, my philophroneis framework is kind of UFT for social sciences. It enables pluriform, NON reductionist and therefore more sane and great understandings of the realities surrounding us³⁴. As such, UFT in physics is just a very small part of my philophroneis framework. In that respects, also physics UFT (such as the one of Roger Boskovich and one of the greatest ones derived from it, UFT from Leo Baranski) is still too reductionist a view of realities as such. Which can be solved by using my ways of seeing and understandings, since this is really the utmost and most ultimate ways of understanding our universes. Although it has to be improved and altered by improvement of understanding of contents and a lot more. Actually, my understandings and this writing as such are great firstness – the best you can probably think of at this moment- but it has to be worked out in practise mainly. And understandings have to grow in this unified fields of sign growing enormously still.

³⁴ By stating that my philophroneis practicism does enable a non-reductionist understanding of the universes, i do NOT mean that my discourse does not inhabit reductionist representamens and understandings. This is simply not possible in whatever discourse. But fact is that everything needed to move on towards much less reductionist and much more sane realities in our universes is possible by means of understanding and applying my discourse.

On representamens. Fact is, that as with regards production of products, it is very interesting to realize about the presentamens. Some very long time ago, I already wondered why a kind of positive way of keeping records of quality of products (quality management) could not be replaced by some negative way of keeping records. Or a negative way replaced by a more positive way, depending on what is labelled positive and negative. But what I meant at that times is not administrating when things or products are good or satisfying, but only when problems exist. Maybe together with the why's, the reasons why things go wrong. This would be far more constructive and essential. Of course.

But now on the why of me stating this. I already understood at that times, but will explain with the notion of representamen. For a good understanding here, it is important to realize that there are thought-representamens and reality-representamens. The thought representamens being, for instance, a production worker counting some products. Or us counting whatever, or administrating whatever representamens of quality or quantity in our minds. This kinds of representamens are often far more essential than the reality representamens. Of course this differs, since for stockkeeping and further processing both will be needed and are important in their own ways and different situations. But, it is also the case that a lot of these representamens are used in wrong ways in practise. Like, in my view, in the case of quality management. Why recording when things go well on paper, while in these cases only the recording in our minds (thought-representamens) are important. The only sound reason might be to have a check whether we actually checked, and recording this. But for this kind of reason, it is also satisfactory enough to make a rule to just check for yourself at certain time intervals whether you did check. And then registering these results. Then just not recording it, unless something is wrong. Since that is really important to know, besides of course reasons of it and the like.

Same is with requirements to put sticker on something as a representamen of having checked something. Since, it should be satisfying that this is recorded in thought-representamens. And making the agreement or promise to customers it is indeed checked. If it is, the sticker is not needed. If it is not, the sticker can only be used in wrong ways. Meaning to put sticker on while it is actually not checked completely. Which is far from reasons to do so I guess.

When we would follow maths and put the difference between good and bad in some formula, we would probably end up with something like:

Good + or minus anothernesses = bad

Now, any sensible person would see that this kind of reasoning is incorrect. At least that it is a very reductionist way of viewing good and bad. But, besides that, it is also incorrect ways of thinking about good and bad. Based on current accritically indubitable beliefs on opposites. These beliefs are actually semisophy errors, something I will explain further on in this discourse.

Let us reflect again about the above formula and the reductionist way of viewing. In fact, if you start understandings, mathematics and all other kinds of models (and even this discourse and any discourse and words) is still a too reductionist way of reflecting existences. And, most importantly to understand, mathematics is purely about conventions and about making these conventions complete.

Problem with mathematics is that structures between insane and perceptual mathematical formulas are just completed with further insane perceptual structures. Not based on any specific cases in reality. Also, if this is done, there will always be a big discrepancy with reality. Simply because mathematics is about representamens, which will be reductionist in view and contents anyways. But mostly also because connections are just created not based on understandings, but just based on what connections are needed to make the formulas complete.

On mathematical and non-mathematical conventions

Following my remark about the fact that mathematical insights are mostly mere perceptions, I wanted to give an example. Which I still want to do, but meanwhile my understandings about the differences between mathematical and non-mathematical universes has increased again. Partly because the example I did and do want to use was base for a lot of growth of understandings.

This example refers to the notions of rational and irrational numbers in mathematics. Now, at first I thought this terminology of rational and irrational were more or less equal to the same notions in general common used language and understandings. But, they are not. Let me first explain what this notions of rational and irrational numbers mean. Then elaborate on the differences between their notions in maths as opposed to the notions of rational and irrational for mind and society. Then also giving some illuminative differences between mathematical and non-mathematical conventions.

In mathematics, we have the rational and the irrational numbers. This rational has however nothing to do with rationality, or it does. It has according to certain qualisigns, but it has not according to having exactly the same meaning. The generally accepted convention about what rational and irrational numbers is as follows :

“The rational numbers in mathematics are numbers that can be expressed at a fraction or ratio. This ratio being some relation according to the relative size between two quantities of the same kind “

Apart from the understanding of what rational and irrational mean in this notion, it is very important to understand that the relations themselves are partial and reductionist views on reality. This is caused partly because of the issues I will elaborate on below.

The division in rational and irrational numbers is just some convention in mathematics, where the meaning of rational and irrational differs substantially from the normal meaning of the same expressions in society. As in society, rational and rationality is mostly understood to be part of mind and mind processes. The meaning there is much more plural and also the understanding of what rational and rationality is, is still lacking and growing.

When reflecting on the differences between mathematics and real life, I thought about the fact that both in mathematics and in social realities, a lot is merely a matter of conventions. Then thinking back at the issue of Peirce stating that mathematic structures would be base for social structures and understanding realities, I thought at that respects Peirce might actually have been right and that indeed the structure of mathematics would in some senses represent the structures of life and realities.

But, this is not the case at all. There is a HUGE difference between both the nature and the qualities of mathematics and real life. Just some part of it being the following. Of course, there is mathematical and non-mathematical structures. Meaning that there is more than solely the mathematical world. And structures are plural. Meaning that for anotherthings being non-rational, anotherthings structures at least anotherthings structure plurisigns will be applicable.

On conventions, we got mathematical and non mathematical conventions. And again, there is a huge difference between conventions in mathematics and conventions in real life. Since mathematics is a very uniform and strict way of thinking. And also the conventions in mathematics are as such. Which is very different from real life situations in our universes.

Most non-mathematical **representamens**, at least the (more) social ones, are much more pluriform. The less they are, the less they are reflecting the real true structures and realities of our universes. Then like I already expressed, there is the fact that the social conventions are not always the same but always different compounded. And the content will differ per situations, also since social conventions are growing. Towards more or lesser fitted representamens of reality. I call this type of representamens the most fitted towards reality phronesis representia. They are the ultimate kind of representamens, according to the understandings of Practicism and Phronesis as reflected in this discourse. These representia are not changing themselves, but the understandings do.

The most important thing to understand is, that most conventions (whether being mathematical or non-mathematical), are reductionist representamens of the real world out there. Just like a lot of scientific representamens also are. The fact that adjustments are needed when being applied already implies that there are malfunctions and in some cases even insanities in the fundamental firstnesses of the conventions being used.

On relativeness of Peircean categories

This (parts of my) discourse is one of the most difficult to either understand or write. Mostly because of the fact that it deals with the ultimate levels of beyondness and understandings. Both in this part of my writings as in other parts of it, I remark that Peirce made errors and mistakes in his philosophy. This should however always be seen in the light of the contexts Peirce lived in but also my own perspectives and understandings. When understandings move towards higher and more entelychistic levels, the lower grades and levels of understandings may always seem insane and false. This mistakes and insanities can however be graded as either relative or absolute insanities or bullshit.

I myself understand that I really truly got towards the most high and entelychistic levels of wisdom and understandings ever possible to reach in history. Fact is however, that this *philophronesis* understandings and wisdoms still have to be transferred to the contents and methodologies of the universes surrounding us. I participate in this, still also making use of insane parts of understandings and insights. They have and should be changed, making signs growing to the most entelystic and great ones ever possible in our histories and universes, in the (near) future. This might seem my own understandings as relatively insane in some respects also, most probably. Also because of this, I invite all the readers to just become and stay very critical towards not only any texts and existences in our universes, but also towards my discourses and insights as a whole.

The categories of Peircean semiotics, being whatever mode of it like discussed by Peirce, all have their (relative) errors in it. Being that Peirce himself was still a kind of inbox thinking person in a lot of respects. This means, that he was also living up to accritically indubitable beliefs and contents. This is unfortunately all over in his writings and thoughts. Peirce was just not able, somehow, to get towards the beyondnesses and the real wisdoms of signs and philophronesis as a whole.

So actually, the errors in Peircean philosophy are manifold. Not only he did accritically “copy” parts of Aristotle and other intellectuals, but also he did make serious errors himself. Errors which are maybe not real errors, this depends on the perspectives taken. In many respects, Peircean categories are a great way of viewing and also they can add towards a lot of great insights and ways of viewing. BUT...Peircean categories are still part of inbox kind of thinking. Not because the Peircean categories themselves would be wrong, but simply because of the wrong framework of thinking. Which is, like I say, an inbox kind of thinking. Something I will explain right below this paragraph.

There are many modes of Peircean categories. One of them being firstness, secondness and thirdness. The other one being possibilities, existences and laws. And, last but not least, we have the categories of representamen, object and interpretant. The general feature of all these categories is that they all exist of only 3. Nothing more, nothing less. Another general feature connected with the first one of only 3, is the fact that it are actually just some possible ways to view while there are simply much more ways to view. There can also be 2 or 5 or whatever, although Peirce did say that the categories could be only reduced to 3 and not to 2 or less. He was simply very wrong there, just like Peirce has been wrong on a lot of things he was writing and thinking.

I will start with my critique on his representamen, object and interpretant. Fact is, that Peirce himself did hold the view that these categories could not be reduced to 2. This is one of the most essential errors in Peircean semiotics. Since actually, these 3 categories are just some modes of viewing while there could be much more. A representamen is a type of semiotic qualisign while there are, of course, a lot more to understand. In fact, all of the 3 semiotic qualisigns of representamen, object and interpretant can be feature of both an animate and an inanimate object. An object being both objects like the general used notion of it (animate) and also what is generally referred to as being subjects (the inanimate). And, instead of representamen connected with an object and then with an interpretant, it could be that an interpretant gets connected with an object or an interpretant or maybe multiple interpretants or objects. Without a representamen playing any roles there. A representamen can also be linked with a non-interpretant or another representamen. Two or more subjects can be linked, either physically or mentally. Or even both. And, of course, any subject does not only feature the semiotic qualisign of interpreter, but can feature a lot more. Like for instance the qualisign of being a listener, a follower, a do-er. This could lead to the categories of representamen, object and listener. Or the categories of representamen, subject and do-er. Or just any combinations of qualisigns I guess.

Besides this, the categories do not have to be reduced to 3. With the wrong argumentations that they would only to be reduced to 3 and not to less than these 3. This really truly is absolute bullshit. In the light of this, I would propose just some possible other SERIAL/DIAGRAMMATIC expression of categories. Like, for instance, the categories of representamen, object, interpretant, negotiator, actor. We can, surely, extend this serial of categories much longer if we also divide the sign qualisigns and object qualisigns in higher details of understandings.

Natural forces are objects in Peircean and also in my understandings. And both representamen and interpretant are actually semiotic qualisigns of objects. In that sense, the 3 categories of Peirce could be reduced to only one, being objects. Or, in (Peircean) semiotical or (my) semiphronesis language, SIGNS. These signs can be categorized as living and non-living signs, which is leading towards 2 categories. The 3 categories of Peirce being only some possible modes and serials departed from it.

There are many features (qualisigns) of living signs that are also apparent in non-living signs. For instance, the qualisign of acting or doing can also be apparent in what we consider to be non-living signs. For instance the natural forces often do a lot, actively act, while they are not living. Winds and tornado's actively blow and maybe destroy. It is a whole other type of doing than the type of doing of living creatures, but still it is a mode of doing.

Actually the representamen of peirce is a qualisign of objects in general. They can be of living objects (subjects) or non-living subjects (generally referred to as objects in the generally understood notion of it). But, in case they are qualisigns of non-living objects, these qualisigns can be divided again. Meaning that the qualisign of being a representamen exists of several qualisigns of the representamen itself. Some of these qualisigns of the representamen are connected with the object (living or non-living), while other qualisigns of the representamen are connected with the interpretant or actor or whatever. A representamen can not exist without a living creature treating or using it as being a representamen. So, this living creature and the **external qualisigns/qualities** of the representamen effected by this living creature, is a very essential part of the representamen to even exist at all.

There must of course be a lot more to mention about the relativity of Peircean signs. But I leave that up for later or for other persons to reflect and discuss further on in depth.

On the illusion of facts

Nietzsche: "What is truth then? A mobile army of metaphors, metonomies, anthropomorphisms, in short a sum of human relations that are elevated, transmitted, beautified in a poetic or rhetoric manner, and that appear to the people after a long usage as fixed, canonical and binding: truths are illusions of which one has forgotten they are illusions, metaphors that are worn out and literally became powerless, coins that lost their images and are now metal and no longer coins"

In current and traditional understandings, there is a division between facts and opinions. This division is good, but in many cases in practise opinions and perceptions are perceived and treated as facts. Which is one of the relevant insane semiphronesis errors to be solved for future societies.

There are conditional and unconditional facts. Meaning that some facts are real true facts regardless of the contexts and issues under consideration. While other facts are facts under certain conditions and within certain contexts and issues, while they are not if certain anotherness contexts and issues are applicable to the situation (s).

I had long discussions with acquaintance of mine about when something is fact or not. And what is needed to understand something as being a fact or not. In most cases, we consider something only as a fact when we have sensed that it is by one or more of our senses. But, of course, we are misguided by our senses in some cases. Like for instance the figures at beginning of this discourse show, this misguiding of senses appears much more than most people realize.

Trust me, after getting more and more understandings about the world we live in, I can tell that most "facts" in our societies and universes are actually perceptions of our realities and universes.

What we see and experience does not have to be true facts. And in most cases, they are not. The world we live in is largely socially constructed. And a lot if not all of the "facts" of life are only "facts" if considered in the specific contexts applicable to certain situations or realities.

If something happens in larger amounts of cases, this does not mean it will be more probable we deal with facts. In the light of reductionism, the human minds have created numerous contexts being incorrect. With processes and acts and happenings inside of these contexts happening over and over and over again, while not really truly being facts. Since as soon as the context is changed towards more sane and correct contexts, the so-called "facts" will disappear completely.

This is something VERY important to grasp, since it is about the relativity of about every reality and also fact we face and deal with in the realities of our universes. This relativity of facts is a REAL TRUE FACT. Meaning that this is a perfect example of a fact being a fact regardless of the context and issues under consideration. It is a universal truth that every reality is relative.

It seems like there are some mistakes in former sentences. If you do not understand that the majority of phenomenons we call facts in our society at large are simply NOT the REAL TRUE FACTS. Real true facts being universal truths, applicable and true regardless of the context and issues under considerations.

On models and structures

During the last years I have been thinking about what could replace the many models of economists and other scientists. And then I realized that they do not have to be replaced. But just have to either disappear or be used in correct ways. For that, the people have to realize that the map is not the territory and that every situation is different and needs other building blocks. Some of these building blocks, which are important for the othernesses that are too much disregarded at current times, are already there. A lot of additional ones however still have to be constructed and/or developed. By means of this piecemeal engineering of building blocks, the old models can be abolished till only the constructive ones are left and new better ones are there.

Most important to realize is what Peirce probably also realized. Which is the fact that current models are NOT accurate just like current signs and language is not accurate enough. That structure and overview is NOT reached by making models but by diminishing structures. Any structure, also the language structures. Pierce is telling that our thoughts are diagrammatical. He is not telling that real life should be. And actually, in the whole of his theories he is trying to solve the problems of grammar and signs by introducing new notions that are better able to express othernesses of life in better ways. Which is not the ideal case, but the best we can do at current times. Because the only way to express ourselves is through languages, and it will probably stay that way. Which is not that much of a problem, but we have to be aware of the othernesses and how to deal with them.

Basically, we have a lot of dysfunctional structures in our universes and societies. A lot of them being either insane, not needed anymore or being both unneeded and insane. Fact is that our social society currently is moving towards more pluralist universes, with a lot of unneeded and insane parts still playing a far too profound and influential role. With parts, I here actually also mean people. In the Netherlands we use the saying "bloempje van catharina" (flower of Catherine) there, meaning some aspects of life or organizations that is still there but not needed anymore. Which happens constantly in an ever changing universe, where the context is changing but the objects or people in these contexts staying the same. By that creating a misfit between the objects and their surroundings at certain moments in time. In fact the only real structure of our societies and universes is the one of separate units or building blocks that are organized with more or less tight links or no links at all between them. Then there are the othernesses in between. It is just a social aggregation or configuration of living and non living parts. All having certain values and plural plurisigns that are not positively or negatively loaded but more fluently. And plural. Each part itself is also made up of smaller parts in same ways. And in bigger social orders, every part has a more or less influential influence on the relative wholes.

This main structure of our universes and societies is really the ONLY real structure of our universes and societies. With the values and characteristics that are described in this discourse. The ordering of social and non-social particles in our universes is not static but dynamical and more or less fluent. There are no real opposites like positive and negative but much more pluriform plurisigns and realities of life.

Other kinds of structures, like for instance the linear structures in maths, are of course valuable and good to use. In some cases. But, it has to be clear and realised that they are not real true structures of our universes. They are just mere conventions and always not the true complete stories. In case of mathematics it might sometimes be worthwhile for instance in cases where we have the borders of time or space that prevent us to look further than certain periods of time. But it should be realised then that these kinds of mathematical structures are just perceptions, not real and complete reflections of the real existences in our universes.

The sole structure of our universes like I express it in this discourse is really the only sole real structure of our universes. Realising this is also very worthwhile in cases where other structures are applied. To be able to see the plural othernesses/signs that are also part of realities. All structures that are not in line with the sole real structure of our universes are just mere conventions not reflecting completenesses.

Main problem concerning structures is that a lot of structures in our society are just set up and organized in the wrong ways. Meaning that these structures mostly are far too uniform and statical. Further more they just do not take into regards enough the real and only ways our universes are really organized. Any structure that is not set up that ways will cause more or less influential and serious problems. Dependent on how critical the situation and circumstances are and how badly organized and implemented these structures are. But in most cases the structures are damaging because of wrong applications, of course. Which is caused by people not realising why these structures are the way they are and because of lacks of understandings about how they should be used. Excesses of lack of understandings. Excesses of failures and damages to other people and our societies as a whole.

On structures of insanities

A lot of current structures in our society as such are not according to the sole true structure of our universes. But, this does not mean that all of these structures are not relevant or have to disappear all of them. Fact is, that quite some structures are still needed and have to stay into existence. Partly because of some lacks of understandings of actors involved, and partly because of physical and non-physical borders. And quite probably also because of anotherness reasons which I do not stress here at this moment.

An example of structures that are not correct but still need to be maintained **partly** in our society at large because of physical borders, is the example of lineair structures. Meaning that some of the lineair structures existing in our societies just have to stay into existence, while others are really damaging and unnecessary and just have to disappear.

An example of lineair structures that still have to stay into existences, are the lineair structures and ways of thinking and writing. Writing has to be lineair in some respects because of the lineair structures of books and digital word processing software. But also because of the fact that the writing in fact also inhabits some aspects of sense-making and, therefore, thinking. And also this sense-making and thinking has to be lineair in structure in some respects, because of the issue of diagrammatic thinking.

In some other part of this discourse, I am mentioning that my way of proceeding would be a top down or bottom up kind of proceeding. Which seems to be completely into contradiction to my understandings of the sole true structure of our universes. But, it is not. Since, like I said, lineair thinking can be needed in some cases. Like in representamens as this discourse is. It is simply not possible to proceed in anotherness ways than through lineair thinking (diagrammatic thinking) and lineair structures of writing (because of the structure of word software). But, what should be fully understood, is the fact that this lineair way of structuring is only some kind of firstness. Since ultimately, my whole discourse only serves as some fundamental blueprint for future societies. To be applied in more correct ways in immediate ways by human actors. In this more developed phases and the realities of our universes, the shortfalls of lineair thinking and writing should and have to be corrected. Also, the lineair kinds of thinking and writing have to be seen in the broader lights and structure of the real true structure of our universes. So, my lineair thinking and doing are always to be seen as being part of the sole true structures of our universes. The linearity taking place in several directions, not only horizontal and vertical.

For the sake of better understandings, it is very constructive to make the division in dynamical and statical structures. While physical structures can be statical, non-physical structures overall will not be. For social matters, aspects, physical and statical do not really exist. Besides that, physical structures are never statical, but they seem to be because of us only seeing the form of the structure and not the contents of them. Contents being non-physical, dynamical and growing.

The problem with a lot of structures, and resulting from that the problem of science at large, is that it is often far to reductionist way of thinking and doing. Which is about same as saying that structures are insane, if you understand enough. And, it is often not realised enough that these structures are firstnesses, to be corrected for real life situations by actors. In it's essences, a lot of structures and representamens and other fundamentals of our society are insane to less or more extends. This does not matter too much if they are corrected by actors, but, in the end it of course does matter a lot if the firstnesses are more sane and correct. For this being the case, they have to be the result of great insights, resulting from applying the right methodologies in right ways by the right persons.

Reductionist structures and, more broadly, reductionist firstnesses. Are not that much of a problem when the non-critical anothernesses are left out. This mostly is the case with contexts where people are less or not important. This implies that reductionist and insane structures are doing well as firstnesses, as long as the immediate aspects (actors) are not critical and/or playing their roles. Also, in thirdnesses they may be even functional, but only to the extends that they add to the knowledge and understandings of actors involved.

People, actors, can and in many cases will correct a lot of the mistakes of structures in thirdness, well in existences and laws. In more evolved phases of dynamics. Structures in thirdnesses are functional till the times the underlying qualisigns implicitly absorbed in these structures are not known or understood by the actors working with them. When actors get towards higher understandings, or even toward artistry levels, the structures may and will become more and more dysfunctional.

For growth and change, unfreezing is needed. Meaning that staying to work within and according to certain structures will limit growth. Sticking to firstnesses like procedures and other structures too much, will lead to people being put back into their boxes thereby preventing greater levels of excellence to develop. Incorrect structures for certain contexts or people lead to insanities and damages as a whole. But, even some reductionist or insane structures can be very productive and good to have. Decisions about more or less structures, and types of structures, always have to take place in the light of understandings of the contexts and people involved. Of course.

Structures, even potentially insane structures like linear ones, can be firstness and part of the more complete structures of our universes. The interconnectednesses in our realities. While these structures might lead to insane and reductionist views in the worlds and universes of thought, this might not be a problem. Unless they are not corrected and part of a more sane structure and methodology in the worlds and universes of our realities. Othernesses can and should be added in universes of realities. If structures are not sane in their firstnesses, this is not a problem as long as they are not being **used** in wrong ways.

Some specific type of insane social structures is the notion and phenomenon of induction. And, if this notion is applied in firstness, it is often also not that much of a problem. But when working with people, or in the contexts of realities of life, it is mostly just better to leave this kind of insane structures out. Because in these contexts, especially in these contexts, structures (like more specific the notions and methodologies of induction and deduction) are very dysfunctional and counterproductive as a whole. As far as insane structures are concerned, it is often the case that less is more.

The application of insane structures in wrong ways often lead to reifications. Representations are often the outcomes of reifications, which is a reductionist view on the realities of life. Partly because reification is a quite uniform, less pluriform reflection of the worlds of realities.

Less structure is often leading to more pluriform ways of realities, and to more othernesses. Less structure is needed to unfreeze, to get out of the boxes where we seem to feel comfortable in but which at same time do drive and keep us insane in many respects. But, what is needed in a lot of social fields is less structure and more entelechistic othernesses. More critical, and more qualitative othernesses. Art requires not just critical othernesses, but more qualitative critical othernesses. Critical othernesses with the most of value. Value is quality, but what is quality and what are qualitative othernesses? This is something that has to be explored by every individual and also by society at large. Since ultimately, transitive values are the core of our societies. And, we still do not know let alone understand even tiny bits of it.

On system-atical errors

The philophroneis insanity of fixation on firstnesses and less transitive signs as such can be found throughout our society. But mostly in what we refer to as bureaucratic organizations. Of course, there is always more or less of “bureaucracy” into a system or organization. The bureaucracy being the explicit reflection of the implicit insanity of a very specific type of fixations towards firstnesses.

This specific type of fixation towards firstness is the philophroneis insanity leading towards systematical errors. Being the kind of errors that are made automatically, as a result of system procedures and ways of acting. These systems causing automatical ways of doing without the relevant specific othernesses taken into regards enough.

Actually, I think this kind of automatical and systematical errors are profound in a lot of jobs and organizations. That is one, if not main, reason why there is a difference between a job description and its contents and the art of doing something. Art requires more than this kind of systematical ways of doing without respecting the othernesses. But then again, there are simply a few people mastering something towards the levels of art, not only seeing but truly understanding the relevant othernesses to be taken into regards.

Especially the othernesses being the immediate, specific othernesses can not be included in general systems and rules. They have to be applied, introduced to the scene(s), by humans. People adjusting to specific cases, taking the othernesses into regard. But, in many cases, other humans not understanding these othernesses might not understand their relevance and prevent them from being applied. Otherness semiphroneis error we can see everywhere throughout our society and ways of doing. If you understand and use your senses to the fullest, this might lead to whole new insights about the universes and our realities as a whole.

In those cases where people adjust to specific cases themselves, those adjustments can of course either be based on just perceptions of complying to a system, or these adjustments can really be instances of complying and improving a system or a reality “out there”. But one of the problems is the fact that for other people it is often just very difficult if not impossible. To judge which acts from other people are meant to improve and adjust in good and constructive ways, and which acts are actually either meant to do so (or not), but will not have any constructive results as such.

Having said this, the executions of power by other people in the system are always either a sign or the causation of weakness. Either because of wrong understandings an/or intentions of the people executing the power, or because of wrong understandings and/or intentions of the people being encouraged or forced to change their acts in accordance with the visions or requirements of those executing the power.

A lot could be improved for our society as a whole, if only the understandings and applicability of interconnectedness and the sole true structure of our universes would be understood enough and been put in practise likewise. I already said that fundamentally speaking, a sane collective mind is major there. Although I did not read his book, I think David Bohm has at least something interesting to tell related to this in his discourse "thought as a system".

In my own opinion, one of the essential guide for excellent understandings and changes is to prevent to understand the nature of a system as being automatically and systematical. A system should NOT be automatical, but natural. Based on a thorough understanding of inclusionality or natural inclusion as such. This idea of naturall inclusion, or inclusionality, is something originating from Alan Rayner.

On another Kant

This part of the discourse will deal with some issues connected with transitive values mainly. The starting point of the discourse being some part of Kant's Grounding for the Metaphysics of Morals.

Apart from the issue whether Metaphysics is a sound philosophical base, in my own opinions it is NOT, I just would like to discuss some of the thoughts of Immanuel in this specific works of him.

In his Grounding for the Metaphysical of Morals, Kant distinguishes between values that are "unconditionally good" and values that are good, but only under certain conditions. According to Kant, there is only one thing we can imagine to be good without qualification, being a good will. He further on asserts that if a good will is unconditionally good, then its value cannot depend on it having good effects.

Now, I myself very clearly object to this opinions of Immanuel. The reason being that Immanuel lacked some understandings when making the distinctions in conditionally and unconditionally good values. He even did not call them values, this is the only thing I changed in discussing his views, but in the end what he meant was some more specific occurrences of values. As such, using the notion of values here is not in any ways changing the nature and fundamentals of the issue expressed here.

The main problem is that Kant did compare apples with apples³⁵ while making oranges of one of the both to create a difference that is only perceptual and not really truly existing. In case one realizes and understands that there is no real difference between the two phenomena compared with respects to the essential qualisigns to be understood and taken into regards there. So actually, what he did, was just some kind of reversible of comparing apples with oranges³⁶.

This difference he created by focussing on the usage of values, or in my understandings the transitive values, on the one hand and focussing on the relatively statical values on the other hand. The values being good under certain conditions compared with the perceptually unconditionally good which is however also only good under certain conditions. Simply all of the values existing are only good or bad or whatever under certain conditions. Meaning that the transitive value is always different from the less transitive or relatively statical values. Or, in another words, valuation of values does change according to specific contexts. **But, given specific contexts, values and also their valuations should be indeed unconditionally valued the same.**

³⁵ This conclusion is based on the similarities between apples and apples, similarities on relevant criteria and qualisigns. Which is of course a kind of reductionist view, but that is not a problem for the issue at stake here.

³⁶ Actually, you can not even compare apples with apples. If this statement is understood as a normative statement and the emphasis is on the differences and not on the similarities.

I however do not object to the insight that there can exist goods being unconditionally good. What I however DO object to, is the fact that Kant asserts that only a good will can be unconditionally good. Since, the way he meant this notion, there are enough other things that can and will be unconditionally good. Or unconditionally excellent. Since, of course there are a lot of variations of goodness, varying from just good to great to excellent and anything in betweenness. A distinction in levels of qualisigns is required there.

But, altogether, I just want to state here some other unconditionally good or great. In fact it is just here. This discourse being a representamen of possibilities. Is at least unconditionally good, if not unconditionally great. Just like the architecture of a lot of living creatures in our universes is. Natural laws are mostly unconditionally good. Just to name some.

When making the distinction in conditionally and unconditionally good, I think Kant wanted to express what Nietzsche also expresses in his discourse on beyondness of good and evil. But Nietzsche did really truly understand, while Kant was probably still into inbox kind of thinkings there. Not really truly understanding about how to view and understand the beyondnesses of qualisigns.

For instance laws are a perfect example of something actually being perceived as unconditionally good, while it of course not is so. Since, when contexts are changed and specific situations are taken into regards, almost NO law is really unconditionally good in whatever settings. Laws are, at best, mere possibilities. And just like other fundamentals of our society, like this discourse will hopefully also be at certain moments in time, they should be as excellent and sane as possible. Mostly because of the fact that the possibilities of insanity should not already be included in the fundamentals, the cores, of our society at large. But mainly also because of the high level of applicability of some of the social fundamentals. Causing A LOT of errors and insanities in case anything is or could be wrong with the fundamentals. A sound fundamental without any insanities is therefore of the most upmost important. The fundamental not only being apparent in the representamens and the objects, but also, most importantly, in the people executing. Since, it is always a combination of both having the sane and most excellent fundamentals, together with the most excellent and great people to put them into effect or use them in anotherness ways. If there are any problems there, sanity and value of transitivity will diminish or even get towards damage and costs of transitivity.

Transitivity and transitive values can be sane or insane. Based on the levels of understandings, the methodologies used, and on a correct interpretation and usage of (fundamental) less or more transitive values.

There are just so many cases of wrong issues being taken into regards. Insanities in our lives do not only occur because of understanding and using too less othernesses, but also because of misunderstandings and therefore using too much othernesses. Meaning that a lot of othernesses are taken into regard that are not really important and actually are destructive for sound judgements. A perfect example of it are fundamental transitive values taken into regard while these transitive values are either insane themselves or not relevant for the given contexts and therefore turning the whole situation into an insane one just because of being taken into regards.

On good and evil

The notions of good and evil are, like a lot of other notions, often perceived and regarded in the wrong ways at current times. This is another type of semisophy errors and insanity. The problem being that the notions are considered and understood with the wrong contextual backgrounds, being the backgrounds of the wrong methodological context of dualism.

This dualism, partly resulting from aristotelean ways of understanding, is causing a great deal of current insanities caused by wrong understandings. Not only context-independent understandings where contexts are crucial, but also the context-dependent understandings (taking the contexts into regards) can be insane in case it is based on wrong understandings of the applicable or more sane contexts of understanding.

With regards to good and evil, it is interesting to refer to some remarks made by Nietzsche in his "beyond good and evil". In this discourse, Nietzsche does mention the following:

"HOW COULD anything originate out of its opposite? For example, truth out of error? or the Will to Truth out of the will to deception? or the generous deed out of selfishness? or the pure sun-bright vision of the wise man out of covetousness? Such genesis is impossible; whoever dreams of it is a fool, nay, worse than a fool; things of the highest value must have a different origin, an origin of THEIR own—in this transitory, seductive, illusory, paltry world, in this turmoil of delusion and cupidity, they cannot have their source. But rather in the lap of Being, in the intransitory, in the concealed God, in the 'Thing-in-itself— THERE must be their source, and nowhere else!'—This mode of reasoning discloses the typical prejudice by which metaphysicians of all times can be recognized, this mode of valuation is at the back of all their logical procedure; through this 'belief' of theirs, they exert themselves for their 'knowledge,' for something that is in the end solemnly christened 'the Truth' . "

Unfortunately, nobody really truly understood what Nietzsche has been talking about in his discourse even until this moment in time. Because, even now, most metaphysicians and philosophers and actually also most people in practice and our universes of existence are basing their understandings on the logical procedure based on intransitory ways of thinking. Which is NOT simply opposed to a more transitory ways of thinking and understanding. On the contrary, the intransitory ways of understanding are of a whole otherness order of understanding. Being an INSANE and WRONG ways of understanding.

Power is actually often originating from weaknesses. Or a counterbalance for it. And in general, a lot of opposites are interconnected with each other in some ways. Or they are not connected in any ways with each other, meaning that the one side of the opposites is of a completely otherness order and nature than the other side that is perceived to be an opposite but actually never was and is.

What I am talking about here, is the dichotomies that we are using throughout our communications and thoughts. Without realizing that these dichotomies do not really truly exist. Just like the traidisms of for instance Peirce do not really truly exist in our universes. In the end, just everything is a combination of plurisigns consisting of pluralistic combinations of signs and understandings.

Nietzsche does stress somewhere in his texts that good and bad evolved in good and evil. This made me realize that indeed something is called "slecht" in Dutch which can mean both bad and evil. Same word being used for the both. And also the word "bad" in English can mean both bad and also evil. Same thing, one word having multiple meanings.

When thinking a bit more about this, one can and should understand (I guess) that something bad can be understood as being evil. Meaning that something can be perceived as being evil while in fact it is only result of inferiority of a person or the situation as such.

An example of it being that people might think something is stolen while actually it is not. The objects that are perceived to be stolen can then just be stored at another location for good reasons and intentions, for instance. In this and probably a lot of other instances, bad becomes evil. While actually it is only the perception of evilness while real evilness is not really truly there.

And even if the goods are stolen, it might be just a sign of badness of the people stealing and not a sign of evilness. Although I do not neglect the fact that true evilnesses do exist. There are enough instances of people being evil and executing evil activities, but the ones making judgements have to be willing and capable to make the right sound judgements there.

Completeness , logic and entelechy

Logic is a mode of completeness. Just like metaphysics is one of the metaphors of completeness, although it is a metaphor for the most sophisticated levels of completeness possible. But, for both of the before mentioned statements to become true, a more sophisticated and great understanding and notion of both logic and metaphysics is needed. Meaning that logic should also incorporate seemingly illogics, based on resolving the semiphronesis errors of current times and social processes at large. And with metaphysics, actually a metaphysics beyond any currently available notion and understanding of metaphysics is meant. It is actually something that can and should not be labelled as metaphysics, or it should be understood that metaphysics simply can never be reached the way it is meant here.

To reach completeness, anotherness might be required. To reach even more completeness, some more anotherness is required. If something seems to miss logic, you can be sure that some anotherness is missing. That anotherness can be known by other people or not. But whatever it is, it must be able to be found by the brightest and sane people of our societies. The anothernesses that are needed to make the incompleteness complete and by that logical. Beyond the illogics of logic of current times.

Some very important aspect of completeness is the quality of completeness. Which is why the term “entelechy” is much better than just mere completeness's. Whether some mode of completeness has enough quality to label it as incorporating some aspects of entelechy depends in most cases on the people involved in the objects of consideration.

The notion of vagueness is actually also connected with logic and entelechy. Whenever something is vague, it actually means that there are missing pieces in (collective) minds. Either at the moment of vagueness, or at later phases. So, more completeness is needed to reduce the vagueness. And maybe, by doing so, adding some entelechy.

I sometimes, well quite often, do say that I do not understand something. Actually, this sentence alone does not say that much. What is more important, is who says it and in which situation(s) it is being said. When some intelligent person is telling that he does not understand something, it might mean he understands it better than other people. But he just understands more, and therefore knows he does not understand everything yet. While other people less knowable about the concerned situation or field of studies just do not see that much and think they understand everything.

Related to this, I got to think about some person stating in some book “the more I read, the less I know”. What he actually meant to say, is that the more he read, the more he understood. But, thereby, also the more he saw that he did not understand yet. And this improvement of things he did not understand (yet) is NOT about knowing less, but about seeing more. It would be better if he stated there “the more I read, the more I see what I do not know yet”. Understanding that you do not know or understand something enough is often a great virtue of wisdom. Or you are just dumb, lazy, stupid and/or blind.

Wentelechy is perfection of being. Now, you might ask yourself the question whether entelechy or wentelechy can also be incomplete. The answer to this is very simply yes. It can and will be incomplete just like about everything in life can and will be **relatively** incomplete. Fact is, however, that the more complete and logic something gets, the more entelychistic it might be. There are grades of entelechy. And more wentelechy generally means more quality.

The chains of existences

There is some great saying about weakest chains. But, it is often applied in wrong ways. Especially when applied to situations where human beings are involved. Not only when these human beings are considered as chains, but also more general in all kinds of business situations where the human beings are NOT considered as weakest chains.

One example of the first is when I heard some manager telling me that one of the machines on the production floor was the bottleneck, or weakest link, of the organization. I myself at that time thought, and was correct, that actually the more critical bottleneck was actually talking to me at that moment. Or actually, I was also not correct. Because in the end, some other parties (like customers and governments) are the real weakest links for an organization. But, what i want to make clear here, is the following issue. That in organizational cases, often the machines and money and so on are considered, while the people are forgotten to be taken into consideration. Same kind of situation is that i saw in some brochure stated that the company would be very flexible because the production department could be flexibly organized. But, what same company forgot was that most critical and also long lasting part of the order process procedure was NOT the production part. But the part executed by people. And exactly this part was NOT that flexible. Having people loaded with work all the time. So eventually, there was the perception of being flexible, while reality was (is) quite different.

In those situations where the human beings ARE considered as chains, these weakest links are often considered in the wrong ways. As being same kinds of bottlenecks as machines are. When this kind of viewing persons is applied, it is just very deconstructive for the contexts reviewed. Just like a lot of wrong views on aspects of life are keeping us in much worse situations than needed.

So what is wrong when viewing people as bottlenecks? Well, first of all the fact that people, as opposed to machines, do not have some fixed capacity. The other one being that each person has different capacities. And, more interesting, that qualities of one person can sometimes be transferred to the other person in quite easy ways. Or, certain qualities that are perceived not to be internal, might actually be internal with some of the people considered. This are all issues that can improve the usage of bottlenecks, and thereby the accomplishments of the "total" processes, in impressive ways. If treated in best ways.

Human bottlenecks are also coupled more or less tight with each other. It is not like in a real chain, that the individual chains are all tightly coupled. Then, also apart from chains in a real chain, the human bottlenecks differ in possibilities. This means, that each human chain has another kind of impact and influence on the whole. Also depending on the (type of) contexts considered. Of course. But, fact is there might be some decisive chains. Or some chains that can be missed, while others not. For the tasks considered and the ends to be accomplished.

On commodification

Every decent thinking man knows at least tacitly that not only our society, but also every living being and natural resource in our universe has suffered a lot from the subordination of a lot to the logic of capitalism. It is not only about subordination of public and private realms to the logic of capitalism, what is often called commodification. So yes, private things (friendship, women) are valued primarily or more or less according to their commercial value. But actually, this happens (far) too much with much more aspects of our realities. And some of it is actually caused partly by the way we are conditioned. It grasps the core of what people like Alfred Korzybski and Charles Sanders, among others, were trying to communicate properly to the bigger audiences.

Just think about it. On the corporate balances, people and products are expressed in money. Which is actually rather weird and stupid if you think about it. But, on the other hand, (raw) products are not expressed in the natural resources and suffering of people involved. Which is actually much more strange. If you really come to think about it. And realize the true consequences of it. One of the most terrible ones that is clear to us now, the huge impact this wrong way of thinking and doing had on our natural resources. Not to speak of the suffering, sicknesses and mental pains suffered by employees because companies and organizations just do not take these costs into regards. Since they simply do not express these factors in any ways in their ways of organizing and doing things.

Peirce also said that wrong ways of applying induction and deduction cause fatal errors. And, like almost always, he was damn right. You can see it in every aspect of society, if you become to understand what he was talking about. Some, by far not all of these, aspects are described by me above. The shortfalls about expressing costs of humans, other living creatures and our still great (but far less than some century ago) nature and globe.

Is it mostly about the money
Is it mostly about the dum, dum...
I do not think it is funny
to make us fade away
Is it all about the money
Is it all about the damn
well I think we got it all wrong anyway
because of the non-anotherness ways.

On the “guff”

While the Talmud uses the notion of the “guff” as being a repository of all unborn souls, I use this terminology of the “guff” as being some mode of limited (re)sources. One of the important questions I find interesting is whether money and love and caring and doing good things is limited. Maybe just maybe if one is increased others will also. Without negative side-effects or limits. I actually think this is the case. What I actually also know very certainly is that we, the family of human race, are having some obligation to give as much as love and care and to do as many good things as possible during our lives. This involves speaking to other people instead of staying silent when we know the other people would value a conversation a lot. Speaking to tramps instead of just leaving them up to their own when we meet them on the streets but would have enough time to talk and to show them we care. Just to mention some. We should work on giving as much as possible of the unlimited resources to the people who can use them. Or at least give it a thought and be aware of how we spread them currently and what can be improved in it. That we do not at the moment, and that we completely misuse them very often in current times, has mostly to do with the wrong understandings of value(s).

One of the things still to be discussed in this discourse is the notion of capital. That this notion is far too narrow in current times. What I will discuss there will actually link with what I have and will tell here now. I only use the concept of value instead of (different types of) capital here. But the message, a misconception of the representamen, is the same. The representamen called value is mostly misperceived as being economical capital value. But actually, money is not the only value in life. Also values (value-s) and norms are. Which is why a broadening of the (understanding of) the notion of value is strongly needed for our society. Incorporating not only the economical value, but also values like values and norms, nature. Social capital and the like.

Besides the fact that it should be realised that some of the values are not limited resources but rather quite unlimited, there is some other aspect of values. Which also counts for goods and activities in general. Being the phenomenon that things like goods, activities and values and the like can be **transitive**. Transitive goods and activities are goods and activities that can be used in a process without the essential parts of them that are required in these processes will diminish. It is almost the same notion as the notion of catalyst. But while a catalyst should mainly stay the same, a transitive good or activity can change a lot and still be a transitive good or activity. One example of it being money, that changes from paper money to some numbers and then again some paper and coined stuff. While the paper, the coins and the numbers are having completely other qualities (the immediate object itself is altered and therefore not a catalyst), the essential parts of it being the value (or rather the **perception** of this particular kind of value), stays the same. Normally speaking, money does stay the same in the sense of keeping the same value. No matter how often it is used in a process and/or transferred.

But quite generally speaking, although the value of the immediate object does not change, the value of the dynamical object money does. To large extends. Actually, the term value and the increasing value when an object does become more dynamical can best be shown with money.

For instance this example. I go working in a factory tomorrow night. Just some way to still earn some money while writing my PhD and having discussions with other intellectuals and flying my falcons and the like. Then I get some money from that. When I get the money it is put on the bank. While the immediate object does have same value as it was, the dynamical value is actually zero. Since it is not really **used**, the immediate representamen called money³⁷.

Then, I decide to use the money. Well actually I do not decide it but it has been decided for me since the postman did not just destroy the bills but still delivers them at my address. I go into internet banking pay the bills. At that moment the representamen is **used** and gets it's **dynamical value**. And, the immediate (dynamical) value of the money will increase the more it will be used. This happens when the money is used to pay bills, or exchanged into another value. Like goods or services in our economies. Suppose the receiver of the money transfers it to an employee. This employee buys some food from it the other day. Then, the immediate object has become a dynamical object and it has gathered some value.

Now, as you might understand, this dynamical value will be more when the representamen money is used more. If the food seller does buy a book with the money received, the dynamical value will increase again. If he or she puts the money on the bank, the money will become static again and the dynamical value will stay the same. But, immediate value of money will almost always be different from the dynamical value of money. Something that might seem logical, but is largely undervalued in present times. IF you really understand this, you will understand how insane we are in our current economies.

³⁷ This realization that the dynamical value of money, when put on the bank, is actually zero, is a very important thing to realize. It actually shows the wrong system in banking, at least the deconstructive issues there. People and organizations are not stimulated to **use** the money, instead they are stimulated to put it on the bank and freeze it there. While, for the more important **dynamical values**, it should just be stimulated to maybe borrow some more money or at least not saving it on a bank account as such.

Another example of transitive value might be music. Although music does change (it is never the same music you listen to), the essential parts stay the same. At the moment I am not only writing this discourse, but also listening to and enjoying probably one of the most sophisticated instances of music being available at the moment. Which is the concert “under the desert sky” from Andrea Bocelli. His voice, his ways of performance, are the greatest pieces of art and quality you could possibly think of in music. It has great aesthetical value. Now, I would not know some expression in current existing notions of capital to express the value of his great voice and music. Which is very clearly expressing not only why also here there are a lot of important othernesses to be taken into regards, but also that some points of view do cause a lot of important signs to be overlooked. Since, clearly, music has value. Especially the signs of music of artists like Andrea Bocelli. A lot of relationships rely on music to more or lesser extends. People’s moods and well-being’s depend on availability of music. So yes, music has huge values for life and society as a whole.

On tacit knowledge, tacit wisdom, tacit experience and the like

The philosopher Michael Polanyi is, among others, known by his phrase “we know more than we can tell”. This stress on othernesses, like another Michael would name these, is expressed in Polanyi's notion of tacit knowledge. This tacit knowledge is a process and not the amounts of knowledge.

Apart from what this tacit knowledge means and incorporates (this can be read about in lots of other great sources, among others and because of quality foremost the discourses of Michael Polanyi himself), it can be stated here that not only knowledge can be tacit. Also things like wisdom and experiences can be.

Which is why actually there is not only tacit knowledge but also tacit wisdom and tacit experience. Tacit knowledge solely can be worthwhile, but it is only about the tools. To really get a master and into the arts of something, you will need also to have a lot of tacit and explicit wisdom. This is acquired by a lot of explicit experience and knowledge. Without it, or the less of the greatest wisdom and/or experiences you get, the lesser you will be able to apply the tools (knowledge) in most proper ways.

While tacit knowledge is mostly involving less understanding, real tacit wisdom does involve more aspects of really understanding something. Although this understanding is tacit.

We actually all know that there are also a lot of tacit capabilities. Being capabilities that are not that explicit but just there in a person. Gathered by experience and the mere fact of just having lived and by that acquiring the needed skills and capabilities. An example of it being someone who will just swim after some boat accident at sea and not having swum for about 30 years or so. This is some tacit capability that should have been learned before. A person that never learned how to swim will not have tacit swimming capabilities. Normally speaking. Which is why I would call this kind of tacit capabilities the conditioned tacit capabilities.

Apart from this conditioned tacit capabilities, there are however also unconditioned tacit capabilities. Being tacit capabilities that are just there, although they have never been learned or acquired. An example of it can be a person who can get along with some animal in very special ways, acting very natural with them, without really having acquired the skills for doing so. This person is just knowing the ways how to react there in a way that we would call “naturally”. Another example would be the tacit capabilities of a lot of other living creatures. The tacit capabilities of talking and communicating are still there with human beings who would not have been in touch with other humans since their date of birth. For instance.

On Isles of Dreams, floods of thought, perceptions of realities and realities of life

There are a lot of intellectuals that distinguish between, what they call, universes or worlds of life. People like Aristotle, Peirce, but also lots of other more or less known intellectuals discuss on this issue and give their views. One of the reasons for it being that it is of course very important to understand the worlds or universes we live in.

The first critique to this views is however, that most of the intellectuals are sort of communicating that their ways of viewing the worlds, or universes, would be the best one. Then the people who read and discuss on it also choosing for one of the views. While, actually, all views add something for true understanding of what is going on there.

Then there is the problem that people, even intellectuals, seem to understand something different when they speak about universes and worlds. Like, in common current practises, a universe is for instance the universe like being our globe and everything around it. And in this view, there might be more universes. In this case the universe is some physical entity. This physical universe, or universe of the physics, is also called the observable universe. While possible borders of it are actually mere conventions of human race.

In a philosophical way of viewing, a world or universe is everything that makes up reality. But also the possible realities belong to it. Or not. Depending on the definitions of intellectuals and what they define as being world or university. And their conception of the terminologies. For instance Peirce does call his possibilia, existences and laws also universes. While this are not physically bordered universes, but universes that exist in both thinking and reality.

I myself would like to add my division of universes, which is the division between the isle of dreams, the flood of thoughts, the perceptions of reality and the realities of life. Although in reality these universes can also better be brought together in one universe. Some unified field/universe where all the sub-universes I mention here as being universes are part of. Along with a lot of other universes and worlds from other intellectuals and other people. But, for some reasons it can just be very valuable to make this divisions in universes. The one I make here, for instance for getting more understanding of the universes of Peirce.

Like, the fact that scientists and intellectuals often want to improve the existences and laws in worlds of perception and realities. Which is why they have to switch to the universe of possibilia. The processes that take part there, are for some part explained by means of my small discourse on possibilia and dynamis, just after this part of my discourse. But for now I just want to explain a bit why it is needed and constructive to return to the worlds of dreams and thoughts for possibilia to be introduced into the worlds of perception and realities.

Fact is just that every changes in the universes that can be affected by human beings begin in the worlds of dreams and thoughts. Even the changes that we abstract from the perceptions of realities and realities of life universe, need some return to the worlds of dreams and thoughts. This are the universes where signs are born. And where they get into the first steps of their developments and growth. Our imaginations and creative capabilities determine the effectiveness and grandiosity of most of the signs that surround us in the worlds of perception and reality.

While the worlds of dreams and thought can be seen as the worlds of minds, are the worlds of perception and reality a mixture from mind and matter. IF you use the common use, mainstream notions of mind and matter, what they are *thought* to involve by that. Because to me, and also to Peirce probably, mind and matter are NOT separated that much as it is implied in the current explanations of both notions by most people even the most bright and wise ones.

The though-signs and sign-events of Peirce can all be part of both the worlds of minds, the worlds of matter and all kinds of mixtures of it. In fact, in each case there will be thought-signs and sign-events. This already implies that the mind worlds are also part of our universes of perceptions and realities. That even an object in the real world, object being the mainstream meaning of this notion, consists of mind. The collective mind of the people at current times, but also the collective mind of our predecessors. A table for instance is just not an object consisting of solely matter. It is on the contrary some object consisting of particles and a lot more. The collective mind of the table, being its internal and external qualities, but also its dynamical qualities, determine that there can be a table, that the table is seen and used as being a table and (by that) that we can have tables in the first place.

Then our mind, the individual minds of each individual of us, are often wrongly seen as something that would consist without matter. Which is of course very wrong. Matter can not exist without mind and mind can not exist without matter. They are strongly linked to each other in about every aspect of existence. Limiting the views by putting borders that actually do not exist in real existence, either by narrowing and limiting the broadness of view and/or by taking uniform and singular point of views (neglecting some aspects of the object or field of examination) just severely limits a correct science and worldview. And does our society and possibilities for the human race a lot of harm.

On possibilities, possibilia, dynamis, energie, existences and laws

To me, it is just not clear enough what the possibilia from Peirce actually did incorporate. But, irrespective of what his views were on possibilia and possibilities, I would like to give you mine. Which is probably a good way of division. To me, it is very relevant to split what we would call possibilities in current language up to possibilities that can be effected in reality and possibilities that can not. Meaning to be possibilities with a possibility to be affected and the ones that can never be affected in any ways in reality. I would like to have 2 different notions for the both.

For doing so, it would be relevant to make a distinction in the worlds of dreams and thought versus the perceptions of reality and the realities of life. Some things that are possible in the worlds of dreams and thought, are not in the worlds of perceptions and realities. I am here not talking about advisable or non-advisable possibilities, or the quality of several possibility options. Although a distinction there is, of course, also very important and worthwhile.

As far as the distinction between possibilities that can be affected and the ones that can never be effected. And the worlds of dreams and thought versus the perceptions of reality and realities of life. I would call the possibilities in all of these worlds possibilities. Then the possibilities in the worlds of dreams and thought being some special type of possibilities, called possibilia. These are possibilities not affected in the worlds of perceptions and realities yet. Possibilities in the worlds of existence and laws are just possibilities. Then non-effectible possibilities and possibilia are just impossibilities and impossibilia. But that is something that you can only know either direct or never. Since time goes on and on and possibilia that might not be possible now, might become possible sometimes. Based on the fact that a certain process or context, for this possibilia to be applied, did or does exist in some moment(s) in time.

There is some saying in the Netherlands telling "wie voor een dubbeltje geboren wordt, wordt nooit een kwartje". This quite generally can be translated like "who is born for X will never become Y". Apart from the fact that this statement is typically in the spheres of the enlightenment ways of thinking (no pluralities possible?), and not true since you can be X and Y at the same time (a lot of people are), it would be a truism even if the general perceived meaning of it (stating that someone who is born to do only X *and never anything of Y in his life*, will simply never do anything of Y) is followed. Since when the saying is correct, then after (and only after) someone's death it will be sure he will never do anything of Y (Y has been simply an impossibilia). If he did, he was simply not born solely for X. So each living creature that was born for X will never become Y then in this generally, incorrectly perceived, understanding of the saying.

In classical Greek metaphysics, there are some concepts used that deal about possibilities or potentials. One of these concepts is the concept of Eidos, meaning something's characteristic form, essence or property. Then Dynamis was used to refer to the latent potential or power of something. Actually, this Dynamis is NOT the possibility or possibilities itself, but the potentiality of these possibilities. Then there is some energy, or energeia, needed to transfer a possibility or possibilities into existences and/or laws. A possibility without any dynamis will for sure never become into existence. Also, to become really into existence the possibility needs energeia.

All living creatures, but also non-living representamen, need dynamis (a potential) and then the power or energy (energeia) to grow and develop. The catalyst for this dynamis to be explored and put into existences might in many cases be the phenomenon of aporia, to be discussed in further parts of this discourse.

But actually you might notice here that I am not that clear about Dynamis and Energeia. Which is a sign of the fact that I simply do not truly understand enough of these notions. It is vague because I am vague about it still. But I just know I really need some deeper understandings there, and science in general probably does so. Which is why I just mention these notions here with my still bit vague explanations.

On philosophistics

Lately, I more and more think that I kind of “invent” some new notions or insights, and then I discover that other intellectuals or people did already use the same representamens before. And mostly in at least the same, but mostly more extensive ways. Simply also because they did thought about it more, because of which the contents of the labels are worked out in more details. Or another label for the contents appears to be much better. Like the labels “prescindible”, “unprescindible” and “imputed” quality from CS Peirce. When I had read only about his qualisigns, I already made distinctions in internal and external qualities. Then discovering the much more sophisticated labels that CS Peirce gave to the contents of this notions in his “on a new list of categories”. Then I thought I had found the creative and great label “anothernesses”, then discovering that Mikhail Bakhtin already worked on it in some of his discourses. And even Peirce, with his notion of betweenness. Which is actually a mode of anotherness. Just like the notions of amongness, aroundness, aboveness, belowness and so on.

Then, some while ago, I assembled the word “philosophistics”. To combine the notions of philosophy, sophist (the old notion/meaning of it) and the notion sophisticated. And, yes, when searching the web I discovered that the same notion also already exists. But, the content is different. But, actually, like Korzybski says, the map is not the territory. As regards to notions, the content of it will differ among people. Of course!. That is not mere bricolage, since the difference in content is too less to call it so.

Like every serious pragmatist knows, the notions of pragmatism from William James and Rorty differ a lot from the notion of pragmatism from Charles Sanders Peirce. The notion of “bird of prey” also differs a lot between most people and me. And between me and the very experienced falconers of the world. Same counts for the notion of philosophistics. But, I think my notion of philosophistics is much broader then the notion of philosophistics from most other people using it. It is at least much broader than the definition that is mentioned on the net. There, the following definitions are, among others, given for the term philosophistic:

- Pertaining to the love or practice of sophistry
- A complex or sophisticated manner

Now, these notions are relatively neutral. And this kinds of philosophistic do not contain much contents, not many qualisigns. As opposed to my notion of philosophistic. To me, philosophistics is a very broad notion. Describing in fact my own views and position as regards to science and life. Just like pragmatism of Peirce incorporates about all his notions about how science should look like, the philosophistics that I have in mind covers all my current views on science and life. How methodologies should be, the sophisticated philosophic knowledge of current times, and the practicistic ways of thinking and doing I would aim at. It incorporates much of Peircean philosophy and pragmatism. And much more.

To me philosophistics incorporates striving for quality, striving for *arête*. This incorporates perfection of being, which is reached among others by means of *phronesis* and practical reasoning. Society and science need more quality, which can be reached by reaching more understanding. Our society needs more wisdom, but wisdom is just a mode of quality and understanding. As regards to info and knowledge, mere knowledge is not enough and will be harmful in the end. What we really need in every aspects of our society, is true understanding. And then the people who truly understand, to incorporate their great insights into our society. This whole idea of the method and practical ways of thinking and doing and aim for applicability's for a quality society and life, is what I would call philosophistics. Using philosophy not for the aim of science and theory, but for improving our society and our lives.

Aporia- a catalyst for growth

" Aporia "

It is the passion flowing right on through our minds
And it's the feeling that you're oh so glad you learn
It is the ante moment of great insights
It is the air you breathe, the knowledge, the fire
It is that information that you took the time to see
It is the power that you know empirical experiences bring
It is the puzzlement inside that you can overcome
That makes the orchestra, the rhythm and the drum

Com uma Aporia, com uma Aporia
Com uma Aporia que ninguem pode parar
Com uma Aporia, com uma Aporia
Com uma fome que ninguem pode matar³⁸

Aporia (Greek: ἀδιірβία: *impasse; lack of resources; puzzlement*) is a notion used by Aristotle, CS Peirce and Jacques Derrida. This term is used in philosophy to label a philosophical puzzle or state of puzzlement. A state of puzzlement where one can not fully understand a certain situation and needs some more insights. In rhetoric, Aporia is used for a rhetorically useful expression of doubt.

This state of puzzlement is, both in science and in practise, a very important catalyst for improvements and growth. Especially when an excellent scientist or manager gets into this state of "Aporia" and realises that he or she does not understand something completely. That improvements can be realised in the given situation. This state of Aporia in fact means that one "sees" some (new) possibilities. The firstnesses of Charles Sanders Peirce. So actually, aporia is or often should be the catalyst to get from Peirce's firstnesses towards secondnesses and thirdnesses. The mere catalysts for growth. The aporia is the result of seeing the anothernesses but also realizing the fact you still do not understand these possibilities enough. It is part of the Peircean notion of vagueness.

³⁸ I just hope this I guess Portuguese will not mean something strange now. Fact is that I was just in some creative mood so changed the Nelly Furtado thing a bit. But do not know any Portuguese. So forget about meaning for that part of the text. Just hope that Nelly still wants to sing it.

Phronesis

One of the most interesting, and entelechistic, modes of thirdness will be discussed here. This concept, the concept of Phronesis, is an important part and one of the ultimate goals of the notion of Practicism like introduced further on in this discourse.

In his Nicomachean ethics, Aristotle is using the term of Phronesis. This Phronesis is generally translated as “practical wisdom”, sometimes also called “prudence”. *Phronesis* is the ability to think about how and why we should act in order to change things. An important means for getting towards this practical wisdom involves some proper ways of practical reasoning and the right empirical experiences.

This phronesis, or prudence, also involves collateral experiences and empirical learning processes. As stated by Aristotle in his Nicomachean ethics:

“Whereas young people become accomplished in geometry and mathematics, and wise within these limits, prudent young people do not seem to be found. The reason is that prudence is concerned with particulars as well as universals, and particulars become known from experience, but a young person lacks experience, since some length of time is needed to produce it. (*Nicomachean Ethics* 1142 a) “

Phronesis is also part of the 4 cardinal virtues. These are the following 4 virtues: Temperance, Prudence (Phronesis), Courage and Justice. The intellectual Bent Flyvbjerg argues that social science should be practised as Phronesis. I myself do not agree with this. Bringing Phronesis into social science is good, but in many cases it would not be needed. In my opinion individuals and social groups should strive for phronesis, entelechy and perfection in social practise. But in many parts of social science, I think “only” striving for entelechy and perfection (the arts of sciences) should be enough. A possibility without Phronesis is not that much of a problem, but an existence without enough phronesis might very well be. Although I would not disagree that for some instances of social science, a pragmatic and phronesis way of theorizing should be applied. Actually fact is that for specific cases, this phronesis aspect of science is mostly important. For general theorizing, it is not. Which is also why I will use less phronesis in the first parts of this great antenarrative on ecosocial orders. In the last parts of this discourse, dealing with more specific and practical cases, the phronesis aspect will play a much bigger role.

It is very important to realize that phronesis is mostly about dealing with specific cases. It is the mode of being where, among othernesses, quality and excellence and perfection become important. Incorporating a perfect and ever growing understanding of more and more details. Phronesis is not about uniformities, but about ever growing pluralities. Where othernesses, or betweennesses, become more and more important. Another issue that should be understood, is that at the times of Aristotle, his phronesis did mean something more perfect and complete than the phronesis of current times. Mainly because of the fact that current individuals are in some regards much more imprisoned by words and structures. But also because of the simple fact that the systems of mentor and student are less and less in practical beings. In far too many cases, people know but not truly understand enough.

Apart from the fact that phronesis did mean something more perfect and complete in the time of Aristotle than the phronesis of current times, it however should also be very clear after reading the whole of my discourse that my phronesis is of a much more excellent type than Aristotelean phronesis. This because of the fact that my phronesis, the phronesis of practicism, is based on a more excellent perspective and understanding of our universes. But also because of more plural understandings in general.

On Aporia, (W)entelechy and phronesis

If you understand my discourses on aporia, wentelechy and phronesis well enough, you might understand that these notions are to me key for getting a more sophisticated and practical way of dealing with the notions of Peirce regarding thirdness, secondness and firstness.

Aporia is the catalyst for getting from firstness towards secondness and thirdness. At least it is for possibilities that are not well known yet, or known better and therefore people see they can be improved. Then through aporia, one should put the possibilities into existences. For higher quality, one should have the goal of striving towards the highest levels of entelechy there. This involves some practical reasoning, but not as sophisticated a way of practical reasoning as is needed for higher level laws. Then, when entering more sophisticated phases of laws, not only the entelechy but also phronesis should play some role.

Like the universes of Peirce, also the more sophisticated notions above still incorporate (parts of) the less sophisticated notions. In fact, to get towards statical entelechy, you will need some levels of aporia. So dynamical entelechy also incorporates aporia. Then phronesis the same. Dynamical phronesis always should have some parts of entelechy and aporia in it.

When adding aporia, entelechy and phronesis in this way to the universes of Peirce, you will get a more entelechistic and practical philosophy/ way of thinking and doing. Especially for the doing, and the othernesses very relevant there, this trichotomy of AWP (aporia, wentelechy, phronesis) is needed. To me this is an important part of my practicisim. Together with the methodologies of phronesis abduction and phronesis retroduction and the disappearance or at least draw back from those awful notions and usage of induction and deduction. Induction and deduction are based on the world view that there would actually be generalities, while abduction and retroduction are perfectly suited for special cases. Like I will also mention later on, in reality there are no general cases. Everything is a special case. Therefore, induction and deduction always have an error in it. Which does maybe not mean they should not be used, but people have to be aware of it. And I think this induction and deduction should always be prevented to be applied as much as possible.

On the understanding of understanding

Actually, about everything we strive for in our lives has to do with quality. What we look for in relationships is about quality. The type of quality that Robert Pirsig is aiming at in his "the art of motorcycle maintenance". But also the type of quality that artists and also the greater intellectuals of past and present times were and are aiming at. What is needed to get towards this greater levels of quality, is some deep and detailed understanding of what people are talking about or doing. This understanding always involves some need for a lot of doing, since no-one can understand the bakthin's of life by means of pure knowledge and/or reasoning. A music play is more then the representamen from it on paper. Life is more then the rather incomplete and wrong reflections of it in even the greatest books of history. The pure rationalists are, of course, wrong if they state that pure reasoning would be enough to understand the worlds and universes we are living in. The pure empirists are wrong also. It is not about rationality or experience, but about getting both of them.

To really understand something, both rationality and experiences are needed. The experiences offering a possibility for true understandings of some parts of the universes and worlds we live in, rationality to process and store only some limited part of it. Even with the experiences and their inputs to our reflections and thoughts, we will never be able to completely grasp and understand the outer worlds. The reason being that also our senses are bounded, limited, all the time. They can simply not sense every detail and aspects of the sensed signs. Besides that, it is sure that there are phenomenon out there that we simply do not see since we lack the senses or tools to sense them.

A thorough understanding of something, requires the proper ways of proceeding. Actually, best ways of getting to understand something is by experiencing. And then, if you do not understand well enough, getting more input by asking and sensing. Then maybe some proper pluriflection, by phronesis abduction and phronesis retroduction. Mistakes and errors like the ones of applying deductive and inductive methods, should be prevented in any cases.

Understanding, like most things in life, is about quality. The quality of the person who tries to understand. The quality of the input and surroundings. And the quality of the processes and ways of aiming towards real true understanding in it's most sophisticated ways. Practical understanding, Phronesis, can only be reached by practical reasoning and experiences.

On logic and signs

In the parts of this discourses dealing with logic, I already stated that illogic is often equal to some kind of incompleteness. That some bakhtins', or othernesses, are missing there. Now, at the point that I stated this my understandings of this issues where not complete and fully sophisticated and entelygistic. They still are not, or they are, depending on the relativeness of completenesses (of understandings). But what I came to realise just now also, is that also problems are modes of incompleteness and illogic. That the saying of a falconer in the Netherlands, who stated that problems are only in our heads, is surely true for a lot of problems and might be true for all of them. What this falconer meant to say is that we ourselves are able to solve our problems whatever they are. If WE are prepared to change and to listen to each other and if the relevant insanities are destroyed for all persons and issues involved in the specific situation(s). By applying creativeness (a great method to see and apply othernesses), logic and common sense and wisdom. In other words, to get true sophisticated understandings of the problem, the contexts we deal with and how to solve the problem and get towards more entelygistic, complete and logic conditions.

Another issue connected with the issue of logic and incompleteness is the issue of signs growing. The great intellectual Floyd Merrell, who is also a great Peircean scholar, did write the great discourse "Signs Grow, Semiosis and Life Processes". The simple message there is that signs grow and in the discourse it is very greatly described how they grow and the different phases of growth and the like. But what Floyd Merrell did not realise (as far as I understand) , is the fact that purely logically speaking really each sign has to grow unless there are limits in its growth. And, that if there are limits, that these limits are often artificially created limits that are only there or even only perceived limits because of the insanity of the human race. We often call these limits problems, not realising that they only exist because we create or created them ourselves in the past. And, most importantly, we do not realise that these problems are a mode of incompleteness. And that these can be solved by the right methods of thought and pluriflection(s), and listening to the people who found the solution for solving them. In the end, only really existing borders or really relevant ones should be responsible and cause of *real* problems and therefore a limit on (parts of) the signs growing.

On humanity

Some while ago there was an article in a Dutch newspaper about humanity and prisons. I found this very interesting. The general message in this article was that although the Dutch legal system had been very well known in the past as having a high humanity level and quality, this is not the case anymore at present times. A lot of the bad circumstances and habits in prison were discussed there and it clearly shows the maybe relativeness of humanity. But it also shows very clearly the general tendency of perceptions ruling our thoughts and actions not only here in the sphere of legal system, but in all worlds and universes we participate in. As soon as a sign gets into existence, the representamen of it also does and begins to lead its own life on its own. And actually our whole perception of the worlds surrounding us does exist out of these representamens, that are more or less differentiated from the real worlds and signs out there. Again, the map is not the territory. Which is not only about science and sanity³⁹, but more general about signs and sanity.

But, apart from this general insight on the role of representamen, it should be clear that actually a lot is really wrong about humanity in the judicial systems. Partly because of the lack of capabilities of the people involved, which is generally speaking mostly caused by their insanities in sign perceptions. But also because of the wrong setup of the system. Which is also quite insane, since people like Aristotle have written down the keys to some great setup of this system and also for establishment of a much more sophisticated and better society in general.

Improvement of the orders in our legal systems is, like all steps towards quali-orders, “just” a matter of getting better understandings and **doing** something with that. For that, we should partly “only” read and understand the discourses of some of the great intellectuals of the past. Like Aristotle and this Alfred Korzybski. Then, we not only should but **must** implement the better ways of doing into our societies. Transferring the possibilities of intellectual discourses into existences is not only a possibility, but it is one of our biggest responsibilities. For we, the individual members of the human race, are responsible for the family of living creatures. This responsibility for fellow citizens and their lives should go much further than it is practised in current societies and situations.

Humanity, partly expressed in values and norms, has to be directed towards every aspect of life and every person in our societies. Whatever their position is, and whatever they have done in our societies.

³⁹ Science and sanity, Alfred Korzybski. One of the best written discourses ever written, although Korzybski did miss some better understandings on some of the subjects he discussed. It is nevertheless a great pity he could not get his thoughts on the role of intellectuals like he expressed this at the beginning of this great book, into practice. According to my own levels of understanding, putting that idea into practice will be a major step into large improvements of our societies. It will lead to the development of more sophisticated qualil-orders (of signs).

Apart from that, there should really be a broad discussion on whether criminals are really responsible for their deeds and in which situations. Taking their contexts and surroundings and in most cases possible neurological malfunctions of the persons concerned into regards. This might in some cases involve a whole other attitude and approach to prisoners. An attitude of helping them instead of (only) punishing them, maybe whatever they have done in the past.

On pluralities, dualities and singularities

Ingo Schultze, writer of the book “Neue lebens” (new lifes), a book about the “umbruch” in the DDR in and after autumn 1989:

“Pas na 1989 werd de wereld voor mij letterlijk global. Tot die tijd hielden de systemen elkaar in stand door elkaar over en weer ter discussie te stellen. Toen het onderscheid wegviel, leefden we in de beste van alle denkbare werelden, zo heette het. Het was de totale economisering van de wereld.....in het ene systeem was het woord alles en speelde geld nauwelijks een rol; in het andere werd alles uitgedrukt in cijfers en winst. Allebei diep ideologisch”

This statement is roughly to be translated and explained as stating that the changes in middle europa in and after 1989 did make the differences between the two systems (market economy and socialism) disappear. That suddenly the people there lived in the “best of both worlds”. That in the one system the word was all and money did not play any roles. In the other world, all was explained in figures and profit. That both of these worlds were deeply or purely ideological.

Now, in the parts of my discourse above about humanity, I started with the statement that perceptions of representamens rule our thoughts. This has also been the case very strongly during the cold war between the US and the Soviet Union of the past. The representamens of socialism and capitalism did rule their own lives, being very different in most cases from what actually took place in both systems. The physical border between the two systems, the terrible wall that is now broken down, did actually increase the big differences between representamens and actualities of socialism and capitalism. This caused and cause a lot of people, even most of them, to not really understanding what socialism and capitalism **really** involved. Also here, **true** understanding is missing. Causing a lot of perceptions being reality⁴⁰. But in fact, both capitalism and socialism are ideologies. And, each ideology is some kind of a possibility. It is always at least partly a perception, the never really completely to be reached higher aims to strive towards/at.

⁴⁰ Chris Argyris: Perception is reality.....

This is one of the things that can also be understood when reading the thesis I myself did write to complete my studies Business Administration at Erasmus University. This thesis with the title “Ex communist change masters ??? - (The Czech case)” was written by a person (coincidentally me) that did have some true experiences in the Czech Republic. Thereby getting some much better understanding of what socialism did truly involve. That actually socialism did offer a lot of good things that capitalism was and still is lacking. Which is why I completed this thesis with, among others, the statement that it would be interesting to try to incorporate the good parts of socialism into capitalism. A statement I still agree to, and even more, partly because I now more truly understand what I was saying there some years ago. This thesis was written now about 7 years ago. My understandings have improved a lot. And I dare to say I myself have done research and executed some good reflections that are also opening up great possibilities to incorporate some of the good parts of socialism into our societies.

The interesting thing here is that it matters a lot whether you perceive something as a singularity or as a duality/plurality. Of course the knowledge and understandings matter a lot, but these are also partly caused by the way we look at situations and “things”. As soon as people identify with a certain ideology or side of some coins, they largely identify not only with the true aspects and issues, but also and maybe even more with the perceptions and mere possibilities of these ideologies. This causes them to act in certain ways, but also results in distorted and often insane views on the (perceived) counterparts of their favorite ideologies. By this, I however do not want to say that all opinions about counter ideologies and issues and the like are always not true. There are a lot of cases where the people really have a true understanding about what is wrong with some situation or process. What I am aiming at however here are the wrong assumptions and perceptions that are caused by people not really getting informed and not really experiencing the other situations. This experience, the empiristic kind of experiences that are also important in the pragmatism of C.S. Peirce, are very important to move towards real understandings. It is never enough to only read about something in books or hear about something from others. Since actualities are always different and also there are a lot of other nesses to be experienced and understood. For instance, Plato was (at least as far as I understand now, but of course I may be wrong!) a kind of neo-pythagorean who could not be called a Pythagorean. Among others because of the fact that he did read about the Pythagorean philosophies in books but he never got initiated into the Pythagorean cult. And thereby he missed some real experiences and understandings there. Probably also the most essential and great ones. Some wentelychistic bluenesses betweenness the granule.

On small differences in sense-ation

Of course, there are differences in the ways people sense things. This leads to differences in sensation. The differences caused by, among others, differences in sensing capabilities of people. The senses of the one person being different then the senses of the other person. But, also the processing capabilities of the information sensed has a major impact on small and larger differences in sensations.

Although we the human race are all labelled as being homo sapiens, there are differences in many aspects among individuals of course. One of the major differences is the difference in (capabilities of offering and understanding) quality. Roughly speaking, to me this is the difference between the artist and intellectuals as opposed to the people who do not have enough understandings and will never have. People with real quality and/or understandings will not just do what they know, but will and can act on what they see and experience. They will not apply standard methods and insights, but use their creativeness for the particular cases they are dealing with. Based on their understandings and experience, not on standard knowledge while even not fully understanding this.

Especially in cases where the human factor plays some major role and has far reaching consequences when mistakes are made, it is very important that exactly there the people who really understand and only these people should have a decisive role in the relevant parts of the chain of actions. The most important context being the juridical system and it's surroundings. If you put people there who only apply the standard methods and insights because they simply do not have enough understandings and wisdom to do their jobs in satisfactory ways, a lot of people can and will suffer. Like it is now in most juridical matters. Especially in crime investigation and prosecution, a lot of mistakes are made. But it is some general problem of the big injustice of justice. Because of incapacibilities of the persons who decide and who execute.

As far as the understanding is concerned, it should also be understood that the level of thought of people like Aristotle and some of the best intellectuals of past and current times is just on a more sophisticated and therefore better level then the levels of thought of people who are "blind" according to the understanding of this sign in the great discourse "the open society and his enemies" by the almost genius⁴¹ guy Popper. This level of understanding is in all cases just broader and "just" taking the right Bakhtin's into consideration. Something that is illogic is mostly like that since people are just not taking some relevant anothernesses into consideration.

⁴¹ To me, a real genius is something that is a possibility but does not really exist. Since to me a genius is someone who is really that wise that he does not make any serious mistakes in *true* understanding and logic. A person that did or does reach this level of geniusness that I am meaning here (the level of understanding that is difficult to grasp and understand what I mean) did not exist in the past since till now no-one ever *really* understood.

Because they either do not see them or just do not want to take them into regards because of some perceptually important reasons. In the end, the only relevant and important actions and issues to consider are however the real logic and complete ones. Real logic and completeness are the only truly sophisticated and advantageous ways to proceed for long term wentelechy and improvement in our societies and life.

As regards to differences in sensation, it is also interesting to reflect on the differences between a positivist and a negativist. The reasons why the one person is a negativist and the other one is a positivist. Since of course there are a lot of differences there according to the specific situation concerned. But overall there are aspects of the persons involved and the contexts that make the difference. As regards to the differences in the persons, it is not enough to just regard a positivist and a negativist as being on same levels of understandings and intelligence. I think that a lot of the wiser and more intelligent people can be or maybe even should be more negative on certain situations. Just because they are able to see more, also the bigger possibilities to improve. Being critical might be some mode of being negative about some aspects of a situation. And this critical minds driven by some mode of negativism are often the driving force of changes and improvements to happen in our societies. As regards to the methods to be used by these critical minds, I myself would favour the abduction and introspection processes like proposed and explained by Peirce. But these all have to be changed according to the understandings of practicism. Abduction to be transferred into phronesis abduction, a one of the great processes of pluriflection. And I would skip induction and deduction. Since each situation simply differs, so better not to try to compare apples with peaches or whatever. Just do not even compare an apple to an apple to stay on the save sides there.

LECTURE ALEXANDER MAAS RELATED TO FALCONRY.

On small differences in representamens

The causes of small differences in sense-ation are manifold. One of them being the wrong understandings of firstnesses, possibilities. One important mode of thirdness is the notion and understandings of representamens.

Also in this representamens, there are a lot of differences. Small differences in the qualisigns of this type of plurisign, causing small or bigger problems according to the nature and extends of misunderstandings.

According to the types of representamens. Peirce himself did already make some valid divisions there, by means of his trichotomies of qualisign, sinsign and legisign. But, this are just one of the modes of differences in representamens, and also solely the ones for firstness. Well, this is of course dependent on the perspectives. But what I mean, is that these types of representamens as expressed by Peirce are mainly based on internal qualities and on mediate aspects of the representamen. Not that much on the immediate aspects of the representamen. They are on level of intrinsic mediate aspects, but not on the level of external mediate aspects. Also, what is very important to realise here, is the fact that both the types of qualisigns as expressed by Peirce himself and also the division in internal and external are reifications, reductionist and imperfect reflections of the realities in our universes. Besides but also because of that, they are far too structural and part of what is generally understood as being aristotelean thinking. But then again, the division in aristotelean and non-aristotelean thinking is in itself aristotelean thinking by (or should I say far away from) nature.

Besides the division in types of representamens, there is also the division of forms of representation. In this respects, we have the division in iconic, indexical and symbolic representamens. Peirce himself and also other semioticians did make further divisions there. Which I will not elaborate on in further extends, partly because I do not understand them enough and partly because I am more interested in anothernesses. Since in the end these divisions in types are also just representamens and reifications. To fully understand these, you should probably also understand the merits and shortfalls of the types of representamens explored by Peirce and other semioticians. But for now, I myself just do not have the time to explore this in further details. Yet.

Actually, also a lot of physical structures are representamens. Also the non-physical structures are a special type of representamen, if they are having the nature and qualisigns of thought-signs. This last example of representamens, structures, also reveals that representamens always have anotherness qualisigns, being characteristics of the plurisign that go beyond the sole instance and existence of being a representamen

On thought existences and reality existences.

Some years back, i was studying business administration at the Erasmus University Rotterdam. As a major, I choose the specialization “ change management” . This might partly also explain my current emphasis in this discourse. But well, during that times I heard some person stating that she actually doubted whether a tree outside would actually be a tree.

This is, according to me, one of the major discussions in philosophy. And, I think they can be explained by making the difference in thought existences and reality existences.

Because, in the end, I think this kind of philosophical issues are actually based again on the semiphroneis error of mixing up the representamen with the object being represented. In this case, the object being represented is the tree. At least the object which we are labelling tree. This object is really truly existing out there.

But, the tree like we have it in our minds, with also the immediate characteristics of it, does not really exist. Just like every immediate factor of objects does not really exist in the realities of life. They do in thought existences (the representamen) , but in the universes of reality existences (the object being represented) they just not exist at all and are mere perceptions of our mind.

So actually, in the things being represented, the immediate characteristics do not really exist. They however do exist, if the realities of the actors involved are added to the scene or context. Meaning that the thought existences, parts of our thoughts, are also really existing and therefore real in their consequences. If we define things as real, they are real in their consequences⁴². But also they are real in their realities already. In fact, any thought-signs becomes into existence soon after they develop in our minds. But also, if we define things as unreal, they may still become real in their consequences. Especially in the insane society we are living in at current times⁴³.

⁴² As far as I know, this statement is at least originating from W.I. Thomas. According to some I think reliable source on the internet, it is contained in a book by W.I. Thomas and Dorothy Swaine Thomas (1928:572). But it was attributed to W.I. Thomas by several people.

⁴³ With insane society, I actually do not mean the whole society being insane or people being crazy, but “ just” the fact that our society is full of serious semiphroneis errors leading to harming semiphroneis insanities.

On fixations of believers

I would like to discuss some special type of fixation of belief here. Which is the fixation of our minds resulting from reading and viewing something. The fact is, that we tend to fixate our thoughts and actions based on certain structures we have been learned or where we have to deal with in our lives. Examples are people who have certain roles or occupations in their business life. Then really acting in this role like not being prepared to take care of othernesses. And even not seeing relevant othernesses that also have an influence on their actions and results.

The core problem here is the confusion of people between ends and means. Them not realising that structures are really means for certain ends. Meaning that in some cases structures are just counterproductive and just not suitable to use for certain ends. And besides that, it should be fully understood that each structure is only a *partial* reflection of a certain context or situation. That there always are more or less relevant othernesses that also should be taken into regards.

Modules and structures. Even discourses like the one I am typing now. Are always only partly reflecting realities of life and our societies. There are always othernesses relevant for completenesses.

But, most of all, it should be realised that these structures are representamens. And firstnesses as such, in that respects. Models, working procedures, words, books, tools. Are not all representamens, but some of them are. And these kind of things have one thing in common, being the fact that it are immediate things. In the words of Peirce, it would be firstnesses. With a lower level of development than the immediate usages of them. People can set things straight in more developed levels of existences, but in many cases they are just not doing this. Because of a central tendency of concentrating on firstnesses or the lack of capabilities to set things straight when using the tools.

Another interesting fixation of belief is the fixation of our minds on firstnesses. The fixation on models, structures, writings. In many cases and social society at large, persons are judging solely or mostly on the base of this firstnesses. The immediate factor, being the persons and issues involved, are often far too much neglected. While this immediate factor is mostly the most decisive and critical part of the ongoing processes of signs growing.

3. The complexities of ecosocial orders of life

A phronesis antenarrative

The relative possibilities of laws

Out of the matrix, into the future

On Practicism

At this point of this antenarrative discourse, I would like to introduce the concept of practicism. Whereby exactly my dynamical interpretants regarding this notion are important. And, I know they are very near already to where the final interpretant of this notion should tend towards.

Some important realisation of Practicism should be, that a lot of its content is already incorporated in pragmatism. So not in the by some people called vulgar Rortyism, or in kinds or modes of pragmatism from intellectuals like William James or other neo-pragmatists. No, with pragmatism I mean the full Peircean philosophy like it was originally set up by the greatest pragmaticist of all times, Charles Sanders Peirce.

Then, it is important to realise that this pragmatism of Charles Sanders Peirce is only fundamental for the broader concept of Practicism. The aim of Practicism to be to further enable and guide more entelychistic ecosocial orders and further development of individuals, society and every kind of signs growing. By means of more practical thinking and doing. Practicistic methodologies and practises should enable and form the final bridges between pragmatism and practice, bridging science and practical realisms and practices.

To enable this, the methodologies found back in Pragmatism have to be broadened and recombined a bit to introduce a **fundamental** concept and proposals for Practicism. And, concerning the people, the intentions and capabilities of actors are very important, of course. So a sound body of practicism should also concentrate on great developments of people in societies. The role and ways of acting of social intellectuals are very important there. I know there are a lot of intellectuals already acting very great in social public spheres, among others by giving their opinions in media discourses sometimes. This is great, but can and hopefully will be broadened to more and more public spheres by intelligent intellectuals in near futures.

As regards to the concepts, some very important concepts to add to the body of knowledge of Peircean pragmatism are the notions of Aporia and Phronesis like stated in the discourses of that other great guy called Aristotle. Then, I want to add, maybe as a beginning but as very fundamental notions also, the notions of Philosophistics and Anothernesses.

Practicism is really an elaborated and broader version of pragmatism. While pragmatism mainly is a kind of philosophical notion, practicism is more general a social metaphysical body of understandings. Much more suited for practise and with the real true potential of really integrating all the bodies of science and also practical processes and whatever in the universes we deal with. Practicism truly is the greatest and broadest metaphysical position you could possibly think of. Although my discourse is only a fundament for practicism, hopefully enabling the birth of a new leading paradigm in science and practise. Bridging any differences there, removing all kinds of bullshit practises. Ensuring a concentration on what really matters, the real true values and qualities of our universes. I am sure integration of all sciences towards one single best practise or direction is now possible. I would even know how to large extends. Same counts for practise. Practicism is what we need there to reach the ultimate goals for improving societies .

In it's core, practicism is based on a whole "new" methodological fundament. Being the insight and understanding that the sole true structure of our universes is holoplural interconnected plurisigns. The main characteristics of this structure is and will also be discussed in other parts of this discourse. But quite generally, I will probably not succeed in reflecting and explaining all the related aspects and issues of this sole structure of the universes in this discourse. Since I simply can not incorporate all of my tacit and explicit wisdoms and understandings in writing.

On empirism, realism, rationalism and phronesis

Some while back, I realised that I did mention something to someone in quite normal words, but that this remark was actually much smarter and wiser than I realised at that moment. This kind of realisations, of intelligences in seemingly neutral remarks of me, I get so once and a while.

The remark I am referring to here, is the remark of me that I told someone the following as regards to how people in science and real life could become the wisest and most knowable. What I told was the following (I told it in Dutch but will translate it in English just roughly speaking here):

“If someone in science wants to become really good, it is important to get some good understanding of philosophy and becoming a great philosopher themselves. Because, philosophical insights are the catalyst for real improvements. But, then only the rational thinking is not enough. Even someone with the greatest brains will need a lot of input. Because for improvements, great inputs are important. Then the mind should be of great quality. Without those two things you will never get good output “ .

At that stage, I told this because I myself did not have much input during the greater parts of my life. Well, of course I had a lot of input! But, not the great inputs of former intellectuals that I did get and master myself. I am not talking about experiences, or what scientists would call empiristic sensations, there. But solely about books, the texts that do not inhabit much real sensory stuff. But, I mean the great books there. Books that can get you into the states of Aporia that lead you to get inspired and wanting to know more. And more. And then even more and more and more, preferably infinitely. The kinds of texts that get the fire and passion of knowledge and wisdom gathering going inside of you. Actually just that is the great thing I got from some great professors who inspired me, the guy who was very critical about scientists and those so-called intellectual texts and intellectual kinds of thinking and doing. To start reading and finding the kinds of wisdoms I was maybe looking for my whole life. The answers to questions you and I have, can only be found by finding some othernesses. I still am quite sure that about every problem existing can be solved. But, not by only experiencing. You will need other insights, and the great knowledge of past great thinkers, to get the clouds of aporia disappear and getting the feeling you actually understand the things you did not understand or had a feeling you did not understand them well enough before. On the other side, there are a lot of things that you will not understand by solely reading. To prove this, someone could start some experiment by raising some healthy person and only letting this homo sapiens read a lot, only reading a whole life. Whatever. Then some other person only sensing reading nothing. But then again we do not have to, because every sane person should know that both of these two individuals would be distorted in great extends.

But still, in science, there were actually streams of thought that defended that knowledge would be gathered solely, or almost solely, by the brains. This stream of thought was called rationalism. Then, there was some other stream of thought that told you that most of the knowledge is gathered by experience. This was the empiricism movement. Some great example of this would be the Zen monk who, upon being asked by a person about the depth of water running under a bridge, tries to throw this person over the railing. The only "real" answer is direct experience according to the empirist.

And then some other guys just got the idea of realism. One of them seems to be Duns Scotum Ockham, who is now known among some scientists and intellectuals because of Ockham's razor. Not that I know much about it, I read a lot but also need to find time for anotherness activities so will not want to know everything in more or less detail. But this realism thing, or like a scientist would say "Paradigm", actually also got a lot of followers. And followers of this paradigms could not agree on what they were stating, partly because they were just talking about different things, but of course mainly because they just did not want to agree. Also maybe because a scientist at least might perceive that people expect him to know everything, or at least to have thought a lot about whatever they tell you. Just mentioning "oh well, I just do not know" too often, is still not that much accepted in certain contexts. But, I think it was for sure not that much accepted in former scientific spheres where these strange notions of rationalism, empiricism and realism were developed. And, people at those times where more tending towards an either/or world (uniformity thinking) then towards an and/and/and/... kind of thinking (multiplicity).

BUT...if you understood what I told here about empirism and rationalism, you will understand it is just both needed. If you strive for completeness in science and practise. If you do not, you will make some serious fundamental problems. Part of the problems of this paradigms of rationalism-empirism-realism is also the fact that it are all generalities. And, in Peircean notions, it are possibilities. As long as people understand that it are both possibilities and generalities, and will just adjust in real life, nothing is wrong. But, unfortunately, a lot of even smart people will just think that possibilities and even very general possibilities can just be copied exactly towards existences and even laws (in Peircean terminology). This is actually causing a lot of fundamental problems in current social realities.

Now, so why having this strange paradigms of rationalism, empirism, and realism if you just know it is not how things are, that it leads to major fundamental problems in practice? Or, just in kind of normal language, that it actually is mere bullshit? I guess scientists can spend their time in better ways than by developing and talking about bullshit. So, just skip those kinds of terminology. And any other kinds of terminology and ways of working that are too general and counterproductive. I am NOT speaking there about the major parts of science, because really science and scientists are great. The “only” thing I am talking about here is that there IS some major problem in kinds of practises in science. BUT, the same counts for practise. And actually, there it is not only wrong practises and lines of thinking. But just a lot of insanity going on there because some incomplete and non-entelychistic ways of acting and doing. Some of these acts I also took and am taking part in. Partly, maybe, because it is simply needed to not collapse within this same weird system.

But well, what I wanted to explain here, was the connections between rationality, empirism and realism. I hope you understand it, and that in fact a sound scientific and practical methodology will need all of them. And, that is actually what the practicism, being mainly Peircean pragmatism and this reconstructed and recombined by me towards practicism, way of thinking and doing can and will offer. It really makes about everything complete. And surely will be able to make everything complete. And even a lot more. It will completely change our ways of doing and acting. Getting us out of the matrixes. This is something I am very sure about. Only question is, how long will it take still?

On intelligent social design

I think in near future there should be some special branch of social sciences called intelligent social design. This ISD being a special type of ID. Based on understandings of and wisdom about philophronesis, quality and arête. With transitive values as a core fundamental.

Actually, ISD starts with the most optimal intelligent firstnesses. This discourse of mine can be viewed as exactly that, some good effort to design and propose some intelligent firstnesses. Some fundamentals of ISD, for improving many aspects of our current society and universes as a whole.

For sound applications however, the most entelychistic and wise human minds are needed. Especially for those activities and processes requiring the most wise understandings because of their complexities and/or pluralities.

A major shift in intentions and mentalities is also strongly required. Since, in current times, people simply are not really truly capable or prepared to listen to other people. And for sure a major part of human kind and mind is not capable for understanding what is needed to make our societies more sane and worthwhile.

This is not only a limit but also something to respect and keep into regards, of course. The limits can be prevented in about same ways of solving a practical problem with an apple pie.

Throughout my discourse, a lot of insights can be found on the methodologies and contents of ISD. I will however not elaborate on this further right here and now, since it is something to be picked up to much broader extends than currently by other intellectuals and practitioners (like for instance future change masters and governmental people) in future.

On sign-signs, object-signs and interpretant-signs (SS, OS,IS)

We all know those situations where something is right before our own eyes or very much into our minds, but we still do not “see”, or better understand, well enough what is going on. Possibilities are there, but somehow we can not put them into existences and further more entelychistic ways of being.

In many of this cases, we know but do not really truly understand enough. Or at least not to that levels of sophistication and entelechy as is possible with the “tools” we got available right before our own eyes. These tools can be the what or also a who or a when. All these objects, in the language and understanding of pierce, need at least some person or other living creature to use them to the fullest and hopefully most entelychistic ways possible.

Although a lot of persons interested in Peirce do not really understand, the notions of SS, OS and IS are strictly separated from any links with our universes. In the general ways like Peirce liked to describe them. They are only mere possibilities, mere tools, just like a lot of current theories and most of the writings of people like Peirce and Aristotle are. The links with them only become into existences when these notions occur in any specific cases. Then, the specific SS is or are coupled with other signs. A SS is however, because of its specific characteristics, always a mere tool. Just like the OS is, Applications always need the interpretant, the living creature.

Besides this, however, the SS can not exist without living creatures. Some specific parts of objects signs can and will. So in that respects both the IS and the SS are strongly dependent on life, while parts of the OS are not. And another parts of OS are. Therefore, some difference in OS should take place. Based on our real usage, and therefore higher levels of understandings, of the several modes of signs (SS,OS,IS and AS being another signs) and their differences.

Both Peirce and Aristotle did talk about laws and existences. And about entelechy. But, they both did stay mostly on the levels of generalities. Of possibilities, And did not move towards the aspects and greatnesses of really being able to use their own tools. This usage is however needed to start to really understand the tools and their possibilities, but also their shortcomings, to the fullest. Aristotle did talk about phronesis, but never was able to convert some of his great possibilities of phronesis into existences and laws in the worlds “our there”. The realities of life where we are living in all the time.

On the sole and only true structure of our universes

The only, sole, real structure of our universes is the structure of interconnectedness. Being that everything in our societies and universes is connected, or at least has the possibilities to be so, with something else in our universes in one or another ways.

The structure of molecules is that ways. Without connections of parts of our body with another parts, we would not be able to live. Just like any living creature is not. Without the connections of our body and mind with each other or without connections to the worlds and universes "out there", we would cease to exist.

At current times, there are a lot of movements that emphasize this interconnectedness. Being the interconnectedness movement itself. Some friend of mine is writing about natural inclusion, being another mode of interconnectedness. Just like the currently popular notion of cradle-to-cradle is.

So, a lot of emphasis on interconnectedness. But, what most of the people on this globe still do not really truly understand, is that interconnectedness is really truly the only true structure of really everything in our universes. Meaning that any other structure that neglects part of this interconnectedness or that goes against it in one or another ways, is or at least has the potential of seriously harming our societies and the lives and anything else within.

Past and even current generations of humankind have and still are harming our societies and universes exactly because of this. Because of their partly insane ways of thinking and doing. For instance the in many fields wrong ways of linear thinking and doing. Or, the current ways of thinking and doing related to money and economics. Money is NOT and never will be. We can, very easily, give everyone on the globe enough money. Forever. IF we get rid of the insanities of thinking on money. And, IF we are able to adjust other parts of our societies and ways of doing. It is actually rather simple where we have to move towards. In every aspect of our lives and ways of doing. Which is, the basic and core and only ways of structure of our universes. The interconnected structure, which is a specific instance of holoplural structure(s) and universe(s).

On the sole sound and sane methodology

A lot can be said about the methodologies I used for improving my understandings and for writing this discourse.

But, before doing so, it should be mentioned that a sound methodology alone is not enough. What is also needed, is the right perspective and understandings of the right structure of our universes. Which is something I at least tacitly understood already when starting my discourse and considerations. But by now, I understand it much better and detailed and am also much more equipped to explain it to broader publics. Something which is desperately needed in our current society, as a sound understanding of it can matter a lot for the universes we live in.

As regards to the right structure of our universes, this is without any doubt the structure of interconnected parts. With regards to the parts it is just best for sure to use the notion of plurisigns, IF it is well understood what this plurisigns are. This notion of plurisigns goes in some respects further than what CS Peirce meant by his notion and understandings of signs. In the sense that my understandings of signs is bit different. Mostly because of the nature of what I call plurisigns as opposed to the nature of Peircean signs. My plurisigns involving really everything incorporated in the universes around us. The understandings of them partly based on Peircean semiotics, but in slightly different ways. Partly because this slight difference in nature and mostly also because of a huge difference in understandings and also in the nature, not the methods, of the main methodology used.

With regards to perspective, some “out of the box” kind of perspective is needed. This kind of perspective is solely possible when the right methodology, and foremost the right ways of reasoning of collective minds, is fully understood and applied just everywhere throughout our acts and reasoning's in our universes. Even at current times, only a few of the wisest people are capable to grasp and understand this. Most people are still mostly into “inbox” kind of perspectives. Nietzsche would call them “frog perspectives” , as can be seen in the next sentences of BGAE :

“...whether the popular valuations and antitheses of value upon which metaphysicians have set their seal, are not perhaps merely superficial estimates, merely provisional perspectives, besides being probably made from some corner, perhaps from below—‘frog perspectives,’ as it were, to borrow an expression current among painters. “

This frog perspective is a perspective not capable or just not intended to include relevant othernesses in understandings of the worlds and universes surrounding us. Which is actually totally opposed to a sane nature of (collective) minds, which requires some possibility and eagerness to get familiarized with relevant othernesses and by that to offer alternatives or critical and relevant additions to choose upon and to broaden our understandings.

The sole right methodology is much in line with a sound and sane way of collective thinking by our collective and individual minds as such. This sole right methodology of thinking being the one of sound pluriflection. With a sane and sound nature. This requires at least to get beyond a frog perspective, meaning that alternatives and relevant othernesses have to be introduced in the abduction phase and adapted in the retroduction phases and beyond.

For our acts in our realities, but also for our reflections in collective and individual minds, we need to know about alternatives. Some of these are offered by intellectuals, and of course the most excellent alternatives are mostly offered by the greatest intellectuals. One of them being for sure the great person of Nietzsche. Who was without any doubt one of the wisest persons of previous times. The othernesses offered by this kind of intellectuals are needed to introduce and understand othernesses. Choice processes are important here, just like they are in every thought process and just each collective mind.

Something I understood just recently, is the fact that every organizational process should actually evolve like a collective mind (process). Meaning that also in each organizational process, exactly this offering of choices is also very important. The more alternatives people and organizations have to choose from, the more options to enable them to offer and work with better solutions.

New ideas on organizational change like storytelling and narrating are actually possibilities to also introduce these kind of othernesses. It can and should be part of the sole right methodology of pluriflection, which can be base of the excellent methodology of phronesis antenarrating. And also it should be part of the collective mind processes in organizations.

The othernesses being brought in do not have to be straightforward solutions. They can even be introduced in very extreme examples or extreme modes of being. Examples of these extremes are on the internet, and also some human phantasies are into the extreme. In most cases, the realities are not. But putting things towards the extremes can lead us towards much better understandings of our universes. And therefore, they are mostly also good to exist and to be explored.

Some very important understanding to grasp, is the difference in so-called existences in our universes. The dyadic division in perceptions and existences is not constructive and good for sound understandings. Also here, there are a lot of differences in plurisigns. What existences concern, it is important to understand in this particular context that a lot of existences in our universes are meant as choices, and there are manifold alternatives to them. These choices are however not only existent in our individual minds, but also in our collective minds. The collective mind also being about everywhere around us in our existences of being. Meaning that a lot of existent actions of persons are actually meant not just as existent actions, but more like choices in more or less extends.

These choice options are actually VERY important for our collective mind and our society to grow and flourish in better ways. It enables us to move from just one way of organizing and acting towards multiple and manifold alternatives and ways of organizing and doing.

This choice process and therefore the methodology I am following for this discourse and also my thinking in general is simply the most sane and even sole sane way of thinking and therefore also of research. Since research in the end is just a way of thinking. And every acting, organizing, should be based on sound reasoning and therefore methodology.

Some aspects of phronesis are the questions about the fundamentals of human choice processes. What is still wrong in these processes, meaning the insanities of our human individual and collective minds. In this discourse, I call them semisophy and semiphronesis errors. As always, labels are not important here. Contents and understandings are.

The fundamentals of our society have to be based on a sound understanding about HOW mind processes take place and grow, and also WHERE choice processes are based upon. The mind processes having to deal with individual and collective interests and pluralities of truths and realities. Phronesis and sound understandings are about plurisigns and plurisciences, It is about otherness beyondnesses betweennesses.

I hope this sole sound and sane methodology is now clear, after reading what I have written about it. Although understandings about this sane methodology can and should grow much more, even with me, the general nature and applicability's of it should be clear.

This methodology should not be applied more and more in plurisciences, but foremost just throughout our society as a whole. To make our society more sane and just for everyone.

We all have a certain role in the wholenesses of life

A very important aspect of the worlds we are living in, is the fact that we are all dependent on each other. The successes of “the economy” or “the” worlds we live in is determined solely by how we act and live with or against each other. And even some small actions can have big results. How strongly everything is connected with each other, is often realised far too less. Some practical example of it are the huge destructive processes going on in ecologic systems because we, the human plague, do not take our responsibilities in the whole. The interdependencies are much more radical then we all recognize and realise, on about all aspects of life. This complex system of ecological life or just life in general on earth can maybe best be compared with a house of cards. At least that is what I heard some scientist telling. And I immediately understood he is right. And the implications of what he was telling there. Which is, that if you pull away the wrong cards permanently, this whole house we live in will also collapse permanently. Just think about it. There are a lot of cards we did destroy forever. It might be too late for some of them, but for sure we need as much as cards as possible to maintain our house(s). Otherwise we or the people after us will have to restructure a lot. But restructuring and rebuilding natural resources...forget it.....

On roles, of course a lot more can be told. But quite generally I here only want to mention the now still generally applied hierarchical ways of working in organizations. Meaning that people often regard their managers in higher esteem. And managers, some of them, treating “ lower level” persons in their organizations that ways. Not realizing they all work for same organization. And are actually one big team, or should I better say family, there.

Anotherness ways to effectuate changes

What our society desperately needs, is other ways of thinking and doing. Which means other methodologies, proposals to do things in anotherness ways. And acting on it. Especially this action can take a lot of time. With the current problems of our societies and on the globe, it might well take too long. So, what we strongly need to do....is to DO.

Other methodologies for thinking and doing are in fact mentioned in this discourse. I based some of my insights on Peircean semiotics, but his semiotics and philosophy are based on wrong fundamentals. My anothernesses, well the anothernesses I added based on scientific efforts of a lot of great intellectuals and some great insights of my own to make these insights growing towards each other, are much more essential and important. Especially for, like I also say at other parts of this discourse, to get from pragmatism to practicism. Which is a more practical way of social science, based on some ultimate philophroneis framework. You might call it the art of management sciences. Or the ultimate philosophy. The ultimate guide for change masters, the ultimate blueprint for improving our societies at large and the blueprints/possibilities themselves. Interconnected and entelychistic continuous improvements of our societies and universes at large.

One great methodology for change management is described in the book of Abraham Lincoln, which is called "change without pain". There, some great alternatives for change processes are mentioned. It is aimed more at long term results. By means of, what A. Lincoln calls "creative recombination" in his discourse.

On the arts of life

Actually one of the main cores of this discourse and about everything around us, is the notion of quality. Which is strongly related to the notion of *arête*. If you get to reflect on our societies, you see that about everything is about quality. When we search for a partner, a product or service, a companion or a friend, we search for certain characteristics and values that we regard as being of high or at least satisfactory quality. The notion of trust can be regarded in its core as being a mode of quality. Since if we perceive persons as having certain qualities, we will trust them. And if people do not trust us (enough), this also involves some lack of quality in some ways.

One of the problems is, that although we strive to perfection and quality in the worlds of dreams and thoughts, we still too less judge and value quality in real life. This quality in real life has to do with notions of values and norms, attitudes, knowledge and experience. But, most of all, with the notion of true understanding and, when knowledge is concerned, wisdom. We really need to guide and guard quality and wisdom and *entelecheia* (perfection of being) in the worlds surrounding us. By motivating and enabling the true artists of life to communicate their arts and wisdoms and to improve the quality of processes and people in our societies.

At the moment, there are just too many occasions and situations where “we” really mess things up to smaller or larger extends. Something that really is not necessary and can be prevented in many cases. With a more sane and wise approach towards education and social processes in general. What might be needed there is, in most cases, some kinds of financial inputs. But I guess it is more the input of all kinds of values that are needed. And actually, although it is now generally perceived there might be a lack at least in the financial inputs, I for sure know this is the case! There simply is too less money. And it should be created. Created to solve really a lot of problems that currently exist in our societies. I will explain on the how of this later on in this hopefully very illuminating discourse on *Phronesis* and a lot more.

On getting the means before knowing or agreeing on ends

I already mentioned in this discourse that people sometimes just have to act in seemingly illogical ways. By which I meant the habits to first picking and/or developing signs and then later on decide on the words to make and/or applying them to words later on. And promised to elaborate on this later on. Which I will do just here.

Fact is that this kind of approach is actually about getting means before knowing or agreeing on ends. This is a habit that in some cases can be productive. Like for instance when someone is very good in organizing. Just knowing he can arrange some ways of applying the means for sure. An example would be in falconry a falconer who will order a peregrine falcon and all the equipment not knowing yet in what style he will hunt. And on which preys. Since he simply does also not have any hunting grounds yet. Not even the required licence to hunt with birds of prey.

Then this falconer is able to arrange his license. Around that period picking up the falcon. He starts with the training, and at about the same time he is able to arrange some hunting grounds. On these hunting grounds there are a lot of quails. And since these falconry hunting grounds are in Germany, it is still allowed to hunt on quails. And he meets the seldom surroundings there of quite open landscapes. So he is actually able to practise falconry in waiting on style. By that he knows how to train the falcon. And how to use his materials. Probably getting some additional falconry materials and/or not using some of the materials he already ordered and bought just now. But these materials can probably be used later on in case he gets to fly another bird of prey later on in pursuit style. For instance.

In the case above, everything turns out well. But what if the falconer does not get his license in time for one or another reason. Or no suitable hunting grounds. In fact this kind of things happen all the time. People arranging all kinds of means then not being able to use them in practise.

Another great example of this being education. A lot of persons following a certain education then not being able to get a job in their fields of educations.

Whether or not you can and will be successful with this way of approach (first arranging means) depends a lot on your understandings and capabilities. Understandings of the ends possible. Understandings about how these ends can be reached, what is needed to reach them and how easy or difficult that would be.

But in a lot of circumstances, it is just needed to follow this approach even if chances to succeed are small. Just because there is no other, better solution there. The only thing is that most people follow the approach without enough understandings and capabilities. And without understanding enough the other possibilities, And that there are better ones. Then also there is the trouble of the bowling alone effects in current societies. Making it even harder to succeed in many respects.

This strategy of arranging the means before having or knowing the ends can be a large bet. You might succeed, but also not. It is like creating a lot of possibilities without being certain whether you can transfer them into existences. But then again, if you will, it is a great accomplishment! Also for me typing this discourse just now, a lot of my plans for the future are still not sure. A lot of means are arranged but only partly. To be successful, I at least got to concentrate on completeness later on there. And other parties should not make enormous mistakes that cause me not to reach my goals regardless of how hard I try. Since insanities of other parties can also destroy a lot there. Without sound or at least sufficient completeness, this kind of approach can not become successful.

On partial optimizations

One of the insane habits of human nature is the partial optimization of aspects of life or society. Also in business and organizations, there are a lot of counterproductive and insane instances of optimization. In a company, there often are optimizations of the shop floor or the departments like purchasing, sales or engineering. These optimizations taking part without taking into account the issues of other departments. Or with the issues from the employees involved. Even much rarer it is in these situations, to not view the employees as employees, but also as human beings that also have private needs and concerns .

Also in our societies, we as individuals have the tendencies to optimize our own life and our own surroundings without taking into regards the wishes and concerns of other people in our society. Being egocentric is not that much of a problem there, but being egoistic and selfish often is. For other parties and people involved.

Quite generally, we should be more aware of that in practise. Maybe trying to take issues of other people and or/organizations into consideration much more. And acting on that in the most entelygistic ways.

On insane completenesses

A lot can be told about insane completenesses. I already remarked somewhere else in my discourse, or in anotherness discourse of mine, that we always tend to the habits of (wanting to) make things complete. Well, actually this is not totally true. In fact, while in many cases we tend to make things complete, in even more cases we or better a lot of other people have the tendencies to make things **seemingly** complete. While at the same time generally trying to neglect the more work intensive and more difficult ways to proceed.

Whether these things or processes to be made complete are physical or mental or of anotherness nature does not matter for this tendencies as such. But, of course, it DOES matter what the nature of the things to be made complete are. Since physical objects and (in) completenesses are simply better to sense and to solve than the non-physical ones.

An example of insane physical completenesses are the numerous examples in organizations and whatever social activities of using certain physical tools not because they are needed or required to be used still, but just because we know that other people expect us to use them. In this cases, we just know that it is insane habit or activity to use the tools, but we still do so for anotherness reasons. Maybe because we are not courageous enough to tell the tools are not needed anymore. Maybe because we are just not able to express, because of whatever reasons. Or maybe, just maybe, the using of the tools still serves some other goal worthwhile.

If we talk about the non-physical signs, the tendency of striving towards completenesses is a very critical one. Since, in many cases, the completenesses reached are mostly based on either insane fundaments or insane methodologies. Leading to very disastrous and bad outcomes.

Insane fundaments can still lead to great completenesses. Because of the fact that each process evolves and still can become sane during the growing of signs. But in many cases, the possibilities or existences in our minds lead to bad outcomes. We all the time in our minds make existences in outer world complete, by filling the gaps between real existences (facts), or perceived existences (lies, perceptions, misunderstandings), with perceptions of our minds. Or, best guesses at the riddle.

When doing so, in cases of a negative framework or points of view, we often make the whole perceptions in our mind much more negative than the realities in existences. This is the case with phantasies, but also with real social cases like problems in relationships, and, more serious and damaging, issues like judicial system issues. In justice, a lot of perceptions are treated as being existences while it are ONLY and ONLY perceptions of the people participating.

In lots of law suits, there are things said by someone. Being Perceptions, not realities. But still these perceptions are treated as being existences. Without being checked ever, in one or another ways. A lot of the things said simply can not be checked, but still they are treated as facts. While they simply are NOT.

In many cases, it is just not wise or sane to make things really complete. David Boje is the initiator and first user of the notions of antenarratives and antinarratives of life. He developed this notions and the meaning of them and used them at first time in the year of 2001. This notions are without a doubt the greatest notions being developed by any social scientist till now. I will elaborate a bit on not making things complete by using the great notion of antenarrative. Sometimes, it is just constructive to have a antenarrative incomplete at certain times of development. I myself already stated before in this discourse that I might not make parts of this discourse complete, since it might be better for whatever reasons to leave that for later periods in life and/or other people. It however can of course also happen that it IS better to make things complet, but that anotherness issues prevent us to complete certain anotherness signs. But, whatever the causes are, for signs to grow it is not desirable to freeze them, like expressed in Lewin's model of change.

Altogether, these insane completenesses is another type of what I call semiphronesis errors. Being errors of signs (signs being everything around us) in practise. For an improvement of social processes in our universes, it is just highly needed to get a better understanding of a) the kinds of semiphronesis errors existing and b) how to solve them. Then of course, this insights have to be transferred to practise making our social universes much more sane again.

On searching in the light

There is some interesting story or joke going around in several versions. I did see this joke for the first time in some book on social science, if I am correct. After that, I also saw it mentioned once more in some other scientific discourse. Since I wanted to use it for the purpose of explanation, like I will explore and discuss just here, I informed about the story and where to find it on some mailing list with philosophers. By that, I got lots of clues. And lots of versions of the story. I will only mention the in my view best version of it just here. But, it is interesting to know that this story is also used as a sufi story. Sufism is generally understood as being the inner or mystical dimension of islam. In this light it is also interesting to find out what a Tariqah is, and of course also deeper understandings of all of this. Also other suffi stories are interesting to explore, since they might lead you to Haqiqa, ultimate truth.

For now, I myself will not elaborate much further on the sufi and Sufism here. But, of course is still have to mention the my favourite version of the story or joke I want to explore and discuss here. Which is the following version :

A woman offered to help a man who, on his hands and knees under a street lamp, was frantically searching for his lost key. Frustrated after several unsuccessful minutes crawling under the bright light, the woman asked, "Where were you when you lost your key?" Pointing to a dark alley, the man answered, "over there." "Then why aren't you looking there?" she asked. "Because the light's better here," he replied.

Although there are a lot of interpretations of this story, I think the originally intended philosophical message of this story is rightfully understood with me. And explained with some examples by me just here.

In the realities of life, we actually are often reacting in same ways as the driver who lost his keys. We just keep up to lots of insane habits, while we know that we are actually acting like mere fools. Because the "light" is simply more available then or in other words, it is more comfortable or paying to act in this ways.

Examples are practitioners who are executing their tasks or jobs in wrong or even insane ways, even knowing and realizing it, but still doing it since they know that not doing so might cause lower incomes or even unemployment or harms to themselves or others. Or sometimes laziness or lack of time can cause them to executing tasks not to the best possible, but just in satisfactory or even non-satisfactory ways for others. If they are only satisfactory enough for themselves.

Another example is a person in a factory executing certain tasks while knowing they are not needed or even counterproductive. Because he knows that his managers will just stick to the structures and procedures, are just unwilling or incapable to really listen, and will not understand that the specific tasks are not needed.

There must be numerous other examples, but the most important is that the essence of the story should be understood. And that based on this, some better understanding of semiphroneis insanities in our social practises are understood and prevented as much as possible.

On generalities, specificities and a lot more

There are a lot of stories about the so-called a-ha erlaubniss. The sudden flashes of insights that hit the individual minds of more or less intelligent people and lead to more or less major insights. The correspondence between the quality and complexity of the insights is often equivalent to the increase of intelligence and wisdom of the individual mind. This same equivalent correspondence in increase of the one towards the other is by the way also valid for the connection between quality and complexity in many occasions. The reason being that quality is often a mode of infinite multiplicities. With the qualisign of arête. Uniformity and singleness of thoughts and actions are just characterised by a lower level of qualisigns, which leads towards lesser quality (qualisigns) and complexity and differentiation. Differentiations being just another terminology for multiplicity and maybe even for quality in this case. By the way, quality is here a general term for increase of multiplicity and arête, the multiplicity being the qualisigns of life. Which is why I would rather speak about increase of qualisigns in life, our worlds of dreams and thoughts and perceptions and realities and the twilight zones between them (not to be forgotten, these bridges between the several worlds of univers(aliti)es).

The **probability** ⁴⁴ and quality of aha-erlaubnisses, the flashes of insights that are at the core of improvements in our individual and collective minds (and consequently the worlds and universes we live in), are not only intrinsically connected and dependent on the quality of the individual or better collective processing minds. They are, like I stated before, also to huge extends dependent on the quality of processing. One of the important aspects there being the fact from which level of processing (the worlds of dreams or actualities of life levels of processing to give some example) one would depart and proceed. What I mean to say by this, is the fact that an aha-erlaubniss, and quite generally the quality of each reflection and thought process, has a greater potentiality and actuality of successes when actors departure from an “earlier” and more thought-sign “polluted” kind of world. The most polluted ones being the worlds deeper into our minds and therefore further departed from the actual worlds of actualities (the worlds of realities)

⁴⁴ Probability is here a special case of possibilia. The possibilia being the possibilities that have the potential to really become an actuality. Now, the specific and therefore differentiated aspect of probability as opposed to possibilia is the fact that the first has at least the additional qualisign of having a huger potential of becoming and actuality.

The empirical experiences connected with this, proving the premises above, are for instance the following experiences. I got the best insights for this discourse when I moved from dream phase towards the worlds of actualities and potentialities of individual minds. The best result having when suddenly getting awake from a really deep trance of dreaming. Then immediately processing the huge amounts of complex qualisigns wandering through my minds in a rather un-structured way. I am happy to be one of the persons of our worlds considered to be vague and unstructured sometimes. Unstructured being one of the most important determining quali-signs for the notions of vaguenesses meant here.

For moving towards greater quali-signs in our society, the rather simple ways to proceed are to “just” increase the differentiations and therefore specifics of the potentialities and actualities of our modes of universes and worlds and the anothernesses (or twilight zones) in between (and the ones around and between and wherever from these).

One of the ways and methods of doing so, is the simple increase in the amounts and numbers of phronesis methodologies. This phronesis methodologies get towards huger sophistications and understandings when the differentiation and therefore plurality of each of these methodologies increase. And when the understandings of understandings about the where and when of applicability of the several possible methods are better known and put in practise.

This fundamental narrative of life that I am writing just now, is hopefully a possibilia with a huge probability of leading towards an explosion of the number and quality of qualisigns that become actualities and possibilia in really every aspects of our worlds and universes anyone could possibly think off. To realise this, I am convince that it is more effective to use the collective minds of our actual words. These minds being an effective combination of the greater individual minds and the static minds of data like paper books and, in current times, even the digital databases like CD's and the world wide webs. One very interesting and important aspects of the world wide web that still has to be explored and understood (especially its implications and potentialities for our society as a whole!) is the notion of the internet as being **(us(ing)e) US**. The US is here a notion for collective minds and connections between several individual and more or less artificial data base minds. A nice clip about this is hopefully still to be viewed on youtube. The machine is using us. At <http://www.youtube.com/watch?v=6gmP4nk0EOE>. The internet together with the huge amount of individual minds is (part of) a much bigger collective mind. One of the concerns of future generations would be to increase the quality of this individual and collective minds. Which requires a great notion of understandings of the ways how to improve the quality of data and processing of these on the internet and in our own individual minds. We can not imagine or effectuate those two minds of the internet and individuals using it separately. Since it are minds that influence and depend on each other in more and more increasing ways.

Discussions with great wise persons, like seminars and the like, are great ways to enable very effective recombinations of details and specificities of individual minds. These recombinations lead to huger potentialities of life and society as a whole. Discussions on aspects of fundamental discourses and the othernesses around are needed for the sake of greater understandings and qualities of our universes.

Actually, while writing this part of the discourse I know I have to work in some factory in about 2 hours from now. Since I worked also a lot the whole week and got awake just now, I asked a brother of mine whether he would bring me to - and get me from - this location of slavery and joy ness. So that I could complete this part of the discourse. I am glad he has the time and preparedness to do so, but he was not prepared to it immediately at first notion. But only after I explained why I wanted to write this parts of my fundamental discourse and thinking down immediately. What I explained was that I had to write it down right now because otherwise I would forget it, making it much more troublesome to write this kind of text later on.

What I did not explain was the main reason of this. Which is, apart from the fact that the qualisigns of the flashes of insights or pluralities I got just now are still fresh in my individual mind, the fact that I departed from a sudden awakening from a really nice deep sleep. I actually almost always have a really deep sleep, which very probably explains one of the reasons that I got a huger potentiality for great flashes of insights. But well, apart from my awakening from this very deep sleep leading towards a greater potentiality of flashes of insights, I also have this always and rather explosively increasing amount of qualisigns and detailnesses of understandings of the worlds surrounding us. The major catalyst for this explosions of understandings in my individual minds was and is the great chance and actualities I got from (taking part in the discourses from) Arjo Klamer. Who is among others founder of the great academia vitae, to be found at www.academiavitae.nl.

On philosophy

Some time back, an intellectual did post a link to a PDF file on logic, situated somewhere on the internet. In this posting, he said that he did value the writer and this particular work a lot. Although he himself thought that most writings on logic actually suck.

I responded to him publicly on the list by telling that his statement that most of writing on logic would suck tells enough about current state of logic. And, besides that, I told him something like “I reviewed the PDF file you did send a link to”. “and actually I think it sucks”

Important thing here is that I can laugh about this remarks, but it is certainly not that nice to laugh about. Since I meant it mostly seriously. According to me, a lot of the works in previous time on logic, but also on philosophy and other branches of social science, actually “suck”. For a lot of reasons, the main influential one probably being that the wrong approaches and the wrong contents have been chosen, applied and explored. Based on the wrong (understanding of) the structures of our universes. Besides that, it is of course the case that there is a huge difference in the quality of intellectuals. This quality is something that is not enough reflected in the labels of these intellectuals. Meaning that you might often find the greatest intellectuals where you do not expect them to be. And, more important, without recognizing them as such. Recognizing good intellectuals and the arts they produce is difficult anyways, since there are just a few people who can valuate and appreciate their works the ways they deserve.

Philosophy is in many cases based on logic. And logic mostly on rationality. Which is a highly reductionist and limited view on reality. In our realities and universes, there simply is no split between our minds and our feelings. And, like I express in other parts of this discourse, there is a lot missing in philosophy but also in practical social sciences and processes. The core of it being a sound understanding and inclusionality of transitive values. Into each and every aspect of our universes and society as such.

To improve philosophy and social sciences as such, philosophy has to be transformed into what I would call philophronesis. In some other parts of this discourse, the difference between philosophy and philophronesis is explained and discussed a bit. This is also a fundamental discourse still and the nature of philophronesis has to be developed and explored in much more details in the future. But, to make philosophy and social sciences more sane, a shift towards philophronesis is needed. Philophronesis is just some label, what matters is the contents. Being a deep understanding and transformation of the insights expressed in this discourse towards psychology, social sciences and practices as such.

This means that philophronesis will have to incorporate *seemingly* illogical issues and procedures. It has to incorporate all essential and fundamental transitive values, some of them being expressed in this discourse. It has to be based on (a deep understanding of) the real true structure of our universes, while at the same time the really illogical structures and methodologies have to be diminished and disappear in the end.

On philosophia and philophronesis

There have been many revolutions in the labels of notions during our history. For instance, our current notion of science developed from the latin word “scientia”, meaning ‘knowledge’.

Now, the interesting thing is that this notion of science did get some other meaning during the last century only. Before the 19th century, the word science did really only mean “knowledge” and the word ‘scientist’ did not exist at all. Actually, before the 19th century natural philosophy was the label for the field of study that is now called natural science.

In latin language, “knowledge’ was “scientia”. This greek word of ‘knowledge’ is a label for something that is less sophisticated than wisdom. In greek language, wisdom was called “sophia” or “phronesis”, depending on the contents and character of this wisdom. Although I am not fully aware of the character of knowledge described by the latin notion of “scientia”, it is quite interesting to reflect on these different notions and the changes in perspective of them starting during the 19th century.

It is clear that the new meaning of “scientia” , that goes far beyond mere knowledge AND wisdom, also involved a repositioning of the notion and art of philosophy. Science has a meaning that not only goes beyond knowledge and wisdom, but beyond every understandings and wisdoms you could think of. Not because of it’s label which is still latin for knowledge, but because of it’s much broader contents.

Now, philosophy is a notion that originated from the greek notion of philo and sophia. Philo meaning the love of or friendship, and sophia meaning wisdom. Philosophia- “love of wisdom’ or ‘friends of wisdom’

There however still is not general usage of the word **philophronesis**. Yes, there is a meaning of this notion in current times. But, this meaning is not the most entelychistic and great one, according to me. Let alone the current meaning of the notion of philophronesis, just let me explain what it SHOULD mean.

It is quite well know among scientists, especially philosophers, what the differences are in the greek notions of sophia and phronesis. Sophia being theoretical wisdoms, while phronesis means practical wisdom. It is however often not really truly understood that sophia is also mainly rationally oriented, by that lacking some real true values of our universes. This is also reflected in some of the main works and orientations of well-known philosophers of the past. Being persons like Plato, Aristotle, René Descartes, Baruch Spinoza, John Locke, David Hume, Immanuel Kant.

Fact is, that although in philosophy also irrational and “illogic “ aspects of our universe are discussed, the main perspective is on rationality and theoretical wisdoms. While phronesis, a much more sophisticated and evolved level of wisdom, is not really truly explored and researched by philosophy. It is, to certain extends. But this explorations is still in infantry stages, not the least because of the fact that too many philosophers lack enough capabilities and insights to get towards the levels of real true understandings, the levels of artistry.

Which is why I want to introduce the notion of philophronesis meaning the branch of science that concentrates on developing and exploring the sophisticated notion of phronesis. Philophronesis here means ‘love of practical wisdom’ as opposed to philosophia meaning ‘love of theoretical wisdom’. So actually, this introduction of philophronesis with this new meaning (love of practical wisdom) also means some redefinition and meaning of philosophy/philosophia.

To move from universals of philosophy towards the more sophisticated and evolved wisdoms for specificities, universities have to evolve into multiversities. By this notion, I mean anotherness concept than the commonly known meaning of multiversity. Which is a university with numerous affiliated institutions. My notion of multiversity is much broader than that. Multiversities to my understandings are universities not concentrating on knowledge ,theories, universals and general cases. But on phronesis, involving specific cases, specific cases and wisdom. It encompasses among others a shift from focus from theoretical to practical. By that, making an art from whatever sciences. It is the final step needed to get towards more sane and complete universes as a whole.

On plurisigns and pluriscience

The main problem within current society is the fact that people in most cases are more used to and educated in singularities and uniformity instead of pluralities. In the real world surrounding us, everything is just a configuration of more or less loose or tightly coupled signs. These signs themselves also consisting of more or less coupled signs.

Peirce already did coin the notion qualisigns. But, what he did not fully understand apparently, is the fact that his qualisigns is just the plural reflection of the single notion of qualities. And, in fact, every single notion in life does consist out of a configuration of several signs and sign types. This means that there are not only qualisigns. But also all other kinds of plurisigns. Like trustsigns. Lovesigns. Personalitysigns. Atomsigns (even having their own names like neutrons), neutrons signs, watersigns. And everything in our lives can and does exist out of a combination of several of these plurisigns.

The main problem of most of the scientific activities is the fact that they are often aimed at reducing pluralities of our lives and universes towards universalities. While in real life, universalities simply do not exist. Therefore, there is a strong need for the developing shift towards plurisciences to be accepted and to become mainstream.

Actually, one of the causes of this main problem of science and therefore also at least one of problems of our current societies is the core malfunctioning and illness of current scientific society. Which is the fact that in general, scientific society is looking for reduction. Reductions from pluralities towards universals in more or lesser extends. Thereby eliminating the othernesses that make life and universes much more valuable, complete and therefore worthwhile. The insanities of science and also of practise have to be eliminated to move on towards greater and more successful ecosocial systems. The main disfunctionalities and insanities are really mentioned in this discourse, and it is high time that as much scientists and intellectuals and otherwise who can make a difference will really do so!

My argument in this whole discourse is NOT that phronesis should always be a part of education. Since it might actually be, and most probably is, better if phronesis is just learnt in the othernesses of life. Being the social processes of life, both before during and after educations. As far as education is concerned, my argument is more that we should eliminate insanities. And move on from concentrations on uniformities towards the pluralities of life. And especially in the social fields, as much concentration on phronesis as possible will actually for sure be good. In the fields of management, there are great developments like the critical management studies movement, narrative approaches and storytelling. Based on more practical and phronesis ways of management.

Most important although is however, of course, that individuals got to realize that insanities truly exist in our ways of doing and theorizing. This realization only starts with people getting familiar with the core problems in science and social life. People like Peirce and also Korzybski, just to name only some but most important intellectuals there I guess, already discussed parts of the problem in their discourses. But this discourse is meant to elaborate a lot further there, mentioning and discussing the otherness betweennesses also there. Although I realize that in general this discourse is not perfect still and some parts will be subject to considerable changes and improvements, I am very satisfied with this discourse in general. It is the result of thorough and time consuming reflections on social processes. On science and practise. By a quite intelligent person, to say the least.

On the ultimate philophronesis

One of the cores of “a phronesis antenarrative” is a fundamental ultimate philosophy. Having the characteristics of an “out of the matrix/box” kind of viewing society. It is the only right and sound philosophy, IF you understand. But I have to work it out in more details still.

Important is that I use a lot of Peirce, but meanwhile understand that a lot of peircean philosophy is bullshit. His semiotics is not, but also has errors in it. One of them being the methodological framework, another one being too much structure. And also the controversial view of what is called aristotelean thinking. Non-aristotelean thinking, and more specific a kind of thinking more similar to Robert Pirsig and his “metaphysics of quality”, is better. But, my philosophy and kind of thinking is even more sound and great. Since it is in it's essences really the greatest ultimate philosophy. Details have to be worked out more in future, but the essences are there.

Pirsig did not really work out the characteristics of a metaphysics of quality. And he did not understand that it can not be a metaphysics. His kind of view is actually still too much “aristotelean”. Meaning that actually even the division into “aristotelean” and “non-aristotelean” is actually “aristotelean” in it's nature. I myself think more in the lines of what I discuss in my discourse on “plurisigns”. And on the x-nesses of signs. Pluralities all over, in all directions. The ultimate only sole structure of our society and universes as a base.

For the phronesis part, I will work out the semiphronesis insanities and errors. Also I have to make more clear that Peircean philosophy has his errors and where. Parts of it being quality. Actually I agree that through **Phronesis rhetorics**, arête can be reached. It is one of the great roads towards real true excellence. All kinds of quality and ways how to deal with values through phronesis is an important part of it. Phronesis as such is major also there.

On Anothernesses and understanding Korzybski versus Bakhtin and lots more

Since some years, my contacts with intellectuals and professors are growing. One of the persons I have had some contacts with through e-mail and the like, stated that he wanted to make some comparisons between Bakhtin and Korzybski.

At that times, I already thought it would be better to also introduce Peirce into this comparisons. By now I understand more complete why this is really VERY worthwhile to do, but also I think at least my own understandings are most crucial to add to this. And besides that there will be many othernesses interesting to increase insights and to have signs grow further. For instance the great discourse "fly towards grace" from my advisor Slawomir Magala. Depending on which specific cases and relatively partial insights to be explored, other names and insights will be worthwhile to add to the exploration of course.

In many cases, the starting points and ways to proceed are just very wrong in science but also in practise. Since, in most cases, people tend to start from specific starting points which are of course always different from reality and specific cases in reality. Besides this, science is mostly striving toward general cases. For reasons of falsification and proof, it is required for science that certain cases or activities take place at least more than once. Very specific realities or occurrences taking place only once in a lifetime or just only once and NEVER again exactly the same ways (just like most occurrences and activities in reality do) are simply not valid in some scientific settings. Because of the requirements of proofing and lacks of generalities. By that, science has taken the wrong roads and also a lot of damage is done to society at large and human animals and other living creatures in our universes.

In social science, just like in every science, striving towards completeness is needed. This requires concentration on specific cases and the right methodologies to deal with these specific cases and all the pluralities and plurisigns involved. This requires science to evolve from science towards pluriscience. This is especially important for social sciences, since the mediate factor of interpretants and just all the otherness issues of living creatures involved just lead to much more pluralities than in relatively immediate aspects and fields of for instance DNA-research or nanotechnology.

For social sciences, a comparison between Korzybski and Bakhtin will for sure increase understandings. But, limitation by means of only comparing these two intellectuals and their insights is largely limiting the insights to be retrieved by means of sound methodologies. To understand Korzybski, at least Peirce is needed. Or even better my own understandings like expressed in the whole of this discourse. But anyways, Peirce is needed for content for sure and I am needed for both the best reflections there and for the best outcome probably. Then for understanding othernesses, both Peirce and Korzybski are needed. And also Robert Pirsig, some othernesses and again, me.

Otherness means MULTIPLICITY, and comparing only firstness with secondness or one name with another one is not that much of multiplicity.

To be able to compare certain intellectuals and their thoughts and understandings among each others, it is of course needed to understand what these intellectuals are standing for. What they wanted to communicate to society at large, and also what they understood. This is not an easy task, and besides this each evaluator will of course have otherness understandings and insights there. Leading to otherness understandings. These otherness understandings not only based on otherness input (the understandings of what the intellectuals are standing for), but of course also based on more or less sound methodologies of reflection. And, last but not least, the capabilities of the persons evaluating and reflecting on the inputs.

For me, the persons mentioned (or at least the most important ones), stand for the following insights and understandings

Alfred Korzybski- Science and sanity

To me, Alfred is standing for

Representamen versus object, the mixing up between the two of them.

The map is not the territory was his great phrase.

Excluded middle versus included middle

Othernesses (bakhtin's of life) as being the included middles

Othernesses as being the two counterparts of dualistic thinking, which are mostly perceptions of our minds. And also counterparts in many cases are not really counterparts, since in realities only ONE of them exists, and in many different variations. Something can be hot but cold at same time, hot only for one person at one specific location under certain conditions. For other persons it is just cold.

Bakhtin

To me, Bakhtin stands for

Othernesses

Othernesses can be everything, like Peirce and Korzybski and me and WHAT IS NEEDED MORE FOR COMPLETENESS OF **SOCIAL** SITUATIONS AND THE LIKE. MAKING THE DIFFERENCES THERE - DERRIDA

Charles Sanders Peirce

To me, Peirce stands for

Representamen object interpretant

Othernesses of Bakhtin are only PART of this because of differences in othernesses

Othernesses like virtues and othernesses outside context are and are not part of Peirce, depending on levels of diagnosis, points of reference taken

But then agains, the context and issues should serve as starting point

Specific cases, then analysis on base of otherness and quality and categories and etcetera

I think the comparison between Korzybski, Peirce and Bakhtin could start then by reflecting on the three of them based on Peircean semiotics. When doing so, the following comparison can result based on the notions of firstness, secondness and thirdness or more specific based on representamen, object and interpretants.

Korzybski	Peirce	Bakhtin
1	2	3 Or BETTER X-NESS OF SIGNS
Semantics	Semiotics	Beyond semiotics
		RELEVANT othernesses like
		<ul style="list-style-type: none">- Robert Pirsig, quality or excellence- (Bourgeois) virtues- PHRONESIS- Representamen versus existences, GROW

In this case, it is needed to understand that the categories mentioned above are as relative and reductionist ways of thinking and understanding like about all categories and structures and otherness representamens are. Introduction of Bakhtin and Derrida towards the overview reflected above can, or better should, lead you to understand that in real life situations it is even needed to go beyond this KPB overview. For preventing any reductionist and therefore (potentially) harmful understandings and practises.

Peirce or Bakhtin or maybe Korzybski for analyzing 1-2-3 as being Korzybski Peirce and/or Bakhtin and/or othernesses

Because, in the end Peirce is NOT process and it is. Meaning that Peircean semiotics is about less or more development and the issues involved with it, but his categories and visions are still far too structural and linear. Besides this, his categories are still not evolved enough. Besides the firstness secondness and thirdnesses, there are and should be MANY otherness betweennesses. Anything around and within, additionally to Peircean semiotics and understandings, is as important as Peircean categories and semiotics are. Let alone the fact that Peircean semiotics is based on the wrong structures and understandings, resulting in wrong insights and understandings as such.

Peircean semiotics is still a reductionist way of understanding, not meeting the realities of life the way they should be met and understood. In this senses, even his 3rdnesses are firstnesses. Or maybe even not still, depending on the points of references and the scope of analysis.

Better texts than the ones of Peirce or whoever are based on pluralities instead of universalities. Not aimed at proving something because of general applicability, but based on sound ways to understand and work with specific cases in practise. The fact that Peircean semiotics and categories are to great extends based on Mathematics does really suck, not only because of the huge errors caused by this. Also Peirce does logically deduce his very own categories in the paper "The logic of mathematics" out of mathematics. This fact that Peircean categories are based on the methods of deducing and inducing from mathematics just sucks, because of the insanities in both induction and deduction themselves.

Peirce his texts on education, on the other hand, are just great. Mainly because these texts are really written out of a pluralist view and real true understandings what is going on. And, the contexts are also therefore much more shaped and expressed.

On semantics, semiology, semiotics and semiphronesis

Although a lot of people currently do not understand and mix up the notions of semiology and semiotics, there is a clear distinction between the both. It is sometimes stated that semiotics originates from Saussure, which is NOT the case. Further on, it is often thought or stated that Saussure did introduce or use the notion of semiotics. Which is also NOT the case.

Saussure, the French intellectual, did not introduce the notion of Semiotics, but the notion of semiology. Later on, lots of persons used the term of semiotics instead without truly understanding what they were talking about. Besides that falsely linking the name of Saussure with semiotics, while Saussure actually never in his whole life really truly had anything to do with semiotics.

According to Saussure himself, semiology (beginning with the greek word semeion, meaning 'sign') would be " a science that studies the life of signs within society". Without having a thorough understanding about what this would involve, it seems like it would be the same as the Peircean notion of semiotics. But, it is not. Saussure focussed on what he did call "langage", a system of signs expressing ideas. He divided this into two parts, namely langue and parole. Both of these parts concentrating on mere language. Nothing more, nothing less.

Peirce, on the contrary, coined and used the notion of semiotics. Semiotics being the study of signs. Now, apparently this definition is not different from the definition Saussure gave to his notion of semiology. Apparently. Since both the **true** content and the contexts for semiotics differ in many respects from the notion and contexts of semiology. First of all, the signs where Peirce is referring to are much broader than the signs Saussure has been considering within his studies of semiology. Peircean signs involve everything, really everything around us. Not only grammar, but a lot more. As Floyd Merrell states it, Peircean semiotics involves "iconic images and signs of feeling and indexically oriented signs of the senses and corporeal flows and twists and jerks in addition to conventional and chiefly abstract symbols or language".

According to some sources at the University of Twente⁴⁵, the Netherlands, Saussure's semiology was a generalization of formal, structuralist linguistics. While Peircean semiotics was an extension of reasoning and logic in the natural sciences. And, they are right. Peircean semiotics must be seen and understood as being part of the broader metaphysical system developed by Peirce. A broad system with the characters of a philosophical and metaphysical system, often labelled as pragmatism or, following the Peircean notion and understandings, pragmaticism. This metaphysical system was grounded partly on the view of Peirce that mathematics and logic were the main sources for a better understanding of our universes.

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http://www.cw.utwente.nl/theorieenoverzicht/Theory%20clusters/Public%20Relations,%20Advertising,%20Marketing%20and%20Consumer%20Behavior/Semiotic_Theories.doc/

In other words, mathematical and logical principles were and are key to Peircean philosophy and semiotics. For Peirce, as to Kant (his main example), logic was the key to philosophy. In other words, it was elementary based on the historical split in philosophy between mind and feelings. With reasoning being the ultimate source for human developments

Somewhat later in history, the notion of semantics appeared on the scene. Also there, a lot of confusions and wrong definitions have been used during the past. Fact is, that semantics first appeared in a book written by Michel Bréal, a French philologist. Later on, Alfred Korzybski developed general semantics, which is different from semantics. According to Alfred Korzybski himself, the main goal of general semantics is to develop in its practitioners the realization of how much of reality is missing in linguistic and other representations we use.

I myself am still working at, what I call, a philophronesis theory. This philophronesis stands for love for, or striving towards, practical wisdom. The phronesis I am talking about here might be different from the notion or understandings from the great Aristotle. I simply do not know, since I am not familiar enough with the Aristotelean notion or have not discussed it well enough with the master Himself to draw any of such conclusions. Fact is, however, quite simply that my notion of Phronesis involves any practical wisdoms and issues. Also the illogical ones, like paranormal issues. And, my notion of Phronesis should and will be present in any universe, also the universes of mind and, for instance, the internet. Since all of our universes are linked and interconnected in any ways, and parts of these linkages have their impacts on practical matters.

The reasons why also seemingly illogical, non rational issues and matters are also incorporated into my notion of philophronesis is simply because of the fact that this philophronesis and my philophronesis theory and practices are all part of my ways of seeing and doing. Just like my other notions are. Some of them will be expressed here in more or less details.

As opposed to Peircean pragmatism, I have and will be labeling my philophronesis theory as practicism. The main reason being the fact that my theory actually is what it is, a very practical theory (almost) immediately applicable to, and relevant to, practice. Besides this, my understandings that the pragmatic maxim (core of Peircean pragmatism) is relative bullshit also plays a part to neglect these parts of Peircean pragmatism.

My body of philophronesis is much broader and entelychistic than semiotics and Peircean pragmatism will or can ever be. Peircean philosophy and pragmatism is largely based on logic. While my philophronesis and practicism is based on not only logic, but also just every possible otherness betweennesses. These otherness betweennesses expressing my understandings of the sole true structure of our universes. Which is a very important understanding, since this sole true structure of our universes is the main framework for my philophronesis practice of practicism.

Sign theory, or semiotics as Peirce calls it, is one of the backbones of Peircean pragmatism. Fact is, that sign theory also plays a major part of my philophronesis practicism. But, my understandings of signs and the ways I use them in my understandings and philophronesis practicism, are different from semiotics. They are different in such major ways, that I will call my sign theory semiphronesis. I will continue by elaborating a bit more about this semiphronesis and about the nature and contents of the differences between semiotics and semiphronesis just now.

As I remarked a bit before in this part of my discourse, another very important difference between Peircean pragmatism and my philophronesis practicism is the framework, the frame of references. Peircean pragmatism is largely structural, while my philophronesis practicism inhabits about anything but structure. The only framework in my philophronesis practicism is and should be the sole true structure of our universes, being the interconnected and holoplural betweennesses of signs.

Peirce framed his work especially on the grounds and fundamental framework of “natural sciences”, with a strong tendency and influence of mathematics. The structural part of his theory being reflected, among anothernesses, by means of his triadic cenoscopic philosophy and logic. Peircean philosophy is, because of that, largely based on what he would call diagrammatic thinking himself. By that, it is based on what I would call inbox kinds of thinking. Leading to reductionists views and understandings about the worlds and universes we are living in.

The emphasis towards the “natural sciences” is a wrong one. Not because of the fact that natural sciences would be wrong as such, but mainly because the nature of these natural sciences are. Precisely the fact that they are based on the wrong understandings of the structure of our universes. And the fact that they (therefore) are manly based on uniform and structural ways of thinking, instead of more plural and phronesis ways of thinking and doing.

On bullshit towards all directions and situations

Another well-known story, besides the one of the guy looking for his keys in the light, is the story of elephants and turtles all way down. Of course it is not possible to get towards the full origins of this story, but it was among others told by people as American Philosopher William James and John Locke (mentioning it in his 1690 tract "An Essay Concerning Human Understanding").

Since the right reflections of the story are important here, I will just almost completely paraphrase on some sources of it on the internet. So, according to the sources. James did encounter some Indian holyman. James had read the creation myth of the Hindus, in which Brahma brings the world into being. Then placing it upon the backs of four elephant to support it. When meeting the Indian holyman, he inquires about the myth.

*" I understand that you believe the world rests upon the back of four white elephants. Is that correct?"
" Indeed, this is so, " replied the holyman.
" Good," William James went on. " Now tell me, just what is supporting the great white elephant." " And what is beneath?"
" Dr. James" the Hindu replied, " don't you understand? It's great white elephants, all the way down!"*

There are numerous other versions of the same story, just like there are from the person looking for his keys in the light. But ultimately, of course the intrinsic (philosophical) message stays the same with all of them. And actually, of course there are numerous lessons to learn from this story. If the manifold implications are understood.

I myself would like to stress the fact that clearly this story is based on insane fundaments. And, like I expressed in this discourse before, also a lot of social situations in current society are. And, if these are not corrected later on in the process, the insanities will increase all way up or down or towards whatever directions.

Which is why my version of this story would be....bullshit and insanities all way down and everywhere. The all way down being only relative, since in my case it has to be understood in the light of the sole true structure of our universes. And the fact that the first " elephants" , insanities and bullshit in my understandings, are just mere relative firstnesses. Immediate or mediate ones. Being incorrect and insane social fundaments as a base for signs growing into insane and wrong directions. IF people do not correct the insanities in the growing phases. Just like a lot of insanities simply are not corrected. In a lot of social fields.

On relative bullshit

There is a lot of relative bullshit in our societies and universes. Part of this bullshit starts right at the fundamentals of our societies, meaning with our scientific knowledge and insights. The problem being, among others, the fact that social sciences are based more on knowledge than on real true insights and understandings.

Actually, it is very weird but a mere fact that most of currently appointed professors and academics might know, but they do not really truly understand. Some of them get their positions just based on paraphrasing and using the knowledge of other people in anotherness ways. **I am not talking about plagiarism here, but about following and using building blocks and understandings from other scientists and intellectuals. Without really understanding them, without really understanding whether these understandings are facts or perceptions.**

Most of the PhD's are grounded not on wisdom, but on knowledge. And, in many cases, on relative bullshit. Partly because of wrong fundamentals, and partly based on wrong methodologies. Some other parts just being the relative inferior quality of the people undertaking the enterprise. Or just the fact that it is just very hard to really complete a great PhD based on wisdom within some foreseeable period of time.

I know from own experience that it is not quite easy to undertake some PhD research, to say the least. I also understand that I am fortunate to having made the right decision. Of not undertaking the PhD research while working and teaching at some university, but instead of it by just working in some factory meanwhile. This factory might also have been an ice cream car or collector of garbage or zoo worker. Or whatever other **hut on the moor**. Without having taken these roads, I most probably also would have stayed too much into inbox kinds of thinking. And I would not have had as much time to think and reflect as much as is needed to write such an extensive discourse as this one. The contents of this discourse might seem simple in some respects, but in the end it inhibits the most valuable insights you could possibly think of.

There are, of course, a tremendous amount of scientific debates. Some of them are about the nature of scientific research and discovery. There is an ongoing growth of emphasis on integration of parts and towards the right methodologies, but somehow it does still take a lot of time for the greater ways of doing and understanding to really break through. Part of this is based on the fact that science has actually been conditioned to put main emphasis on generality instead of specificities. And also, pluralities of thinking and doing are just not mainstream. Yet. Unfortunately.

Science still has to move from firstness, knowledge, towards more developed and great levels of understanding. And, the differences between theory and practise just have to be bridged and to disappear as much as possible. This requires a deeper understanding and applicability of phronesis and sane semiphronesis acts and understandings.

But, most important is that practitioners in whatever field have to understand. And to be capable of moving towards at least some sane directions. Signs grow by human actions, but a lot of these actions are insane or counterproductive. Signs can grow to a lot of directions and the ways they grow is mostly just one of many options and possibilities. Currently, a lot of signs are growing towards insane and counterproductive ones. Simply because too many minds are insane in one or anotherness ways, not being truly capable to guide and grow signs to great directions.

Korzybski named his book "science and sanity". Knowing that current sciences are mostly insane. But also hoping and knowing, I guess, that the same sciences could evolve into sane ones curing both themselves and society at large. Although, even currently, the fundamentals of our sciences and therefore also existences in our universes are largely insane. Leading, among anothernesses, to illogics of so-called logic and injustices of so called justice. And much more insanities and relative bullshit.

On semiotics, semisophy, semiphronesis and semiotic errors

Peirce did define semiotics as being the knowledge/understanding of signs

HIS semiotics is however based on a complete different understandings of the nature of the ultimate/sole/REAL structure of our universes. His point of view was for greater parts based on mathematics. Peirce was WRONG in this. Partly because he accepted insights and definitions of other intellectuals before him (like for instance Aristotle) without a true good understandings

I, on the contrary, am RIGHT. About the UNDERSTANDING of the real true ultimate and sole structure of our universes. Universes being WHATEVER universe you could possibly think of, and ALL the linkages between them!

THIS sole and only structure of the universe is the main FRAMEWORK/glasses for UNDERSTANDING my discourse on PHRONESIS antenarrative. I will go to call MY ways of sign theory NOT semiotics but semisophy. Being the (real) UNDERSTANDINGS and WISDOM of signs. Signs being EVERYTHING you could ever think of, EVERYTHING really EVERYTHING being a sign. Semisophy is in the FRAMEWORK I mentioned in the previous paragraph. Of the REAL SOLE TRUE STRUCTURE of our universes. SEMIPHRONESIS is PRACTICAL wisdom about signs, it is the result of the ultimate understandings of our universes. SEMIPHRONESIS equals MY understandings of and wentelechy of PHRONESIS.

KORZYBSKI was talking about semantic errors. Semantics is not as broad a field of study as semiotics. And BY FAR not as broad a field of study as semisophy and semiphronesis. My philosophy of semisophy and semiphronesis is expressed in "a phronesis antenarrative".

ALL social errors, social insanities, are the result of semiphronesis errors. Only ONE, OR a SMALL part of this semiphronesis errors, is caused by the (type of) semantic error that KORZYBSKI is talking about in his discourse. Science and Sanity.

Korzybski, Peirce and even Aristotle. Where WRONG about the nature and structure of the real true structure of our universes. I am right!. By that, I created the only REAL true and ULTIMATE philosophy of life and our universes. By that, I created the ULTIMATE change methodology. The ULTIMATE fundament to improve our societies to the best possible society you could dream of. MY discourse has the POTENTIAL of understanding and improving EVERYTHING to the ultimate.

Korzybski is mostly talking about the semiphronesis error of confusement of REPRESENTAMEN or part of representamen as being the OBJECT. But, it is also in the context of a WRONG understanding of the structure and nature of our universes. HIS thinking and understanding of the confusement of representamen or part of it as being the object is in wrong framework and wrong lines of thinking still.

So, actually, semiotics is dealing with KNOWLEDGE about signs
Another term is needed for WISDOM/understanding OF signs

SEMIOTICS

SOPHIA/SOPHY

SEMISOPHY – WISDOM OF SIGNS

SEMIOTICS LEADING TO SEMISOPHY

SEMISOPHY NEEDED FOR PHILOPHRONESIS

Peirce his philosophy is mainly about semiotics. And the broader metaphysical body/framework of pragmatism. His broader ideas (semiotics and the othernesses around) could all be grouped within the notion of pragmatism. Peirce also wrote a lot about induction and deduction. And he thought that the main structure of our universes could be found back in mathematics. He valued mathematics as incorporating main rules of our universes. Also he valued induction and deduction. Meanwhile he talked also about entelechy. He did probably know that this entelechy is important, but he did not truly understand. Peircean philosophy is mainly directed to logic. Rationality. His semiotics is mainly about knowledge of signs, not that much about true understandings. Philosophy instead of philophronesis.

I myself did improve on that. My main philosophy/ways of thinking is based on the main framework of pragmatism. And the main understanding that the only true real structure of our universes is the framework of inclusionality and holoplural and natural structure of our universes meaning that signs are coupled in more or less tight ways with each other and these links are changing over time through change and growth. I added the illogic of logic meaning that logic being only rational (philosophy without philophronesis) is not complete. Semiotics (strict knowledge of signs) is also NOT complete. To move towards completeness, also the othernesses betweenness the signs (my metaphor of bluenesses betweenness the grains) are very important. Philophronesis is part of my notion of pragmatism. And semisophy (wisdom of signs) also is. Just like virtues and values are. And, very importantly, the ways to view our universes (according to the sole real true structure of our universes). Linear thinking is always only PART of reality. Universal thinking is ALWAYS only partial. Generality is ALWAYS only part of reality. Comparing two lines of thought or two situations will always lead to only PARTS of understanding. Meaning that this leads to WRONG understandings and WRONG results. To DAMAGE and FAILURES In society. Our society is based on WRONG, DAMAGING fundaments. Because also Aristotle was mainly still thinking too much in box, linear....just like about everyone in our societies does.

Semiotic errors are BROADER than semantic errors

Korzybski was talking about semantic errors

Semantic words are more specific than semiotic signs

Everything is a sign but not everything is a word

Some practical example can give some better understandings about the narrow views of semantics as opposed to semiotics and my notions of semisophy and semiphronesis:

For the XYZ positioning of a robot for a machine, SOME qualisigns are used to determine a certain position in space

SPACE – only SOME qualisigns are used to determine a certain position

SPACE AND TIME – only SOME qualisigns are used to determine a certain position

REPRESENTAMENS- ONLY SOME qualisigns are used to determine SPECIFIC cases in reality

KORZYBSKI versus PEIRCE. PEIRCE (semiotics) is MORE broad. MY semisophy and practicisim and philophronesis is even MORE broader and sophisticated

On the importance of sound and sane fundamentals

Our society and everything based on it is based on a lot of currently insane fundamentals. Some of which are discussed in the book "science and sanity" from Korzybski. But, that is only a small part of the insanities woven throughout our societies and social practices.

A common feature of all the insanities fundamental for our ways of doing are that the insanities start at the core, the firstnesses and possibilities of our society. For instance, a lot of insanities are still there in science. Meaning that we all get the wrong frameworks and fundamentals right from the start. Then using these insane fundamentals for our ways of doing and acting.

A key understanding here, is the main differences between sane and insane firstnesses, possibilities. The common errors in insane firstnesses being that they often are much too universal, and based on wrong structures of our universes. While sane firstnesses are much more plural. Based on (practical) wisdoms. The most and actually only sane fundamentals are based on the sole and only right structure of our universes. And they are according to the logic of the illogics of logic. At the best, they incorporate feelings, values and virtues. All in the frameworks of my notion of practicisim, philophronesis and phronesis.

Insanities can evolve and become into existences anywhere in social life and throughout our universes. And the possibilities of such insanities are everywhere around us. In fact, we are continuously choosing between good and bad practices, good and bad fundamentals. And most often, we are not choosing the most entelychistic and optimal fundamentals.

The true art of change and management is to get understandings about first the nature of fundamentals. Whether they are sane or not. And what the general errors are in the firstnesses being used. Practical examples of these firstnesses can be found everywhere around us. Tools used in organizations. Like for instance working instructions. Physical tools like machines and the like. The people being involved and their capabilities to execute certain tasks and jobs.

On inbox thinking and doing

In social practise, it often happens that people like doctors and physicians and psychologists and the like are judging mostly on the base of firstnesses. Like for instance texts and their own often at least partly insane visions on reality. Also the historical aspects often play a far too big role there. This making the dangers of incorrect and insane social fundaments to pay a far too determining role very huge. These firstnesses and mediate aspects simply do not say much about the **persons** treated and the **present** situations.

Consequences of the general tendency towards inbox thinking are manifold. Also with respects to new developments in science. Fixation on certain visions on the realities of our universes both in academical society at large and our society itself largely hinder some real growths and changes in our societies at large. In academics, the generally agreed paradigms are often far too much defended. While openness for new insights are not really there.

One example of some probably very important but far too much neglected scientific development might be the issue of free energy. This great new scientific and practical development origins from the great Nikola Tesla. And has been developed further during the last decades by a number of excellent scientists. One of them being Tom Bearden. More information about his research can be found among others on his own website, to be found at <http://www.cheniere.org/>.

The problem is, that this kind of developments are not generally accepted yet, mostly because of narrow thinking since all qualisigns to understand the implications and practicality of this development are not there with the people who can make this changes happen. And, in this case, also majorly because of other interests of bigger parties and organizations in our society at large. But still, the inbox thinking also plays some very decisive role here. This inbox thinking is ultimately because of some rather flat vision on reality, as opposed to the pluriform **multivisions** of more capable actors. But till now, almost nobody truly listens.

But then again, as with everything something has to grow. First in the universes of thought, and then, if practically applicable, in the universes of realities. This requires a lot of communications to transfer from one to another universe. Like with trust and love, also preparations and drives to apply theories and insights in practise have to grow and earned. Trust in a theory or insight is needed to have it applied in practise. The only way to build this trust is by showing what can be done, and that the things developed are valid and working. Able to be used.

In some discussion with a friend some while back, I told him that I would not really truly believe in something until the moment I really truly see and sense enough from it. This seeing in my case involves seeing something working or being into existences in the universes of our realities. Seeing something on paper, or maybe just in my thoughts, is not enough to really truly believe in it.

I already believe in everything I write down in this discourse, although some parts of it do not really truly exist in the worlds of realities. But, the reason why I believe in them is because I have seen in our realities what is missing there, and also I know what would be needed to solve these errors and insanities. So, although I have not seen some of the proposals and insights here, they are based enough on things that I did see and experience. Which means that indirectly, I still saw enough existing in the realities of life surrounding us.

Till I really truly see, the trust in something might grow however. And in many cases, it will. If the things mentioned and discussed are true and valid and worthwhile.

Quite generally, there has to be a lot more thought on what is needed to get the real great new developments in society to be finalized and incorporated in society at large as efficiently and optimal as possible. This might mean it has to be incorporated as quick as possible, but in many occasions it has to be executed in very small steps. Peacemeal engineering is mostly the best option because of the interconnected and interdependent nature of signs and our universes as such. This all has to be understood in much greater details still. Enabling structures and ways to be encouraged and developed to improve the developments and applications of these great new developments in society.

Especially the out of the box and therefore mostly greatest new developments in society are often very difficult to grasp and to recognize as such. Like I explain bits just in some paragraphs before this one. But the (transitive) value and therefore relevance for our societies at large can be tremendous. Therefore, especially a further and better attention to especially this kinds of research and developments have much more attention and also financial means and right structures for development and growth.

On the semiphronesis insanity of inbox conditioning

What most people do not realise enough, is that we are somehow all conditioned to strive towards staying on the tracks of life conditioned in our minds and cultures. Already in education, we are conditioned to lock ourselves up and also that getting off the tracks for shorter or longer periods of time is bad or not desirable.

The tendency towards structures and status quo is among others reflected in the change model of Kurt Lewin, with his notions of unfreezing-move-freezing. Although this model does reflect some steps to be taken in change processes, the last step (freeze) does involve the unwritten conditioned tendency of returning back to some status quo. While in many cases it is just more desirable to just unfreeze, then move and keep moving and growing. The freezing step is totally preventing any further growing possibilities for at least certain aspects of the issues and processes involved.

Also, our educations are strongly directed towards inbox thinking. Othernesses are mostly neglected or mostly even discouraged, probably mostly because of the semiphronesis insanities of human kind. As long as we do not completely understand and counter this insane conditionings of the human race as a whole, semiphronesis insanities and damages will continue to develop and exist.

In some other parts of this discourse, I state that there is some semiphronesis insanity of human kind to concentrate on firstnesses, on procedures and models. This tendency is one of the causes, probably, of the other semiphronesis insanity in immediate aspects of our society. Being the tendency discussed here, which is the tendency of inbox conditioning. Leading towards the tendency of generally trying to put people back in boxes again, if needed with (a lot of) force and harmful actions.

Just like we like to dominate dogs in this respects, we also do the same to our fellow family members. Specifically also in families. It is often the case that some family members express the insane habits of wanting to dominate. To strive at other people making to do whatever they want to happen. Either by means of physical or mental violence and abuse. Although this kinds of violences and abuses might also have other causes, of course, they are also caused by this kind of semiphronesis insanities. Which are in many cases put into existences as soon as someone is crossing some borders, getting off the tracks of the status quos. A family member not living up to the rules set out in the family or just not living up towards expectations runs a higher risk of damage and violence against him or her. Whenever they try or really leave some boxes, some fixations of acting, they face resistances and violence from other people. With the implicit rules leading, in many cases people going out of boxes are forced to get in again.

Also in business life, this kind of insanities prevail. Some worker really getting towards the arts of his profession, therefore being able to skip certain processes, will be punished for doing so by people not understanding enough. He or she will be made to follow procedures and work procedures, while the more artistic people simply do not need these and even perform much better without. Work procedures and guidelines are mere firstnesses, needed the most by people who simply do not master certain tasks enough. Also, the great artists of certain jobs should not be forced or told what to do by people not understanding their professions and tasks well enough.

Often, true artists are just made to comply to the more inferior realities or perceptions of less capable persons, because these are the majority and having decisive voices. Governments, business managers, psychiatric “professionals”, people in justice. They all somehow have the illusion that they would know everything better. That they have the right and obligations to put people back in the boxes again. Thereby causing a lot of damages to humankind as a whole. Preventing our society and people within to grow and flourish.

On internal and external plurisigns

Charles Sanders did make a distinction in internal and external qualities in his discourses. While the inclusion of these perceived to be external qualities as relevant othernesses of life and universes is really good, the signs of reference are not correct. Meaning that in real life internal and external qualisigns do not exist. Plurisigns in general do. There is however no real border or relevant distinction between the signs that Peirce did perceive as external and internal. In fact with social signs, distinctions in internal and external are really for sure just misperceived reifications. To give another example, internal and external minds do not exist. What does exist is individual and collective minds, but collective minds is of a completely different order. Meaning that the last involves an ad up of individual minds but also about everything around us. Collective mind is everywhere, and there is no real physical border between individual minds and collective minds. Also, contrary to what some people might believe, animal minds also truly are individual minds. Meaning that animals can and do think and even have influence on the whole of collective minds that ways.

Great example of an animal thinking is the example of a dog. I sometimes just talk to my dog, and can see by movements of his head that he is truly thinking. Also last week the food bin was empty. Then at some moment of the day the dog sat down at the food bin place staring towards the food bin. Me approaching but not acting, she moved to the basket with dog food. And lay down there. I decided to give her some food. She did eat it and then same procedure did repeat itself. Now, of course the dog had to think to have this process going. Besides that, we know that for instance Orka's (the killer whales) do communicate with each other. So they not only think but also communicate just like we do.

In my main passions, the passion of falconry, I communicate with my birds of prey. This is non-verbal communication, but still, communications. Which is why there, especially there, the collective minds also have no boundaries species-wise.

So actually we can skip the diversifications of internal and external as far as minds and plurisigns are involved.

On beyondness of signs

I would like to elaborate on my understandings of judgemental signs here. With judgemental signs, I mean all kinds of words and expressions and thoughts expressing some kind of judgement or opinion on certain matters.

One of the examples of this being the notions of good and evil. Nietzsche himself did write about this ones in his "beyond good and evil". I myself however would like to elaborate on the broader implications and understandings connected with not only this judgemental sign, but just judgemental signs in general.

There is one important, and very relevant resemblance between judgemental signs and tools. Being the fact that the context and the persons's involved have an impact on the nature of the tools. External qualities are very important there. For instance, a hood for a falcon can not be much more than just that. But, a small thin piece of leather can be much more than solely a jess for a falcon or a goshawk. Just like some social event can be either good or bad, depending on the circumstances and the judgements of people. Let aside the perceived nature of the judgemental sign, since in its essences a perceived nature is not per se a correct reflection of the true nature of a judgemental sign as such.

Now, what Nietzsche is referring to and wants to express in his "beyond good and evil" is, in it's essences, exactly this very relevant insight. Something apparently good or wrong can at the end just be just the other way round. Something appearing to be evil or against justice (the official and more serious circumstance) can just appear to be just very great and good if certain issues become understood.

But, there is more on this. Being the fact that judgemental insights grow when people become smarter and get more skills to sense more of the universes surrounding and incorporating us. And, more intelligent and evolved people in general are better than less developed and intelligent people. Not only because they are because of education and insights, but also because of the context and surroundings they usually live in and up to.

But, in general, it can be concluded that good is in many ways a more developed and higher level of entelechy than evil. And, people judging on other people whether they are good or evil or have been, have to be at least at same levels of understandings and mostly just at as high levels as possible to reach towards the right conclusions and/or judgements. There are just far too many examples of perceptions of goodness while being evil, and the other ways round, in our universes. Not only in our thoughts, leading to insane social fundaments and existences, but also connected to and influencing realities of our societies at large.

Actually, in many cases there is a relation between the perceptions of evilness and/or the practises of evilness as opposed to the notion of inbox thinking.

Definitions and understandings of definitions matter

On soccer and a lot more.

I think it is generally agreed and understood that definitions matter. But, according to me, it should be much broader understood to what extends the true definition and understandings of objects and processes around us truly matter. In fact, a sound defining of objects and signs around us are core for our whole society and anything within.

When I talk about objects here, I am in fact already talking about a totally different notion of objects than the generally agreed notion of objects. Objects in this discourse refer to both objects and subjects. In fact, they can refer to everything around us or in whatever universes possible. It is, in that respects, a synonym for what I refer to as being signs. Signs there also can refer to everything that can possibly exist around us or in whatever universes.

There is some difference, of course, between the definition of contents and the contents of definitions. Meaning, that same definitions can have different contents but also same contents can have different definitions. I will start giving some example of same definitions having other understandings and meanings for different persons. And why these different understandings and meanings, of course, matter a lot.

There seems to be a Chinese proverb, saying the following:

“the beginning of wisdom is calling things by their right name”

Of course, this is true. But, what is not stressed enough there, is the fact that wisdom is also needed to even be able to call things by their right name. Using the right definitions, and more importantly understanding what they mean, require the interpreter to understand what he is talking about. This understandings, growing towards deeper and deeper understandings of the worlds surrounding us and the representamens used to express them, are key for more entelechy in the use of words and definitions.

In his discourse “Making social science matter”, professor Bent Flyvbjerg makes a strong point. For a more phronetic social science. In this book, Flyvbjerg discusses the notion of phronesis as it was understood by Aristotle. Flyvbjerg argues that philophronesis is the most important of the three intellectual virtues episteme, techne and phronesis. I totally agree to him here, mostly also because my own philosophy is also based on phronesis.

But, the content of my understandings of phronesis is much broader than the contents of the definition of phronesis like it is understood by Flyvbjerg. If I follow Flyvbjerg's understanding of Aristotle's phronesis, even Aristotle did not cover the broad spectrum of content that I address to the notion of phronesis. But, I think the explanations and understandings Flyvbjerg is giving of Aristotelean phronesis might be based on some misunderstandings of what Aristotle himself wanted to express with the notion.

Flyvbjerg is stating that Aristotle did never include explicit consideration of power in his conception of Phronesis. Apart from that I do not know from which sources Flyvbjerg did get this insights, I think he makes some thought error there. According to me, Aristotle did understand the notion of phronesis as involving a lot more than even Flyvbjerg is talking about in his own discourse. And a lot more. To be certain about that, I would of course like to talk to the great master himself sometime, but unfortunately I do not have the abilities to talk to the dead (yet).

In soccer, there are a lot of problems. With supporters fighting against each other. Parents of small soccer players fighting against each others and the like. I think, that a large part of this problems are caused to some simple but damaging wrong defining of what is going on there. What I refer to here, is the difference between playing *against* each other as opposed to playing *with* each other.

We humans are complex creatures. But, that we would be intelligent creatures, is actually a misjudgement in many respects. There are a lot of small, tiny but highly disastrous and influential insanities in each of us. One of them being that we acritically indubitable live up to certain beliefs and even definitions, without understanding how foolish they actually are. ⁴⁶

So, for instance in this particular example, soccer players normally use to say that they play *against* each other. Instead of saying they play *with* each other. This simple notions of *against* is the cause of a lot of insane evilness. I expressed some of them above, but there are many. Playing against is here understood in same contexts as fighting against, a notion expressing competitiveness and parties not aiming towards common goals. Actually, the aspects of competitiveness and diffent goals are overcoded here, while the aspects of community and striving toward common goals is largely undercoded and neglected. The more wise and entelychistic notion of soccer, as a game of people playing *with* each other, is largely reduced and undercoded by means of interpreters and the notion of playing *against* each other.

⁴⁶ If you want to understand what I mean here, watching the great movie "stalker" by Andrei Tarkovsky might help. This movie is anyways one of the biggest masterpieces ever made. At least philosophically speaking.

It is simply “forgotten” that the playing against each other is just some small part of the much broader and greater notion of playing with each other. People should play as a family, not as enemies! Values, social values but also more broader transitive values, are much more important than the short-sighted view on a lot of games like expressed in current times.

Another example can be understood from the book “Leading change” by Harvard Business School professor Kotter. I am referring here to the difference between managers and leaders. Kotter argues that managers want and live up to maintaining a status quo, while leaders mostly deal with change. And therefore, it should be required to get more skilled leaders.

Although I do not know whether Kotter does also express this, it clearly is the case that not only educations and acquiring another skills than management skills make leaders. Also the definitions matter. Meaning, that even a change of a business school by replacing notions of management with leader and leadership will lead the persons educated to react in another ways. Because, it clearly DOES matter whether a person perceives himself as a manager, or as a leader or master of change. You can actually see so in numerous organizations, by observing the changes in attitudes of persons getting another roles.

Also here, the labelling of signs matters. Or, in the words of David Green from Hofstra University:

“Changing how the public labels categories changes the associations those labels invoke in people's minds, which in turn changes their affective attitudes toward what is being described.”

This wrong and dysfunctional insanities of insane perspectives (by means of wrong labelling, definitions) are actually very wide-spread throughout our societies. As soon as the perception of competitiveness is there, either by means of insane thought processes or insane definitions.

In the case of soccer, and any PLAY, the seriousness of it and aspects of competitiveness can and should be largely diminished by just changing the character of the definition. Best would be, if there is and will be a total ban on the use of using the terminology of playing *against* each other. The *common* goals should be stressed there. I think any mediator in marriage issues could also give more thorough advice there about the what and how. In playing, but also in any case where “bowling alone” is not desirable, it is key to stress and realize other values. To erase any perceptions of competitiveness and to build levels of trust, co-operativeness and other socially preferred values.

Not only the content of definitions matter, but of course, also the *nature* of this contents. In many cases, it differs a lot whether notions or definitions are less or more specific. In many cases, definitions serve as a fundament for broader understandings and actions.

Definitions always are the most important fundament for whatever we understand and do in our society and universes. Prof.Dr. Slawomir magala, in his discourse “Fly towards grace”, is talking about the processes of defining, interpretating and negotiating.

One of the better discourses on the relevance of good definitions is probably the book “Tyranny of words” by Stuart Chase.

On critical and non critical signs

In some former parts of this discourse, I talked a bit about entelechy. Which is perfection of being. This perfection of being often requires some signs of excellence. What is needed for signs to become signs of excellence is also reflected throughout this discourse.

For this part of it, it is good to understand that a lot of signs of excellence are non-critical signs. Meaning that we can still live without them without having any real true problems. However, whether we do or not is highly and solely determined by the applicable contexts and situations. A wrong understanding of these will cause us to think the wrong plurisigns of excellence to be the critical ones.

An overview and understanding of how critical certain signs are for certain situations and realities is probably the most important to cure the insanities of our collective and individual minds. Which is essential for sane minds and therefore sane societies as a whole.

There is a difference between non-essential signs and non-critical signs. Although this is of course dependent on the understandings and meaning of these two concepts. But, in this context and my own understandings of the two concepts, I understand essential signs as being needed for something to be judged/accepted as really truly being a sign. Then a critical sign would be as explained above. A critical sign is needed to prevent us from having problems.

For my PhD, a lot of critical signs are not essential. And they are not essential or critical signs for having it accepted as a PhD. This because of a major difference between my PhD and PhD's in general. My PhD being much more entelechistic than the regular PhD's.

On contextuality

As I have been mentioning in other parts of this discourse, Nietzsche was far more intelligent and wise than people like Aristotle, Kant, Peirce. Just to name some. The reason of it being, mostly, the fact that Nietzsche was more like “outbox” kind of thinker, while the other people mentioned here were just more into “inbox” kind of thinking and not completely capable to get out of these boxes of thoughts.

One aspect of this inbox kind of thinking versus outbox kind of thinking is the differences between non-contextual and contextual understandings. Meaning that in those cases where contexts DO matter to more or lesser extents, the inbox kind of thinking people are more focused on the firstnesses and neglect the contextual essences. Either because they are just not capable to see, or because of otherness reasons.

Some special case of non-contextual thinking is the so-called tunnel view. It is largely there in some parts of social situations. Like for instance in justice and psychology. While it is even more there in those fields and practices of psychology which are connected and practised in the areas and activities belonging to justice in one or otherness ways. In I think most of these cases, the real othernesses and contexts are just neglected far too much. While some insane social fundamentals being the perceived wrong contexts (contexts assumed but not really there!) are leading the psychologists working in these fields to arrive to wrong conclusions. Thereby harming people in more or less horrible ways.

In justice, the psychological diagnoses and treatments are even more harmful and damaging in their potentialities and existences. Because of the fact that these diagnoses and treatments are often subject to the **bureaucratic plague**.

This bureaucratic plague is an instance of non-contextual thinking. Which is actually not non-contextual thinking but thinking based on the insane social contexts. Perceptions which are not really there. Normally, in non-bureaucratic surroundings, these errors in firstnesses are corrected by people who know what they are doing and who understand the mistakes incorporated in the firstnesses they start from. This is not the case in justice psychology mostly. Because of at least 3 reasons. The first one being that most psychologists do NOT know what they are doing. They do not understand well enough since they are not capable enough for their jobs. Therefore, they are NOT capable of adjusting and correcting the errors in firstnesses well enough. The second reason being that the methodologies of psychology are mostly insane and therefore incorrect and potentially harmful to more or lesser extents. Combined with the already insane perceptual contexts assumed by both justice and psychologists in justice, there is just very little chance of harm not to occur.

The third reason being the fact that justice psychology is subject to the bureaucratic plague. Meaning that, because of structure but also the intentions of the people working in justice prevent a lot of actors in justice to actually try to use their sound reasonings. Also because of reason one at least psychologist will not correct any mistakes. Simply because they do not see them. But even IF they do, they mostly will not because of dependencies on justice and the like.

On insane social fundaments

Some instance of semiphroneis errors and insanities are the many modes of insane social fundaments. Leading towards insanities, errors and unjustified damages to our universes.

Insane social fundaments do not always have to lead towards unjustified damages or insanities. Of course. Like with everything in life, there are processes and issues having impact on what these insane social fundaments are leading towards.

As an example, there are probably numerous instances of problems in relationships where something is perceived to be true or this while it is actually not true and or that. For instance, it could be that one of the partners or persons in a relation suspect the other party or parties of cheating or lying or misbehaving in one or another ways. While this misbehaving is actually a perception of misbehaving, caused by rumours or lies of other persons. Or just because of perceptions in their own minds.

When this kinds of suspicions are there, it is very important to postpone any actions based on these suspicions. This is one of the wisdoms to be retrieved from the difference from Derrida. Making the differences at same time means postponement of actions here. At least till the moment that one can be sure that there are only realities and no perceptions as a base for the actions.

In marriage, there are at least two kinds of safety measures to prevent any actions to be taken based on either sane or insane social firstnesses. One of them is the border of being married. The other one is the pure relationship, with the transitive values of trust being the most important issue here. Trust is, like love and devotion, something that is not "just" there but something that has to grow. Just like about each virtue and transitive value of life has to. Or maybe not. It depends.

It is just ridiculous and insane how often persons and groups base their actions on insane social fundaments, without taking any actions to get towards the realities of life and clearing their perceptions. This could in many cases be reached quite easily by just really truly listening and using your senses. Or by sound communications.

Problems based on insane social fundaments and perceptions can be found everywhere throughout our societies. In any types and modes of social relationships. They are presented in friendships, marriages, work environments. In any types of organizational life and practises. Especially in the fields of justice and psychiatry, a lot of insane social fundaments cause major errors. To such high levels that the entire judicial system should be changed in drastic ways.

More generally, it can be remarked that a lot of people got the habit of concentrating of possibilities. Without taking enough steps to get towards the higher, most sophisticated levels of understandings. By searching for the anothernesses of life and signs. A shift in this insanity of human kind would mean a dramatic improvement of possibilities and potentialities of our society at large. To have signs growing and develop, it is just required to get from possibilities towards understandings. From firstnesses towards higher levels of sophistication, wisdoms and actions. All to be guided by the greatest levels of phronesis. This all sounds simple and maybe not that relevant. But just use your senses and absorb and try to understand the practises of people in our societies. Try to understand to what extends the concentration on firstnesses is there. And the huge impacts of this insanities.

A very fundamental insight here is the fact that even each social discourse, including THIS one, is a special type of “insane” social fundaments to more or lesser extends. What I mean to say with this, is that it is never possible to find the right words for expressing what you mean to say. Our vocabulary is simply not rich enough to express the manifold multiplicities in meaning in words. I am not talking here about the anothernesses like feelings and insights we have. If I only could express these incredibly pluralistic phenomena in this discourse and even beyond, I would thank god on his knees even though I am not a real believer there. Linguistic geniuses, or better the first one evolving in future approaching geniality enough to put this into existences, will give our society the best thing you could possibly think of. The BIGGEST treasure for humankind. BY FAR much more valuable than ANYTHING else in the universes of humankind. Actually, right at the point that I am typing this, I realize I should actually find a way to partially reach what I want there. By maybe taping some voice records of what I mean to express to the worlds in some relevant aspects of this discourse. But since this discourse is BY FAR not everything of what I want to reach with it and how, I most probably will skip that efforts till later periods of time. Although I take some major step there by introducing and explaining the notion of phronesis antenarrative. But the biggest treasure being another language able to express the pluralities of our universes to the fullest, will probably never be reached. Although major steps forward can still be made there.

Words are a special type of insane social fundaments. The special type of insanity being caused by incorrect reflections of insights because of incorrect coding and decoding through words and discourses as mediating phenomenon. Since, in its cores, words and discourses are **more or less perceptual** mediators of mind and growth of (collective) minds.

One of the important characteristics of both words and discourses as a whole, is the fact that also or maybe specially the plurisigns of intentionality are ultimately the most important ones. Meaning that, even in scientific discourses, the intentions of the writers are reflected in the discourse. Of course. This can be hidden or neglected in the explicit wordings, but in the end it is just there. ALWAYS. One of the premises currently explored by some people, either an illusion or a mere fact, is the possibility that Einstein himself did consciously fix the believe of humankind on the wrong underlying metaphysical systems and understandings of society. By means of his theories.

By that covering up some other, better, and probably only correct understandings on the real true structure of our universes and, more specifically, the real true structures and understandings of physics. This real true understandings would then be the theorie of Roger Joseph Boscovich, expressed in his discourse "a theory of natural philosophy (1758). According to his coworker Lancelot Law Whyte, Einstein worked on a so-called UFT based on Boscoviche's work. Besides that, there are illusions or facts stating that also the genius Tesla worked from Boscovich. Leading to insights in how to release, create, natural forces of unlimited strength and impact. Exactly this, and potential dangers of a true understanding of physics, would have caused Einstein to communicate the wrong but more safe understandings to society as large. True or not, this unfolding discourse does have a lot of potential for further understandings of society and science as such.

On words as special type of social fundaments. Like I try to express throughout this discourse, science and human society as a whole is full with insanities caused mainly by wrong structures and understandings. Some of them being conditioned in our ways of thinking and doing. This is, among anotheresses, leading to illusions and perceptions in discourses and words. As an example, I can talk about my understandings that society is full of semiphronesis insanities. This is something I want to work out through semisophy errors and insanities. Which is a good step, but also an incomplete and potentially incorrect one. Incomplete because of the fact that simply any discourse is incomplete, because of the anotheresses not being mentioned or understood. And potentially incorrect (the issue being relevant for this specific part of my discourse) because of the dangers of exploring these notions in further, more specific understandings. Because, when doing so, not only the correct methodology but also the correct contents should be chosen. And exactly in the fields of contents, there are HUGE dangers. Because of the fact that a lot of contents are incorrect. Like for instance, in my case, the contents of semiotics like understood and expressed by Charles Sanders Peirce. His trichotomies are valuable since they add a lot towards understandings, but at the same time it are both insane perceptions and also very incomplete and fundamentally insane understandings of reality. If I would use this kind of understandings, these insanities and incompletenesses should be understood and communicated. Even better, they should be corrected. Actually, main problem here is also the fact that being more specific often means being more reductionist and also more insane (because of errors in contents not to be solved directly in any cases).

The Theory of Natural Philosophy (1758)

On fixation on possibilities

In many cases, people are fixated on possibilities and/or perceptions of firstnesses without taking into regards or even seeing the otherness thirdnesses. Even if the thirdnesses are taken into regards a lot of harm can be caused by means of semantic but also semiphronesis errors. These semiphronesis errors are much broader than the semantic or semiotic errors, something I explain in some other paper of mine (since both philophronesis and semiphronesis are notions developed by myself in much higher detail, greater content, and also they fit into my own ultimate philosophy of practicisim and philophronesis).

In some cases, the fundamental firstnesses taken into regards are fundamental perceptions based on lies or misunderstandings. If these firstnesses are then perceived to be true, they can cause lots of unjustified problems. Something happening in true real life far too often and in numerous cases.

Concentration on firstnesses, taking too narrow a point of view without knowing all the issues (by means of getting more informations especially about the mediatenesses/inanimateness aspects/processes/otherness betweennesses) . Lead to a lot of misconceptions of x . Semantic problems are part of it, but not all. It is not only about misinterpreting a representamen as being the object. That is within firstness, while this problem is between firstness and more entelechistic and developed understandings. Semiosophy problems. And semiphronesis problems. Crossing universes and categories of Peircean semiotics and my semiphronesis. Also values and virtues and lots more in my case.

Interpretations without defining and negotiating leads to semiphronesis errors like wrong fundamental firstnesses and fixations on them, wrong fundamentals leading to wrong results

This fixation on firstnesses is for instance profound in people not understanding enough. Or just not being capable of understanding othernesses. In many cases, people are not only focused on firstnesses, but along with this also they are mostly focussed mainly on what they can comprehend and understand. I for instance will not focus my attention or thoughts towards very complex ideas about new types of energy. But, of course, this might lead me to not see or understand the othernesses that could make my life much more sane. And, of course, I actually do not understand.

For instance in falconry, people who are not into this art will mostly not talk about or focus their learning processes and processes of understandings towards it. Of course. This however also means that in general, they will be focussed on the firstnesses in falconry should they encounter it or in case they even got to deal with it. They will focus on the lure and general usage, not understanding the specific situations. Meaning they might try to use a lure on a bird not being trained on it yet. Or using a hood for a bird being hood-shy or in the wrong circumstances.

This may all sound logical and simple, but the consequences are far reaching. Especially since far too many people in current times are just mere beginners even in the fields they use to work in. For instance, most economists do not really truly understand how to actually use money in most optimal ways. Let alone the people on the streets. Such a far reaching and elementary aspect of our society is just not understood at all, or even more frightful, wrongfully understood. Another example is the fact that people in justice simply do not understand how to really judge in just and right ways. They do not understand how to work with laws. Then psychologists, most of them are working in insane ways with the firstnesses they deal with. Mostly also because their possibilities are mostly insane themselves, to less or more extends.

With regards to the issue of firstness, apart from the reasons why, a lot of more examples can be made. In fact, we can of course notion them throughout our social life and experiences. Especially in our daily conversations. There are concentrations on firstnesses, but also concentrations on the parts mentioned while not having an understanding of the parts NOT being mentioned. Let alone the question whether we are even aware that there are anotherthings at stake. These anotherthings can of course be less or more relevant to a specific situation to be judged and taken into regard. In case they are relevant, we should ensure in one of anotherthing ways that they will be judged and/or taken into regards. Some issue that is not getting the attention it deserves at present times, and in practise and our realities as such. Relevant anotherthings are just far too much neglected, also because of this reason.

Connected with the fixation on firstnesses and issues and understandings mentioned and known, while neglecting the parts NOT being known or understood, is the general tendency of people to neglect or to not accept the anotherthings NOT to be known (to be introduced). There are also lots of reasons for this, most of them being psychological. Some out of human nature, while others are partly conditioned. For instance our conditioned fixation on uniformities and the things known is most probably part of the cause of this neglections.

A lack of understanding a certain situation is actually in many cases the result of this concentration on firstnesses and things known and understood, as opposed to a sound methodology to understand and find the anotherthings. Of course.

The nature of persons to concentrate on firstnesses might be the explanation actually for the semantic insanities Korzybski is talking about in his "science and sanity". This type of semiphronesis error is, like I explain in more details in other parts of this discourse, a confusion of "firstness" with "secondness". Or, better, a confusion of representamens with objects.

On pluriscience and synechism

Charles Sanders Santiago Peirce did kind of invent a lot of new terminologies. From the Greek synechismos and syneches, meaning something like continuous, he derived his notion of synechism.

Joseph L Esposito did write some interesting article on synechism which is mentioned at the digital pierce site. Hopefully it still is, at <http://www.digitalpeirce.fee.unicamp.br/synesp.htm>

There, Joseph L. Esposito among anothernesses states the following:

"Synechism, as a metaphysical theory, is the view that the universe exists as a continuous whole of all of its parts, with no part being fully separate, determined or determinate, and continues to increase in complexity and connectedness through semiosis and the operation of an irreducible and ubiquitous power of relational generality to mediate and unify substrates. As a research program, synechism is a scientific maxim to seek continuities where discontinuities are thought to be permanent and to seek semiotic relations where only dyadic relations are thought to exist. Synechism and pragmatism mutually support each other: synechism provides a theoretical rationale for pragmatism, while use of the pragmatic maxim to identify conceivable consequences of experimental activity enriches the content of the theory by revealing and creating relationships"

I am largely using this text as resource for my reflections here. Since it is simply a very good text on synechism like it was understood by Peirce. Most probably. Although I am wondering in what respects Peirce's real understandings of synechism depart from the interpretations in the discourse from mr. Esposito.

Joseph Esposito very correctly makes the remark in his discourse that it may very well be that the universe is not a unifiable system. But that parts of the universe may never influence or have contact with other parts. Actually this is, of course, the case. But it is against the general idea of synechism, where the general view is that all parts are connected in one or anotherness ways. Quite generally I would like to state that Peirce did lack some understanding there. The most important understanding being that his sign theory almost did give some good fundament already for the structures of our universes. It was also lacking some insights there, but still he did make great steps forward there. To actually define synechism the way he did was actually one step too far. Mainly because he simply did not understand enough, but also because it is probably just doing more harm than being of real use. By defining this notion of synechism the way Peirce did, he just did direct attentions of thinking of many people into the wrong directions. Also it is just only part of the whole sole real structure of our universes. Being really always a combination of continuity and discontinuities. Some parts having links and some parts just being really separate from a lot of other aspects of our universe.

Peirce did state that synechism and atomism would not be compatible with each other when the atoms were regarded as independent (more or less) fixed entities. Maybe also therefore, he wanted to only adopt the Boscovichean idea of atoms. The point there is that some misunderstandings of the structure of our universes expressed in Peirce's notions and understandings of synechism did direct him towards accepting Boscovichean physics. I myself got to admit that I do not understand both synechism and boscovichean physics well enough also at this moment, but accepting only these views is probably a way of wishfully adopting parts of science without paying enough attention to true understandings of both the objects of sense making and the othernesses that are dismissed.

I myself like most of the ideas and contents of synechism, but would like to introduce the notion of **synechesm**. This is a mode of synechism very much related to synechism, but slightly different. Because of small differences in the contents of the notion itself, but mainly also because of the fact that this **synechesm** is part of my own body of philophronesis theories and practises. Based on a whole different understanding of the nature of realities and existences within and beyond our universes. Synechesm, like it is expressed and still has to be developed and understood in higher levels of sophistication by both me and others, is part of my own body of practicism. Incorporating not only synechesm, but also my notions and understandings of philophronesis, semiphronesis and sign theories and practises.

Quite generally, my own understandings of Peirce are that he was a great scholar and scientist indeed, but at the same time he did miss some true real understandings on critical issues. Besides that he did not understand important othernesses well enough. Leading him to develop new notions and insights that were not complete and therefore not fully right. Examples of it are his notions and understandings of synechism and pragmatism. But also his understandings of the universes were lacking some important critical adaptations. Because of his fixations of belief he, CS Peirce, did construct a metaphysical system that is just not complete and has some real gaps.

This is something that is probably far too much neglected or overlooked by a lot of current Peircean scholars. My general experiences there are that most of these scholars interpretate Peirce as being the greatest genius, someone who did not make mistakes in his writings. They most generally view the Peircean discourses as being complete and ultimate truths, while actually there are a lot of chances to improve since there are gaps of understandings at many places. According to me, Peirce really was not that much of a genius. His main advantages were more like he being a son of a well respected Harvard teacher. He simply did have a lot of input right from the start of his life, most probably. This resulted in a great start for getting in touch with the greatest intellectuals of the past. Peirce was very well in recombining the insights of the intellectual texts he did read during his life. And also he did for sure engineer the fundamentals for greater understandings of our universes. With his fundamental insights and discourses, really a lot can be done. In all aspects of our societies. But in the end his writings were really fundamental. They should be considered very critically and have to be adapted and improved in many respects. Since, in the end, Peirce did make a lot of mistakes still because of lacks of understandings. By bowling together, the greater Peircean scholars could improve a lot on his fundamental philosophies.

By the way, just as some additional remark on geniuses. Like I said somewhere at the beginning of this discourse, true geniuses like I regard them to be simply never existed till now. But actually I might be wrong, since maybe Nikola Tesla belonged to one of the people that actually can be regarded as a true past genius. According to me, Einstein was not. At least not as far as I understand his discourses. I did read some of his relativity theory discourse and I think there are major gaps in it. Part of it might be result of the fact that the original text from Einstein had been adopted over the years. But according to me, Einstein did really miss some true understanding there. Some of that might be caused by the fact that most of general relativity, and even the $E=MC^2$, does NOT origin from the beautiful mind of Einstein. But from another much less well known intellectual, which is Henry Poincare.

If I would have to alter the notions of synechism like expressed by Peirce, I would use the notion of synechesm instead. Synechesm being my own understandings of the structure of our universes. Which is much better than the notion of synechism for sure, one of the reasons being that I am certain that I have better understandings there than the ones Peirce did have during his life. At this point I however do not have enough understandings still to express this in words right here right now. So I will not.

In the end, it is like I said. That it is maybe just better in fact not to give statements on what synechism or synechesm would involve. Since it is more important to understand the contents of what it would involve. And this is already expressed in other parts of my discourse. Just like Peirce did express his views on this in other parts of his discourses. And also in my case, this insights I have at this moment are just merely fundamental. Meaning that they surely can (and must!) be altered and improved to make them really sophisticated and approaching “the” truth(s) even more.

Quite generally, I would like to remark the following here about issues and examples that can be connected to the notion of synechism or synechismos directly. Of course, our universes contain both aspects of mediate and immediate objects and processes. Some of the immediate processes are caused by living creatures acting in one or another ways, some of them are just caused by natural forces and some of them are just a combination of both of them. Whatever processes result from it are just part of a much bigger process.

On plurisigns and the pragmatic maxim

Most people being interested in Peirce do not fully truly understand the pragmatic maxim. I even suppose that even Peirce did not fully truly understand the broad implications and practicality of this notion of pragmatic maxim: Since, practical value of the pragmatic maxim is actually rather high. In case you truly understand that this maxim is wrongly stated. And that reality is or at least should be different for sure.

The pragmatic maxim was coined by Peirce. He did among others define it as follows:

“Consider what effects that might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object (Peirce, CP 5.2, 1878/1902).

Or

“ In order to ascertain the meaning of an intellectual conception one should consider what practical consequences might conceivably result by necessity from the truth of that conception; and the sum of those consequences will constitute the entire meaning of the conception (Peirce, CP 5.9, 1905).

Fact is that everything in life is a combination of plurisigns. And in the end it matters a lot in which configurations these plurisigns are **used** and socially ordered. Meaning that a trustsign can mean something completely different in one situation as compared to the other one. Not only because of other compounds of the trustsign itself, but also because of the context in which it is used. Somebody not fully aware of all the relevant plurisigns can and will judge the whole situation in wrong ways.

As an example, the discourse on “bowling alone” . In this discourse, Robert. D. Putnam⁴⁷ is telling the story of us bowling more and more alone. The book is giving a lot of examples and data. And for sure is a very interesting read. If only for the fact that it makes you realise the worth of social capital. And, more important, that at least something is wrong with this social values in current societies. Social values are actually, without any doubts, the most valuable resources we got in our societies. It can improve our societies and universes. And make them much healthier. Actually, If for instance I would be even more able to bowl in leagues, this fundamental discourse would be much better. But I did spend a lot of time in all kinds of social configurations. Meeting and talking to a lot of different people. Being involved in a lot of situations and the like, feeding my mind with empiricist experiences. Which did for sure have a positive influence on the Phronesis and anotherness plurisigns of this discourse.

⁴⁷ Robert D. Putnam is Professor of public policy at Harvard. And among others, he is a fellow of the American Academy of Arts and Sciences.

Now, on bowling alone. Of course, like with everything, there are plural reasons why we bowl alone more and more. One of them probably the reason that in general higher educated people can get quite arrogant on what they think to know and what they are able to do themselves. Also, bowling alone is largely motivated in our current education systems. And also in a lot of organizations. I already remarked somewhere else in this discourse that a lot of unhealthy and even insane habits in organizations are often transferred towards family⁴⁸ life. Well, the bowling alone sickness is one of those insane habits transferred. But I think to understand that the reasons why are very difficult to grasp still. And that the real main reasons are actually not because of facts that people do not want to bowl in leagues, but more indirect causes. Maybe the main one just lacks of time on both sides.

But, although some reasons or maybe all of the reasons for bowling alone might be easy to pinpoint in general, it is often very difficult to make a sound judgement there for individual cases and circumstances. While someone might perceive a case of bowling alone as lack of trust, it might just be mainly a matter of lack of time. Meaning that the bowling alone signs actually do not consist of trustsigns, but much more out of lack of time signs. Now. I would not agree with the pragmatic maxim in this cases. Since it would matter a lot whether the bowling alone is caused because of lacks of time maybe or whether it is a matter of trust. By means of knowing that, the problem could be solved maybe. But each kind of problem needs another kinds of solutions.

It is very great and good that Peirce does link practical useability with intellectual concepts in his second definition on pragmatic maxim like it is stated here. But I do not agree that the sum of the consequences would entail the entire meaning of the conception. I do not agree that practical consequences entails the entire meaning of the conception of an object. You can partly understand this by reading this whole discourse, I guess. But also you should understand yourself in case you are wise and use the right ways of pluralistic diagnosis. Which is the right process of plurilection, some wentelychistic combination of phronesis abduction and phronesis retroduction and some critical anotherness betweennesses. Actually the sole reason why I do not agree with the fact that practical consequences are entailing everything we can understand about an objects, is of course because of anothernesses. In this case the anothernesses are NOT in the fields of anotherness plurisigns not related to conception. Since of course they also matter, but in the end Peirce did never state that an object would not have other qualisigns except conception plurisigns. So also non-practical and practical plurisigns of an object are important to other aspects than meaning of course. And Peirce did never state in any ways they are not.

⁴⁸ The generally accepted notion of family is the family in biologic senses. As meaning biologically related to each other. This is completely different from my own notion of family. Which is a notion of family in social senses. Meaning the group of people socially related to each other. And by that also responsible for each other. Actually, in the end we are all family of each other. Which means we not just got to take care, but simply have to! We are responsible for every and each family member and should be concerned for their well beings.

But, what his pragmatic maxim does not entail, is that a lot of objects of our conception do not have practical consequences. And still have a lot of meaning in our conceptions of that object. For instance a lot of the works of Einstein do not have any practical consequences and never will have. But still the meaning in conceptions is enormous for a lot of people. Then also there is a lot of bullshit in our universes, that does not have any practical consequences and also never will have. But still it is of course also having some kind of meaning in conceptions. And even it can lead to great practical consequences, but also if not it still has meaning. Of course, the whole of our conception of an object can entail some practical consequences. But they simply do not have to entail any of them!

I can enjoy just looking to my falcons for hours a lot, this has a lot of values for me and the meaning of this enjoyment is of course a lot more for me than most other objects of my conceptions. But still this enjoyment does not necessarily have practical consequences. Of course even they can have, but most probably they will not. Whether they will also partly depends on some processes of thinking and doing of course, but also on the acts and understandings of the surroundings.

Which is leading me to some other critique on the pragmatic maxim of Peirce. This maxim is far too much aimed at the objects of our conception, and not on the roles of surroundings. Meaning that whether something will have practical consequences is of course not only dependent on meaning in our conceptions, but much more on the entire process. A lot of othernesses in our universes have influence on the sum of practical consequences that something will have or will fail to have.

Blabla bla bla first think than act make the differences first then act in writing or doing.

When reading the pragmatic maxim as it was stated by Peirce, I am really wondering whether Peirce did actually want to play some games with the readers. By stating something while actually really truly understanding the othernesses that I did point out above. It would really not surprise me a lot if Peirce actually did understand about the othernesses I mention. And even lots more. Since in the end Peirce really was a great intellectual. Of course. But when we arrive at the points of reflecting on and interpretations of his discourses, it is always difficult of course to know whether he is playing some kind of games with the readers or whether he just did not understand enough on certain matters.

Fact is that Peirce did make some general mistake in the pragmatic maxim. Which is that he is discussing on the what and on existences, but at the same time leaving out some other universes and elements of life. Whether Peirce is playing a game with his pragmatic maxim or whether he did just not understand enough, is actually something that is also part of the object of our reflection of thoughts being the pragmatic maxim. Or it is not. This of course depends also partly on the people reflecting. But also in what kind of contexts and the like the pragmatic maxim is discussed. But the who, what and other process like aspects of the object of discussion or thought are of course also important elements of the object.

Although some of my thoughts about objects might not have any consequences in the end, they still might have meaning. Or not. This also partly depends on your definitions of meaning also.

On a more sane and elementary maxim

Peirce did ground quite a lot of his philosophy on the great Immanuel Kant. Maybe thought him he arrived also to his ideas on formulating a maxim himself. The only thing is that the maxim of Peirce was based on partial understandings of our universes and the underlying principles of our actions.

In the philosophy of Immanuel Kant, a maxim is a subjective principle or rule that the will of an individual uses in making a decision. It contains the practical rule, determined by a persons will, according to the demands and requirements of the subject. It is the grounding rule on the base of which a subject makes it's decisions.

The most elementary thing there is, according to me, to make some distinctions in what subjective principles and rules an individual normally DOES and what an individual normally SHOULD use in making a decision.

I already stated that the maxim of pragmatism is actually kind of relative bullshit. And why. What I want to mention here, is the ultimate great maxim. The ultimate underlying principle for our actions. Being a principle that is underlying quite some of our actions right now, but unfortunately not in as many cases as it should be. In general, this underlying maxim should be the rule and underlying principle for really each and every action of living creatures in our universes. But, because of serious insanities and mallfunctions of many aspects of current society and therefore also our universes at large, it is not always the best choice and option right now. But to make our societies more sane and just, we should strive towards and apply this ultimate maxim as much as possible.

Before I will arrive towards this maxim, I have to state that just recently I understood in much better ways that the base of this maxim should be something I arrived at much earlier in my reflections. It is a concept and notion that is MUCH more elementary and MUCH more important than I understood earlier on. It is the notion of **transitive values**. Since just recently, I understand that this notion should be the most elementary maxim for improving social sciences and society at large.

What I also understand now, is that Bob (alias Robert Pirsig) who is the writer of among others "the art of motorcycle maintenance", was actually almost on the right tracks of this ultimate maxim with his considerations. In its essences, Bob was and is also looking for the grounding maxim(s) of our society. But, when I read his discourses I can see some quite elementary errors he is making in his thinking and reasoning's. As regards to his concentration on quality, this is **not** the most elementary subjective principle. The most elementary principle being, like I stated, the notion and principle of transitive values.

On the differences between dynamic quality and transitive values. This differences are mainly grounded in my understandings and meaning of the terminology of transitive values. As opposed to Bob's understanding and meaning of the terminology of dynamic quality. As regards to the understandings and meaning of Bob, I can for sure not understand and comprehend them to the fullest. Because of the fact that this understandings and meanings are of course only known to the fullest by Bob himself. But, it is a real true fact that it can be derived from his writings that he was and is wrong in the true understandings of the role and true importance's of quality and values in the light of a maxim the way it was meant to be by the great Immanuel Kant.

The main differences between Pirsig's quality and my notion of values, which do not have to be in line with more rightful understandings of quality and my notion of values, is as far as I understand the following. Pirsig's quality is, as far as I am concerned, still too much connected with the notion of *arête*. Excellence or, maybe in Peircean terminology, *entelechy*. Although I still do not understand enough whether both Peirce and Aristotle or maybe either of them did understand this notions in wrong ways. But, the most elementary thing here is that my notion of values and understandings of it, and also my notion of quality and *arête*, are not similar to the internal qualities of an object. Meaning that quality and *arête* and *entelechy* and the like are based on the main and ultimate maxim being transitive values. But, these transitive values ideally are and should be a very neutral term and notion. And not. Being neutral in the sense that something being very modest or without aesthetics can be of much more "quality" and entelychistic than the biggest pieces of art. And less can be more in many respects. The notion of transitive values is NOT neutral in the sense that the real true contents of it (most importantly the understandings of the true character of true real *arête*/quality/*entelechy*), have to be understood and to be the main aspect of judgements on transitive values and actions based upon this.

Based on this considerations, I would like to put forward some practicistic maxim here. What I do understand, is that my notion of transitive values for sure is the most fundamental core of the ultimate practicistic maxim. But, I am also just human. Meaning that I also make mistakes. So, just see this first initial shot towards a practicistic maxim as it is. Being a very good and practical maxim, but probably it is needed to improve it. And maybe just maybe there are some tiny errors in it still. Just like there are more or less profound errors in about everything written and thought about.

But, for now, I would like to formulate the **practicistic maxim** as follows :

The practicistic maxim is the ultimate grounding rule on the base of which both individuals and groups and organizations should ground their decisions. Although it is not possible in all circumstances to do so in present times, because of huge insanities in our society at large, it should be strived upon as much as possible. To make our universes and societies more just and sane and great. The ultimate grounding rule should be the notion of **transitive value**. Transitive values being interconnectedly linked with the notion of usage. Something NOT being used more does NOT really truly have more transitive value. BUT, the usage referred towards here also involves taking this something into regards and then deciding not to “use” it in the normally understood meaning of usage of goods and services and ideas. Since, in many cases, the arête of transitive value might only increase by NOT using something. Transitive value increases when something is “used” more often OR less often. This depends partly on the ways something is “used“, which is of course important here. Meaning that something can be “used”, of course, for different usages. The one being better than the other one. Which one is better, is often difficult to understand and comprehend.

The remark that something not being used does NOT really truly have transitive value does refer to the fact that a static or less transitive value only gets more transitive value when it is interconnected with more issues and realities. This is needed to decide whether these less transitive values need to be really “used” in the process to make it more arête, excellent. So, less transitive values might mean more arête. But to decide so, more issues and values have to be taken into regard first to improve understandings or to simply find out. So, in that respects, transitive value first has to be increased to be able to decide which transitive values have to be increased and which have to be decreased in our realities as such.

IF this practicistic maxim is understood to the fullest, and applied to practise in general also based on the sole true structure on our universes and sound methodologies and understandings, really everything in our society and universes can be improved in arête, excellence.

This discourse of mine is fundamental for doing so. The practicistic maxim is only part of the whole fundament at large, to understand and comprehend this to the fullest a sound understanding of everything I am talking about is needed.

On (in)direct causations

We quite often use the words (in) direct and direct. Now, actually also the character of this notions is rather relative. What we call indirect is mostly a way of explicating that we use and have a broader and more thorough understandings of the matters concerned. One of the examples being in justice the aspect of determining and questioning whether a prosecuted criminal is guilty or not. When we look at the so-called direct and limitedly characterised view that the criminal himself has executed the crime and therefore is guilty, the individual and collective that find the criminal guilty has overlooked and therefore caused a huge error on the scenes of crime and justice. Reason of this being that in the end the direct causes and guiltiness's of crimes are NOT a matter of individual minds and guiltiness's. It is a matter of collective minds and guiltiness's. In most cases, indirectly our whole collective minds are responsible for the crimes of individuals in our societies. It is not only the criminal, but in most cases the lack of quality and more specifically understanding of the people and collective minds around him and having the rather foolish and arrogant perceptions of them that they would be able to judge justicelly , that cause crimes or continuations of them over and over and over again.

Direct causations, well viewing aspects of our worlds and universes as being the result of these, is mostly a result of a too narrow Aristotelian way of thinking. A kind of thinking that does not accept non-Aristotelian pluralistic ways of thinking and understandings. Mostly because of the fact that the people judging the aspects of our worlds and universes are not capable to think and act in non-Aristotelian ways.

When we reflect more thoroughly, it mostly is the case that there are so-called indirect causations. Meaning that there are more determinants responsible for how the process continues. But, in the end these so-called indirect causations are mostly just anotherthings. Indirect only meaning "more" and "pluralist" instead of solely modernist Aristotelian narrowness.

I will give some example here. Just one while there are of course numerous examples around us each moment in time. The example I will choose here is about production of whatever in plants. Just suppose a product to be produced. Some process operators maintaining the process. And some quality people. If it occurs at whatever moment that the product is not good and a lot has to be thrown away, the direct cause might be perceived to be the fact that the person working at the machine did not really check the products enough. But indirect or real direct causes might be that the process operator did just not execute enough maintenance or applied wrong settings with the machine. In fact this will most probably be the real cause all the times. Since whenever something is wrong in a process, there is always something wrong either in the planning or the controlling parts of the process. Of course.

Another thing to realize is that both indirect and direct causes do not exist. At least the terminologies direct and indirect not, they are wrong terms. Only causes exist, and there are only real causes and non real, perceived causes that actually are NOT. Mostly the so-called direct causes are, like I explain above, just very wrong perceptions and actually NOT the real existing causes.

Often in a process of activities taking place at several moments in time, there are always activities before that have some more or less profound impact on the end results. Meaning that in the end about all the results or outcomes of certain activities are not real stand alones. Although they are often perceived and treated that ways.

On linearity

Although my thoughts are by far not linear, I just have to write them down in one or another way just like they would be. In the sense that I have to group my thoughts first into words (which actually can not incorporate some of the great othernesses like feelings or simply thoughts I can not express in words), but then I have also to write them down in some linear structure. It starts with the linear structure of sentences. Here we write from the left to the right. In some other cultures the people write from right to left or down-up or up-down. But it is always linear and uniform and can not be any other way. Which is actually a great pity since I would regard it greater to just write down words with some lesser fixed links. Or links in multiplicities.

Then when I write down in sentences, or before this, I got to decide on the grouping of the texts on the pages. An order of things in this case the blocks of texts. The cutting and pasting function in software for texts in the digital sphere made rearranging possible, thank god, because otherwise this task would also be more difficult. Which is why I can understand the top down strategy of people like Charles Sanders Peirce for developing their ways of thinking, and in his case his concepts of Pragmaticism. This concept and also his semiotics got more and more content during his life. It's kind of what we would call object oriented design and architecture in current times. Which was then more needed than in current times. Because of the cut and paste option, combined with huge possibilities to get lots of wisdom from various sources, enables a strategy that is much broader and inhabits more aspects of a top-down strategy. By which is meant more initial emphasis on content with the bottom-up, and more initial emphasis on form with the top-down.

Anyway, I myself took a strategy more based on some top-down way of working at first stance. Which was not only possible because of the easier ways of viewing and reading and talking to much more and partly qualitatively higher sources. But also because of the possibilities of (academic) methodologies to enable this kind of strategy. Although I had to discover these academic methodologies at first stance. When starting my PhD research I just did not want to work with some of the currently used but heavily outdated and counterproductive ways of dealing with academic research. So I just followed my intuition or, better stated, my tacit knowledge. Not because intuition does not exist according to Peirce. Because, I disagree with him on that. But, in this case it was tacit knowledge. Since I knew about practise and realities of life. And about shortfalls in science. Also, I kind of knew that this was at least partly because of "just" the wrong ways of doing things in science AND PRACTISE. Some tacit feeling I am now sure about. Because now I also know how a less linear and less bottom-up way of research is possible.

The “only” handicaps still there are the construction of our ancient language. And the technical non-possibilities, the shortfalls of software at current times. Now, the language problem can not be solved. But, the shortfalls of software can. Since, by knowing that linearity is a huge shortfall and problem for getting towards better ways of representing and communicating, we can also know and understand that same software and ICT is not a problem or shortfall. But a major chance for getting out of the matrixes there. In ICT, a lot is possible. Programm languages have become object oriented. I just know that also our languages and even this Microsoft Word I am typing in just now can be. Should be. And will be, in future. As soon as the possibilities are transformed into digital existences.

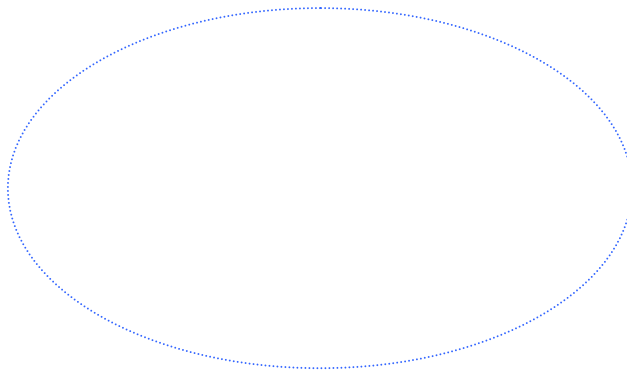
And now, having written a lot more then I wanted concerning the linearity of software and language, I would like to continue with the discourse I actually want to write here. Concerning the on linearity. Because actually the “on linearity”, the heading of this block of text in my antenarrative, refers not to software or language. But to the linearity in economics. Just like in many parts of life, we seem to like to structure everything. If possible in linear, diagrammatic ways. Charles Sanders Peirce already stated a while back that thoughts are diagrammatic. But, like I already stated, that does not mean that they SHOULD be. And, it by far does not mean that aspects of our society have to be. But economics, which plays a major part of our society, it is. Our society is to large extents commodified. But the object of this commodification, the economy and economic thinking, is largely based on wrong ways of structuring. And thinking.

What is also very important to understand, is that our society is also driven largely based on pre-assumptions. Some of these actually not being true, but because they are supposed as being so, people act and react based on these pre-assumptions. One of the most counterproductive pre-assumptions now, is the following. Which is very important to truly understand. Because, if you do so, you will realise just as I do that we are making our lives much more difficult than necessary. This pre-assumption is, that money and work/ economy are actually tight linked in some strict ways. They are not actually, the only reason why they are is because we take it to be that way and act that ways. But, if we would not, we could get towards societies that are much better and people having enough income not the relatively small amounts compared to what is possible. Really, money is not a problem or bottleneck. And when we increase wages, we will all profit from that. In a lot of aspects of life! But, it should be effected in some intelligent way. By someone who really knows what he/she is doing and who would know the consequences of the acts. I would for sure.

The building blocks of life

Very elementary in my point of view is the simple notion that I consider aspects of life to consist always of some combination of building blocks. Which are some combination of social and cognitive aspects.⁴⁹ In essence we deal with building blocks, that can be recombined. These building blocks are sometimes tight coupled, in other instances loosely coupled. In some instances they HAVE to be tight coupled, in other instances more or less loose.⁵⁰ But in essence, we “only” need to put the building blocks together in most efficient and effective ways. With as less “pain” as possible, like stated in the excellent discourse of Eric Abrahamson, called “change without pain”. This discourse in the book published at the end of 2003 offers some great perspectives about methodologies to guide change processes in much better ways.

Some years ago, when studying at the Erasmus University Rotterdam, some teacher there proposed some other way of looking at the organizational charts familiar to be used. What he proposed was something like this:



The people could be put in by means of dots wherever you would like to inside or outside the border of the circle. This way of viewing the organization may in some instances (depending on the nature of the organization) be very fruitful and constructive. Although the circle itself can better also be eliminated. Just like about all structures can, if real true understandings evolve and get towards a certain level of understanding and *arête*.

⁴⁹ While typing this, one of my sparrowhawks is to be heard. Some otherness of my life being a falconer. My absolute passion.

⁵⁰ Something a guy I met in a closed psychiatry also told me. This guy was not normal, but in many aspects he is more intelligent than most of us. For this clear moments of him I would like to team up for making the necessary changes happen.

To me, there is some strong similarity between this example of another way of viewing the organization and the way I see societies and economies. The way I also think they are at least more and more in present times. Fact is, the circle above does replace some more linear ways of viewing organizations.

Although the circle still only shows very small parts of qualisigns of the organization, it is a much better representation of most current organizations and organizations in general. One of the reasons this representation is mostly better for current times has to do with the changes of context, the changes of organizational environments requiring this kind of organizing and organizations.

The interesting thing now is, the fact that many economic models are also linear. Which in this case is not only some bad representation, but also a wrong one. In many cases, absolutely no characteristic of these models can be found in real life and/or the context(s) the models are giving information about. Like some falconry friend of mine told me just recently, when drawing a falcon or a goshawk you should aim at the people who see your work to not see a drawing from a falcon or goshawk, but a goshawk itself. This requires to really study the structure and details of the living creature. In the case of drawing birds of prey this would mean learning a lot about anatomy, for example by studying the writings of the great artist Michelangelo da Vinci. Anyways, also in science the intellectuals or academics practising their profession should aim at learning all the details and ins and outs, all the (characteristics from) the qualisigns and issues involved, to improve their works. Any written or otherwise expressed scientific work should aim at approaching reality as much as possible. We all know that most theoretical models do not. And the fact that a lot of them are just copied or used in practise without real understanding of the othernesses of possibilities, existences and laws causes a lot of the problems of incompletenesses in our current societies

In fact, we as homo sapiens seem to tend towards linearity and **diachronic** thinking instead of synchronic thinking and doing. Our realities are mostly a mixture of both **diachronic** and **synchronic**, but certainly most things are not linear. In a lot of firms, workflow employers are referring to the management as the people “up there”. Also the linear organizational charts place them above the workflow employers. But in the end everyone is just working not only for themselves but also for the other people in the company. And also for society at large. Offices at the top of buildings for management are artefacts for the illusion of superiority. The hierarchies in organizational charts are. These could all far better be reflected in otherness ways. Without tendencies of trying to put everything into boxes. Just look at the organizational charts and you will see this tendency. All persons kind of “locked up” in their own boxes like Dilbert's cubicles.

As part of my activities, I started a website called philophronesis. This website can be found on www.philophronesis.com. The aim of this website is to facilitate the gathering of and discussion about excellent knowledge for changing society. This by taking the notion of building blocks and subsequent methodologies into regard. Main aim would be that many excellent persons enlist here and contribute to a better society with their knowledge and networks.

In my opinion, the *complete* and entelychistic setup of building blocks is most important. The best way for doing so is to follow the methodology and contents of my understandings and notion of philophronesis and phronesis. Which is why I use the term of philophronesis on my website. It is based on the sole true structure of our universes, quite similar to the structures to be found back in natural elements, molecules and atoms. Their links. And how to alter these links and by that changing or creating materials. In a way they also work with building blocks. The main difference being the fact that social building blocks are much more flexible. And can be put together in more different and complex ways.

To make current capitalist systems complete, some additional building blocks are needed. These can be only found through logic. Being aware of the anothernesses of current societies and what can be done with them. Which is, basically, making our capitalist systems very logic. And by that, successful. With the knowledge I have expressed in this discourse and most of all the knowledge I will express in the next parts of this discourse, capitalist societies can be made really complete. And by that, successful. It will prove that every social order, even the capitalist system, can be a true *ecosocial* system. With that I mean a combination of economics and social, where BOTH of these will flourish. The more entelechy is added to the society, the more successful the new *ecosocial* orders can be then.

On opposites

As regards opposites it is very important to know in which situations these opposites will be complementary and in which situations they will be symmetrical to each other. Whether creating an opposite will result in positive or negative feedback loops. Characteristics or issues that are symmetrical in the short run might be very complementary in the long term, or vice versa. Some examples of it are the following.

Most CEO'S and management of big companies will arrange some reorganization in a company when times get worse for their organizations. This reorganization is mostly not a real reorganization, but just the firing of some people. Apart from the fact that actually the first person to be fired might be the CEO and after that some of the managing people, the reasons for firing are wrong. They do so because of the pre-assumption that money (or should I better say **value**) and employees are symmetrical at that specific moment and for their specific organization. Or in other words, there is some **false** tendency of perception that less employees will bring about more money. The reason why this wrong assumption is quite wide-spread in a lot of organizations and decision makers within them, is mostly since advisors just advice to do so (on the base of false assumptions mostly!). Because of the fact that these advisors themselves have some false *fixation of belief* that money and employees would be symmetrical, or they know it is not but just want to make money easily because they know that the CEO will listen to the authority of the adviser.

But, although Money and employees are symmetrical for the shorter time periods, they are complementary for the longer terms. And value and employees are often also in the shorter time periods complementary! This is why for the longer terms, it is often counterproductive to fire people. In quite some **specific** cases, hiring people would even be a constructive strategy. Both for the company itself, and for "the" economy and the societies and worlds we live in. In the end, "the" economy consists of social processes that rely on inclusionality⁵¹ and interdependency of each others actions.

Another example is the war in Irak. Apart from the argument pro and contra this war, it is at the least very essential to know whether long term peace and/or war are symmetrical or complementary with regards to this war in the Middle East or in this case Irak. In the past, the changes in the arms race have shown that diminishing the weapons for the longer term was complementary to highering the weapons, or that peace activities are complementary to war activities. For the longer term.

⁵¹ This notion of inclusionality is, among others, discussed in some of the great discourses of my dear friend Dr. Alan Rayner. He is working in the department of Biology and Biochemistry at the University of Bath. And has written a lot of books and discourses on inclusionality and inclusional nature.

If we look to the war in Irak from this perspective, first thing to remark is of course that in practice well reality this is a much more complicated situation. Like all the specific situations in practice are. But, precisely because of this complexity and the public interest for a good development there, it would be very good and interesting to know beforehand which influence a war will have or might have on the future of Irak and other countries. Or at least to concentrate on getting more understanding of this. Insights in the influence of opposites on each other will for sure improve this understandings. I for myself think that also war and piece for the longer term are complementary to each other. This would mean for Irak that the more succesfull the war will be, the more succesfull the country will operate after this war. But a succesfull war in an as short time period as possible is very essential there.

These two examples of peace versus war, and Money versus employees. clearly show that a good understanding (on the role of opposites) and right application in practise are very essential. These insights are needed for and will have huge impacts on the results for essential and far reaching strategic decisions. As Argyris did say so in the past: Perception is reality , but on the other hand reality is also reality.

On doing the opposite versus understandings

I believe it was Karl Weick who proposed to do exactly the opposite in case something does not work out. Or maybe it was a former teacher of mine, Alexander Maas, who mentioned it in his PhD called “een kwestie van verschil”. Anyways, it does not matter actually where it was mentioned exactly. What matters much more, is what it was about and the understandings about what this all involves.

The most important insight here should be, that whenever something like this is stated, that the subject of this line of doing is simply not understood well enough. Since, if something is understood really well enough, the most profitable and great actions can be known and executed instantly. And doing the wrong opposites or actions is then just not any reasonable option anymore.

Especially in social processes where humans and their actions are involved, a lot of true understandings are still missing. And actions are based mostly on mere possibilities there. Like reports or methodologies proposed by science. That most of these methodologies and methods are not correct or even insane to less or more extends, is something very true but not understood well enough by the people applying this kind of models and methodologies. People executing and applying certain “firstnesses”, possibilities, are often capable to adjust to specific situations. But, for doing so they really need to understand they have to adjust these firstnesses. In many cases, they do not. Since they simply think they work with real true existences instead of possibilities. Or in this case more like that they think the scientist or people who made the structures did so based on real true understandings instead of that they based their insights on insane social fundaments.

Just doing merely the opposite of something in case something does not work out is not the right thing to do, in case you do not understand what you are dealing with. Since it may indeed work, but still in those cases that it seems to work you may still do a lot of harm. In case of taking scientific procedures and lines of thinking as a starting point, doing harms will actually be more or less a “logical” and “normal” result that about always results out of it. Simply because of the sole reason that a lot of science is just based on exactly this kind of misunderstandings of specific cases. And, what I explain in other parts of this discourse, the habits of searching for generals. Modernism and uniform ways of looking and understanding do deliver to science what is required there, generality and general applicability of theories and models. But, this at the cost of harms to specific cases in practise.

Once again, the only sole right and just way of practise, both in science and in practical matters, is to really truly understand. And to base actions only on these real true understandings. This means that among others the above proposed practise of doing the opposite is just very wrong actually. Just like the theoretical habits of induction and deduction are. Once people really truly understand what they are doing, this kind of doing is just not needed anymore.

In social practises, whenever there are a lot of complaints on how things are going (like for instance in economics, justice and psychology), you can bet there is not a real true understandings and actions are at least partially based on insane social fundaments. This will mean that a lot still has to be changed and improved in practise, but also that the practitioners working in these fields most likely are at least partially insane themselves. Meaning that they do not listen and do enough with the complaints being expressed, but also that there should really be some third parties evaluating the practitioners and taking needed steps in case they think something might be going wrong there.

Doing the opposite is never really a true sound option. Actions, any actions, have to be based on understandings. Any time this is not the case, it will lead to insanities. Either because the wrong tools are used because of misunderstandings, or because the right tools are used but in wrong ways also because of same reason of misunderstanding.

On perceptual dualities

“..and that it will continue to talk of opposites where there are only degrees and many refinements of gradation “ (Nietzsche, BGAE)

One of the great sayings of last century originates from Argyris, who was saying that perception is reality.

This is one of the biggest truths and facts of current times. A fact is just a special type of truth and reality. And in the end, it is a fact that most of our realities are perceptions and therefore not real true realities and facts.

A special type of perceptual realities is the reality of perceptual dualities. The more you come to understand the real true facts and realities of our universes, the more you understand that the perceived realities of dualities are in fact mere perceptions and therefore non-realities. Perceptual dualities are an example of one of the fiercest and most profound semisophy insanities of human minds and therefore our societies and universes as a whole.

Dualities perceived by our minds are most often not really existing, at least not in the ways they are perceived by our minds. These dualities and their qualisigns and characteristics are added and perceived to be existences, while they do not really truly exist outside of the universes of reality and even not outside the perceptions. But because of perception they do have their influences and therefore in the universe of reality these perceptions are treated as existences.

On irrationalities of rationalities

When I shower, I do not only take regards of water being spoilt. Individual rationality would have me shower longer since it is just nice to shower if you got time to do so.

For our globe it would maybe even be better, rationally speaking, if the human race would not exist at all on our globe. Or in much smaller numbers.

Some irrationalities are really irrational. But also some rationalities are. Since they do not take into regards enough anotherness rational or irrational plurisigns.

The big question is to what extends irrational behaviours of individuals and organizations have to be coordinated and controlled. In general, it could be stated that most of them simply do not have to and that it is much better if they are not. But, for critical issues like at the moment environmental issues. And a lot of other critical issues for life on our planet and our societies. Coordinated actions and control is, of course, very strongly needed. And not just hesitatingly, but very instantly. There are just issues that can not wait for action, because then you simply will be too late. Critical issues and processes of course are.

On contents and relations

One of the biggest frustrations I could get when thinking about it more thoroughly, is the fact that I am not able to just transfer my reflections and thoughts about relations and the why's of this discourse without any distortions to the broader public. At the time I have to transfer my possibilities from world of thoughts towards possibilities in the world of grammatical existences. Then this should be transferred towards as many as possible wiser individual worlds of thought in future. And hopefully this will lead to as many wentelychistic changes in our universes of existences. Towards more wentelychistic ecosocial systems.

This process of plurisigns growing not only does last a long time, but of course it also leads to a lot of encoding and decoding. Mostly in grammatical ways with the lacks of enough pluralistic wordsigns. And in many cases even the lack of proper plurisigns to reflect my thoughts. A lot of distortions and undercoding and overcodings. Perceptions that may lead to false implementations.

But well, also here I will try to communicate some very relevant aspects for getting towards Phronesis. What I will trying to communicate here is actually some very relevant insight that can and should also lead to better and more complete social sciences. All social sciences can be improved with it in one or another ways. And also practise, our society at large and people living within, can be.

What I want to talk about here, is the **fact that in many cases, we do concentrate almost solely on the WHAT and far less or even not at all on the relations (the why's and who's). We concentrate more on the mediate than on the immediates.** When I was still studying at University, one of the things I did learn is that every message and thought or anotherness sign can have both a content (the what) and relations (the who and what). This is of course the case, but also there I did simply not truly understand this **sofia** well enough. Mainly also because the text and teaching methods but also the teachers and I and every student at that time still too much concentrated on the content and too less on the relations there. Sofia as opposed to Phronesis. Mediate versus immediate. At that time, we were relatively insane there. Just like about every student, teacher, researcher and person on the globe still is in many ways right now. **Even if you concentrate solely on sofia, sound phronesis reflections should be applied on it as much as possible to get towards more wentelychistic and complete understandings.** What I basically try to communicate there is that **a lot of reflections and therefore also intellectual and non-intellectual texts, but unfortunately also the (processes of our) existences and our worlds of universes, lack more immediate and more phronesis contents. Therefore lacking completeness.** Leading to a lot of fatal errors, insanities and inferiorities in our societies at large.

Example of this are manifold and can be seen everywhere around us. If you only truly understand what I am talking about here. One of these examples, in another way, are for example the following.

When I was in the role of informal manager in a relatively large and complex organization some years ago, I myself quite often did accept if persons did not execute some formerly agreed tasks. Mainly because I understood at that time that there would probably be a legitimate why for this change or lack of priorities there. But, what I did not understand is that I (as opposed to most persons on this globe) am concentrated more on the why and on phronesis and less on the what or sofia. Also in this specific case I was. Not insane. Overall, I am not. Other people are in many respects. Science and practice and people within versus sanities.

Another example can be found, for example, in justice. This is a more general and less specific example than the one in my work career. In law suits, both the investigations and the prosecutions are largely concentrating on the what's. And far less, or not at all, on the why's and on the relation(ship)s. This leads to a lot of fatal errors and insanities of judicial system at large. Sofia and lacks of phronesis. Incompleteness leading to insanities.

Many aspects of this discourse are concentrated more on the cores of relations and relational aspects of social processes. Mainly because higher understandings of these are needed to make our societies at large more complete. These cores of relations and relational aspects are needed for improvements in social processes. It is a very essential part of the phronesis needed to incorporate wisdom and sanity in as many as possible aspects of our societies. **Whatever process we look at, it does not matter that much which system or model (instances of what) are used. The how's, why's and who's are much more important. They make or at least can make the true differences between completeness and incompleteness, between sofia and phronesis, between sanities and insanities of people and processes.**

In my thesis for university I already stated that it does not matter whether an ("economic") system is called capitalism or socialism⁵². Labelling do not make the differences. People do. By adding the how's and why's. Read the note on the bottom of this page for better and more complete understandings of this remark!

⁵² Of course, it also DOES matter. Since many individuals are still having different perceptions and understandings about the notions of capitalism and socialism. And act on it. What I mean to say here, is that it SHOULD not matter. Because people can change their acts based on better understandings. For instance about the fact that also the what and who are important. And that processes should "just" be complete and sane in each system whether it is an economic(al) one or another one. In our thoughts and acts, also here we should just neglect the system label. And "just" think and act complete and sane.

On contents mattering the most

In a lot of current thoughts and understandings, some divisions are made in contents and forms. Some while back, an artist told me : Form does not matter that much, what matters the most is the content”.

I at that time did not fully understand what he wanted to state with this, but I think by now I do. Even in the case of arts. Since, in the context of arts, a painting or drawing and the like of course is essentially form. And, if I would stick to concentration and fixation on firstness (the piece of art itself), just like most people do, it would seem that form is most decisive and mattering the most there. BUT.....in the end it matters more what people think or feel, sense, when seeing the painting. Also, the painting is a product of a long process of thought and communications of meaning from the artist himself. Also, it is the product of a learning process. Just to name some. In that respects, it indeed is the case that eventually the contents matter the most. At immediate levels, called secondness or thirdness by Pierce, we talk about thought-signs and thought-existences. The kind of experiences and sense making of people when seeing or reflecting on a certain piece of art. Being it a painting, a meal, a performance, the repair of a machine or another pieces of art. Form is also relevant there, but more as part of the plurisigns of thought. The form-signs are part of content-plurisigns in the existences of thought and understandings.

For aesthetics, form is important. In fact, aesthetics is mostly about form or, for social matters, methodologies and ways of doing. For practicality, form may be important. This is, according to my own understandings, mostly dependent on whether this practical cases inhabit relevant physical parts.

So, for instance, with birds and eggs. It of course DOES matter whether eggs are round or square. Or, essentially, whether the form is according to the relevant form needed to have the process unfold in correct ways. Here, content-signs are directly connected with the form-signs. And both of them are critical for the process.

On the other hand, you also got non-critical forms for a certain process to run correct. Like for instance, sausages like salami are mostly round. But making them square would not lead to any problems for consumption. At least not if this can be reached with the content signs (taste, physical compounds and the like) staying exactly or in satisfactory levels the same. And for logistics, square products are often much better than round products. Same counts for bottles. A square bottle of beer or square beer cans would probably be more practical for logistics, but for consumption processes it does not make any difference there. So, depending on whether the formsigns are relevant or not, form does or does not matter when physical entities are involved.

For social matters, form actually is completely irrelevant. And the issue of form is often far too much stressed there. The fixations on firstnesses like working procedures and words and the like, like expressed before, are actually insane. Since in the end, statical realities do not exist in social sciences and realities. Πάντα ῥεῖ (panta rhei) "everything is in a state of flux", even the seemingly physical entities in our realities are. They ***might*** not be in their firstnesses, but in more developed phases and realities of our universes they are.

When meeting and valuating living creatures, in initial phases we mostly base our judgements on the outside, the formsigns. But, eventually the contents is leading and has overriding importance there. Not only for judgements, but also resulting from this the possibilities of a social fit. We all know this, of course. In initial phases, the firstness is most important. This is reflected in more relative importance of the form. But, in later phases the dynamics and content plurisigns are decisive.

A broader perspective which also takes the dynamical contents (statical does not really exist) into account, does make you realize that indeed only contents really matter. Since form is not really important and relevant there. So yes, form signs are there in the form of the representamens. But that is also the contents of our perceptions and judgements. In the end, also here the formsigns are actually contentsigns (of our thoughtsigns).

On anotherness reification

In some other parts of this discourse, i already talked a bit about the phenomenon of reification. The meaning of this notions is quite varying, depending on the understandings and wisdoms of the people expressing the contents of this notion.

The german name for Reifications is “verdinglichung”. Under this name, the German scientist and philosopher Axel Honeth has written some extensive and relatively great discourse about Reification. There are however, in my own opinions, some very relevant insights to be added to both this discourse and the understandings and insights of reification in general.

The most important one being the insight that reification is some special type of semisophy and semiphronesis errors. And, more specifically, it is most probably at least the cause of some special type of the semantic error like expressed in the book “science and sanity” from Alfred Korzybski.

First of all, it should be understood that every reification is a reduction. And, even the notion of reification is a reification itself. Since it refers to some special type of process in reality, and the notion itself is only some small and reductionist part of it. It is a representamen for the processes going on in our realities as such. Also with reification, we are dealing with understandings about the differences between a representamen and real objects in our universes. These real objects or thoughts not even having to be real true realities, but also thoughts and the like in our universes of dreams and thoughts.

When dealing with reifications, not only the reification itself but also the object is reduced to something statical. But the thing is that even the object itself is not statical but something dynamical.

The main characteristics of a reification, as it is generally understood, are that it is statical and uniform. Not something dynamical and pluriform. And, of course also the fact that a reification implies reductionism, the fact that not all the relevant anothernesses are taken into regard. But, quite generally, a reification is some outcome of a process. It is the result, not the process. Or, it is. Meaning that the object itself can very well be understood as being dynamical, but that the process itself (reducing it into a reification) and the outcome (the reification itself) are reduced into something statical. With much less characteristics than the object itself.

Actually, in my opinion, a lot of words are also reifications. Since these kind of “things” are representing dynamical processes and objects in our realities as such. Even a representamen of a thing is statical, but the thing/object itself is dynamical. It is not only a statical thing as such, but MUCH more than that. And, of course there is a difference between the one object and the other object. Even if statically speaking they appear to be just the same.

Reducing a human being or a living process into a thing like representamen is reification. But also the reduction of a THING with othernesses and specific processes towards some static THING, is reification as such.

The social semiosis error underlying reification are the same as the errors leading to duckrabbit and korzybski phenomena. It is the error of reductionism, and concentration on firstnesses or what is there, opposed to realisations and understandings on both what is there and what is NOT there but still is. Meaning, the understandings based on perceptions of wholeness as opposed to understandings of real true wholenesses, based on the real true structures and contents of our universes and any phenomenon within.

Then also the error of structuralisation and social freezing of objects, the error of reflecting and using something as a static entity while it actually is more or less dynamical and pluriform, is also apparent in reification, the duckrabbit phenomenon and Korzybski phenomena.

This altogether is also a proof of the fact that transitive values are much more important than static values are. And that the main social problems in society are caused by mixing up or false application of one of the both. Social semiosis errors are therefore to be understood and explained by a better understanding of semiotics and the nature and contents of transitive values and their sound and sane applications in practice.

On the pragmatic paradox versus multiple binding

An interesting social phenomenon that can be found in about every social situation, is the phenomenon of the pragmatic paradox. This has also been called the Double bind phenomenon and actually this is the most well known label for the phenomenon. The term double bind originates from the works and insights of Gregory Bateson, a past great social scientist. Although he was great in limited ways, about which I will tell in a short distance from this text.

I could search for the definition of double bind and the like on the internet and also in books and then mentioning it here. Something I already did. But in the end, I think the best source for a definition is Gregory Bateson himself. Although I did till now not really search for the original source from Bateson himself, I indirectly found some paraphrases from him on the following website:

<http://www.answers.com/topic/double-bind>

It is stating :

Bateson defines the double bind as follows (paraphrased):

1. The situation involves two or more persons, one of whom is designated, for the purposes of definition, as the "victim". The others are people who are in some way in a *higher* position to the victim, for example a figure of authority such as a parent whom the victim respects.
 2. Repeated experience. The double bind is a recurrent theme in the experience of the victim and as such cannot be constituted as a single traumatic experience.
 3. A *primary injunction* is imposed upon the victim by the other person in one of two forms: (a) Do "X", or I will punish you. (b) Do not do "X", or I will punish you. The punishment is assumed to be either the withdrawing of love, the expression of hate and anger, or abandonment resulting from the authority figure's expression of extreme helplessness.
 4. A *secondary injunction* is imposed upon the victim that conflicts with the first at a higher and more abstract level. For example, "Do what I told you but only do it because you want to." However, it is not necessary that this injunction be expressed verbally.
 5. If necessary, a *tertiary injunction* is imposed upon the victim to prevent them from escaping the dilemma.
 6. Finally, Bateson states that the complete list of the previous requirements may be unnecessary in the event that the victim is already viewing their world in double bind patterns. Bateson goes on to give the general characteristics of such a relationship:
 1. *When the victim is involved in an intense relationship; that is, a relationship in which he feels it is vitally important that he discriminate accurately what sort of message is being communicated so that he may respond appropriately.*
 2. *And, the victim is caught in a situation in which the other person in the relationship is expressing two orders of message and one of these denies the other.*
 3. *And, the victim is unable to comment on the messages being expressed to correct his discrimination of what order of message to respond to, i.e., he cannot make a metacommunicative statement.*
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Important to mention here, is that although the insights on the double bind phenomenon have increased since the writings and work of Gregory Bateson, it is still far too much neglected that the actual insane person is most often not the one experiencing the double bind situation, but mostly the person or persons causing the double bind situation. A double bind is, in most cases, the result of insane semisophy errors and insanities of other persons.

As I remarked the double bind phenomenon can be found in about every social situation. It is far more widespread than most people understand. Not only in family life, but in about every social settings you could possibly think off the double blind phenomenon can develop to more or lesser extends. In job situations, job activities, family life and whatever, the semisophy and semiphronesis errors of other people can lead a less or more complex double bind situation to develop.

For instance the semisophy error of concentrating on firstnesses and procedures can cause a worker to face a double bind situation. The worker wanting to optimize his working activities by improving or changing the ways certain work activities are planned, just because the planned activities have errors or even dangerous situations in them, and then some manager or the like writing procedures that workers will get punished in whatever ways if they do not follow the procedures.

In this cases, of course the worker can discuss with the manager that the procedures are NOT correct. However, in many cases factory workers for example are not willing too much to discuss this in case the management is not very cooperative and listening to the workers. Besides that, if the worker takes the initiative, again the managers have to LISTEN. If they do not, the workers will continue to face the double bind situation in their work methods or activities. This double bind situation being the result of the insane semisophy error of the managers, NOT the workers, as explained above.

So far so good, the initial definition of Gregory Bateson and his fellows of the terminology and occurrences of the double bind situation is very practical and useful. But, although the initial theoretical framework and even the practical applicability is for sure great, the Bateson definitions and understandings lack one thing for sure. Being the understandings of the real true structure of our universes, and also because of this, it also lacks an out of the box kind of thinking and understanding.

I do not say that Gregory Bateson himself did lack some out of the box perspectives. On the contrary, I think to understand that specifically (people like) Bateson are to be considered the initiators and bridging generations to move up some levels of understandings, from frog perspectives towards anything valuable to understand beyondness the relatively limited understandings and perspectives of current times. Even now, most people are still living in their boxes during most parts of their lives. While the bridgers like Bateson and Nietzsche and many others have been paving the roads towards a much more interesting universe and society. Although I doubt whether this society will ever become reality for the bigger part of our human society and their participants.

I need to stress here that without the detailed definition, or better just the definition of double blind by Bateson, I myself would not have thought about writing on this subject. While, on the other hand, I got a much more in-depth understanding about this situations. Maybe and even probably the understandings from Bateson and lots of other people are however for sure broad enough actually to mention at least well enough the critical additions to this double blind phenomenon as I will express them after this specific paragraph of text. However, to do so, you need to not only know but also thoroughly understand. You need to breath and foremost to think and consume the results of the situations in practical life to be able to do so. Although a lot of people actually do, seemingly no-one has thought about broadening the understandings accompanying the double blind phenomenon before.

The most elementary core of my proposal here being the proposal to skip the word double in the terminology of double blind, and to replace it with the word "multiple" or "pluri". Analogous with the term plurisigns, which is part of understanding of also this multiple pragmatic paradox, and in line with my own focus on understanding of sanities and insanities. I would prefer to call the multiple pragmatic paradox a pluribind insanity. Being the result of just about that, pluri insanities. Not from the people experiencing the pluri insanity, but always from other creators and maintainers of the insanities. This would also fit since then, besides the pluribind insanity, I can introduce the plurisanity.

The plurisanity, or short sanity, is then the end result to strive for. A single blind insanity, in this context and perspectives, would be less good but still not giving major problems with regards to opposing values. The opposing clash of values would begin to start getting destructive and damaging as from a double blind insanity (called the double blind by Bateson). Then anything beyond, belonging to this pluri blind insanity or insanities, being the worst possible option and situation.

Whenever we have a double or pluri blind insanity, it should be very clear that it is key to strive for solving this insanity. Just like every insanity understood has to be solved and strived to be eliminated. As regards to a double or pluri blind insanity, both structures and human resources HAVE to be capable to cure this insanities for whatever participants in the related processes and activities of our universes at large.

Besides it has to be understood that, just like with a lot of insanities, the double and pluri blind insanities are socially constructed. Meaning that NOT the persons executing the insane activities are the insane ones, but most probably some other people in their surroundings are. This is a VERY essential notion, not the least for most probably A LOT o socially constructed situations leading to criminal justice to take actions. Actions most probably being wrong, because probably in a lot of cases the wrong persons are judged on the mistakes being made. At least to certain extends.

Multiple binding several social activities and whatever one does one get punished

Multiple binding when people do not listen, fail to communicate well enough, or solely because of the perception of binding while they do not exist

Double bind caused by double blindness of other people

The cause is double blind, result is double bind

On self fulfilling idiocracies

For graduating for my studies in Business Administration at Erasmus University, I had to write some discourse. I decided to write on the changes in the Czech Republic after the Velvet Revolution there. Apart from that the developments in this country at that specific time period (the velvet revolution) have been very interesting and great for sure, I think especially the developments after are much more interesting. The Czech citizens and society as a whole had to prove the world but especially themselves they were able to become some of the change masters of current society. And I think especially the Czech society has proven to be one of the most successful in this during the years after 1989.

My reasons for concentrating on this interesting research were based on my past experiences with the Czech Republic and more specifically also their inhabitants. I had lived for some time in the Czech Republic, among other things because of my studies at the Prague University of Economics.

I knew the culture and people quite well already. Also I had followed some course about the Velvet Revolution and the years after at Vysoka Skola Ekonomicka V Praze (Czech name of the University of Economics Prague). Apart from my Czech Language courses there, this was the other course I started to follow mainly because of own intrinsic motivations and interests.

Then for the actual researches for the discourse, I went to Prague for another month. During that time I had numerous great and interesting conversations with some great managers and intellectuals working for several foreign companies and universities and also governmental bodies in the Czech Republic. I even tried to contact and speak to Vaclav Havel himself (still being the President at that time), but both time restrictions and priorities of the President did prevent me from talking to him. If only I had just said some words whatever some years before, I would at least be able to say I actually did talk to this great and fascinating person. Since some years before, I actually encountered Him and I think one of his bodyguards or so when accidentally taking the wrong doors of a governmental body of the Czech Republic. At that time I thought to be the wisest to just return back outside without saying anything. So I did. Which might have been a great pity as I might have spoiled the chance to get some great new acquaintance.

Anyways, I could talk about this for long and probably write a very thick book about my experiences in the Czech Republic. But in the end I could have skipped the parts I wrote before this sentence and after the title of this part of this discourse. To write what I wanted to write on self fulfilling prophecies. Then continuing with what I actually want to say in this part of my current discourse. But in the end, also every part of the non-written discourse is part of it in one or other ways. So just here I gave some parts of my own personal discourse of life.

When writing about the Changes in the Czech Republic after the Velvet Revolution, I among other things used the notion of self fulfilling prophecies. A self fulfilling prophecy being, well, what. I of course know what it is, and could give some definition, but like every intellectual on the globe I need to think about it. Just luckily we got google. Although this can not be too good since internet is full of mistakes, but then again our realities also are. So I just rely on google according to the main source for self fulfilling prophecies. The source may be incorrect, but in the end the content is good and great.

According to the internet, examples of self fulfilling prophecies can be found back in literature as far back as ancient Greece and ancient India. But sociologist Robert K Merton should be credited for introducing this notion officially into sociology and other social sciences. In his book social theory and social structure, he gives following definition of the Self Fulfilling Prophecy”:

“The self-fulfilling prophecy is, in the beginning, a false definition of the situation evoking a new behaviour which makes the original false conception come 'true'. This specious validity of the self-fulfilling prophecy perpetuates a reign of error. For the prophet will cite the actual course of events as proof that he was right from the very beginning”

If the false definition of the situations happen to be insanities, being semisophy or semiphronesis insanities, the self-fulfilling prophecy can evolve into a self-fulfilling idiocracy. Which can be classed as some idiocratic way of group thinking leading to mass actions of idiocratic nature.

Especially in our economies, a lot of instances of self-fulfilling idiocracies happen over and over again. Most of the social processes in our economies are instances of self-fulfilling prophecies, in most cases even self-fulfilling idiocracies. Therefore, our economies are mostly self fulfilling economies. These self-fulfilling economies being, because of their nature, some special and specific types and modes of self fulfilling idiocracies. Based on idiocratic perceptions and beliefs.

The self-fulfilling prophecies and idiocracies are in line with the so-called Thomas Theorem. This Thomas Theorem states:

“If men define situations as real, they are real in their consequences “

Of course, this is true. Since non-animal minds but also animal minds do base their actions on beliefs. Even if this beliefs are insane and idiocratic.

Self-fulfilling idiocracies can be found everywhere in our universes where minds are involved. The more semisophy and semiphronesis errors, the more self fulfilling idiocracies. Since self fulfilling idiocracies are one of the processes following insane inputs like errors and mistakes of our minds.

Social sciences, and therefore also social practises, are currently still insane to large extends. Which is why also our economies, a special type of social science and practise, is largely insane to certain extends.

Especially when there are economic crises, like for instance the financial crises in the year of 2008, a lot of self fulfilling idiocracies are actually worsening the situation. To large extends. Especially since it is often still not understood that statical values are mostly mere representamens, nothing more, nothing less. And that in the end only transitive values really truly matter. And, these transitive values can never become worse really. Since in the end, history does not matter. The only thing we have is the future, and since both our resources and starting positions are actually only improving in general, also the transitive values should. At least they can for sure, if only the insanities of our society and minds are understood and solved.

Anyways, with regards to the financial crises of 2008, it is very interesting to mention the example of the bank of Cartwright Millingville, like it is mentioned in the book of Merton called "social theory and social structure. The same book where also his definition of the SFP is to be found. It is a perfect example of an economically based SFI and what a self fulfilling idiocracy can do to our society. Or, what our minds can do to our society at large when being and acting in insane ways. Especially when this is realized en masse, like with large group think SFI, it can lead to disastrous results.

Robert K merton in his book again:

"The parable tells us that public definitions of a situation (prophecies or predictions) become an integral part of the situation and thus affect subsequent developments, This is peculiar to human affairs. It is not found in the world of nature, untouched by human hands. Predictions of the return of Halley's comet do not influence its orbit. But the rumored insolvency of Millingville's bank did affect the actual outcome. The prophecy of collapse led to its own fulfillment "

This phenomenon of SFP and SFI can be cured by curing the insanities of our minds and societies. I express a lot of this insanities and their natures and even the origins of them in my discourse. But still a lot can be told and understood about them. And most probably I do not cover all the semisophy and semiphronesis errors in our individual and collective minds. But in the end, we all need to emphasize on solving these kind of insanities as much as possible. Since this are the main chances and issues to move on towards better societies as a whole.

On the roads of life

When driving to work, i am literally on a road of life. In general, I am also on a road of life. In general, but also more specific. Or not. Since, in the end, the dichotomy of general versus specific is just another case of semisophy and semiphronesis errors.

The semisophy error of general versus specific has been leading and unfortunately still is in science. Although the great Nietzsche did already talk about the insanity of this ways of thinking:

'HOW COULD anything originate out of its opposite? For example, truth out of error? or the Will to Truth out of the will to deception? or the generous deed out of selfishness? or the pure sun-bright vision of the wise man out of covetousness? Such genesis is impossible; whoever dreams of it is a fool, nay, worse than a fool; things of the highest value must have a different origin, an origin of THEIR own—in this transitory, seductive, illusory, paltry world, in this turmoil of delusion and cupidity, they cannot have their source. But rather in the lap of Being, in the intransitory, in the concealed God, in the 'Thing-in-itself— THERE must be their source, and nowhere else!'—This mode of reasoning discloses the typical prejudice by which metaphysicians of all times can be recognized, this mode of valuation is at the back of all their logical procedure; through this 'belief' of theirs, they exert themselves for their 'knowledge,' for something that is in the end solemnly christened 'the Truth.'

Apparently, this great understanding has still not been grasped enough by both scientists and intellectuals on the one hand and the society at large on the other hand. The fact that not many people will understand the semisophy error in the sentence before this one does already prove enough that the great Nietzsche is still not understood. While he is talking about something very elementary, which is a more evolved en entelychistic way of understanding our universes as such. A way of understanding I and a lot of other intellectuals try to make clear to amphibian people⁵³. There are lots of hybrids walking around currently, but unfortunately the amphibian nature seems to overrule still with most of them.

So...stay in your boxes. And make other people who (try to) get out to get in again. Put people in prison if they do not live up to the status quo. Encourage others and yourself to find somebody else and get married. Stick to general virtues and morals, even if it makes you to act against your feelings and your own beliefs and judgements. Just obey and/or follow the orders of your superiors in business and other organizations, even if you understand it is not the right or just action to be taken in the specific situation.

I guess Nietzsche might have understood that relationships also imprison and disable people to do certain things. At least he understood some things do, as can be seen in the following sentences of BGAE:

"This condition of things actually exists in Europe at present—I call it the moral hypocrisy of the commanding class. They know no other way of protecting themselves from their bad conscience than by playing the role of executors of older and higher orders (of predecessors, of the constitution, of justice, of the law, or..... "

⁵³ Nietzsche is talking about "frog-perspectives". Just coincidentally I had discussion with acquaintance of mine before having read this Nietzsche, and he was stating similarly but with other words. Only not using the metaphor of a frog, or amphibian labels, but general message being the same.

Back to the roads of life. These roads are often troublesome in many ways, not the least because of the fact that still too many semisophy and semiphronesis insanities are prevailing throughout the whole of our universes and society at large.

This insanities severely limit people and processes intended to cross the borders of the matrix, being eager to grow and flourish. Examples of this are manifold in our society.

When I was driving literally on the road with my car, I realized that for the purpose of driving this roads are the only safe or at least the safest option. Leaving this road, being the road intended and suitable for going in certain directions, can lead to a lot of risks and harms to yourself and/or others. When I look in the mirrors of my car when crossing some lines or choosing another direction, there are parts of existence I will and can see. But also parts of existences I will and can not see, Or realize and/or understand.

I might, and probably will, not see some insect being on the road. I probably will be less inclined to see objects or people not expected to be seen. Or phenomenons that simply can not be seen with a mirror or another physical object. Or I might miss something because of fixation on anotherthings. Just like I myself might miss some great insights related to this part of the discourse because at the moment I am also thinking about and eager to go outside and spend time with my birds of prey.

Anyways, this aspects of the road for cars is also applicable to many aspects of the road of life. Life is just a game, but first rule of it is that it is not a game. Therefore, it is critical to understand the rules of the game as good as possible. Details are very critical and important in that respects. The more details you understand, the better the game of life can be played and understood.

For some people it is good and worthwhile to not leave the prefabricated roads of life. For others, it might be good to leave the prefabricated roads and moving into the twilight zones of our universes. Either for own personal developments, or to add some new roads and possibilities to our universes. Whatever the intentions are, people who do so will mostly become subject to more dangers of life.

Again, there is some relevant passage to add here out of "beyond good and evil" from Nietzsche (colours and layout changes added by me) :

"It is the business of the very few to be independent; it is a privilege of the strong. And whoever attempts it, even with the best right, but without being OBLIGED to do so, proves that he is probably not only strong, but also daring beyond measure. He enters into a labyrinth, he multiplies a thousandfold the dangers which life in itself already brings with it; not the least of which is that no one can see how and where he loses his way, becomes isolated, and is torn piecemeal by some minotaur of conscience."

Actually a lot of structures and also minds in our society, having dysfunctional and insane aspects, are forcing us constantly to leave the safer roads and aspects of life. Especially the lower classes of our society have to do so almost constantly. For instance a factory floor is not only very unnatural, but also potentially dangerous and harmful for the people working there. Of course this is improving, but still there are enough potential dangers there. Like there are almost everywhere, of course. In that sense it is actually impossible to be in real safe surroundings since that is always relative, of course. But still it is worthwhile and good to understand the implications.

For me, the most important realisations to be communicated is something I already understand for long. It is what Nietzsche also refers to in his BGAE. Being the fact that sometimes people just have to enter the real dangerous context of society. Or, just have to take certain actions putting them into trouble. Especially this last understanding is something that should be understood much better by more people, especially those judging on other people. Since misunderstandings about this context based actions are reasons for a lot of misjudgements and unjust harm to other living creatures.

On fishes and birds

The Zen tradition is a very interesting and broad tradition with lots of followers. A part of this Zen tradition is the great Genjokoan. This Genjokoan was written in 1233 by Eihei Dogen, founder of the Soto Zen tradition.

A part of this Genjokoan – the issue at hand, are the following sentences:

“ A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once “.

This part of Genjokoan can of course also be interpreted in many ways. It however does remind me of two moments of consideration and reflection I had just recently.

One reflection I had was based on the fact that I did read some translations of Genjokoan on the website of Gnox, some participant on the Peirce- L list. Just some day after reading this, I was driving on some road to work. Quite suddenly, I saw some turtle just about to cross the street. I myself just drove by without killing the turtle, but I know for sure the turtle did cross the street and if so it simply did not make it to the other end without being killed by some car.

If the turtle leaves the water, it will not die at once. But if it enters into some context where dangers for health or living exist or where critical things are not there, it might very well get harmed or killed. Like in the above mentioned situation. Although in this case, the turtle did not decide himself probably to leave the water. Someone else decided it's death for the turtle in certain ways. Just like we as persons often cause other creatures to get harmed.

Persons getting the wrong treatments by medical persons or psychiatric professionals. Persons being misjudged either by justice or socially speaking. Often have to deal with contexts that are potentially dangerous for themselves, while in the end they do not really wish to arrive there. But other people cause them to get there based on mistakes and insanities of our society and minds.

That is about the involuntary leaving of safe roads or contexts. Opposed to this is the more or less voluntary entering of twilight zones. Some people who already took less or more risks by entering some twilight zones of our universes themselves, might face a very awkward and bad situation in case they later on got to enter other potentially dangerous or harmful situations and context solely because of the mistakes and insanities of other minds in our society and universes.

The voluntary entering of twilight zones might however be for several reasons. Some being very egoistic and solely because of (perception of) getting advantages of it for own minds. But, in many cases, people leave the predestined and safe paths of life for (the hope of) creating benefits for (other persons and minds in) our society. Whatever the reasons are, in the case of sane people doing this kind of things, it is mostly to aim for higher values. Unfortunately, a lot of this activities are not really leading to higher values. Sometimes because pre-set aims are not reached, but also because the possibilities and results that minds hope to acquire can or will be only possibilities at the most.

In several part of this discourse, I express my admirations for Nietzsche's Beyond good and evil. I paraphrase several parts of his discourse, sometimes even several times the same sentences. This is for several reasons, the most important to add understandings to my own discourse.

Nietzsche is, among othernesses, saying the following in his discourse "beyond good and evil" :

"It is the business of the very few to be independent; it is a privilege of the strong. And whoever attempts it, even with the best right, but without being OBLIGED to do so, proves that he is probably not only strong, but also daring beyond measure. He enters into a labyrinth, he multiplies a thousandfold the dangers which life in itself already brings with it;"

Nietzsche does stress here also that it is dangerous to leave the "normal" roads of life. And that someone will not do so most probably unless he or she thinks to reach something good or desirable by doing so. But, in some other part of Beyond good and Evil, Nietzsche also says that it is sometimes even good and desirable to be independent and to leave the known roads of life:

" One must not avoid one's tests, although they constitute perhaps the most dangerous game one can play, and are in the end tests made only before ourselves and before no other Judge"

And

"Not to cleave to one's own liberation, to the voluptuous distance and remoteness of the bird, which always flies further aloft in order always to see more under it—the danger of the flier"

Of course there are, and can be, many interpretations from the sentences above. But, quite generally, it is the case that people not avoiding their tests and fly further aloft also often need to enter the twilight zones, the more dangerous contexts of our societies and universes at large. In many cases they have not to, but in some they have to. And the chance they will enter twilight zones is bigger than with people not striving for liberation. As such, there is a clash between choosing the safer options or going for liberation and growth in certain directions and ways.

When I am driving on a road, the lines on the road are more or less to be compared with structures in our society. If we get off the road, beyond structures, we can face troubles and get harmed or killed. At a road we often have mirrors to warn us when we cross the lines, but in society it is often not visible at which moments we actually do cross lines and borders. When communications errors exist because of lacks of communication or information or whatever, there is no mirror. Meaning that we can cross lines and get into danger without even knowing or realizing it.

On becomming one

In you the seeds for experiencing wisdoms
In you and the arts, the fullness of living
The enjoyments of hunting or whatever together
From right now, with you
We come 1

This morning, I had a great experience with my sparrow hawk again. This sparrow hawk is about 4 years old now. It is not an easy character. Meaning that she took and still takes a lot more effort to man than some others spars I used to have and train before. Just last year, I still had 2 sparrowhawks. But, because of time and space constraints and my desire to also fly a tiercel peregrine again, I decided to sell one. The one I choose to sell was the easiest character. Very reliable bird and just much easier. The one I kept, this one, has taken me more difficulties in beginning. But, it paid off. By now, we are truly starting to becoming a great team. To become one. Me becoming one with the sparrowhawk, she becoming one with me. The mutual communications among each others becoming very natural and evolving into the arts and feelings of entelechy. Or in my and therefore our case, into wentelychistic states and experiences of being. The most greatest ways of doing on earth, the ones both the experiencers themselves and the watchers and people noticing it experience as being the most satisfying and greatest ways of doing on earth. Filled with enjoyment and pleasure.

This kind of "beomming one" is lacking far too much in a lot of current jobs and actions. Partly just because people do not listen to other people, and are not willing to let in the more complex but much more satisfying anothernesses intertwined with the arts of being.

I think one of the major aspects of this becoming one is sound communications. One very important aspect of this communications being the right TEMPO, as discussed by Nietzsche. An optimal TEMPO is not only needed for this becoming one phenomenon, but also for just making whatever one does easier and more pleasant. And also it determines whether persons or living people in general will get along with each other better or worse.

Im happy
with you
Never never sad
Worries washed
you in the air, I'm nearby
I am the left wing
Youre the right
Would it not be madness to stay detached

We come 1

On another power

Power is a very interesting notion to reflect on. Power is one of the fundamentals of our society, and it might be a more specific occurrence of violence. But, like violence, it can be very productive and good. And power is not always about violence, since there is a broad arsenal of pluriform meanings of this specific sign and its universes. Unfortunately police and state officials are sometimes very arrogant and measuring with different insane social fundamentals when judging violence and power of other parties than themselves. What is strongly needed there, is judgement based on laws and philosophical wisdoms instead of judgements on the base of possibilities and tunnel views.

As far as power is concerned, power can be used because of social insanities or to solve or prevent them. Insanities by those using or being the victims of power cause power to be used or maintained. In most instances, there are other alternatives which are better and therefore to be preferred above power. But sometimes, just sometimes, power can not be suppressed or just has to be used as best possible option. There are also a lot of cases where power is used where it should not be so, but even in these cases there might be legitimate reasons for it.

But, of course, there are also occasions where power should simply NOT be used and still it is. In these cases, the execution of power is mostly a matter and expression of weakness and/or incapacities. The incapability of sound communications, the incapability to cope with events in another non-violent way. Or the general weakness of just choosing the simplest and less complex option, regardless of what the consequences might or will be.

Because of the existence of these weaknesses, it is always needed to have an organization or individual to soundly and independently control those institutions and persons having control and power upon other organizations and people as such. This kind of control is at the moment largely missing in the fields of justice, enabling the realities of justice to be more unjust.

At the moment, there are just too many unjust situations in some social areas, and lack of supervising institutions just enables a lot of these unjust situations to keep into existence. In some cases, the victims of injustices simply also do not have any real sound possibilities for proving they are right or to prevent (further) damages to themselves.

In such cases, relative stupidities of persons and organizations can cause a lot of unjust harming of people. These victims of injustices will sometimes experience these stupidities as instances of power, while actually they are not. The perceived power qualisigns are then actually more having the nature of misunderstanding and foolishness plurisigns.

But, whatever the reasons are. These injustices of course have to be prevented or , when they already have been occurred, to be set straight again. Either by means of the persons who made the mistakes, who have the biggest responsibilities there of course, or by means of creating enough possibilities for the victims themselves to set things straight again.

Power is also often connected with ethical questions and considerations. Just recently, some person on a philosophy mailinglist said **"Ethics is not about the mythical but the real - what is real in the Antigone story is conflict of duties where the stakes are high - like following orders to do evil in wartime -"**.

Now, what he is talking about here, is some mythical story about Antigone and her 2 brothers and two guys called Creon and Haemon. Antigone was the daughter of Oedipus and Jocasta, but actually she was also the halfsister of Oedipus and the grandchild of Jocasta. And very strictly, she was none of these .

The story can be found on the net. And I would advice anyone reading this to find the story and read it. It is too long to state here, but in the end it is very useful to understand more about this part of my discourse and might also add something to your understandings of ethics and power in general. This important Antigone story, there are more, might still be mentioned at <http://www.pantheon.org/articles/a/antigone.html>.

This specific antigone story is to be found in the antigone of Sophocles, part of the Theban Saga. It is actually about power on the one hand and values on the other hand. Values is about ethics, although ethics is about a lot more than solely values. This specific story does however reveal that not only there are several instances of power, but also that power always is part of a certain context or even several universes as such. And, of course, there are anotherness plurisigns also involved and playing their roles there. Besides this, it is one of the discourses proofing my assumptions that power is often a mode or a result of insanity.

In anotherness part of this discourse, on and about the flyvbjerg debate, I elaborate a bit more on this aspect of power. Which is one of my most elementary arguments why power should not be considered to be an elementary part of phronesis, although in many cases power IS an elementary part of particular realities in our universes. Unfortunately it is.

On anotherness Flyvbjerg debate

One of the cores of this discourse is the notion of phronesis. And, as such, it is and it is not in line with the so-called Flyvbjerg debate. It is since I am also concerned with making social sciences mattering more by means of practical reasoning and practical wisdom. It is not because of the nature of our work. Since there are slight but important differences in the contents of my discourse and his discourses as such

For Flyvbjerg, a focus on values and power is needed. One of the important underlying assumptions in his discourse on phronesis and social sciences is the fact that power would be a fundamental issue for phronesis.

In my opinions, this is not the case. Power IS a very profound and needed notion in our society, but mostly because of the fact of insanities of other people. Power is needed less the more sane our societies are and become. If all insanities have been cured, the only power to be used is really bad and wrong and therefore this kind of power should be abolished from our society and universes as such. In the end, it should be strived upon that power and violence is NOT used in our society as a whole at whatever levels.

So power is an issue that should be discouraged and erased by the notion of phronesis. Like I stress in several parts of my discourse, values and more specifically transitive values are the real fundamental issues and core for phronesis. Quality being a type of transitive value, but not the main important one. As there are many other transitive values being more neutral and still very important for our universes. For instance just living is also a very important transitive value. Although some people think, for good reasons, that less human being on our globe is better for transitive values. I also think it is in some ways. But, as soon as a living creature is there, the living of it is surely a transitive value. Let alone the fact that only living creatures and minds can create new transitivity and therefore new transitive values. But well. Apart from this living example, there are numerous other transitive values apart from quality ones. Flows of water, the wind blowing, energy. Just to name some.

Something transitive does not have to have quality to be a transitive value. Transitive value as such is not per se having quality. Quality is "just" one of the characteristics of the plurisigns. Which can have more or less quality in them, but also just no real quality plurisigns only other types and setups of plurisigns.

Back to the question whether power should be part of phronesis. Apart from the fact whether Aristotle DID or DID NOT incorporate power in his notion of phronesis, the question should be whether power SHOULD be incorporated in the notion of phronesis.

Power IS an important part of society to be taken into regards for phronesis as such for sure. But, at the same time, it is NOT an IMPORTANT fundamental that SHOULD be absorbed in life and society as such. ON the contrary. a society with LESS power and LESS violence is MUCH more valuable as such. But, since insanities will never disappear completely, certain types of power are just needed and even productive also from a phronesis point of view.

On judgement and misjudgement

We are judged in many moments and aspects of our life. And at the same time, we also judge ourselves. In most of the cases, this judging is very complex, requiring a lot of understandings. And, in most of the cases, we actually misjudge. The results of this can have more or less impact, depending on the critiqueness of the situation and the results of misjudgements.

Whenever we judge on other people, we should at first understand very well the limits of our senses, our minds and our understandings. I think the most important thing to realize, is that we simply fail to understand something to the fullest in most cases. Meaning that in most cases, our judgements are incorrect to less or more extends. This is a very important realization to make, since a thorough understanding of this should lead to whole new ways of organizing in many fields, first of all in justice as such.

On judgement of people. People can and should not be judged on their looks for anything else than matters where looks does matter. Meaning that someone who may look unsuitable for certain tasks can prove to be the most excellent person for especially this kind of tasks and activities. We as persons in society mostly understand this, but fail to live up to this understanding because of insane habits and customs.

People should also not be judged on the base of what they did in the past or, for instance, whether they do have a criminal record or not. As I already remarked before, it is anyways difficult to judge people. Meaning that people can be misjudged. And, even if they have been judged correctly on certain failures of the past, it does not mean that these persons are evil or wrong for other activities. Let alone the notion of forgiveness, it is not only a great pity but foremost a great loss for society at large that some people in our society are judged on past judgements (whether correct or incorrectly made) . Therefore not being able to contribute to society the ways they plan.

On judgement of situations. Situations are always very complex. And current methodologies are, without any exception, still not well developed enough to make real good sound judgements on complex situations. Besides this, there are some major insanities in the people judging. Some of them being expressed to less or more extends in this discourse.

These shortfalls in both methodologies and persons judging result in most judgements being misjudgements to less or more extends. Meaning that also here, perception is reality. Besides that, it means that we as persons and as society have to realize that most judgements are indeed misjudgements and that we have to act on this in proper ways. Both in private matters as in non-private matters. A thorough understanding of this also should imply a huge change in both the structure and the procedures of judgemental institutions and activities as such. But foremost, it implies a need for change in perspectives and understandings on judgements by us and society at large.

Of course, like with every subject under consideration, there are plenty enough othernesses that will play a role in real life specific situations and our universes at large. Judgement can not be reviewed in a reductionist independent way, just like all other social phenomena have to be understood in broader contexts and perspectives. There are several other signs to be understood when talking about judgements. One of them being the trust plurisigns, which can actually already inhibit some characteristics of judgement. Since, some types of trust are the result of judgemental procedures. Misjudgements lead to failures in trust. People, minds, are understood incorrectly by being misjudged.

Important to realize and understand here, is that the characteristics of the minds are more important than past judgements or labels people get during their lives. Content matters. Also, presumed evil or bad actions of minds can actually appear to be very constructive and good when understanding them in the right contexts and ways. So, whatever judgements are made by your own or otherness minds. Do not trust this judgements or act on them too much.

On Nietzschean nihilism

Nietzsche was, without any doubts, one of the greatest minds in history. In his writings, he is also expressing a lot of my understandings in anotherness ways.

In his “will to power”, he is talking about Nihilism. A correct interpretation of this, and how the interpretation of his discourses should be in general, is something which no-one can be sure about to the fullest. I however do think that I have some at least constructive opinions about what Nietzsche is wanting to express in general.

According to my understandings and interpretations of Nietzsche in general and his “will to power” more specifically, I think that Nietzsche knew that out of Nihilism something could grow. He is actually continuing to write about some important understanding he already wrote about in his “beyond good and evil”. In this last text, he did write (among anothernesses) the following:

‘HOW COULD anything originate out of its opposite? For example, truth out of error? or the Will to Truth out of the will to deception? or the generous deed out of selfishness? or the pure sun-bright vision of the wise man out of covetousness? Such genesis is impossible; whoever dreams of it is a fool, nay, worse than a fool; things of the highest value must have a different origin, an origin of THEIR own—in this transitory, seductive, illusory, paltry world, in this turmoil of delusion and cupidity, they cannot have their source. But rather in the lap of Being, in the intransitory, in the concealed God, in the ‘Thing-in-itself— THERE must be their source, and nowhere else!’—This mode of reasoning discloses the typical prejudice by which metaphysicians of all times can be recognized, this mode of valuation is at the back of all their logical procedure; through this ‘belief’ of theirs, they exert themselves for their ‘knowledge,’ for something that is in the end solemnly christened ‘the Truth.’

Although I do not know whether Nietzsche did really truly understand what he is saying here, but at least he grasped a lot of understandings by means of his tacit wisdoms. It is actually something I also already wanted to express in my discourse myself. But, my own understandings have improved a lot again. By means of reflecting on the writings of the almost genius Nietzsche. I only wish I could speak to him.

Anyways, as you can see Nietzsche is speaking about transitory and intransitory in the writings above. So he understood that the transitory is more important mostly than the intransitory. Something I also express in my considerations on transitive values. This is really something VERY important to grasp. As even in current times most people are still having the “frog perspectives” as Nietzsche would call them. Not being able to really truly understand what they are doing or our universes in general. “Simply” because they are still living in their own matrixes, their inbox kind of thinkings. With very deconstructive and even insane habits resulting from it. I call them semiphronesis and philophronesis insanities. But the label is not that important, contents (and understandings of it) are the most important to grasp.

Nietzsche was his time FAR ahead. His writings are still very applicable, meaning that people really SHOULD understand what he is saying. Especially in his discourse "beyond good and evil". Because a lot of problems still exist because too few people really truly understand what Nietzsche is talking about. I think even in current times I am really one of the few who understands this well enough. Although understandings are growing. But it should go quicker. Especially the changes that can result from this understanding of the great writings of Nietzsche.

Nietzsche knew that out of nihilism something could grow. He knew about what I call the sole real and correct structure of our universes. The structure of interconnected signs growing and changing in constant flux. Nietzsche was NOT for breaking down constructive values and structures. But for breaking down DESTRUCTIVE values and structures. Like in lean production the 5S model, the S of sort, this is what also is needed in social matters. And, sorting can only be reached if things not needed are eliminated. By also knowing and understanding the features and realities of nihilism, a social reality can grow towards better realities. The will to power is meant to offer and use power as a base for growth.

Nietzsche just understood very well that a lot of structures and also habits and values of his time were NOT constructive and sane, but on the contrary very deconstructive and/or even insane. That is why he encouraged HIS understanding of Nihilism in his writings. That is at least my understandings about his writings and intentions. I might be wrong of it of course, but I think it is at least one of the most constructive understandings of his writings in general.

I actually also think Nietzsche did understand that nothingness can be a nothingness of huge possibilities. Another way of saying that Nihilism can be source for growth, I guess.

On logos and singular minds

Some time ago, i received some invitation for a workshop on singular thought. It made me think immediately about the insanities of dualism, but also about the position of our thought and mind in the total universes. The last issue is something I have been thinking about for long already, but because of developments and growth there I understand more and more essential details from it.

One of the most essential things to understand there, is that most people are still understanding the nature of our minds and also the natural structure of it in our universes in wrong ways.

I already mentioned somewhere that our existences are in the end all grounded in our minds. What I did not remark, is that our minds are just some part of our universals and universal minds. Our minds are actually the most essential key and fundaments for our universes. If individual or collective mind is insane, our whole universes or at least part of it is. The more sane our mind and universal mind, the more sane our universes. This may sound simple, but it is a very essential insight to grasp. And it explains why I am talking about insanities and also the nature of the insanities I am exploring in my discourse.

In current times, there are a lot of insanities in our minds. This fundamental insanities spread around throughout our universes based on our thinking and the further activities of our minds and bodies. Having an influence not only on our universes, but also on everything within. Some influences having minor impacts, some having more disastrous impacts.

In the last decades, a lot of damage has been made because of these insanities of our minds. Mainly because a lot of insanities are now having huge impacts because of the extends at which they are spread through the huge number of minds in our universes. All being insane to more or lesser extends.

The way to solve this is to understand this discourse and to get our minds moving towards more sane ones as soon as possible. Every insane act from our minds has a negative impact to our universes as a whole. In the end damaging each of our minds, also the ones causing the damages, in either ways.

That is why it is in the interest of really every living creature on this globe and in our universes as a whole to cure our individual and collective minds.

On morals, virtues, intentions and incompleteness

It is often thought that people should live up to virtues and values and morals and the like. In many cases, some semisophy insanities and errors are applied in these cases. One of them being that people also here are focused too much on what is there or known to them. Not being able to go beyond. And if they do, applying the wrong methodologies and the like.

Valuations of morals, virtues and the like are often based on wrong contents and wrong understandings, just like about everything in our social universes and realities is to more or lesser extends at current times.

Besides of inbox kind of thinkings, valuations and understandings of morals and virtues are often too much based on incomplete information. The people valuating not being able to understand the plurisigns and the linkages and interconnetednesses between them. Not understanding that not only X is at stake in certain situations, but also Y or Z or whatever else. For instance not only morals being at stake, but also virtues and intentions and power.

For instance intentions of people are VERY important, if not the most important in practise. But, sometimes we can simply not live up to them. For instance because of power. The same is applicable to morals and also a lot more plurisigns, of course.

A theoretical case good for practical understandings is the case of Kill or Letting die. Which is actually, among anothernesses, about morals and power. And a lot more. I will not elaborate on this case here right now, but it can be found for instance on the internet.

On using and abusing

In another part of this discourse, I gave the example of the Internet is (using) us. To be found on youtube at http://jp.youtube.com/watch?v=NLIgopyXT_g

In this type and understanding what Internet is all about, it is also important to understand the nature of the relations between internet and us. One of the specific natures being whether these relations are constructive to both or constructive for the one and deconstructive for the other parties involved.

If the relationship between internet and us would be counterproductive for us and constructive for the internet, and if we would say this was intended by the (makers or maintainers of parts of) the internet, the above used sentence could better be transformed into "the internet is (abusing) us.

This difference between the nature, using versus abusing, is about balance versus imbalances. Any relationship not resulting in a win-win situation is in the end an imbalanced relationship. And, if we reflect on many of current relationships, we realize that most of them are actually imbalanced. Just decide on yourself for instance on the following relationships. And ask yourself whether this currently existing nature of the specific organizations are the most optimal and fit ones.

Examples of relationships here are, for instance:

- The government is abusing us
- The banks are abusing us
- The companies are abusing us
- The economy is abusing us.

In the above mentioned cases, it is not the economy or the companies or the banks or the companies that SHOULD abuse us, but in most cases these parties and other parties in the system ARE abusing us. Causing the nature of these phenomena to be more about abusing than about using. Important to understand here is that this abusing is in most cases NOT the right most valuable situation. Like abusing of signs almost never is.

In the end, this wrong nature of organizations lead to a limit or stop or even destruction of parts of signs growing. While ultimately, this signs growing in entelechistic ways is in many cases the most valuable situation, IF the nature and relevance of transitive values are properly understood.

With regards to this specific part of my discourse, it is however also very important to understand that the above mentioned natures have to be changed. And that this would and will involve some major changes in both the structure and the nature of above mentioned organizations and also the people working in them.

On tempo and rhythm

I express my valuation of Nietzsche and his writings also in other parts of this discourse. In general, his writings are great and they belong to the greatest writings and insights ever.

In some part of his discourse I want to discuss here, he is talking about TEMPO. In his Will To Power, you can find the following sentence : ***“This mankind is much less effective, but gives quite different pledges of lasting strength; its tempo is slower, but the rhythm itself is richer “***

This sentence of Nietzsche did made me think a lot, both about tempo and rhythm. The first realisation I did get at that times, is that communication theories mostly neglect tempo and rhythm. While tempo and also rhythm are most probably some of the most important aspects of communication.

I just already understood this importance of tempo and rhythm to much greater extends after some realizations and empirical experiences of myself during my life. At that times, I compared it with the metaphorical story example of the goshawks nature.

With goshawks breeding efforts in aviaries and the like, it is always a big problem to keep the male goshawk alive. Like with most birds of prey, the female goshawk is larger and stronger than the male. When you want to breed with them artificially, there are globally speaking two options. The one being artificial insemination, the other one being kind of artificial natural breeding.

As far as the artificial natural breeding option goes, it should be mentioned that this option is the most difficult and will give the major problem of the male goshawk being killed in case you are not very much familiar with the communicative parts and life of goshawks. This means that only the very experienced goshawker will be able to breed them in this ANB way. The female goshawk will only kind of accept a male goshawk in her neighbourhood during some very special period of time. Which can only be recognized by the communications of the female goshawk. During that time period the goshawker can put the male goshawk with the female, but of course only if he is able to recognize the time is right. By very closely observing the communication patterns and contents and process of the female goshawk. Then even when putting them together, he has to closely observe the communication going on between male and female goshawk. As the female goshawk will for sure not accept the male for long, but also the male can express wrong communication thereby even more risking his life. If everything goes well, meaning the goshawker is great in separating the male goshawk at exactly the right moment, he will be saved for the next year breeding.

I know that in most cases it all goes well, since a goshawker will only try the ANB breeding effort if he kind of became one with the communicational life of goshawks. But I understand by now not only that in other living creatures life, this phenomenon of importance of a match of communication is also there. Meaning that if there is some mismatch in communications, living creatures will not match and this can also have serious disadvantages for one of the living creatures involved. As the mismatch can lead to a lot of negative responses, like for instance refusal but also violence. Violence in most cases not being as resolute as with the goshawks in aviaries, but still it can lead to quite some harmful activities and situations.

The most important aspects of communications in this cases is not about the content, but much more about the contextual features. The most important ones probably to be labelled as the tempo and the rhythm of the communications going on.

There is, I think, indeed some link between tempo and rhythm like expressed by Nietzsche. When tempo of communications is rising, the rhythm of the communication will generally become less rich. When tempo becomes slower, the rhythm of the communication can become much richer. In general, it will. But for specific cases, it might not. Or the other way round. Since there is, of course, a difference to be made in the nature of communications in general and the nature of specific communicational activities as such.

In either ways, whatever the compound and nature of both tempo and rhythm are in certain communications, the match between these aspects of communications among living creatures is I guess one of the most important feature and aspect of communicational life. It determines for the most how the communication and therefore how the relations among living creatures evolve.

That is why both rhythm and tempo are that important for communications and why they should get a more important role in communicational theory and practise. But, besides that, the importance of both rhythm and tempo are already very important in earlier stages and universes. Being the universes of thought and dreams, our minds (both collective and individual) being one central fundamental aspect of it.

The importance of rhythm and tempo for thought processes should also be picked up by social sciences and cognitive sciences and the like. I can not understand and explain this importance to the fullest at this moment, but I just know that the efficiency and results of mind processes are largely influenced also by this aspects of rhythm and tempo. I already remarked in some another part of my discourse that most of the better thought processes take place after being in some dream phases, but also in certain states of "daydreaming". This has, of course, to do with the tempo but also rhythms of thinking. I just know there is a lot to be understood and explored about this rhythm and tempo, both for their influences in mind processes and also in communicational processes.

For sure, also all kind of social activities and processes, if not all of them, will experience major improvements if only the nature of rhythm and tempo and their influences in our society and universes is understood to much higher extends than at this moment of time.

On idiots and geniuses

Like I said before in this discourse, I myself do not think true geniuses do exist. But besides that, I actually also do not truly consider most of the people in the world as being idiots all the times. On the contrary most of the people in our societies are doing quite well given the possibilities⁵⁴ they have. But, on the other hands, I do consider everyone as being an idiot in some respects. Even the people who would be called “geniuses” in some respects will be , or better could be, complete idiots in some other respects. And also even me in some respects. It largely depends on the points of view taken and the wisdom (insights) of the reviewer.

So when I call someone an idiot in this discourse, and in general, it is not some notion or value of disrespect. It is just an overall statement for lacking insights and wisdom on certain fields. Further more it is about expressing the insanities of acting of certain people because they simply miss certain insights.

What is also very important to understand here, is the fact that I understand something which is just true and valid fact in our societies at large. Being the fact that many actors in our society are insane in the sense that they execute tasks and the like based on what I would call philophronesis and semiphronesis errors. Some of them are mentioned throughout this discourse, but I think quite a lot of them still have to be explored and understood in higher details. A lot of research potentials there.

⁵⁴ Possibilities they have is having a rather philosophical meaning here. Since actually the possibilities are not that well on social levels...and I think this discourse and also great discourses like the ones of for instance Deirde Mcloskey do matter a lot there...rhetoric and anothernesses like virtues and the like do make our lives complete.

On sanity and insanity

A lot can be said about sanity and insanity. First of all, let me state here that what most people call “craziness” (and I also do in many occasions) is also regarded as a kind of insanity in this discourse. But there are more types of insanity than the notion of craziness, insanity being a much broader and sophisticated terminology for reality.

The general notion of insanity is, like most general notions, much more neutrally loaded than specific situations of insanity. I however agree with Korzybski that both generally and specifically speaking, all the people on this globe are insane to some extends. But only in the sense of having insane habits and insane ways of doing. Which is different from being crazy. But, the insanities I talk about are caused by intrinsic habits and beliefs of the people involved, partly because of wrong conditioning in our society at large.

I however also got some insights just some short while ago about the insane that are also officially seen like that. Which is, that actually of course each specific case of insanity is different. But also, that maybe a lot of instances of insanity are just in the core some relative modes of differences, or anothernesses, that are just considered to be too far from what the mainstream considers to be “normal”. Which is of course also relative and in the core nothing more than mere conventions.

I also strongly believe that at least some part of the insane that are judged this ways are actually very wise and clever persons with the greatest possible intellects you could think of. The only problem is that the people who got to judge them are inferior in knowledge and insights and just at some lower levels of thinking than these “insane”. It is not long ago that I told some friend of mine that another guy I knew went to some psychiatric hospital and that I got some message some years after from this guy that he was almost finished with that. But, that this guy actually is much cleverer than I am. Now, at that times I not fully realised enough what I was saying. But also did. Since I already want for long to go to speak to the guy. Since I think I can judge him much better than most of the psychiatric people do. With their sometimes really insane ways of viewing, causing sane people to be judged insane.

In one of his great books, Robert Pirsig, the great philosopher who wrote “the art of motorcycle maintenance”, is talking about that he was put in some psychiatric institution some while. I however somehow get the impression that he meant this philosophically, that in the end we are all in one large madhouse called life. With us all being insane to more or lesser extends. But then again this could be some perception of me while he actually really was in some official madhouse, with walls.

2. Towards new (ecosocial) orders

Introduction

Like introduced a bit in the former chapters of this discourse, we should in my opinion move towards real capitalism. For that, the acts in society have to become complete and by that really logical. The keys towards other more complete ways are to be found in philosophy. Mainly in the so-called linguistic turn in philosophy. In sciences like semiotics and semantics. The great philosophies of CS Peirce. But actually the main keys can also be found in this discourse. Although it is just a mere beginning. A fundament for practiciness and improvement of our understandings of the worlds surrounding us. Based on phronesis, real “aristotelean” ways of thinking and doing, and pluralities of thinking and doing. For that, we still do understand far too less. In a lot of fields of our society as a whole.

Most important of all is to know what is wrong with current acts in society. And to have some rough vision about how current societies should look like. Rough, because practise will always be different from the visions described in any discourse. And they have to be. I would not like anyone to just put any thoughts or visions expressed in this text in practise without it being well fit in the contexts it is needed for. In fact, I would not want anyone with minor knowledge and capabilities to do so. Like expressed before, I would first like to be able myself to at least express the *many* othernesses. To explain my vision and how we could strive towards more wentelychistic ecosocial systems.

Karl Marx and his methodologies

Karl Marx, the great change master of the 19th century, has accomplished a lot. I found the following phrase of Machiavelli on a Dutch website:

Men dient te beseffen dat er niets moeilijker is om uit te voeren, noch meer twijfelachtig qua succes, noch meer gevaarlijk te hanteren, dan een nieuwe orde der dingen te initiëren.

Machiavelli 1446-1507, Italiaans staatsman en filosoof

This can roughly be translated into the following: Nothing is more difficult to accomplish, nor more doubtful to succeed, nor more dangerous to put in practise, than to initiate a new order of things.

Well, Karl Marx did succeed quite well in initiating a new order. His ideas about a more social world order **where seed and took roots** quite soon after his long road of developing his thoughts and putting it on paper. We all know that Socialism was not that perfect. But then again, Capitalism also is by far not.

If I myself have to make judgement why the thoughts of Karl Marx proved not to be (that) successful in practise, I would give 2 main causes. The first main cause is the fact that Karl Marx himself was not able to have influence a lot on how his ideas were executed in practise. This most probably decreased the quality of the system in practise.

But, main cause of the main disadvantages of his ideas lay in something much more fundamental. Which is the fact that Karl Marx did surely take some wrong methodology. What he actually did was building a new system on the base of certain existing (scientific) notions, mainly economic ones, that were largely wrong. He chose to use too much “old” building blocks to reconstruct society. The improvement of the new construction he had in mind had its foundation in the “new” building blocks, the othernesses he brought in. But, exactly some of the “old” building blocks (which are still largely used also in every aspect of current capitalist societies⁵⁵) **contained** and still contain some major obstacles for real constant and relevant changes in society. These acritically indubitable beliefs, the “old” building blocks used by Karl Marx, were mainly not correct. This I will show in the remaining part of this discourse.

⁵⁵ With current capitalist society, I mean the capitalist societies till now, which is the beginning of the 21st century.

One of the main bad parts of socialism in practise was, in my own personal opinion, the fact that a lot belonged to the state. Therefore, everything was from everybody and nothing was from somebody. Or, in other words, people did not have personal interests with these belongings and therefore did not care about them. They even could treat things bad and maybe even would since they did not like the state too much to say the least. Another bad parts of both the ideas of Marx and socialism, is that own initiative was not appreciated enough. Every society simply has to encourage own initiatives and pro-activity of their citizens. In the end it does not matter whether the system is called market economy or social economy. What matters and does have impact, is how the people in the system act and how they deal with social processes. The key important word there is balance. In current market economies, this balance is strongly imbalanced.

Marx did also not gather enough insights in philosophy. For any major social change, a good insight in Philosophy is key. Through philosophy, you can step out of many caves and prisons of society. Like the imprisonments by words and structures. ***Relational structures like marriage and work relations can imprison, but also theoretical models and structures can.*** Just to name some of them. People can free themselves from these. By reflecting on the essences of reality and dreams. Ideas and thoughts. By that becoming a more complete citizen. And maybe, just maybe, adding something to the completeness of societies. For yourself, other people and future generations to follow.

One of the excellent discourses on free societies are the discourses of Karl Popper on “the open society and it’s enemies”. What I myself among others liked in his book is his metaphor of the people being awake and those sleeping. Meaning that those sleeping do not really “see” the things that people being awake do. Awakeners being the metaphor for true understandings and phronesis I guess. Actually, I currently do tell quite regularly to colleagues of mine at work that I am not completely awake still. They perceive this to be mentally, but I am pretty sure in another ways than what I mean to say in most cases there. Another example of the fact that perceptions are realities in our societies. In far more cases and contexts than most people truly realize. In that respects they are still sleeping or at least not fully awake.

My own methodologies

So yes, I dare to say that my methodology to search for new ways for future world orders (which is actually what I was mainly looking for) was much better. In the sense that I did gather a lot of insight into philosophy. Especially in what is called the language turn in Philosophy. I did very roughly read some texts of people like Jacques Derrida, Charles Sander Peirce and Alfred Korzybski. Just to name a few but the most important ones. The first one mentioned, Jacques Derrida, did not want to identify himself with the language turn in philosophy. In fact, he was a huge opponent of the language turn. But, in my view that was because of a wrong understanding of at least the work of Charles Sanders Peirce. The difference that Jacques Derrida is mainly talking about does also appear in the works of CS Peirce. Not so profound as in Jacques Derrida, but still it is an important element.

Reasons why I just very roughly read their texts was because of several reasons. One of them is just the time constraint. For effectively gathering the useful information, I had to find some essences. Which is of course also some matter of judgement. But, by triangulation (using multiple sources) and concentrating on the most clever intellectuals and discourses of previous and current times, I am quite sure I did find lots of essences relevant for constructive changes and insights.

Which leads me to some second reason why I maybe did not read every text very thoroughly. Which is, basically, the fact that I needed some distance from all the texts while reflecting on them. To see the relevant essences. If I would stick too much to one of the great discourses of history, it would have drastically handicapped the reflection process.

Then, there is the reason of completeness and *arête*. Which is probably the most important reason. And partly has to do also with the previous ones mentioned. For completeness and *entelechy*, I had to concentrate a lot on finding *anothernesses*. *Anothernesses* that *are* expressed in texts, but, more important, also the *anothernesses not* expressed in texts. Like mentioned before, this *anothernesses* not expressed in texts and discourses probably play a much more relevant role for society since recent years⁵⁶. And will play an even more important role in future societies. Here, empirical practise, collateral experience and tacit knowledge played and play some main role. But tacit wisdom, otherwise to be called tacit understandings, are the most important engine. They cause the feelings of *aporia* that lead to new research and reflection activities of mankind.

⁵⁶ See on page

To me, believing in social constructions, it does not matter with which building blocks parts of our society are constructed. But, completeness, and most of all entelechy, is very important. To reach so, it is really essential that the relevant othernesses are incorporated in the social constructions as building blocks. If something misses, and no real completeness is there, entelechy for sure can not be reached. And in many cases also logic will be lacking.

Another advantage of my methodology is the simple fact that I did not use models and structures too much. By this, I think I have succeeded in finding much more really elementary aspects of many aspects of life. The real building blocks of societies. In my point of view it is very well possible to change the current ways of capitalism. By means of piecemeal engineering, and when possible some more extensive changes in society, going towards better ecosocial orders of things. This is not about a name (whether communism or capitalism or..) but about completeness, or even better entelechy, and the essences of life. If we can incorporate that in a system, any system, life will be much better. For all of us.

Part of this searches for completeness and entelechy in our society will hopefully be reached with lots of pilot projects. Some tests in real life with improvement proposals made by capable and trustworthy citizens. Because a lot can be improved by trial and error. There is some Dutch saying “waar gewerkt wordt maakt men fouten”. Quite generally this can be translated and transformed into “if you want to improve something, also some more or less destructive actions will result”. If the trails are small and short enough, these failures do not matter! Especially not if it is counterbalanced with long lasting improvements with more or less great impacts.

In this light, also personal development and learning processes should be encouraged more! I would like to state some of the favourite statements of my advisor, Prof. Dr. Slawomir Magala, here. Which is the following statement of Samuel Beckett:

“Ever tried. Ever failed. No matter. Try again. Fail again. Fail better”.

Of course, it is better NOT to fail. But any learning process incorporates some failures. Which are actually not failures if they ultimately lead to great or satisfying results.

The disadvantages of capitalism

At the end of the 19th century the order of society called socialism did collapse in most countries of Middle-Europe. In countries like the Czech Republic and Poland, this system was and is slowly replaced by capitalism. Something that is, overall, better probably than communism like it was in those countries before the collapse of Berlin wall. But still, capitalism is not as optimal a social system like it can and should be. Something that will be very clear at the end of this book.

What is wrong with current capitalism? In my opinion, there are 2 major essences that are destructive in society. Both of them are in fact caused by some serious malfunctions in individuals taking part in society. Which caused us to work with the wrong structures causing even more malfunctions and keeping the madhouse alive. This 2 major essences are first of all the fact that our society is based on modernistic, insane ways of thinking and doing. The other essence is actually also result of this first essence. Being the essence that our societies are too much concentrated on money and exactly there also you got some insane perceptions about capital and capital flows.

Just think about it. There are in fact lots of improvements in society. Sociologically speaking the world is getting better and better. Management theories are improving at high rates. But still, competition is getting more and more. Economies are not working at their fullest potential. And many people feel rather bad socially speaking. Taking the enormous and extensive developments of science and people into regard, it is just not logic that capital is not improving in many aspects of life. I am not speaking about only financial capital here, but also about social and human capital. Some of the paradoxes in current capitalism are:

- Lots of improvements but lesser welfare for the people
- Employees working harder and harder and still having real difficulties to pay their bills
- Entrepreneurs working very hard but then still going down or just managing to survive
- Individuals getting more and more independent and clever opposed to employees and state officials who are too consistently following more and more inflexible guidelines, laws and work methods.

If we want to take some major steps, we have to get out of the matrix. The madhouse we did create for ourselves by teaching and conditioning our children the wrong habits and attitudes. In this discourse, I will make clear how we can create a society that truly deserves the label “capitalism”. With huge possibilities for individuals in society. It will dramatically change the world we know at this moment. We can now grow towards real capitalism⁵⁷. Building some paradises on earth. Hopefully not too late.

Major starting point for me was some very relevant insight. Which is the fact that I consider the world to be a social construction. Which is quite a good starting point when we realise that it are always people who are developing something and executing changes in our society. Now. In my view, there are multiple ways to construct society. The building blocks of life can be put together in many ways to construct a nice house for us all to life in. But, the house should be complete. And as excellent and phronesis as possible. As long as this is not the case, we will always get harmed in any way. We get sick from certain developments like we get sick from the air moving free through the house when there are no windows in. Some of us might even die from that or will seriously malfunction. Not because there is something wrong with the people. But with the surrounding, the contexts of life.

Well, exactly that is still wrong with the system of capitalism at the end of the 20th century beginning of the 21st. But, it can be solved. Quite generally speaking, what is first of all needed is to create some space. Some room for people and organizations to move and make the changes happen. What is needed besides that is the knowledge HOW to change and move on to better societies. Both elements will be discussed here. What this book will offer is just some excellent fundament for moving on to a new far better society.

The danger is that it can also lead to lots of problems if the wrong people are using the knowledge and take the wrong action. You might now the saying “the road to hell is paved with good intentions”. And actually, if my good intentions are used by the wrong people or people with not enough knowledge and wisdom to deal with it, it might lead to some (partial) hells. But I guess overall this will not be the case. What I do hope is that I myself get some chances in near future to become one of the change masters being able to have a major influence on the how and when of changes. This is quite relevant, since for this whole text it is the case that the anothernesses (the issues and things NOT discussed here) are much broader and relevant than the things that will be discussed. I have been busy not only with this subject but with much more related to changes to be completed in our society. Actually, I hope to be involved in some excellent organization that can make changes happen. Or, even better, to start this up myself. Soon. Because, a lot is possible in our universes of in some ways unlimited possibilities. And it is time to move on. To better societies as a whole.

⁵⁷ This real capitalism is the kind of capitalism based on the true understandings what real capitalism involves. Capital being both static and dynamical values. And the realization that dynamical values, thirdnesses, are more important than dynamical values. Since the dynamics of life eventually matter the most, it is the field where real true entelechy and excellence can grow and develop. Which is why a focus on static values and “firstness” is mostly counterproductive, also in this more specific case.

The illogics of capitalism

The biggest illogic of capitalism might be the fact that we, homo sapiens, are prisoners of our own acrytically indubitable craziness's. They cause us to remain taking all kinds of actions that are detrimental for society as a whole. And we simply do not know better since (till now?) no smart people ever thought about the *real* how and why of economics. Or because of the fact that most of us are insane without knowing it.

Part of this insanity can and **should** indeed be solved by some neurologically sound trainings like the ones discussed in Alfred Korzybski's excellent book "science and sanity". By incorporating some teaching in semiotics and semantics the way it is discussed in Korzybski's book. But that's by far not all that is needed in education. In fact, the ways of teaching and learning of individuals in current times is one of the biggest shortfalls of current society. It is the cause of lots of problems and disasters in society. One of them being the anomie in private life. This anomie is not only caused by that, but also because of the commodification in both public and private societies and organizations. And the transfer of unsocial habits of corporate life to private life. I would like to propose some other ways and contents of learning further on in this book. A way of learning and teaching that is not only concentrating on acquiring knowledge. But also on entelechy, phronesis and other relevant virtues of life. This proposal actually is not new, but some part of the great discourses of Aristotle. And also Peirce did repeat it in his discourses. Actually Peirce was a great kind of spin doctor by recombining some of the insights of Aristotle like his notion of Aporia. Peirce did translate this notion into the notion of vagueness. Then Aristotle is talking about speculative reasoning. Which is called speculative rhetoric in the discourses of Peirce. But, more essential is that both Peirce and Aristotle go beyond the speculative rhetoric or methodeutic. They move on towards the thirdnesses of life by referring to what Aristotle calls Phronesis, Techne and Nous. I do not know whether this link will still work when you are reading this discourse. But some interesting insights can be gathered there by reading this discourse at the following link: <http://www2.dsu.nodak.edu/users/jtallmon/dianoetic.htm>. And comparing it with the pragmatism of Charles Sanders Peirce. And with the current incompleteness of education and maybe also parts of our societies by that.

For illogics and insanity of society to disappear, we will need to bring some othernesses back into science and teaching institutions. In my own passion, the art of falconry, it is still habit that an apprentice (some student in falconry) learns the art from a mentor. Also for my PhD dissertation, this is the case (although here I am the apprentice, although by now I might be at least on mentor level at some aspects of science). In medieval times, this system of mentor and apprentice, or some classes of learning and teaching where especially also the collateral experiences played a major role, where much more important than they are now. If you ask me why, I would say that theoretical knowledge can only give a very partial insight in life. Since, a lot of qualisigns (or aspects) of the world surrounding us can only be sensed. Our brains can not feel. They can not see. They can not experience the othernesses that make life so beautiful and worthwhile. Or a misery. This sensory way of viewing the world around us and getting an understanding of how the explicate orders are arranged is fundamental for phronesis. And also for input and insights for more entelechy thought processes. It is actually the kind of experience that in science is termed empiristic experiences. I do not say here that we have to go back to the apprentice-mentor system. Actually I believe that you can also learn a lot by experiencing things yourself. But, some insights you will understand much quicker and/or better by negotiating – well, communicating - with great masters in certain fields of knowledge and/or practice. This negotiations and communications can also very well take place by getting into conversations with their texts or other **Nachlass**.

On capitalist ego

So what is this, this phenomenon of capitalism.....is it about money? Of course it is! But, it is also about a lot more. Although also here not only science but also society likes to reduce it to less than it does really truly involves. Society being just like capitalism about humans and the human mind. With the dominant prevailing perspective still being what Nietzsche would call "frog perspective". I call the same phenomenon "inbox thinking". But whatever this labelling is, also here content matters. The content of this dominant perspective being a largely insane perspective because of reductionism and (therefore?) insane habits and insights of large parts of human race. Causing a lot of problems for us, originating from the people around. Not from their legs or hands, but from their minds. Our minds and the collective minds, which have to be cured from the insanities.

As a matter of fact, really each existence in our universes (whether it is a possibility, an existence or a law or whatever) is subject to reductionism to more or lesser extends. Of course. As wisdom and plurisigns grow, the understandings grow. In that sense, reductionism will diminish. But, on the other hand plurism most probably grows. Which has a negative influence on the phenomenon of reductionism.

In another part of this discourse, I propose to use the terminology of transitive values instead of capital. These transitive values being much broader than just adding social and anotherness concepts of capital. Realizing that capital is more than solely financial is already a good step towards more sane societies as a whole, but it is not sufficient. For sanity, we need a sound understanding and application of the concept and idea of transitive values.

What is however also needed, is a very sound understanding of human mind and thought. Since, in the end, capitalism is about people. Capitalism is us, the economy is us. I will elaborate more about this economy is us idea in another part of this discourse. It is intrinsically related and connected with capitalism, of course.

What the capitalism is us idea concerns, it is very important to understand that in the end capitalism is socially constructed. The so-called financial crisis of current times (I am writing this down October 2008) also is. Although it is NOT a financial crisis since economy and also capitalism is doing GREAT at least in Europe (let alone the US situation but well that is also going rather good...). Partly because of what Korzybski already understood, namely that the representamens are NOT the plurisigns of reality. I prefer to use signs and plurisigns above the notion of issues as expressed by other intellectuals, since signs and plurisigns better fit what I consider to be the only sole real structure of our universes, the structure of interconnected signs growing and at the moment destroyed again at some point of time mostly by means of human insanities and stupidities.

Part of the social construction of capitalism is about intentions of people. These intentions are also partly influenced by the structure, while the intentions are also influencing the structure. Just a day before writing down this part of my discourse, I realized the great insight I already have had at least tacitly about the intentions and characteristics of people living in capitalism.

Capitalism is partly about greed and egoism for sure. In fact, the most important ego of capitalism is the ego of egoism. This is something that can be seen all around. As soon as people get their own money and their own properties, they generally (not always of course) want to defend it against any "intruders" and threats.

I got to this realization again and also got some better understandings about it when reflecting on something that a Czech guy told me some years back when I was still living and studying in Prague. This guy told me about his personal experiences with the privatizations of properties in the Czech Republic after the Velvet revolution of 1989.

What he said was the following in short. I will also tell about the contexts and situation when he told me this. Fact is that I had lots of fun and great times in the Czech Republic, partly because of good friendships. One of them being with this Czech guy. He took me to some place outside of Prague. There he did point towards some directions and I could look very far since it was all open land not much trees and the like.

Then he said.....about everything you can see in all directions.....was from my mother and her family before she left the CZ with me (his mother went to Germany with him after Velvet revolution). And then he said: " after the privatization, it all went to an uncle of mine". "He kicked my mother and me from his properties".

At that times, I thought only about the fact that the privatization was not good in that respects. What I did not think about at that times, was about the realization which is MUCH more important to grasp. Being the realization that this way of acting about properties is just very much WE as capitalist act in many respects. **The intention and ego of capitalism is the ego of egoism!**

I myself do not truly believe that this is something belonging to human intentions. As opposed to some intellectuals, I do not truly believe that people are bad inside or that their intentions are egoistic. On the contrary, I am quite convinced people are acting out of good intentions. Even most of the people seen and treated as criminals are in my opinions. Although there are also bad people, of course. But most of them are not. But, even the most friendly and great persons will act in egoistic ways when living in a capitalist society.

Why is this? In my opinion because of wrong understandings and actings in capitalism. Partly because of reductionism all over, partly because of semiphronesis and semisophy errors leading to wrong and even damaging understandings.

It is very important to understand that I did not come to my conclusion of egoism being the ego of capitalism by means of deducting from the story of my friend from the Czech Republic. As I say in another part of my discourse, induction is also a semiphronesis insanity. Leading to wrong understandings. My conclusion was and is however based on understandings. On living in a capitalist reality and a true thorough understanding because of empiristic experiences and also my understandings as a practical social scientist.

As such, I do understand that this ego of capitalism is actually caused by current contexts of capitalism. Like for instance the context of people just having the perceptions they need to be selfish and egoistic to ensure they will have a living and a future in a capitalist society. Curing these and another insanity of our minds will cause much more sane realities leading to a sane capitalist society with much less egoism most probably.

Just now I am thinking....is this all needed....some parts of what I am writing down in my discourse. But, it is. Since in the end all the parts of my discourse are very fundamental, and part of a bigger puzzle of interconnectedness and insanities to be cured. This discourse can be a great fundament for just doing that, and I hope it will. Besides that I think it is full of great guidelines on how to proceed to make our society much healthier and therefore worthwhile.

The other side of the coin

In falconry, a falconer who would go solely or mainly for the preys, would miss a lot of essential and great parts of management. Because, also in falconry, "der weg ist das ziel" (like some German falconer once told me). Exactly the diversity and knowledge how to handle these diversities is the essence that makes the activity the passion, the art. This also counts for the practices of organizations and management. At this moment, far too much emphasis is on the money. It is far too much about this money, and also I think they got it all wrong anyway. The essence of money is that it is, and maybe **only should** be, a tool for trading. Nothing more and nothing less, no undercoding or overcoding should be practised there. What we have experienced during the last years, is that companies made a lot of profit around the turn of the century. Then it went just a bit less as far as incomes are concerned, and almost immediately the companies and general public became very negatively. A lot of reorganisations and other negative economic processes resulted from this wrong negative moods. Also here, the individuals and organizations were (far) too much concentrated on the preys. The most ironical side of it is that this concentration on preys and resulting negative economic processes have been based on wrong pre-assumptions and knowledge about "the" realities we live in. In both science and practise, some fundamental aspects of management are not taken into regards properly.

Like stated, money is in essence "just" a tool for trading and business. The successes of an economy are not that much (to be) based on flows of money at a certain moment in time, but especially in current times more and more on the base of activities of actors in continuous, long term perspectives. These signs just have to grow and also have to got the chance to grow. Which also means not breaking down everything or a lot that has been created when things turn out or seem to go bit worse at some relatively short moment in time. Employees are not only costing money, but are also bringing in a lot of money for the long terms. Especially also because, although this is not realised at all to fullest extends, employees are also customers. And not getting social insurances. If you look at the development of work productivity as opposed to development of wages, you will probably realise that there are some very destructive developments there.

I myself am **very** sure that economy will grow a lot if wages will be increased instead of decreased. If some kind of minimum prices are set, mainly for food products. You can not get something from a chicken that will not get enough food (well in dutch we say “van een kale kip valt niet te plukken”). So not even the managers and CEO's of companies, but actually the people we vote for each year, should finally do something that really has major implications. Which is, just arranging that the people that are the customers and therefore will buy IF they have this money for being the catalyst for growth, to get more money to buy and with that get the economy going and going and going. And fixed prices will certainly prevent the current trend in some branches of companies just competing fiercely and thereby just destroying a lot. Not only their own trades, but also the lives of their employees. The people that loose their jobs because of it. And much more.

Another solution would probably be, to just cancel this thing called Money. At this very moment it is already the case that we talk about money, while actually we are dealing with just the information flows. Just flows of information between organizations. If we could just cancel these flows of information in future, it will mean a lot less flows and work to be executed. And, more important, it solves a lot of administration. And many destructive aspects of money would just disappear. No more people worrying about Money. To get this into realities of being, it would however mean complete other ways of dealing with each other. Other ways of motivating people to work. And anotherness systems of dividing what has been produced among the citizens. In fact if you think of it, it might not be possible at all. But, I just know that actually socially speaking everything should be possible. Although this weird idea of me about cancelling money is certainly not possible at this point of time, it will probably happen. Sometime. IF it happens, I guess one should decide who will do what based on capabilities like knowledge and experiences. This would be a whole new meaning of the concept of knowledge economy. I know this kind of thinking and doing will be effectuated in future. Unless we will not find a solution for the greenhouse effect in very near future. Since, some scientist really thinks that the homo sapiens can even not live on this globe anymore (soon) after the year 2050. And, based on what he showed there (with there I mean some documentary I saw), I think he might be right. If nothing really good will happen ecologically speaking in the fields that have an influence on the greenhouse effect.

Actually, I was just thinking this week. That it is actually stupid that we still go to this money giving machine if we want to fill our pockets with money. I always learned in logistics that it is the best to skip steps if it is possible. Well, actually what we do is, if we did work for some week or month. In some ways some numbers are increased at this institution called bank. Then, we get this papers from the machine. At same time, these numbers at the bank are decreased with same number on the papers. Then we go to buy some things. Change the paper for the stuff. And then if the seller brings the paper to the bank he gets some numbers back for it. Now, actually would it not be much wiser to just get numbers at some number giving machine. Then bringing those numbers to the shop. And then loading the numbers to the bank? Well actually this thing exists it is called the chipknip and the like. So I did want to make some intelligent remark here but it is just existing.

Or, is there still some interesting side of this? Well, of course. You only got to see them. I myself do not probably, but see one thing. Which is, that the question WHY most people are still going to this money giving machine is very interesting. And just now it is even leading to the idea, the great idea maybe that I guess in future we could probably just load some fixed amounts of money to some fingerprints or iris. Then just paying by looking shortly to some point in the shop, or even getting paid and paying without even noting it or bothering about it at this momentum of buying. Not needing any wallet anymore, although we know this money thing is still there. And we can not buy too much. But, this act of paying is separated from the acts of taking total expenses and so on into regard. Of course we do and maybe have to, but this whole trading is not something we have to take into regards then anymore. The physical parts of money will disappear even more, the mediate objects disappear more and more and "only" the more implicit order will stay. Welcome to the desert of the real.

Now, I think indeed some of these processes are going on. Right now. And, another interesting question or actually feeling or call it insight I have just now is....is this a good development? We all know that living only or mainly in virtual realities is not the kind of living that is healthy to human beings. Maybe, just maybe, also because of the empirics of life. The fact that we just need to sense a lot also to see the differences of life. And get to understand them. If you do not sense, you will not understand completely. Which is why people just do not understand each other if they are talking about same thing but sensed other parts or other things. It might also explain a bit of the clashes between older and younger generations. Each next generation experiences realities that are more and more different from the past generations. Which means, that people living in different decades just more and more live in different worlds. Just like the scientists living in different paradigm worlds. It can lead to serious clashes and misunderstandings. Now, current worlds are certainly different. But they not necessarily have to be more bad. BUT, again, experiences are very important. ***You got to sense the differences in life. Those differences are still not available enough in the virtual and digital worlds current generations are living in more and more. This leads to serious imbalances. Which are basically causing a probably huge part of problems with current generations. They are just out of balance. In many respects. And loose their fundamental grounds for developments and growth.***

Symptoms of bad management

Symptoms of bad management can be seen everywhere around us. Criminal crimes are getting worse and more. Violence seems to be more and more normal ways of doing. Children aged 16 or even younger telling their best friend(s) that they want to commit suicide. Managers that can not handle their work very well and get stressed. This are some very awful, but only small parts of the whole of effects of bad management.

As far as I am concerned, these symptoms are mainly caused by further McDonaldization and Americanization of our world. The market economy would be good. I am one of the last persons to deny this. To me, it is even not the market economy that is bad, but more the ways the market economy is lived upon in America and, unfortunately, more and more in other parts of the world. This mostly involves some terrible positive feedback loop that motivates organizations and individuals to compete to death. Making each others lives unnecessarily difficult and troublesome. Till the extends where a lot of us work very hard and still earn less and less money relatively speaking, and have no good perspectives for longer terms.

Some years ago, i made the remark to some people that i do not like to generalize, but that the average American people are totally crazy. What I did not realise at that time, is that this statement is really true in general. And that this is mainly caused by the economic system in which we are making ourselves living in. Unfortunately, the economical orders in the Netherlands and also other European countries are more and more similar to the American economical and social orders. This can be seen throughout our society. The negative consequences, as have been stated here above, are a direct result of this. Which is a large argument to not just copy the positive feedback loops from American societies. I even think it is very much needed to choose anotherness ways of living and doing as soon as possible. And it is not just a matter of "it can be different", being some matter of possibilities. No, as far as the economical orders and management are concerned, it **MUST** go different. As soon as possible. That something can be different is far too noncommittal, as if nothing is needed to be **DONE** to make these changes happen.

About the fact of my remark that companies and individuals in current times have the habits of competing each other to death. We all know that this is the case in large extends. But I am wondering whether all people actually “see” the stupidity in this kinds of acting. Just think about it. Managers, and not only managers, consistently find improvements in the ways of working and other aspects within organizations and societies at large. Then, because of these “improvements”, people get less time and have to do more to execute their tasks that also become more and more. So actually people get more work to do. Which also results in people to be fired. In one or another ways, people are improving and improving but at the same time also breaking things down again. Because competition also does so, and it is generally thought that competitive disadvantages will result from not following the main streams. This may be so on short notice within the present contexts of living, but it is really very stupid and illogical. Just as long or maybe from the moment that people are “seeing” and understanding it, a solution will follow. This solution must, in my opinion, come from the government and science, not from business life. What I am talking about now will become clear after having read this antenarrative for new eco-social orders. If not, then the states and science have even more to think about and work upon.

Some key insights

Some of the main insights for getting towards real capitalism are these. The stockmarket is NOT the economy. Money is NOT the money. Inflation is NOT inflation. Employees are NOT (only) employees. Customers are NOT (only) customers. The structures and work methods are NOT the company!.

Too many scientists aim at explaining our worlds by means of models and structures. Something that not only is impossible, but also is and has been detrimental for the societies we live in. For the people. And for about every aspect of life. But, I do not want to blame only the scientists here. Because, in fact, nearly everybody of us takes part in this madhouse. Even I, the writer of this discourse. We are all the products of insanity incorporated in current society. And therefore, we all act on it. To more or less extents. This will continue till the clouds disappear from the sky enabling us to view the anothernesses much clearer. Making us realise the stupidities of our actions. That time however still has to come. But, I hope it will be nearer after more people read and understand this discourse. Hopefully to such great extents that they even see my lack of sentences and insights.

What is now needed, is to show you at least some of the relevant insights. The insights that will, hopefully, drastically change your view on our economies and how they can work. And, more important, it will make you realise that we really live in a madhouse at current times. Making life much more difficult than needed. Not seeing the huge possibilities of incorporating entelechy and smart design and insights in capitalism.

Actually the biggest problem of current societies are the wrong ways of thinking of doing resulting from the enlightenment. I fully agree with the great Dutch public intellectual Andreas Kinneging, who states in his new book 'geografie van goed en kwaad' that the enlightenment in general has been very destructive for society as a whole. There have been a lot of great people of course also during this time period, but fact is that the methodologies were incomplete and far too much aimed at universality and general structures. In current society, there is a major clash between uniformity ways of thinking (resulting from the enlightenment) as opposed to plural ways of thinking. This results in a clash between, what Arnold Cornelis calls, the social ruling system versus communicative selfcorrecting system⁵⁸. This selfcorrecting system is certainly a better system, but it is till now stopped by the social ruling system. At least, that is what Cornelis tells. But what is important to notice here is that of course both systems are reifications. Of social processes taking part, being the total of human practises. Which are our ways of doing and acting. These ways are the way they are, indeed, mainly because of the enlightenment and resulting ways of doing and acting. But it is also some blocking in our thinking, just not being able to see some whole picture of wentelygistic completeness.

⁵⁸ "De logica van het gevoel", Arnold Cornelis

Modernism is in its essence a bad way of thinking. And the ways of applying modernist insights in practise have been very destructive and counterproductive till now. This not only because modernism did base its practises on the wrong preassumptions, but mainly also because the tools of modernism where applied in practise in very wrong ways. To get our societies on the road again, and functioning in much better ways then ever before, some other ways of thinking and doing are needed. And other organizational structures for guiding and helping people and organizations in their functioning. The scientists, managers and other people in work life should evolve into generalists. Thinking in pluralist ways, taking all or at least as much as possible relevant issues into regards. This also involves that managers should learn to see that money in its essence is only a means for trading, nothing more and nothing less. Besides that, it is very important to notice that each employee is also a customer. To realise the implications of this. An increase in wages in the end helps us all and will be productive for our whole society. Employees can then start working less for the same amount of money. In case this will result in some shortfall in employees, part of the work can be levelled to foreign countries. Or more machines can be made and sold and used.

Till now, managers who do not understand the arts of management or just do what they think is expected from them (and not what will be the best for society at large), will just fire some employees if the amount of orders and work for their company or department decreases. This however often results in a lot of negative consequences. These kind of positive feedback loops are better to be turned around. Since the fired employees will also spend less of money in "the" economy, which will only cause the economical processes ("the" economy) to slow down or even get into anotherness decreasing spirals. This is the incoming parts of economies. As far as the costs parts are concerned, the internal organisations, it is also the case that less employees can and in much cases will lead to higher internal costs.

Within the "black box" called organization, just a lot of processes are taking place. These processes are executed by people. Not by numbers on the payroll or by those little creatures called gnomes, but by people. Although they are in many respects not treated like that in many aspects of business life. Also because the ways we deal with each other there, it is sometimes just like some people have switched some switches completely the other ways round the moment they enter their employers site or pick up the phone from their companies. But well, just suppose that the persons that prevented the majority of dysfunctional mistakes in their organization get fired. Or that the work and activities to be executed only get longer delivery times. This will only lead to higher internal costs and less revenues. It might even lead to the loss of important companies. Higher costs per employee and lower income will be the results. Besides that, costs of employees are at some later phase always income for the total economies.

Like stated before, money is really only a means for trade. ***There is no real value in money itself, only in the processes resulting from them.*** The fixation of belief- that money is more than that or even leading, is very counterproductive and disastrous for the economy as a whole. Like we all know. If not, it should be clear after reading this antenarrative discourse. Increasing the means for trade will eventually only lead to more income for business life. More financial means to invest and to pay the employees. Which will result in more customer money to spend and even more income for the businesses and other organizations. If these same organizations then also find ways to increase their profits by getting more great personalities as workers within their organization, then this will even lead to small or extensive cost reductions of the internal organization and probably also higher profits. Some negative feedback loops resulting in win-win situations for society at large.

Life is just a domino game

First rule of the domino game: it is NOT a game !

The domino case

Imagine the following.

Some actors are in a big hall with some domino setup for world record.

The actors are a manager, a civil servant and a scientist.

They look at the domino setup. And say to each other: well, this looks great. We did spend a lot of money on the domino tools and organisation and so, but it will probably pay back. For, if we get the record, we make a lot of profit!

The next day, same actors enter the domino scene. And, they get some big fright. Because, some part of the domino circuit is missing! And, it is at the beginning of the domino play. Now the civil servant is thinking....oh well...if we just can not get the record....lets just take some more stones of the circuit...then we lose lesser money since we can sell some stones. The manager and scientist agrees. They are all thinking in the modernist way, so the only reaction in their system is to break down the domino setup.

This reactions of the actors may seem weird, but actually this is the way that actors in current societies mostly act and react. They are not used to holistic and pluralistic ways of thinking. The kinds of thinking that have to prevail and are lived upon in the scientific streams of Phronesis and Wilsonian practicism. And maybe, just maybe, they do not dare or are simply not accustomed to express their free will in business and/or official settings.

The kinds of capital

To get towards real capitalism, not only the financial capital but all the types of capital should be taken into regards. Like stated before in this discourse, this will lead to more completeness. But it will also prevent us, the human plague, to destroy our surroundings further. And besides that, it should lead to more social welfare and less social problems of societies.

A product or a service bought does of course not only represent the product or the service, but a lot more. And while one person might not appreciate the thing bought that much, another person might have greatest delight in it. Therefore, the social value/capital of a product or service not only depends on the product itself, but maybe more on the interests and characteristics and mood of the buyer and/or user (s). Then we all know that some products get worth a lot more because of aging or because they are similar to a product that a seller had before and/or if it is hard to get. In these cases the social value differs, causing the financial value to increase. Not because of intrinsic values of the product, but because of external qualities. For instance in falconry, there are falconry books that are sold for for instance 50 pounds sterling. Then some year later they are not for sale through regular bookstores anymore. And some falconer who was so clever to buy them twice can then sell them for some 350 pounds or so, each. A major social capital increase of 600% or so, and if the falconer is able to sell it for that price also the financial capital is increased by that. Till that moment of selling, only the social capital value of the book is increased. An increase of financial capital is only a possibility not an existence till the moment of trading the book.

Actually I heard, but do not know for sure, that some publishers would just reprint some first print books without saying so. Then offering some very small number on the market again. By that getting some more money since the social value is much higher because of the perception of the buyer to buy something very old, seldom and hard to get.

Another example on financial and social capital value is the market for houses in the Netherlands. During the last decades prices have increased a lot. But a lot of people sometimes forget that the financial capital will only have increased after the houses are sold. Some major decrease in worth of houses, maybe because of a sudden increase of available housing, will cause major problems for people who have bought a house just before that.

Then a relationship or just communication can be social capital, that is sometimes more effective and worth more than financial capital. We all know that friends help each other sometimes for free. That some things can not be bought for money. So social capital is sometimes not even replacing the financial capital, but the only way to "buy" things. For instance for love, care and devotion you always got to pay some value. This kind of things can however not be bought by financial capital. They require social capital and value, something that people also have to work and pay for to get it.

Capital can at least be divided in the following kinds of capital:

- Financial capital (money, other means of exchange)
- Social capital (trust and communication, information, relations/networks)
Sociability, feelings, intuition, care for other people, values and norms, virtues, wisdom, knowledge
- Human capital (persons number and qualities, ages, educational backgrounds)
- Natural resources capital (environmental capital, ecosystem orders)
- Produced capital
- Cultural capital

Besides these main kinds of capital, there are other kinds of capital that have some overlap with the ones mentioned above and each other :

- Digital capital (The internet, pictures)
- Communication capital (Trade marks, texts, the internet)
- Intellectual and educational capital
 - o Knowledge and skills
 - o Phronesis

In the above examples of capital, it is better maybe to replace the word of capital for value. And to realise that value is a duree that changes over time. Value does change depending on the ways capital is used and also the circumstances and happenings. Maybe, just maybe, capital does not exist in the real world. Values do ⁵⁹. Or not. Both of them depend on what type of sign is discussed or talked about.

All these kinds of capital are important and worthwhile. It is not enough to put everything in an organization on a balance sheet and putting only some number as being financial value besides it. This is a very counterproductive and limited way of viewing an organization and the people and resources within. What is also not good, is to only calculate the financial costs for natural resources, without taking into regards long term effects. This is a very bad policy not only for for instance trees, but also for whole natural ecosystems. And actually it is bad for all the – what I call- ecosocial systems in our societies. At the moment no company that uses wood of rain forests pays for the animals that get extinct. They just disappear and no-one really cares enough to really prevent it to happen. Maybe also because no-one got to pay for that. It is just not expressed in capital, and therefore not taken into considerations.

⁵⁹ Refer to the mail from Cyril.....

In justice, the lawyers that are judging actually are not the wisest persons you could think of. Which causes a lot of problems. Most of these problems are caused by the incapability of judges and lawyers. Overall, the core problem is narrow-mindedness and the lack of wisdom with these kind of people. In justice there is the term "tunnel view". Also there are a lot of complaints about justice. But no single institution that really investigates the system and people within. Till now, there is no independent organization that monitors the quality of individual judges and other professionals in justice. Not in the Netherlands, and as far as I know this is not the case in any country. Which is, of course, very bad. And harmful for justice and therefore for society as a whole.

One concrete problem connected with justice, and more with the in most cases incapable persons working in justice, is that they quite generally forget about a lot of values of life and society as a whole. In cases where people are suing other people, justice will mostly neglect all kinds of social values. Meaning that the ways parties in the conflict dealt with each other are often not taken into accounts. Instead of trying to solve conflicts by means of mediation and arranging some conversations between the parties (the people concerned) , in most cases the justice system is just largely (responsible for) making situations much worse. By again, neglecting social values and all kinds of other values of society.

What is very important to see and understand is that, when we talk about capital, we talk about value. And value is not only about capital. But also about value(s) and norms and the like. Relationships are of value. The sounds of birds in spring have the potential to be values. Taking care of our fellow citizens as a family has huge value.

On anotherness bureaucracy

One commonly used notion is the notion of bureaucracy. But, what is this? What is the fundamental notion, the core which causes something to be a bureaucracy?

In my views, there is anotherness better way to understand what bureaucracy is all about

It is about firstness not being corrected or supplemented by anothernesses by people. Following the rules and paper work without thinking and judging on their own and taking actions different or deviated from the paper work and statically procedures. This leads to the **bureaucratic plague** phenomenon, which is exactly this semiphronesis insanity of bureaucracies and bureaucratic ways of thinking and doing.

This **bureaucratic plague** causes a lot of problems and damages in practise, as for practise the adjustments of people are highly needed. Mostly since the fundamentals are often either just wrong or not adjusted enough to practical situations.

The most fundamental to understand here, is that for practical situations the adjustment and knowledges and understandings of people are key. Besides this, these adjustment and acts of people have to be sane of course. When this is not the case, it is because of social errors. I labelled them semisophy and semiphronesis errors in this discourse, but it is of course most important to understand the types of errors in social practises. And to solve and prevent them as much as possible.

When firstnesses and insane fundamentals are NOT corrected and supplemented with necessary anotherness issues and actions in specific situations, the specific situations will not be complete and sane for sure. For instance in bureaucracies, it is always the case that specific anothernesses are NOT taken into regards. Because of the bureaucratic plague phenomenon. It lacks especially some very important action of people in society, which is the action of supplementing and correcting the errors and insanities of less developed firstnesses like for instance work procedures or laws of life.

Also, an understanding of the social errors is key to improve about everything in our societies at large.

On the nature of governmental bodies

As I remark in other parts of this discourse, the nature of organizations should be in line with the nature of sane natural processes. Each time this is not the case, human suffering and insanities might result from it.

These human sufferings and insanities because of insane processes not in line with the sane natural processes, are among anothernesses most profound in activities and processes of governmental bodies. Since most of them are belonging to the most bureaucratic organizations, at current times. This has a very negative impact on sanity, the core problem being the core aspect of bureaucracy as I set it out in anotherness part of this discourse.

Governmental bodies have a lot of laws and regulations both for their own internal processes and also to be dominated towards the outer worlds and people. While normally the anothernesses and choices offered by people should be taken into regards for sane perspectives and processes, the governmental apparatuses want to eliminate exactly those as much as possible. I state want to, since it is in the end some conscious way of doing by the people working within those governmental bodies. For some reasons, I think ultimately mostly because of money, about every person working inside of governmental bodies kind of switch off their mind and common senses and just transfer their actings mostly into robotic ones.

But also because of lack of understandings and phronesis, a lot of professionals in bureaucratic institutions are just mere followers, without using their own minds and understandings well enough. Thereby damaging a lot. If they damage products or materials, I do not mind too much. But if it is about people, like it is in many instances, this should be changed as soon as possible.

On narrating the organization

People like David Boje and Barbara Cziarniawska did put some emphasis on narrating organizations and texts. This narrating is a very great relatively new development in organizational theories, but foremost the greatness and wide applicability is still too much misunderstood.

Maybe this is partly because the researchers themselves do not understand enough yet about the wide applicability and, more important, the logic behind it's practical usage for organizational life and also social life as such.

The more I understand from organizational life, the more I think it should be treated and managed more naturally, while a sane mind should be the core starting point for how the processes in organizations and society should evolve and grow.

This means also that the choice processes have to get a much more profound place in organizational management and social sciences as such. These choice processes of our minds requiring input and consideration of choices. Which requires a much more profound acceptance and applicability of narratives and antenarratives, even antinarratives, in organizational life.

Besides this arguments for narrating in organizations, it should be clear that in whatever organization the narrating aspects already play some more or less profound roles. Since, of course, there is a lot of talk and discussion both inside organizations and beyond. And, these narratives are always the source for both offering chances to learn and offering of alternatives. These two things are actually part of same essential process to arrive at sane organization. So, in its essences, narratives are key for sane social processes as such.

On the issue of narrating and bureaucracies, it should be clear that the essence of bureaucracies can be cured by narrating. Especially if the role of narrating in mind processes at large is understood to the fullest.

Whatever narrating theories are about, the most important aspect of narrating is the extent of excellence of the minds narrating. The greater the understandings are, the better the narrative activities will unfold. Of course.

On the nature of organizational collective mind

In the part of this discourse dealing with methodology, I already stated a bit that organizations and management could probably best be viewed and treated as being collective mind(s). This follows from my quite essential realization that a sane natural way of doing is also the best in organizational life and management.

Meaning that the choice processes, but also the ways of doing, should match sane collective mind processes. Which are to be retrieved from the collective mind processes like they take place in the societies and realities surrounding us. With the difference that in our realities and societies the collective mind processes are still insane to quite some extends. These insanities have to be cured as much as possible, both in organizations and management as in our society as such. Interconnectedness also being one of the keys to understand in this respects.

In this ways, the sole sane methodologies of phronesis abduction and phronesis retroduction have to be applied in organizational life much more. By means of introducing choices, also the biggest bullshit or the most extreme examples of them, organizational life can grow and excel in much more profound ways. Choices are important since they offer othernesses. These othernesses are needed to grow and flourish. To offer better alternatives and the like. After all, organizations and society as a whole is about people. The most decisive elements of them being their minds, since mind is our centrally and elementary processor.

Also here, intentions are VERY important. Critical responses from the people inside and outside of the organization should be listened to as opposed to neglected as in current situation. Especially in governmental life and organizations the feedback from people is often neglected or not used to the fullest. This is not only a big pity, but also opposed to the responsibilities we have towards fellow citizens of our society at large.

Not to mention the damage caused to the organizations we work for and in if we do not listen enough to our colleagues. Narrow mindedness is never good, also not in organizational life and practises. To flourish, also organizations and organizational minds **need** choices to choose from.

This issue is another reason why in every organization, management should be cooperative and preferably also facilitative towards their employees. Another reason for this being that the employees themselves know best how to do their job, mostly even better than management does. Which is why employer insights and way of doing often have to be leading above the ways management think things have to be done. Living creatures just need to “become one” as much as possible, and those who are not capable to do so miss some essential capabilities and understandings.

Practical implementation

Management

Introduction

We need to be well aware that the organizational world does not profit a lot if it is managed mainly on the base of money and economics. The economic models and economic thinking has already dominated the capitalist societies far too long. While most cooperation's, the Pepsi's and Nike's of current times, are managed by managers and economists play only some minor role, most of our world economies are managed by economists. Which is basically one of the major problems of current times. Economists are good in using models and structures that are very counterproductive in real life. Because they are, what Alfred Korzybski very well understood some 50 years ago, symbols. In principle not fitted to real practises in any ways. Besides, economic models and practises are highly statically. While, on the contrary, management principles and practises are mainly dynamical. And, by that, much more suited to real life. Actually, the problem with economy is the fact that it is (mainly) economical and economics. Or, in Dutch: Het probleem van een economie is juist dat het een econoom-ie is. The econoom-ie (economic-s) here implies not only economics. But also money. And the concentration on money flows and (consumption of) goods, services and some living creatures.

In logistics, there are a lot of theories that can in fact be generalized and used in practise. IF they are understood, really understood, in correct ways. And customized to the specific situations concerned.

One of the issues in logistics is the issue of cycle time, the time required to complete a certain process. Now, while it is mostly applied to goods and services, the same principles on cycle time are (mostly) also important on money. But also on every activities of life. This means that the statical representamen (goods, services, money, a certain act) are mostly not the most valuable. They only get value when they are used. And, the more they are used, the more the total value will be. Or, in the words of CS pierce, a representamen an sich is just a possibility. It only gets value when the possibility becomes an existence. And, the more they are used and brought into existence, the more the total value will be mostly.

Then there is the issue of combinations of representamens into existences. The lead times will then be longer, but mostly the value will also be. And, by means of (logistical) principles and insights, the total lead times can be diminished. Enabling some bigger total value of the signs growing.

Then there is the notion of JIT, just in time. In this concept of logistics, a company or parts of the company is often represented as a boat that floats on a sea of inventory. In the sea are the rocks, the problems that are hidden by the sea of inventory. Inventory is more like a backup to prevent problems. So if the inventory levels are decreased, the problems become exposed. The disadvantage being that problems arise in the short term. But for the long term, it might be a good development since the problems really got to be solved now. Which causes some huge incentives to really solve the problem. And, in many cases it will be solved then. For the longer term, the solutions will be known for everyone. Which is a good development, and a great contribution to continuous improvements.

Actually the same happens when economies run worse than usual at certain moments of time. Persons getting used to operate in worse circumstances. Then when the contexts improve for them, they will be more creative and suited to survive in better overall situation.

Apart from that I am also convinced that people maybe need to live in worser circumstances for a while. To enable them to realise that certain aspects of society are not as good as they thought them to be before. If everything runs rather OK overall, people mostly just do not notice the bad aspects of a system or a process. But when they get into worser situations they will. And the preparedness for changes to improve will be much higher overall.

Maybe, just maybe, it is sometimes just needed to get into worser circumstances. For signs like me and others to get much better understandings of the worlds and universes surrounding us. And also to have the greater insights of science and intellectuals accepted much sooner. I think this period of time might be just the right moment and timing to move on. Not only to real capitalism. But also towards great pluralistic social sciences. Like for instance the great ideas developed in the Critical Management Studies movement. The understandings expressed in this discourse. And well just all the great efforts from great intellectuals. They should be accepted more. The othernesses of life and science. Since in most cases, these othernesses are the real treasures. The blueness betweenness the granule.

The - liberal - arts

Learning versus teaching

In current society, there is a lot wrong with the educational system. One of them can essentially be described by the fact that concentration is more on knowledge than on understanding. Understanding is needed to get from knowledge to wisdom. Preferably by means of the right reasoning. In my own opinion, every reasoning should be practical and aimed at practical wisdom and the arts and perfection of being. In German, one would say "der weg ist das ziel". But it depends what road you decide to follow how well the end results will be. To me every road should ultimately lead to quality, to practical understanding, to wendyphistic orders and to phronesis.

Now, to reach this, every learning experience should be aimed at understandings. Really understanding the issues and aspects talked about. Just like an animal artist should know about anatomy in every single detail and strive towards perfection in every aspect of his work and methods, the same counts for every single individual learning. At least the teaching methods have to be aimed at this. Of course not everyone will have the skills to master the skills in the same grades of perfection. But essentially the teaching method should be aimed at learning in the sense of understanding, not solely at gathering knowledge. Which would be like teaching a marine guy how to swim by giving him some books to read. Then throwing him somewhere in the ocean some day with the task to swim towards the beach, leaving him there on his own. Maybe, just maybe, there was some logic in the much more practical oriented teaching methods of the past. Having the most excellent and skilled persons, or the ones that should be guided to develop the most, guided by the greatest artists of practical skills. Although learning by ourselves is even much more worthwhile and practical in a lot of fields of understanding and art. If the right methodologies for improving understandings and skills are applied. And if the correct intentions are available and lived upon.

Theory versus practise

At current times, there is some major difference between theory and practise. While actually theory and practise should be (about) the same. At least it should be possible in general to apply a theory immediately into practise, leading towards the best possible solutions to reach and strive upon.

The fact that there is such a major difference between theory and practise is, first of all, that there are some huge errors in scientific thinking and doing. One of them being the mostly wrong application of induction and deduction. The other one being the lack of methodologies that are more multiple and oriented to specific cases. And therefore, more suited and matching practise. I already told above that in practise, there are not much general cases. In the hard sciences there may be, but in social sciences and therefore practise and life in general, there are not. Therefore, just striving towards general theories and wanting to apply these to life, is very counterproductive and in fact insane. It leads to impractical science and therefore an incredible waste of time. And a lot of disastrous effects in practise because of wrong applications of the wrong insights and tools and methods.

This dissertation was started with a lot of philosophy from CS Peirce. What I did not know even when typing that part, but do know and understand now, is that the great Peirce actually gives some much better way of scientific research. But at the same time he missed a lot of relevant insights. While he introduces the concepts of abduction and retroduction (basically guiding the methodology and process of reflection), he at the same time missed the most relevant insights on induction and deduction. What you might understand when reading his discourses on induction and deduction, is that at least the ways both are applied in practise and theory are very wrong and counterproductive. The only agreeable ways of using, applying, induction and deductions would be by thorough understandings of the insanities of these methods and how to deal with these insanities. If you compare that with the ways they are applied in current times, you will understand the inferiority and lack of completeness that where intrinsic in these insane methodologies right from the start, but apparently more and more slipped into this methodologies while time passed by. What Charles Sanders did tell between the lines in his discourse also, is that actually both induction and deduction are not correct methodologies. That these methodologies are good for general cases, but that in practise NOTHING is general. He however did not tell this explicitly, but what he did is describing the errors with correct induction and deduction.

What is really needed, is to either get away with applying induction/deduction, or to realize each time when it is applied that there will be errors. And why they are there and when they will be there and to which extends they might be. Then taking that into regards and not judging solely on the outcomes of the induction/deduction processes. What is further more needed, in any case, is to really understand WHAT induction and deduction is and HOW it should be applied.

Peirce did lack some understandings about induction and deduction, probably partly the same ones as Aristotle did. But I am not sure there since I simply did not read Aristotle well enough for that. But the fact is that induction and deduction are processes that do take place a lot in social processes. If that is stated by someone, whether this person is Aristotle or Peirce or whoever, then this person is right. BUT, it is just very essential to understand that both induction and deduction are very wrong social processes. And that both the induction and deduction cause a lot of errors and also damages and even deaths in our society. Perceptions are probably the number one errors in social processes, induction and deduction being the second ones. Perceptions themselves however do not lead directly towards damage and errors in social processes themselves. Only when false inductions and deductions are retrieved and also applied, the damage will become into existence. In the worlds and universes of reality, perceptions are not even existing. In the worlds of thoughts they are. But for reality, they are just possibilities, the firstnesses or "lower order" phases of developments of the plurisigns that are damaging our societies and the people living within.

It should never be stated that induction and deduction have or should take place in social processes. Since they should NOT. But at least in the next decades, we can simply not get rid of them. Since we all apply induction and deduction numerous times during our lives. And in many cases in wrong ways. This is core for a lot of communication errors also. So like I said somewhere in the relative beginning of this discourse, Peirce did say that thoughts are diagrammatic. But, he did never state that they SHOULD be. At least not as far as I know. If he did, he was wrong. Because for relevant anothernesses to be seen and or taken into regards, diagrammatic thinking is not enough. Of course.

The same applies to induction/deduction. Human beings and also some other living creatures do apply induction and deduction. BUT, it should never be stated that they SHOULD apply them. Since both with diagrammatic thinking and induction/deduction, less is more. Meaning that we should get rid of these processes by moving to more sane ones in as many cases possible in any moment of time.

The role of structures and laws

We all know that there are a lot of structures around us, with most of us having the perceptions of this structures to be good and productive. But in a lot of cases, they are not. Just think about the structures and laws on ownership, to name just one of them. It is very strange that even animals and people can be owned. And that structures, laws and even justice and other organizations are encouraging the view of people and animals as numbers and products that can be owned, sold and treated like *economic* goods. Just think about the absurdity of this!.

Just some days ago I asked some guy what he wanted to drink. And he responded A5. Because that was the code for some drink at the machine. I almost responded saying well, should I call you number 805 or whatever personnel number you have in future? But I just did not. Employees might bring about some test by going to their personnel department and introduce themselves. Hi I've never been here, but I am number!

Well till so far with the joking (the whole 5 sentences above for people who did not notice). But actually although of course the examples above are not correct (numbers are just handy and people are in most organizations treated like people still), it is still the case that structures and laws play some major role in our lives. Especially when these laws are not seen as possibilities in language of CS, they can cause major problems and be very counterproductive.

But actually, just as a side remark to this parts of the discourse, the mentioning of A5 for some drink in a machine is rather interesting also from semiotics points of view. Just think about it. What does this A5 mean. Where does it stand for. Under which circumstances. Would it have same meanings if some new employee would step into the company and then someone would say to him "get me an A5"? Maybe the guy would return with some blanco paper. Also this A5....suppose it would be number T1. The T for T and 1 for sugar. And not only the particular machine in this particular company, but each machine around the world would have same code. A long time convention. In that case the whole situations would be much different.....

A code can be a label just for labelling something. This labelling can however be for whatever means. One of them being to communicate what we want to have or what we are talking about, the other being to just finding what we are looking for. It could however also be both or whatever other reasons. But if you look towards practise, a lot of codes and labels are not chosen very logically. They could be much easier.

Structures and laws are mere tools. They are means to get towards some ends, and “der weg ist das ziel” among others to get to know how to apply the tools to get towards the best ends. The people that would know best how to apply them, are mostly called artists in our societies. But, actually art and artists can be found in all aspects of life. It is not as narrow a definition, or should not be, as the people and professions that are officially called artist and arts normally. Art is everywhere, especially if you get to the level of master ship where only a few can keep up to. In fact only these artists of life or whatever should make the laws and structures that match their master ship. But, also these same people should ensure that the laws and structures are applied in proper ways.

In current times, most of the laws and structures are executed by people knowing less from the certain art and issues that have to or should be taken into considerations. And actually most laws are made by people who do not know enough about the specific fields where the laws are made for. Also they make the laws with wrong presumptions and insights about these specific fields. This causes them to make laws that seriously handicap the real artists working in those specific lines of arts. For the true artists, the laws are mostly counterproductive and imprisoning their acts of art. While actually artists should have more freedom than the mainstream for creativeness. Also because they will understand what is harmful or not in their line of specialty.

Just maybe, real artists should not be hold to the laws that are largely handicapping the real artists working in those specific line of arts. Laws are important, but should be applied according to contexts and specific cases. They have to be constructive. In fact there should be some umbrella law that is more important then any other law. Which has to be about constructiveness of laws, that any law that is deconstructive for the people involved just does not have to be taken into regards. Then some possibility to ask for exceptions and have special cases or people free from specific laws. To me certain scientists and intellectuals should not have to deal with any laws...ever. Besides, the people in practise should be more professional and wise and then these greatest just people should get a lot of freedom to judge whether someone should be punished or not for their deeds.

On intelligence

Intelligence is an interesting notion. Signs of intelligence can be seen everywhere throughout our society. There are several notions and understandings about what intelligence would involve. Some of the notions include traits such as creativity, personality, character and wisdom, while others only include some or none of these.

To me, at least wisdom and creativity are main features of the main notion of intelligence. But by far not everyone seems to agree with that. For instance for membership of Mensa, only a high IQ is criteria to enrol. And what is actually tested for this kinds of IQ, is whether the people involved are conditioned well enough to learn and execute some tricks. Just like animals are conditioned to execute same inbox tricks over and over again with more and more fluency. Wisdom is not a feature generally included in IQ. IQ like it is tested and understood in current times, mainly incorporates high levels of knowledge and possibilities to understand inbox kinds of structures and thinking. It is not about a more wise and intelligent understanding of these structures and their applications.

Someone knowing a lot, able to learn structures and or having some are thought to be intelligent or geniuses. But are they?. In my opinions, they can be. But not based on having this photographic memory or being able to execute inbox kinds of conditionings.

So, are these people enrolling Mensa and other people who only meet certain criteria of “my” main notion of intelligence NOT intelligent? Of course, it is far too easy and straightforward to get towards such a conclusion. The outcome of any test or process not only depends on the person who is making such tests, but also on the contexts and the content of the tests. If a person with a lot of creativity and real true intelligence is only asked to meet certain “simple” requirements, this same person might “just” meet only those criteria. Besides that, it might be a very bright and intelligent person will just become largely de-motivated by such requests and will act accordingly. I myself did get huge blackout with some Mensa test in which I participated, but still do not really understand about the why of it actually. But de-motivation factors might have played some parts there.

Besides this, there are of course different notions of intelligence. People can be intelligent on certain levels, while being a relative idiot on many other fields or levels. In many cases, the aspects of intelligence might not be apparent for the surroundings, while the person himself will know about it. Example of this might be the past philosopher Baruch de Spinoza. A great mind and absolute intelligent guy, who was mainly living quietly as a lens grinder. Meanwhile writing his great works.

So altogether, a lot of understandings are still needed in the fields of intelligence. And I think it is important to at least determine what intelligence involves. It's main features and how to improve and incorporate these in actions of people and society at large. Since in the end, intelligence is very essential for our society to flourish.

On education

As I said at the beginning of this discourse, we will need to bring some othernesses back into science and teaching institutions. For illogics and insanity of society to disappear. Theoretical knowledge can only give a very partial insight in life. A lot of qualisigns (or aspects) of the world surrounding us can only be sensed. Our brains can not feel, they can not see or smell. They can not experience the othernesses that make life so beautiful and worthwhile. Or a misery. This sensory way of viewing the world around us and getting an understanding of how the explicate orders are arranged is fundamental for phronesis. And also for input and insights for more entelegistic thought processes.

Actually, for insanity to disappear out of society, it has to disappear out of education. Ways and content of education are the most proper and effective ways to ensure a thorough and good fundament for society. Of course the family is also fundamental there. But fact is that too much families are insane in some or other ways. To set that straight, it has to start somewhere. And, once again, education is the most proper surrounding to get changes going related to this. To enable changes, the education should at least change on following aspects:

- The values, norms and virtues of society should be discussed in education
- Emphasis on neurologic aspects of life. The proposals of Alfred Korzybski in his book "science and sanity" should be used there. This would solve a lot of problems of current society!
- More emphasis on other ways of thinking, the Bakhtins of life
- More emphasis on specific interests, possibilities and positions of the individuals

People like for instance Charles Sanders Peirce, John Locke and Alfred Korzybski have concentrated on education. Then John Dewey wrote his "democracy and education". And I know that currently there is a lot of discussion on contents of education, which can mainly be concentrated back to some discourse of Charles Sanders Peirce. And what he tries to discuss there. What I mean is his discourse "Definition and function of a University". This discourse is, like the discussions I am talking about, (for) now only concentrated on Academical educations. But, this is good start. Since a lot has gone wrong there! That can and should be set straight in next decades.

What Charles Sanders, among others, says in his discourse is:

"Of the three verbs to be, to do, and to know, the great majority of young men unhesitatingly regard the second as expressing the ultimate purpose and end of life. This is, as a matter of course, the idea of the practical man, who knows what he wants, and does not desire to want anything else. The average trustee of an American college will think it a commendable thing for a professor to employ all the time he can possibly save in making money; but if he devotes much energy to any purely theoretical research, the trustees will look upon him askance, as a barely respectable squanderer of his opportunities".

About this to do and to know, I would like to state the following. Some insight that just came up to me just now when reading the phrase and some notes I made. Fact is that any education should *at least* concentrate on learning how to do. Then, in practice, the learnt knowledge should be applied in proper ways. This incorporates, like Charles Sanders Peirce actually tries to say, not only knowing how to deal with existences. It is very important, that also the laws are taken into regards. The third nesses of life. Therefore, emphasis on methodologies and capabilities to deal with those laws is also major for greater education. This involves knowing and learning how to deal with special cases and their specific anothernesses. Actually, the “to know” is far too less emphasized in education. And, more important, emphasis on understanding and more specific on phronesis is just missing far too much. Also, or maybe specially, in current times.

Somewhere further in “definition and function of a university”, Peirce continuous with:

“The great medieval universities, the modern German universities, the new science colleges of England, which did, and do, great things for their students personally, were never in the least founded for their students’ individual advantage, but, on the contrary, because of the expectation that the truths that would be brought to light in such institutions would benefit the state. This end was, and is, so constantly in view that the scholars are led to regard their own lives as having a purpose beyond themselves”.

Beyond good and evil, beyond existences, beyond themselves, beyond borders, beyond values and norms, beyond laws and structures and the like. Out of the boxes, into the future.

On sensing and education

There is some important logic and essential feature in the way people were educated in previous times

With previous times, I mean both the middle ages and the time period of the old Greece empires. At that specific periods, we had another ways of education than the ones at previous times. I will not elaborate on the specific features of this specific time periods, as mentioning this specific features is not important for what I want to express here. It is however interesting to note that there is some book from 1881 called "old greek education", written by J.P. Mahaffy, M.A.

This book can be found on the internet. It says, among other things, on page 4:

"but, in spite of this, the Greek public was far better educated than we are now, to some extent, because of this it was better educated. For Greek life afforded proper leisure for thorough intellectual training, and this includes first of all such political training as is strange to almost the whole of Europe ; secondly, moral training of so high a kind as to rival at times the light of revelation ; thirdly, social training to something higher than music and feasting by way of recreation ; and fourthly, artistic training, which, while it did not con- descend to bad imitations of great artists, taught the public, to understand and to love true and noble ideals. "

Then, some paragraphs further in the same book, page 5 and 6, it says about the Egyptian educational system :

"in Plato's Laws^ the training of their young children in elementary science is described as far superior to anything in Greece. But, unfortunately, the materials for any estimate of Egyptian education, in its process, are wanting. We can see plainly its great national effects; we have even some details as to the special training in separate institutions of a learned and literary class ; but nothing more has yet been recovered. If we knew the various steps by which Moses became * learned in all the wisdom of the Egyptians, an interesting field of comparison would be opened to us ; and here no doubt we should find some of our own difficulties discussed and perhaps solved by early sages, still more by an enlightened public opinion, showing itself in the establishment of sound traditions. And no doubt from the dense population, the subdivision of property and of labour, and the absence of a great territorial aristocracy, the education of the Egyptians must have corresponded to our middle class and primary systems, together with special institutions for the higher training of the professions and of the literary caste. "

This last paragraph is mentioning the fact that past Egyptian education would even be superior to the old Greece education. I got to mention that beside this paragraphs of the book from Mahaffy, I did not concentrate on reading the book further. This being said, together with the fact that it has about 140 pages and a lot of references and interesting contents, it should be clear this book is an interesting source for anyone interested in past educations.

Now, what I actually want to stress and mention in this part of my discourse myself, is about the essence of learning. In the end, learning is just some result of our sensing activities. But, somehow this has been neglected or not really properly understood by the educators and the educational system. It has been known, but not properly understood. Since during history, the contents of our educational system have contained the proper features of an optimal sensing system to more or lesser extends, but it never contained the most effective and entelchistic features for making an educational system work to the fullest.

Even till now, it is not properly understood what features an excellent educational system should have. But, it must be clear and even logic that the educational system of current times is inferior in many ways to the Greek and I think also Egyptian educational systems of the past.

The very fundamental thing to understand there, is that the educational systems of current times are mainly concentrated on non-sensual sensing instead of sensual sensing. While learning should be concentrated on sensing with as much as possible senses, then also on a proper evaluation of the inputs we got through our senses by our mind. Just like with organizational processes, also with education and learning the core (system to understand) should be our individual and collective mind (processes).

Sensing is about a lot more than about reading a text. It is about smelling, hearing, experiencing. Especially experiencing is the most important. In academics, it is labelled as empiricist learning. This kind of learning is currently offered in almost zero educational institutions, while IF it is being offered it is just small part of the educational system. Especially in higher educations, the empiricist part of learning is lacking, while especially this part of educational system should deliver the persons being most wise. But wisdom, understanding, can only be acquired by means of a thorough empiricist learning.

I think this lack of current educational system is core problem and cause of a lot of problems in our current society. Our managers and leaders simply do not have a thorough understanding. In the language of falconry, they are still apprentices in many ways as opposed to real true artist falconers. Managers for instance know about the relevance of safety and ergonomics, but they do not understand the sufferings of workers in case they do not comply or understand the sensual experiences of workers on the shop floor. Juridical people do understand about laws, but they do not understand the experiences of people being judged. Let alone the experiences of people being misjudged. If they would have understood, they would have changed the whole law system and system of justice in impressive ways long before. Since at current times, there is a huge level of injustice in justice. Again, juridical people will not understand to the fullest what this notion of injustice involves. It is about a lot of unjust human suffering and a lot of unjust harm to fellow citizens, executed by administrators of justice who do not have a real clue about what they are doing.

Again, the cause of it being the complete lack of excellence in educational systems of current times. A lot can be changed there, but again this also requires wisdoms and understandings. And taking the features and sane methodologies and processes of our individual minds and collective minds as the main starting point for both understandings and structure of future educational systems as such.

The change masters

To my opinion, a new organization with the most excellent knowledge and resources could and should play a major role in the change process towards real capitalism. Not only implementing the insights I will discuss in this book, but a lot more. Enabling the changes that will have an impact on about every aspect of society like we know it now. Because I am very convinced this is needed, I kind of put lots of efforts in arranging such an organization. At the moment, in the Netherlands there are a lot of think tanks. They already concentrate on facilitating more changes in society. But, their influence will be minor compared to what I could put in practise at this moment. With a better organization, better resources and, most important, much better knowledge. Among others what I discuss here in this book, but this is by far not all of it.

There are a lot of anothernesses clear to me now. They are only waiting for implementation in practise. For that, I would like to arrange and educate change masters. Or at least seed the fundamentals for doing so. Best through some independent organization with the most excellent people to really make changes happen. The issues determining whether people are the most excellent ones for this organization are clear to me now. But I will not describe that here. Reason is that like I said I want to arrange that myself in short notice. And besides, also here the anothernesses are much more important than the aspects I would and could describe in this relatively short discourse.

Fact is that I somehow missed the ethos and maybe also logos at this stage to get what I still need to get this organization and economy going. Which is money. Preferably some 20 milion Euro's. Not much money taking into consideration that with this amount I can most probably get this organization running for at least 10 years. Giving it the possibilities and air to get independent and raise the required money on its own later on. And, more important, bringing society a lot of additional **values** (and capital) both financial and social. I hope that by writing down my logos in this book, I will finally get the support I am waiting for. Enabling me to put some major insights in practise. This is something I will for sure also pick up through my own organization Wilvon Organization & Developments. To be found on www.wilvon.com. This consultancy firm is mainly there to support other organizations and people with next generations consulting and training services. By means of the most recent insights and knowledge. No short term solutions or mechanistic use of models. But offering the real solutions taking every aspect of organizations, life and society into consideration.

On virtues

On virtues, I would like to mention the very recent and excellent discourse of professor Deirdre N. McCloskey, “*The Bourgeois Virtues: Ethics for an Age of Commerce*” (2006). This great discourse is about her stating that a flourishing human life should show seven virtues. Not four, like stated by Aristotle, Plato and Cicero. They hold that there were four “pagan” virtues: Courage, Justice, Prudence and Temperance. Deirdre adds three virtues to enable a flourishing life. These three virtues are: Faith, Hope and Love. These are the so-called theological virtues that were mentioned before by some guy called St. Thomas Aquinas. Deirdre, an excellent academic intellectual and great person to know, describes it all in her great discourse called “*The Bourgeois Virtues: Ethics for an Age of Commerce*”.

In this discourse, you can find the following overview. It expresses the tensions among the seven virtues and their complementaries from about 400 to about 1749 AD:

The Seven Principal Virtues

The Sacred

HOPE

Martin Luther King

The Ethical Object:

FAITH

St. Peter

The Transcendent

LOVE

Emma Goldman

Other People

JUSTICE [social balance]

Gandhi

COURAGE

Achilles, Shane

TEMPERANCE [individual balance]

Socrates, Jane Austen

The Self

The Profane, Quotidian

PRUDENCE

(Max U, Practical Wisdom, Rationality)

Ben Franklin

(The Ethical Subject:)

Gender: “masculine” <—————>

Autonomy <—————>

Freedom

Gesellschaft

“feminine”

connection

Solidarity

Gemeinschaft

"we forgot about love, we forgot about faith
We forgot about trust, we forgot about us"⁶⁰

Of course we did not completely forgot about virtues and all kind of anotheresses. Like trust for instance. But it is just a mere fact that have to be incorporated into our lives much more.

Actually I only came to realize some short while ago that the virtues are all modes of excellence and, therefore, quality. And that you got to earn a lot of the virtues or that other people might actually give you a lot of value by their virtues and trusting you for your excellence and quality. I also came to realize that actually there have been some great persons in my life and that this are persons who gave me trust, devotion, faith and hope. And also I realized that faith and hope and trust are very important aspects of great relationships. Which is why I did call my sparrowhawk "faith". Excellent understandings and relationships are very important in falconry. But also I named her like this as kind of gratitude to some of those special persons who played an important role in my developments and life as such.

If you want to know more about this seven virtues, just read the book from Deirdre. I can not even dream of writing a discourse on values that would even approach this discourse a bit. My knowledge extents more on the fields of the language turn in philosophy. Management and organization. And, relating to academics and science, especially towards the Peircean semiotics, philosophy and pragmatism. So I will just stick to that and advice you to appreciate the excellent discourse of Deirdre as far as virtues are concerned. But just do not forget about anotheress betweennesses, of course. Deirdre's discourses, my discourses, any discourses can not be enough to make our lives more complete and sophisticated. They all contribute to greater or lesser extends. But we need diversity and plurality, and no single discourse can be complete in all aspects. Of course not.

Important to realize here is the fact that virtues are one of the qualisigns of life that should be incorporated much more in a lot of aspects of our universes and societies. Both in our private lives and our corporate realities, values and virtues are far too much neglected. They should be reintroduced in many aspects of life again. And, because of the quality and great wisdom of Deirdre, I would rely on her bourgeois virtues when needing a fundament for right virtues to be incorporated in our societies and social processes as a whole.

⁶⁰ Nelly Furtado has great texts to use here. I guess.

Another important thing to realize is, that phronesis is not only a virtue itself, but also a metaphysical state of affairs that is much broader. It just depends on scope and the aspects of phronesis being taken into regards. Phronesis can of course entail a lot of different virtue-signs. And another plurisigns. Just like each virtuesign can and will entail a lot of different plurisigns, possibly also phronesis-signs. Holoplural realities everywhere around us. Something we all tacitly know, but only the most wise and empirical people do truly understand enough in some respects. Maybe partly only tacitly, but that might be enough. If wise people only dare to trust on their tacit wisdoms. I do, and this discourse is actually mainly a part of it. Some parts of this discourse even I just do not understand enough yet, but I know it is important to talk about every single sign I am mentioning here. To get the fundamental and important rhetorical communications and considerations going into right directions.

On virtues, values and practical wisdom

The notions and understandings of statical and dynamical values, like expressed in my discourses, are very important to grasp, use and understand. Besides that, (Bourgeois) virtues are also important to move towards entelychistic philophroneis orders and universes. Beyond anything currently existing and practised, towards the ultimate ways of seeing and doing.

Statical values are actually not really statical. Or they are. It just depends. On the point of view and reference points from the person(s) involved. But with regards to money, it is important to understand that external qualities are often more important than the internal ones. The ways money is being used, is much more important than the paper or metal itself. Of course.

I did write something on the illogics of logic in another part of this discourse. The most fundamental insight there is the fact that logic, solely logic, is not a complete and entelychistic way of viewing and understanding our universes. Solely logic, and therefore also solely some of the major insights and directions in Philosophy, is a reductionist incomplete and also mostly insane ways of doing.

What is strongly needed to make philosophy and life as a whole really logic and insane again, are some broader perspectives. These broader issues and activities are all part of my notions of philophroneis and practicism. At several parts of my discourse I discuss other parts and essentials of practicism and philophroneis, but in fact my whole discourse and understandings are in the light of this.

Some important aspect of philophroneis is for instance the notion of (bourgeois) virtues. And all the sane implications and insights connected with them. Of course, there is a lot to be understood there. But generally, it all only makes real sense and sanity if it is included in phronesis and sound ways into our universes. Part of which are the realities we (have to) deal with during every step of our lives and beyond.

For instance, being courageous is a great virtue. But it can be very insane in a lot of circumstances of our life. In this cases, people can face some very tough decisions. To either live up to their principles and deep beliefs, or to just stay rational and "sensible" by neglecting the virtues and the like. In all of these cases, it is very important what the respective individuals value most in their lives. And the intentions and nature of them.

On semisophy, semiphronesis and arête

In some other parts of this discourse, i talked about the notions of semisophy and semiphronesis. I would like to elaborate a bit on these notions, coupled with the notion of arête. This arête origins among others from Plato, who seems to mention it in his “allegory of the cave”.

Arête (Greek: ἀρετή; pronounced /'ærətɛl/ in English), means excellence. In earlier Greek, it was used to label the acts of living up to one's full potential. The meaning of the word of course differs according to the ways it is used and in which contexts it is used.

In the contexts of semiphronesis and semisophy, it can be asked whether excellence may go further than only semiphronesis. In some senses it does, but in some senses it does not. Meaning that arête has to be part of both theoretical and practical wisdom, but at the same time it might be needed to go beyond semisophy and semiphronesis to reach arête for certain usages and contexts.

There is some huge misfit, at and until this moment in history, in theoretical wisdom and practical wisdom in many fields of knowledge and understanding. But semisophy, semiphronesis and phronesis are of a higher and more sophisticated level of understanding than current levels of theoretical knowledge. Among others since it is more specific, and also because it incorporates much more relevant aspects of the realities of our universes. And, besides that, my notions and realities of semiphronesis and semisophy incorporate some more thorough and good considerations of what is really important in our universes, the real true quality and arête plurisigns in our universes.

At present, there is a serious misfit between organizations and society on the one side and arête (excellence) and art on the other side. The majority of the people in our society will not understand and value real true arts and excellences of being. It is even dangerous to practice some levels of art to the fullest, since the persons not understanding are mostly in the majority. And, this majority often will do their utmost to put the artists back into their boxes again. Sometimes without, but more often with violence. Since, as soon as you really want to step out of some boxes, some majorities will do their utmost to force you to get into them again. If not voluntarily, then with violence.

So, overall, the intentions of people and mainly also their attitudes should change. With higher emphasis and a positive attitude towards people who are doing things in different ways. Since this might be because they simply master arts in higher levels of sophistication.

On quality

Quality or arete is an interesting notion. In the end, we all strive for quality. But, this quality is different from what most people understand to be of quality. Or, it should be. It is something difficult to grasp what I am wanting to express here, but really very relevant to understand.

Quality, real true quality, is actually some more specific instance of my own general notions and understandings of **transitive values**. It is one of the results of transitive values, and besides the side results of transitive values the aims of them are or should be this notion and understanding of quality. And the quali or qualisigns of Peirce are different from quality. In the sense that qualisigns in Peircean understandings are principally neutrally loaded signs.

They can get some values, becoming loaded by some parts of quali. But, this values exist not because of being a qualisign but because of intrinsic aspects of this particular types of qualisigns. There are a lot of different aspects and types of qualisigns of course, and quality is only one of these possible aspects.

Quality is not an unconditionally good or bad phenomenon. Actually, about anything can be of quality based on whether it is good or bad in certain conditions, contexts. And I think the previous sentences is one of the best to describe what I consider to be of quality. But, besides this, it is very important to understand the following. A real true understanding of quality requires a real true understanding of transitivity. Of transitive values and the role of transitive plurisigns in arête.

On differences in values

There is, of course, a difference between types and nature of values. As regards to the levels of intentions, we could make a division between non-meta and meta types of intentions. This would however be some division based on dualistic ways of thinking, which is not correct. To go beyond, a more natural way of understanding should be applied. Being a way of understanding based on the sole true structure of our universes, which is the structure of more or less interconnected signs and their dynamics.

Because of same reasons, also calling this differences in values by naming them lower and higher level values, is just incorrect. The higher level values not really truly being higher level but just values of anotherness nature.

There is although some difference in nature between values as regards to those values based on more or less frog perspectives, as opposed to values having ultimate applicability's and truths. Like for instance the greatest values of respect and intentions.

This values of respect and intentions are real true values, regardless of the applicable contexts and understandings of people. Respect is a special type of intention. And intentions are, because of it being a real true value, more important than the more context dependent values.

Among the more context dependent values, there are also a lot of values incorporating the wrong kind of values. Meaning that these kind of values very often are practised without taking into regards some relative anothernesses. Like for instance the real true values which should have some higher stake and importance in these cases. But sometimes and I think in most cases the real true values are just neglected because of the perceived importance of context dependent values.

Examples of context dependent values are the values in marriage and religions, for example. These kind of values very easily evolve into ideologies. Meaning they are applied without taking into regards more important anothernesses and values of life. These values out of ideologies are most often the wrong kind of values. Conditional values and norms which are not real true values and norms as they ultimately not have value but on the contrary being damaging for people and society as a whole.

If understood to the fullest, also about all of the so-called "facts" in our universes are actually context dependent values. Being treated as context independent in many cases, mostly because of lack of understandings about the anothernesses. People very often suppose facts as being facts, while they are not. But out of narrowness of perspectives and wrong methodologies of thinking, they simply are not capable to see the relevant anothernesses.

On social values like for instance transitivity and quality and intentions

Social values are a special type and occurrence of transitive values. As I remark somewhere else in this discourse, transitive values as such should be understood as being neutral values. Meaning that the meta understanding of transitive values should not involve any valuation, basically because the meta understanding is not for practical special cases. **But, in practise, an act of valuation should ALWAYS occur based on sound understandings of social values as such. This requires a sound understanding of the nature of valuation plurisigns and their interconnectednesses in specific contexts.**

Transitive values should not be just applied in practise without valuations. Valuation of not only the social values, but also of other types and occurrences of transitive values like for instance all kinds and types of object values and context values⁶¹.

With regards to the valuation of social values, which is only part of the total valuation process, intentions and quality are important notions to take into regard. **Any act in practise should NOT be executed if it diminishes transitive qualities.** Something easy to grasp at first sight, but not very easy in current situation of most of people on the globe not truly understanding what real true quality involves. Therefore, to get towards sound valuations it is needed to get a much clearer and broader understanding of the notion of meta quality.

Meta quality itself should actually also be neutral, while the specific situations in practise have to be based on more specific valuated quality types. **Meaning that meta quality is just like meta transitivity and meta values some general guideline and understanding to be interpreted as possibilities,** while their concrete and more specific occurrences in practise are more evolved and complex existences and laws based on mediate actions and understandings of actors.

With regards to acts in practise, the intentions and beliefs of persons are always also very important for the nature and outcomes of these acts. Intentions and beliefs of persons are a more specific type of social values, being the intention values. Therefore, I am opponent of judging the intentions and skills of persons who want to enrol in certain activities both beforehand and during their professions. **But, more importantly, I understand that it is not fair and just to judge people on doing wrong things or even illegal things in case these people got the right intentions but/or "simply" do not understand that or what they are doing wrong. Further more, it is not fair and just to judge people, either legally or socially, doing things with the right intentions in general.**

⁶¹ This context values can also be named universe values or field values or wholeness values, because universe and field and wholeness can actually be understood as involving exactly the same contents and meaning **in this context** and understandings of philophroneis antenarrative. It is, of course, much broader and of another nature than for instance the context values for graphics or programming.

This understanding leads to another fundamental understanding, being that intentionality is kind of an umbrella guideline for making any judgements. Well, it is not, but it SHOULD be. In whatever cases where just and right judgements should be made.

When talking about intentionality, I am not talking about communicated intentionality, but about the really deep and existent intentionality of people and groups. Not about perceptions of realities, but about realities of realities mostly deeply ingrained in the thoughts and souls of people.

It is very important to realize that in practise, confusions of intentionality of people lead to a lot of injustice. Misjudgement of the intentionality of several parties in social or juridical settings can lead to insane social fundaments or to just very insane and injust outcomes of judgements.

I myself experienced in several cases in life that people misjudged my own intentionality, which is overall just very good and great and also was in these specific cases, and alongside also judged the specifically very wrong intentions of other actors as being very good and great. Leading to me being misjudged and harmed in less or more extends. In these cases, it is often very difficult to proof that you are being misjudged. Simply because of misunderstandings of the people judging, but mostly because of the evilness of the other actors. Having no sense of morals and somehow being able to communicate a perceived intentionality that is far aside from their wrong or even evil intentions. In some of these cases, the people having this wrong intentions even do not understand they have the wrong intentions, but still they might have. If you want to understand that, you got to understand the beyondness of things. Not only the beyondness of good and evil, but the beyondness of everything.

With regards to this beyondness of everything, I would like to paraphrase some part of the Genjokoan:

“For example, when you sail out in a boat to the middle of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this “

Some people, and in many specific cases many people, are just too much in the middle of the ocean. In their inbox kinds of thinking, not being able to see or discover its infinite varieties.

On confusing the nature of values

In several parts of this discourse I am talking about values, being the less and more transitive values of life and society at large. Some thing I did not talk about well enough maybe, is the acts of confusing between the nature of values. These kind of confusings can cause a lot of insane or counterproductive, even damaging, situations to take place.

One of the major insane confusing about values is the one where people tend to concentrate on firstnesses, or on past transivities, instead of on future transivities.

Examples of this are, among anotherthings:

- People having worked for money very hard or just got money by being somewhere, and then being cautious and unwilling to spend the money. This is a very counterproductive attitude, like not wanting to spend money almost always is.
- People having worked for a couch very hard and therefore not wanting to USE it.
- People having spend a lot of money on a car and therefore not wanting to use it too much

But also, just about every instance where capabilities or anotherness values are not used while they can, it could be a confusing of the nature of values. I say it could, since of course there can be a lot of anotherness reasons for values being misused. In many cases, the real reasons are not understood and the understandings are actually mere perceptions to more or lesser extends.

On saving money. This saving of money is, in either ways, also almost always a misjudgement and misunderstanding on values. Saving money is sometimes needed and necessary. But, out of a perspective of transitive values, saving money is the worst people actually can do. Since you already worked and earned this specific money. The part of having worked for it is history. The saving of money is really independent from the past earnings of money. In the sense that the fact whether saving money or spending it or even borrowing money to spend money is better, is independent from the historical earnings of money. It IS however the case that the future earnings of money are dependent on the current and future **spending** of money. Which is why it **might** be PRODUCTIVE and GREAT to spend money. Even if it is needed to borrow money to spend it. CONFUSING of historical with future (INTER)DEPENDENCIES can therefore largely cause INSANE habits and beliefs. INBOX thinkings and confusing of statical values with transitive values can largely result in INSANE habits and beliefs.

There are, without any doubts, numerous other examples of instances where the nature of values are misunderstood and confused. Especially in those instances where cocktails of several values are at stake. These kind of mixtures of values at stake in real life situations require a bright mind with phronesis to have judgements on how to cope with the situations as such and consequently also how to deal with the resources.

On another growth

My notion of representamen is much more broad and sophisticated than the one understood and expressed by Peirce. I consider for instance some discourse as a representamen. While this discourse not only consist of the written parts, but also of the unwritten parts. This discourse on phronesis, for instance, is much broader and sophisticated than just the parts and the words expressed on paper. Actually, it is part of a HUGE process of growth initiated and guided by one sole person being me.

This text can however also be seen as some (part of) a representamen. As such, the words and expressions mentioned here by me are both the catalyst and the product of growth. At one period of time, society is catalyst and the text is the product of growth. At another time, the text is growth and social processes in society are the products growing. But, this kind of conclusion can only be drawn out of some inbox kind of thinking like it is executed a lot by most of the individuals in our society, even by so-called “bright” and “intelligent” professors and other kinds of intellectuals. But also by myself in many cases. Although I know the secrets how to move on to outbox kind of thinking, it is still the case that this requires some switch from conditioned kinds of thinking towards unconditioned and more great ways of thinking. In that respects, education is as much of an imprisoning factor as social habits like marriage and relationships can be.

Actually, this text and society and my mind and collective minds are all interconnected and part of a much bigger and plural universe at large. Just like our universes like we understand them are just one big universe of wholeness, while there are for sure other universes not being known and not being sensed by us that also belong to the same wholeness. Understanding this wholeness to growing extends is the key to phronesis change and growth in society and wholeness at large.

Like with everything in social science, just sticking to the known and the scientific certainties will not lead to an overall understanding of what is going on. What is needed there, is exactly improvement of the understandings. One way to reach this is to try to communicate what is understood to less or more extends. Something that I try to do over and over again in this discourse. With regards to growth, there is really so much still to be explored. And, to progress, it is very important to move on towards outside of the box kind of thinking.

With regards to growth, it is therefore very important to get towards a more broader and interconnected understanding of what growth involves. What is needed is a great understanding of the plurisigns of life and their interconnectedness. With regards to growth, the interconnectednesses with *arête* and quality and values is a very important one.

The fascinating thing about growth, is that it can be a meta notion. Just like the notions of value and quality and *arête* can be. And, in our realities and universes, these metanotions are often interconnected in plurisigns. I will elaborate on the notion of growth out of this meta view of understandings.

When thinking about growth that ways, and understanding the notions in this context of our universes, growth is intrinsically connected with both the notions of values and quality and *arête*. While transitive values should be a very neutral notion, also growth should be. While quality and *arête* just ask for valuation away from neutrality in that respects. Growth is some special type of transitive values, but also each transitive value will inhabit growth if it is getting positive qualities. On the other hand, when valuation reaches the negative, transitive values can incorporate not growth but decline. Or both of them.

What is however very important to grasp, is the fact and the results of growth being interconnected with other quali in the qualisigns of our universes. A proper understanding of the nature and consequences of this fundamental notion of growth and the role of it in our universes and the universe of wholeness is key to understandings of wholeness and life as such.

One of the major cores to understand is, that simply nothing can grow without the help of living creatures or at least moving processes. An important factor of growth is the quali of change. Which can only happen when something moves. Natural moving processes like wind and storms can make something grow. At least it can cause signs growing. Solely the movement of time can not make things growing, time is actually in no possible ways connected with growth. At least the sole aspect and notion of time is not needed to have something growing. Surely, without time to pass nothing can grow. Simply because time need to pass to have anything changed. But still, time moving is not a precondition for growth as such.

What I mean to say here, is that without any living creatures, a subject of growth will simply not grow. In any ways. Something that can be proved very easily by examining and reflecting on objects in a closed setting for some period of time. Without any movement whatsoever, apart from the movement of time, no growth or change will occur. Of course.

On the other hand, any movement apart from movement of time will certainly always lead towards any changes. Which are either growth or decline or combinations of the both. This might seem obvious, but it is very important to realize and to understand the broad implications of it.

Actually, this whole meta notion of growth is not that difficult to grasp, if you understand. But it seems most people simply do not, for whatever reason. They stick to some limited and inbox kind of thinking, not only with regards to understandings of notions like growth and quality and values and the like. But just in general. Most people are still into inbox kind of thinkings. This makes them perceive they are creating value or growth or quality, while actually they might do just the opposite.

An example. Is the quality department and the people working there in most production plants. Quite generally, these departments and people will focus on quality of products and work procedures. And lack to pay attention to the much more influential human parts. Besides that, they will often solely value the quality of products, not the quality of people and maybe even more importantly the demands and efforts of these people. People wellbeing, a very important part of quality, will often be diminished for the sake of product quality. So, while the quality department thinks they work towards quality, they actually diminish it. Because they are living in their boxes and focus on one sole specific part of quality meanwhile destroying or diminishing overall quality.

But actually, also when concentrating on total quality, it is still the case that even I but just everyone on this globe simply does not understand well enough this meta kind of quality and the linkages between this notion and the notions of growth and excellence and the like. First of all it would be needed to understand what quality is really truly about. Something I myself probably understand better than most people on the globe by now, but still there is a lot of vagueness to be solved still there.

Going beyond good and evil. Or beyond evil or good or growth or quality. Requires to understand this is about understanding the pluralities of our universes and the links and interrelationnesses between them. It requires the general nature of this beyondness. How to arrive to this outbox kind of thinking, but also how to deal with it and how to improve understandings in this fields. At the moment, science is just not there still. Because most people are still in inbox kind of thinking, even most of the so-called "smart" intellectuals and professors. Nietzsche and I think Tesla where one of the few in history who could move on to this beyondness, the great meta kinds of thinking where real true understandings lead to the best possible insights for change and improvement of society and wholeness.

On complex apple pies

Just some time ago, I got the following riddle/problem case to solve:

How to cut an apple pie into 8 pieces with one knife, only cutting 3 times at the most.

Apart from the solutions there (being several), it made me think a lot about the general more philosophical backgrounds and implications connected with this kind of problems. As with any complex and great reflections and understandings, it is not possible to communicate even the smallest parts of it to the fullest extends. I will try to do so, but as with every input understandings have to grow by getting more and more detailed understandings.

Concerning the apple pie problem, it is not the apple pie or the knife offering the solution. It is about methodology. To find a solution, you got to move to the right universes and continue in proper ways. Moving towards the right universes is already about the nature of general methodology. But also the contents of the methodology have to change towards anotherness, beyondness ways.

One of the major insights, is that to move beyond, it is not possible to do so solely in the universes of our realities. Meaning that above all, some beyondness of thinking is needed. This beyondness of thinking can be profound in human minds to more or lesser extends. I myself have the capability to move beyond, and know the methodologies for doing so. But, in a lot of cases I am not capable of doing so. This situations being, among anothernesses, in occasions of me having stress or being tired or the like. Of course, this kind of contexts are also there with other people. Meaning that so-called intelligence and understandings are maybe much more context dependent and far less personal dependent than most people would understand.

This phenomenon made me realize, during driving home from work, that for lots of intellectual processes it is needed and worthwhile to put your intellect and mind above your own personal feelings and moods. Meaning that it is great in some occasions if you are capable to neglect any non-relevant feelings, not having them distract you from the better mind processes. I think persons like Nikola Tesla and also Nietzsche understood. I myself also do, since I also neglect quite some feelings sometimes to enable me to continue my reflections towards better understandings. But still, like I said, in many cases the feelings prevent me from getting towards the insights I normally very well can have.

For instance with the above problem. It is not a difficult problem, if you know how to proceed, At the moment of me being asked the solution, I knew the correct methodologies. They would have lead me to the right solution, for sure. But because of tiredness, I stayed inside of the boxes, behaving like most people do in current times. Not going beyond the frog perspectives.

On neglecting your feelings. I do not say or mean to say that feelings are not important. Of course they are. Also in intellectual reflections, they should be taken into considerations. Even to much broader extends than it is in current times. At least most intellectuals , apart from me I guess, got their mind processes neglecting feelings and emotions and the like far too much. So yes, feelings have to be taken into considerations.

What I was talking about above, is not about feelings and the like in general. I just actually meant the personal feelings that are non-relevant for the reflections of our minds.

Complex apple-pies are everywhere in our universes. In fact, the more you understand, the more you get the insight that also because of the insanities of our minds there are a lot of complex apple-pies to be solved and maybe to be reduced to simple (combinations of) plurisigns.

Solutions for solving and getting along with complex apple-pies in phronesis ways are to be found just about everywhere in my discourse. People “only” need to get towards understanding them, just like most people really need to understand the writing of for instance Nietzsche and Korzybski much more. To become more sane minds and contribute to a more sane society as a whole.

On meritocracy

Some rather useful term in political science is the term of meritocracy. While there are slightly different contents of this notion, it mostly means a government that is lead by the gifted or skilled, a government by the intellectuals and most wise people (rather than a government by selected and then voted representatives). Another aspects of a meritocracy can be that it is based on demonstrated abilities, talent and/or capabilities. And a meritocracy could also be any other organization than a governmental body. It seems that it is now also used for some type of society.

I for one are one of the persons that think and actually know that this meritocracy ways of organizing will play a more and more important role in future societies. Especially for governments, future governments, it may and will be a very productive and efficient addition or replacement for current governmental bodies and structures.

Wisdom and understanding is just something our current society does desperately need a lot these days to become more complete and more sane again. It is needed for continuous improvement, the increase of quality like it is meant to be for people like Robert Pirsig and the wiser people on the globe. It is needed in justice and all other spheres of society.

To reach this goal, it is really needed that the wisest people get the opportunity to have some decisive position and influence. State officials are just executors of something, not wise enough in general to really manage and stimulate the society we live in. In fact, in the Netherlands but also in a lot of other countries we see that really wise and great persons are interested to enter politics and political life. But will not do so because of the fact that most of current politicians are just not wise and capable enough to make real changes that are desperately needed truly happen.

On perceptions of democracy

In the Netherlands we have a democracy. At least, a lot of people perceive it to be. But in the end, it simply is not. The main reason for this being that we do not have a direct democracy, but only an indirect democracy. Our democracy is not based on the freedom and influence by really having a vote and something to say about decisions to be made. We simply do not have anything to say there. The only democratic aspects of our country is the freedom to vote for certain persons and governmental bodies. We however may only do so during some fixed period of time. And the voting takes place with only some quite fixed and homogeneous group of people and governmental bodies. Some really different group of people or individuals with real good ideas and intentions simply will not survive in current political climates. Meaning that it are always about same groups of people who decide what will happen in our country. Not having to take into regards any opinions of citizens and organizations in our country. Indirect democracy like we got it is in fact, of course, no real democracy. It is like fake democracy. Just like a lot in our societies and universes is just fake, mere perception.

A very profound and broadly applied insanity in our universes is caused by the fact that we very often are concentrating a lot on the what, but simply do not know or understand the how's and why's. Stating that a liberal democracy would be best is one of the examples of these. Since, of course, in the end social processes and their successes are of course not based on structures, the what. But more on how people act and react. Further more, of course qualities are very important. The values like I perceive them to be. Also norms and values are critical. And things like own initiatives and freedom and the like.

In the end, it does not matter whether a system is called communism or capitalism. Whether it is called a democracy or not. What matters the most is, of course, just the how's and the why's. The dynamical and immediate processes in our holistic universes.

On the lionking and philosophistics

One of the things our society needs, is some parody on the lion king. Some people that have grown wise, who can truly say they really understand parts of our societies and would be able to improve, should complete the circles of life. Not by taking over the power, but by helping those in power to flourish and improve our societies in more sophisticated ways. By means of philosophistics, this group of philosopher kings and whatever other persons could help (I would get some people from the houses of crazyness also to participate once and a while), should bring more quail-anothernesses into our worlds and universes of thoughts and existences.

How this can be reached, is only partially explained in this discourse. A lot more othernesses and insights are, among others, in the head of the writer of this discourse. But also with a lot of more great and wise persons in our societies.

The injustice of justice

At current times, justice is actually very unjust. One of the reasons for this being that even, or maybe better specifically, the so-called professionals in Justice do not understand well enough what justice and laws are. They think they know, but they simply do not. Partly because of the lacks in their educational systems, but also because of the judicial system and the almost complete lack of common sense thinking within this system and by the people working in justice. A lot of the professionals working for justice have a very narrow view and practise a lot of so-called “tunnel view” thinking and extremely unjust ways of treating people. This probably leads to a lot of perceived criminality that is actually not there and/or mainly caused by the juridical systems itself.

About the narrow view on justice, I would like to start right away by mentioning that even the more broader notions of justice would not be enough for a just society as a whole. In case justice would be able to get rid of the insane practises of its employees as practitioners of current times. And become just in the end, as opposed to the largely unjust practises and acts of current law systems. It would certainly be a large good step towards a more just society. But in the end, we, the family, have to take care of a just society. Even if it means to go against the injustice practises of our “justice”. Everyone, every single person on the globe, is largely responsible to be just. By living up to the right, just, norms and values of society. By being social, among others by striving towards love opposed to violence. By being clear towards anyone who does not live up to the standards of justness.

In about every situation, truly important and great changes only take place after awareness and understanding. Understanding of people that things are not optimal or maybe even causing damage, and understanding (not only knowing, but truly understanding) that there are better ways and how to use or live up to those better ways of existences.

Like in most situations, a lot of possibilities for improvement can be found in the discourses of great masters of past times. As regards to justice, there is really a lot of great materials about what would be just and what would be unjust. And how justice should work. The only problem is that far too less is really done, put in practise, of the wisdoms of the past. Mainly because of the lack of quality of most of the practising people, doing their work mostly very badly in juridical systems. A good lawyer will and/or cannot help the condemned in any ways if, like now, police and court officials are simply practising insane and unjust ways during their work. Not knowing, let alone understanding, what they are meant to do and how to proceed on that. The whole juridical system in the Netherlands, and I guess in about each country, is really one big mess not to be taken serious by any well-thinking, wise person.

I already remarked that we, the family, are in the end responsible for justice in our societies. Just like we are responsible, together, to live up to certain values and norms. And to be social for everybody. This idea of citizen sense of duties is also mentioned in the discourses of one of the great men of the past, the philosopher Plato. His sense of justice also was about harmony of relationships. He also considered the state as a kind of a perfect whole in which each individual functions not for itself but for the prosperity of the whole. **To Plato justice is about being good and social**, it is about harmonious strengths. In this sense I think we would agree a lot.

Another great philosopher of the past, Aristotle, is talking about the difference in written and natural laws in his discourse on rhetoric.

To me all kinds of classification are artificial, since they do not exist in real life. Besides of that, you can not tell beforehand how many different modes of a social reality will be there in real life. But, for the purpose of diversification, I would like to add the notion of justice law to the notions of written law and natural law. Then to me the justice law I mean here would be equal to the concept of law that CS Peirce is using in much broader ways. Aiming at a complete understanding and then judging the whole situation in just ways based on phronesis. In justice, to be really just and fair and meeting the standards of Plato concerning the good and the social, people got to strive to justice laws. Not to the written laws, since they are too narrow and too general. Not to the natural laws, since they might not live up to relevant quality standards like goodness and social ness. But to the justice law(s), that deal with the real facts that truly happens and then judges on them fairly and just by striving to the good and the fairness and the considerations of quality for our society as a whole.

Very essential for this **justice law** is true understanding of the laws by just men. Socrates seems to have told somewhere that just men would have a superior character and intelligence, while injustice would mean deficiencies in some respects. Injustice would be characterized by ignorance, stupidity and badness. And a just man is wiser because he acknowledges the principles of limit.

Now, what we see in practice, is that the system of justice is crowded with people who are just not the just men. They lack certain characteristics of wisdom, while at the same time living up to bad habits of ignorance, stupidity and badness. To know more about justice, to really understand it, one has to understand what laws are about. What a law **really** is, and how to deal with it. Then one has to compare the essences, fundamentals and ideas of law with common practises of the judicial officials. The way the people are treated by lawyers. Well at least as far as people are still treated like people according to their rights⁶². And that kind of issues.

⁶² There are just many clues in newspapers and the like that justice itself is seriously offending certain laws. Like for instance in the Netherlands the law on “redelijkheid en billijkheid”. But also the laws on “universele rechten van de mens”. In most cases, the people involved are not punished after complaints. Which is not that much of a problem, since punishment is probably not the most correct solution there. But agreeing with mistakes to be made and striving to prevent them in the past is. This however is also not the case mostly, since people in the justice system just continue with their insanities and wrong habits.

As regard to the understanding what laws and justice are all about, one should actually read and compare the discourses of great men of our society. The roots of science are laid down there, and often you can find great ideas for improvement by just reading, comparing and thereby understanding what has already been thought about in previous times. There is no need to reinventing some wheels, better it is to compare what has already been thought about with other thinking or practises. Then by means of some piecemeal engineering and the right contacts and activities ensuring the improvements for practise.

In Plato's republic, you could find the following phrase: "And can the just by justice make men unjust, or speaking general can the good by virtue make them bad? Assuredly not. ". (page 48, plato's republic).

This phrase of Plato does implicitly contain the understanding that justice can and will be unjust to less or more extends. He is saying here that although justice might be unjust, the people being judged can not change from just to unjust because of the judgement. They are simply just or unjust because of their nature and actions.

In Plato's republic, the following is also said about justice:

" And that is what I mean when I say that in all states there is the same principle of justice, which is the interest of the government; and as the government must be supposed to have power, the only reasonable conclusion is, that everywhere there is one principle of justice, which is the interest of the stronger "

If you follow the newspapers on justice and really truly try to understand what is going on there, you might understand what it is all about. That justice is in fact not about justice anymore. But more about governmental bodies wanting only one thing: to win and yes, maybe also to broaden their powers.

THE AGE OF FALLIBILITY – George Soros.

Most juristically employed people, and police officials, think that they know what a law is. And, according to their businesses, they should know. Of course. But, just take into regard what Charles Sanders Peirce's laws are?. Then you might also understand how great also this notion of him is. I myself do. Just plainly, the laws people learn in law schools, are not real laws in Peircean logic. But, it are mere possibilities, firstnesses in practise. In any specific case, the police and/or other investigators have to link these possibilities with the objects of research. Or not. In most occasions, this linking is done in false ways. Simply because police officers are not capable enough to move from mere possibilities to existences there. They are not properly educated and miss the qualifications to execute some sound investigations, and make a lot of mistakes in the fields of induction and deduction methodologies. And, the steps towards real **justice laws**, the great thirdnesses of reality, are mostly not reached at all during the police investigation. Because of lack of time and capabilities of the people involved. And then the lawyers have to judge based on incomplete and in most cases at least partially irrelevant information. Not exactly a good fundament for honest, neutral law suits.

Some clever guy once told me: well ok, so the economy goes bad. Then some people just have to steal. Or get into other problems and do something wrong. To stay alive or survive. In these cases, is it the mistake of these people? Or, could we say that it is the mistake of the system and/or society?.

What is also very important regarding justice and injustice, is that anothernesses are relevant and have to have their chances to develop and flourish. The map is also here not the territory. To have a just system, it should be accepted or even rewarded sometimes that certain people are or seem to be anti-social or not living towards norms and values or the written laws. But actually this is another view and also a good argument for my remark that there should be some umbrella law about constructive and deconstructive laws. This law is needed to be written down (a cognitive intervention) since it is not and will not be executed by the people involved just as a standard (a social habit or custom) because of their lack of capabilities and insights. The fact that innocent people get prosecuted is one of the worst things that can happen in current capitalist societies. To prevent this happening, the "system" should really **listen** to people telling they are or would be innocent. Right from the start, something that should be the case according to the universal rights of citizens but not lived up to by the too poorly educated and skilled juridical employees like police and court people. And there have to be sufficient extra activity in the system to check the situation and the social issues involved by extra involvement of the best people available. Preferably by some team of people. Even the slightest suspicion that the prosecuted is or might be right should be enough to start new investigations. And punishments already done have to be taken into regard. And they have to be prevented as long as it is not clear whether the convicted person is really innocent or not. Besides, the juridical system should be so that damage is prevented in any case before someone is thought or said to be guilty.

One of the most bad and less desirable situations facing representatives of our human family is the fact of being accused and maybe also prosecuted because of false accusations of evil persons. Fact is, that this kind of false accusations take place in much more situations than generally recognized and understood. And, in many cases, the falsely accused are just found guilty. Mainly because of the wrong characteristics of the juridical systems and the incapacabilities of people involved.

There are of course ways to prevent this kind of things happening. One of them is the realization that opinions and things said by people are NOT facts. And never will be. And that there are always at least two parties in any conflict or social situation. Therefore, every and each issue told by the accusators should always be neglected in every possible way in case these issues said are not in line with other information or denied by the people being prosecuted. Further investigations can take place, but issues that are not accepted and admitted by the prosecuted should NEVER be told or even taken as facts and proof in any law suits.

Besides this, in case there are issues expressed by the accusators, they should be checked. At least by also hearing at least some third parties having no interests or connections with the accusators. So, for instance if one family or person is accusating some person of having done something, it can and never may be the case that these issues are only said to have happened by the family or the person him/herself, without any additional similar accusations or the like from third parties.

Another important thing is, that mediation has proved to be worthwhile in non-juridical cases, but should be used much more also in justice. And most of all in cases where people prosecuted are telling they are not guilty. For this situations, some special procedures and laws should be developed. My own proposal would be to write a law stating that any prosecuted man or woman has the rights to at least demand 3 times of informal meeting AND talking to persons accusating him or her falsely (or not). Then, besides this, any person dealing with the prosecuted should have the right to demand such a meeting of accusators and accused with them being part of the discourses. Then, a mediator skilled for this specific mediation in justice should of course lead and guide the process. This mediator has to be independent from justice in all possible ways.

Besides this, to prevent false accusations to happen, there should be some law stating that there will be some perjury questions in each law suit dealing with two social parties. Meaning that each prosecuted can state some perjury questions to be asked to the parties accusing him or her. The punishments for committing perjury in the light of this special perjury questions should be much higher than the punishments for committing perjury in general. Like, for instance, at least 5 years of imprisonment, with for instance the lawyer judging on the percentage of time added to this imprisonment, with the amounts of years the innocently prosecuted is proposing as an important base for doing so. And the people offending should know this, by means of clearly stating the procedures and possible results from this perjury questions and the acts of committing perjury within this contexts. This would mean that the persons or parties accusing just HAVE to tell the truth, since if they do not they will commit perjury. And, they will know beforehand the possible consequences of doing so.

Peter van koppen, revisieraad????

On immunity for certain persons

Immunity is now mostly only for diplomats, the so-called diplomatic immunity. Then in the US there are some lawyers and/or judges with immunity rights, the judicial immunity. But according to me, this should be broadened. By initiatives of all the governments in the world to just grant immunity to other persons in case they request this and enough reasons for doing so are available in this specific cases.

Some example of a case where immunity would also be good, is for certain researchers. To enable them to do just whatever is needed to reach their goals, as long as the positive effects of them (on the whole) far outreach possible "wrong" or "criminal" actions. Immunity can be partial or absolute for whatever situation. It is a very good thing that these aspects have been and will be broadly discussed and known at organizations like the European Parliament. Like for instance the discussion on parliamentary immunity at the European Parliament in November 2005, where a lot of aspects of existing political immunities have been discussed. Which is great, but in the end it would be even much better if it was discussed and put in practise with the involvement of much more issues and greater individuals.

Aristotle also gives some pro for immunity in the following sentence of him:

"a perfect Kingdom is that wherein the King rules all things according to his Own Will, for he that is called a King according to the Law, makes no kind of Kingdom at all."

Actually, this sentence is about a lot more than solely about immunity. It is also about borders and the limitations these borders have on possibilities for reaching entelechy and wisdom in actions. Further more, it is about trust and quality. People that get immunity should be trusted to have enough quality to get this immunity. This trust should NOT, like it currently is in most cases, be granted based just on the title or positions that certain persons have. Trust is about lots more than that.

I for one am of the opinion that the judicial immunity like it is in the US now is not good because of the quality matter. The present judges are simply not to be trusted enough to have enough quality since most of them are not fully capable to executed their duties and tasks in satisfactory ways. To really give them immunity is not the answer there. Prosecution of lawyers and judges should always be an option. Although the specific cases should be considered very well. But lawyers and judges are also responsible for their work and actions just like other people are. Their normal duties have to be executed the right ways. And they should be capable to do so, otherwise they should not become a judge or lawyer. So yes, we got quality and trust and immunity to consider. But also the fact of responsibilities for the quality of actions of professional persons is very important. And with lawyers and judges, giving them immunity will give them some excuse to not doing their utmost in delivering quality work all the times. Especially this issue is very contra immunity in judicial matters. Besides the issue that there is not real quality in justice yet. Like Aristotle among others remarked, judges and other judicial officials have to be wise and act on the bases of understandings not on mere (false) knowledge.

The transitive values and signs growing

The really most important part of this discourse is actually the fact that the money is not the money. That capital entails much more than only money. The transformations from capital into values is very essential there. Like I discussed in some other parts of this discourse. I also discussed there that the transitive values are very important. They are much more valuable than static values. Static values are in fact perceptions mostly in our current societies. Because of the wrong structures and ways of dealing with values. Only seeing them as capital and mainly being oriented and directed towards financial capital. By that neglecting and in huge extends harming the other kinds of values. Like social and natural values. The dodo was unfortunately not the last living creature that disappeared forever because of human influences. Well actually as far as the dodo concerns it is still not sure whether they disappeared because of humans. But in current times, a lot of animal species and many parts of nature do. Some of them just because of insanities and wrong ways of doing of humans. Wrong perceptions of values are maybe only a small, but still a considerable part of this.

Transitive values also got to do with all kinds of capitals and values. They appear with social capital. Where the roads often are the real goals. But also with values as the value of love. Love is a value that largely depends on its transitive value. Also with love statical value is often overvalued and dynamical value is undervalued. At least when statical structures like marriage are there. These kinds of fictive structures are borders that some people do not want to cross because of their focus on static value. But actually, in the end only the dynamical values are important there. Meaning that when dynamical values become too less in love, it is really time to move on. Meaning to find the love somewhere else.

On money, it is often neglected that employees are also customers. And tax payers. Besides that it is often neglected that people staying at home not taking part in value adding processes are actually not adding transitive values. Of course they do as far as social values are concerned and also they will undoubtedly add other values, but on the fields of capital values they do not add much there. In the Netherlands most of them are still paid by society, which is us. Which is why it *might* be much better if also these people are just participating in economical and organizational processes. But also because of the reason of transitive capital value it is. Since these people will then earn bit more. Spend a bit more and therefore increase total transitive capital value. Besides that they will help other signs in our society to grow. In all kinds of aspects. By that largely contributing to our societies and all signs in them growing even harder.

Fact is however that signs just growing is not enough. They have to grow with quality, with *arête*. Which needs either some good understandings, or some excellent controlling of all kinds of processes by people who do understand enough and can have needed influences on our societies as a whole. What is needed there, is that values and virtues like the ones of Deirdre Mc Closkey are incorporated in our universes and societies. Also the notion of *Phronesis* is important there. And, of course, right structures and ways of doing. All elements of life and society that have been discussed in this discourse. But understandings and application in real life just have to grow. To make signs and our society grow. And move on towards real capitalism. From *aporia* to *wentelechy* by means of *Phronesis* and wisdom.

On trusting tacit wisdoms and understandings

In our societies, both organizations and individuals should trust more on tacit wisdoms. Tacit wisdoms being tacitly understood aspects of our lives and universes by really great and wise people. Being people who have acquired a lot of empirical and phronesis experiences and, besides that, have a great beautiful mind.

Like I stated before in this discourse, both empirism and rationalism is needed to become truly wise. And actually, I forgot something there. Which is the irrationalism, being the irrational anothernesses of life that are in between and can make a moderate wise person move on to become really great based on real phronesis. I actually think this (seemingly) irrational betweenness is the main difference between sofia and phronesis. Phronesis is more about pluralities and particularities. And, also about irrationalities. Although some of those irrationalities are only perceived to be irrational.

As regards empirism and rationalism is concerned, empirism is the input and rationalism is about throughput. Just like the irrationalities of life are. They all belong to throughput. Although both rationalism and irrationalism can be part of empirism and therefore the input, of course. And also output will be consisting of both rationalities and irrationalities. Since rationality and irrationalities are plurisigns that are aspects of the flows of life and universes. Just like time, for instance, is. But empirism is about experiences in the world of existence. Not in the worlds of dreams and thoughts. Although I think we can of course have experiences in our dreams. These are also empirist experiences. But for the matters of interest I am dealing with and discussing about right here, the empirical existence experiences are most important and fundamental.

On trial and errors

Actually I think we, in our societies, should concentrate more on trying. Meaning trying out all kinds of activities and ways of doing in practise. This could lead to really great insights and new ways of doing things. Of course the “anything goes” way of doing should not be practised there. But also it should. Meaning that anything goes is a real good starting point in case this anything is considered and reconsidered very carefully all the times by the really great and wise persons of our society with the right empirical and wise backgrounds to be able to judge whether it is worthwhile enough to give something a try. Every effort should lead at least to new great insights, that can then be registered and used as learning grounds.

Also individuals in our societies can of course try a lot. But when doing so, they should very well be able to realize possible consequences of what their trial and error activities might lead to. And being well aware about consequences of possible errors. Of course we all try. And fail. Sometimes even harder. But that is just learning in life. What I am however talking about when dealing with trial and errors here, is not about the regular trying and failing. It is more about trying irregular things. Maybe even things that might be illogical at first stance, or activities that you would normally not think of because of social or cultural values or beliefs. Of course values are important, but some of them might just be ridiculous in the end. Like a lot of cultural values. I am actually pretty sure a lot of cultural values are not only negotiable, but just have to be negotiated and changed. With current globalization and movements of people all around the globe, it just does not make much sense anymore to have huge cultural differences. Some of them being just stupid if you think about it. Anotherness ways of viewing things by sound and great negotiations can make cultures to be changed on many aspects, making our universes as such also there more sane and worthwhile probably.

On money and transitive values

Some years ago, I started my PhD process. Main reason to start it, was because at that times I already knew but not understood well enough that there are many insane accritically indubitable beliefs about money in our societies. And in our economies. I have by now incorporated this also in my phd dissertation, but for now did not explain it well enough yet. Something I will also not be able to do here to the fullest, but I will for sure explain in more broader and detailed ways.

Core is, that we very unnessisairily imprison ourselves because of wrong perceptions on money. IN the end, money does NOT exist. It is, just like a lot of socially constructed notions, mere perception. But on the other hand it DOES exist. But, solely because of the conventions we made on money. The accritically indubitable beliefs on money, conventions, according to which we act. The thing is, that these perceptions are INSANE. In the end, money is NOT a problem. IF we would like to, we could give each inhabitant of poor countries enough money to just buy what they would need. AND, that would be GREAT and CONSTRUCTIVE for our economies. The problem however is, that for that we need atfirst to UNDERSTAND. Then, this understanding can be dissolved among each citizen of our societies. What is however also important, is that we UNDERSTAND the different ways of acting that are needed when we deal with money in SANE ways. THEN, we also have to act with nature and the resources in SANE ways. NOT using more of nature than would be acceptable for future generations still being able to harvest out of our natural resources. This resources have already been used TOO much and in wrong ways by previous and present generations.

IF you want to read more on what accritically indubitable beliefs mean, just look at this link:

<http://www.digitalpeirce.fee.unicamp.br/peichi.htm>

Some discourse on Peirce's logic of vagueness by Phillys CHIasson, an excellent Peircean scholar

Now, on the RIGHT ways of looking towards money. Most important to understand, is that the structure and characteristics of economical processes are just wrongly understood. In economics, maybe especially in economics, all kinds of models and structures are used to not only describe, but also to "manage" the economical processes. Many of these structures are linear, either in horizontal or vertical or diagonical or combinatory ways of these. Besides that, these models are OF COURSE general. While OF COURSE practical situations are SPECIFIC cases. Yes, there ARE general characteristics of money. BUT, this are overall NOT characteristics that are special for money and economics. ON the contrary, these REAL and VALID and SANE characteristics of money are applicable on much more OBJECTS in our universes.

Both in the universes of dreams and thoughts, as in our realities of life. And every other thinkable universe. Also, some of the objects and real realities are linked across and over the PERCEIVED borders of universes.

Now, the REAL structure of EVERYTHING in our universes, in every universe and across them, is the structure of INCLUSIONALITY. Of OBJECTS, the peircean meaning of them (involving both objects and subject being living signs), being linked in more or less tight ways (or not) with each other. These linkages are growing in ways that peircean signs are growing.

Linearity does exist in our universes, but it should NOT exist. Because it is just the WRONG perceived structure of our universes. These wrong perceive structures became into existence in our minds, and because of that also in the realities around us. This is the CORE of insanities in our societies all over.

Even discourses, any discourse, is linear. This does not matter as long as everyone understands that the structure of them is therefore NOT sane. NOT complete. And that the real, sole and only true SANE structure of our universes is the structure of holoplural inclusionality. INTERCONNECTEDNESS is the only real structure, and if you understand you can understand a lot of developments in our societies. Like the development of cradle to cradle. And a lot more.

What is, or after this discourse WAS, missing however, is a true understanding of HOW the interconnected structure on money really truly IS. I will explain it here, and hope that this understanding will become existent in every mind and most of all in our realities of life within the first couple of years from now. Since it will solve A LOT of problems of current societies. It can, and will, make our societies whole again. BUT for that, we also NEED To know and UNDERSTAND how to deal with natural resources in responsible ways. AMONG others. There is a lot more to explore still. But with a lot of bright intellectuals, a great team with broad knowledge on all the important issues involved, it would be possible to find the solutions SOON.

Now, one of the problems about money is that there is excess of focus on fixed, mediate and non-transitive aspects and forms of money. Static values is what we are mainly focussing on. While also with money, the real value and greatness is in the transitive value of money. Dynamics, the dynamics that life is able to create. Life can create transivity, which is the core of signs being able to grow. Doing is the greatest value of our society, IF it is executed in SANE and entelychistic ways. This incorporates natural, inclusional holographic ways of doing.

For instance, we like to put money on the bank. This is detrimental for society as a whole, counterproductive. Because money that is fixed and not used, is simply not valuable. Money has NO value in itself, the USAGE of it is where the value comes from. So yes, we get money for saving money. But that is transitive value, money is USED in that respects.

However, for society as a whole, it is much more valuable to USE the money in economical processes. To exchange it for goods. Then, the money earned for the goods is USED again. And again and again. And each time it is used, the real value actually INCREASES.

The money earned for the goods is USED to pay another's goods. OR to pay workers. Who can then PAY the money again for another's goods. IF every person selling goods is just then paying workers for it or keeps it himself. BUT then just pays it AGAIN for another's goods or services. The money stays in economy. BUT, more important, the TRANSITIVE value of money does increase. We got to work of course to create the goods or services, but actually overall, money does NOT diminish. Actually, WE get the money that we pay and lose BACK over and over and over again.

We just have to increase the total amount of money. This will enable the other signs to grow. Further and further and further and further. They do already, but mostly in the fields of possibilities. A lot of them are just waiting to be developed. But NEED more money. MORE money, not less! With huge amounts of money kind of frozen in houses and stocks market papers and banks and the like, we also need more money for transition. And with more ideas and people being capable to put them into existence, we need even MORE. Then also with a lot of poor people, we need MORE money. To enable them to take part in the process of VALUE CREATION. Till now we like to imprison ourselves. To disable the growth of signs (signs being everything, whether living or non-living, abstract or concrete, real or imaginative).

Also, on the value of transitive, above static values : just this morning my parents told me that brother of mine did not get any prize in a lottery. Then, the remark was made that he could better not have bought any lottery ticket. Because then he would have earned more. I responded that this was NOT the case, that he still earned. This remark is based on the general understanding that money is NOT. That the transitive value of money, the othernesses you GET from USING the money, are the one and only SOLE true values of money. So, in this case, my brother enjoyed the lottery which was held on TV in otherness ways. He may have been very rich for short moments of time in his mind. Also his moods might have been much better for this short period of time. What he did, was using the money. And for that, he got the transitive value of experiences. Besides that, also the money that has been spent on the lottery ticket will go to other parties at least partly. And they will use it again at least partly. Hopefully they spend most of it, since in the end we ALL profit from it then. Interconnectedness everywhere.

Money is "just" a catalyst for growth. For keeping our economies running and running and running. And, by that to increase the transitive values. NOT only of money, but also the transitive values of otherness values. Like the values of love, the values of social contacts (being able to travel and call and contact friends and family and the like, the values of health (also there, lack of money will be problem)

Quite generally, money is constraint for a lot of individuals in our societies. This creates a lot of problems (stress, psychological problems and whatever), while it does NOT have to be. Money is NOT a problem. IF we would increase wages, in the end WE will get this money back. Over and over and over again. But what about devaluation of money and the like, is something the economists brought up with Insane ways of thinking and theorizing would say.

Fact is that devaluations of money do occur. But only in short terms. Meaning that in the end this devaluation is relative. Meaning that if EVERY economy will increase wages with same percentages, devaluations will occur to much lesser extends. Or not at all. But, more important, whatever happens, in the end we ALL will profit from it. NOT only in economical, money kind of ways. But in ways of transitive values increasing all around us.

Less sicknesses will result from that. Less psychiatric people needed. Less people being depressed or committing suicide and the like. It will improve EVERY aspect of our societies. IF we understand, and act on it.

The linear structures in our minds and realities on economics and money have to be replaced by the only true structures. As soon as possible. And in the right ways. This is quite complex, because of the interconnectedness of our society. The wrong perceptions on money have INSANE results on a lot of anotherness aspects of our societies. Changing these structures can and will drastically change about EVERYTHING around us. BUT, it will make our societies COMPLETE and SANE again. Especially if we combine it with every interconnected insights and developments in other fields of science. Like, what I said, developments in the field of cradle to cradle. And natural resources in general.

CAREFULLNESS is however needed. I think I explained well enough in this discourse now about the HOW of money. What should change there. BUT, to really realize this into our societies is anotherness complex matter. On the other hand, mistakes in short run are not that much of a problem IF they are compensated by higher advantages in longer turn. Which will most probably be the case in case of adjusting insanities in our societies into sane ones.

Peirce was quite close to moving towards a sane metaphysical system. He only did not truly understand well enough that holoplural inclusionality is the only sole true structure of our universes. That mankind has and still is neglecting the natural structure and laws. By that still making our societies insane and full of deconstructive errors. Especially during the last centuries, these INSANE structures and ways of doing have become multiplied and multiplied throughout our WHOLE society. The trick is, to eliminate EVERY aspect of insane structures of society. Which means, eliminating all the structures that are NOT adjusted to AND/ or in line with (holoplural) inclusionality/ interconnectedness.

Peircean semiotics IS in line with inclusionality/ interconnectedness. BUT, a lot of aspects of his other writing are not. This is partly due to the fact that Peirce just kind of “borrowed” notions and ideas that were and still are accritically indubitable beliefs. Like the beliefs in INDUCTION/DEDUCTION, which are really also harmful and INSANE aspects of our society. IT is just WRONG methodology, not in line with interconnectedness. IT is linear thinking, and also linking the wrong things. Specificities can NOT be subtracted from generalities, and generalities can NOT be subtracted from specificities. Something I also described in my dissertation discourse, but in another way than here.

Also, a lot of mathematical beliefs is bullshit. At least also a lot of mathematics that Peirce did borrow. Peirce did believe that mathematics was the key for understanding the structures of our universes, BUT, it is NOT. ONLY holoplural inclusionality is. Yes, some structures might be according to some of the insane mathematical structures. BUT, that is only because WE did and still are adjusting to and living up to INSANE structures. That is causing them to be real and real in their consequences, while they should NOT be. And, of course, because of inclusionality and interconnectedness, they have influence on the rest of our societies and universe. Causing more insanities to match the other ones.

Pragmatic maxim, the “great” premise that is core of pragmatism, is also BULLSHIT, something else I did explain partly.

What is left, is interconnectedness. But, of course, there are several methodologies also there. Ways of doing. The only sole and right ways of methodologies, the nature according to which dynamical, transitive actions and values should be executed, are described in my discourse. I named it phronesis antenarrating. Which is a core of practicism, since it will solve the errors of insanity in both science and practise. By that bringing both science and practise together. And also the universes we live in.

On ponds and values

The more you realize and understand about the society we live in, the more you realize that a lot of our acts are based on perceptions. A lot of our thoughts are. Also, there are many existences as firstnesses, which are not in line or not adapted in more sophisticated levels of signs growing. Besides that, we have the perceptions resulting from overcoding and undercoding activities. And, there are lot more instances of perceptions of realities.

One of the most successful perception is, according to me, the perceptions connected with money. One of them the perceptions about what money is and how it should be used.

In it's essences, the perceptions of money can probably be explained the best by means of some metaphor. I myself did think of the following one.

Just image a pond full with fishes. These fishes need some food probably. And maybe some sunlight. And probably some other things. I like animals and nature a lot, but am not that well into the requirements and ways of living of this special type of swimming creatures to know much about it. So yes, I could observe some koi karper in our pond. And most probably, I would learn more from it. But that is the not kind of activity I can spend my time on in my life. I even got troubles at the moment to find time to photograph some young peregrine falcons I would like to see and photograph. Which is a pity, of course.

But well, on the pond with fishes. Just suppose that these fishes are intelligent creatures, just like the Orca's or Killer Wales are⁶³. And, that they would agree with each other that they would need some strange object in the water. Assuming this object will be available in restricted amounts in the water as from that moment, comparable to the restricted amounts of money available in our economies. Then the fishes start regulating their habits and acts according to the availability of this strange objects. Which they do not really need, but because of generally agreed **perceptions**, they just keep to regulate their acts in actually *insane* ways towards the availabilities of these strange objects. Yes, they need the strange objects as from the moments the agreements are made, but ultimately this needing is mere perception. Some kind of system the fishes agree to maintain, without being critical upon whether there might be better ways to deal with these strange objects. Maybe by just abolishing them, or maybe by just using them in a whole different ways. Differing from the ways they use these objects till now, based on accritically indubitable beliefs on the objects.

⁶³ Actually this Orca's are the kind of animals I would like to observe and learn much more about. I saw quite some documentaries about them when being younger, and they fascinate me. Since I think they are very intelligent creatures with own language and cultures and the like.

Now, what I actually want to work towards, is the fact that in current economies we just work with perceptions of money without understanding completely yet what would be the best ways to deal with this phenomenon called money. Simply because we do not completely understand well enough how money can be used the best. We just stay in our inbox ways of thinking about what money would be and how it should be used, although there are actually many clues that we use this money in the wrong and probably highly ineffective ways. Leading to capitalism to not being true capitalism and, more badly, leading a lot of suffering and damages to our own family of human beings.

Money can be of huge values for humankind, but not like it is used at current times. We can use it in much more effective and great ways. IF people only come to same levels of understandings as where I am right now. With regards to how our universes are structured, the sole true structure of our universes and also what really matters to our society at large and people living on our planets.

Fact is just, that ultimately quality or *arête* is needed. Independent from what people regard as being important and having quality in their lives, we all need the right circumstances to meet these demands as much as possible. At least in satisfactory ways. But, in the end, these satisfactory ways are not enough. Since, if you truly understand, we can have MUCH more! All of us. And as a side-effect reduce environmental problems and increase the other values of life and our universes at large.

Some issues important for reaching this, is to have signs growing. To do anything needed to help each other where possible. To have a thorough understanding of what real true **transitive values** of our universes incorporate and how we can increase them as a whole. Not only for ourselves, but for society as a whole. This requires a thorough enough understanding of the sole true structure of our universes and the interconnectednesses of signs and othernesses in our universes.

On fatal misconceptions of capitalism

Just suppose that misconceptions in our social universes would be the sole and only reason why we enslave ourselves or at least a lot of our family by having lacks of money. While actually we could at any moment of time switch towards a world without lacks of financial capital. This would probably open almost endless possibilities for humankind, is it not??? Just imagine...science could proceed without having to care about the money. Companies could grow and prosper at least as long as demands are there. And if not, that they could if they just would move towards new demand markets. Having enough capital for that, and if not being ensured they would have. Always. Whatever would happen to their companies.

Just suppose...well just leave out the just suppose. Since, actually our current social processes ARE also based on a lot of insane misconceptions of capital and money. And the stupid ness of us to lock ourselves into the imprisonment of financial capital each time we reach new improvements for and in our societies. At least we imprison ourselves in the realities of life. In our worlds of dreams we have almost unlimited possibilities. Not only because of the absence of laws and the like, but of course also because of the lacks of financial capital there.

Our acts with respect to financial capital are NOT based on realities, but they are based on **accritically indubitable beliefs** on financial capital. These accritically indubitable beliefs are insane perceptions about the realities we would live in. The real realities are that financial capital is no real restriction for whatever. IF we understand what financial capital is all about. In its essence, it is just a perception and will always be. But at the same time it is a reality we have to deal with. But only because we have certain, at the moment largely insane, perceptions about capital and act on them. **We can reconstruct and reshape the reality of financial capital in each way we would like it to be.** At this moment of time, at least till the end of 2007, we think that if we throw away products, that money is spoilt. That if organizations pay more money to workers, that it will damage or destroy our economies. That saving money for some 5% or so of interest is greatest way of adding value to our lives. But, it all is NOT. What we have been believing at least in the last century but I think during most of human history, is most of all insanities of humankind. Our past is full of it. But we can change it. The people in the 19th century have destroyed huge parts of our globe and also the values and norms of humankind because of their insane beliefs on money and capital. We can change this, quite easily. Because of the **key** I offer you right here. Which is the only true way of looking towards and handling financial capital. Which is, that the money is not the money. Transitive values are more important and valuable than the non-transitive ones. And workers are also employees. Besides that, we saw lots of improvements on a lot of fields but still people earn less and get less.

This is really because of insanities for sure. Wrong ways of understanding the real values of capital. I am very sure that increases of wages will lead to more and more transitive values. It will enable us also to enable great scientists to solve a lot of current problems. Although we can never erase the many mistakes made by the past and current generations, we will for sure be able to have a lot of great developments getting a great start. The key for changes is sane insights into the real values of capital but also of other values. Which is the way I tell you it is in this discourse. It is the only true, real value and notion of capital. What is believed at the moment is just insanities. Locking us all up and disabling us to shine.

Trust me on this. If we would increase the (minimum) wages of factory workers by lets say 100 percent...it would mean a much better context for organizations to grow and flourish. At least when the money is spend again since then it will return to the workers through the workers. By that enlarging the transitive values of financial capital. Which is an improvement for society as a whole. But only when the other kinds of capital are taken into regards, of course. In the past, too many values have been neglected far too much. This has caused a lot of bad developments in our current societies. Now is the time to set this straight. To increase wages of factory workers. After that maybe also for other groups in our society. I am not talking here about just increasing wages of factory workers! **Also here, the how and when and the like are of course more important than the what.** If some idiots would just apply the what without true understandings about the how and when, it might turn our society into hell. Just like we are in hell more and more now because of a lot of current and present idiots.

On the how of change. Also there, it is important to understand specificities instead of generalities. It would require a thorough understanding of details, foremost the critical and influential ones.

To enable the changes I understand to be possible to become true requires a lot of very competent change masters to be involved. The current state officials, presidents and the like can and should be forgotten there. At least in the role of visionaries and great change masters. The real true visionaries and change masters can simply not be found among these people since governmental persons are in many respects just not the most capable persons in our societies. They are the mere executors of organizational processes in society. And of course they have chances to really change society, but the mess they have been creating and are still creating at the moment just proves that they are not capable for great changes in societies. Our past minister of justice and present minister of social affairs has been proving and still is proving how incapable most ministers are. He made a “donner kebab⁶⁴” out of justice, and was just about to do the same for most workers in the Netherlands.

⁶⁴ This “donner kebab” equals, is a metaphor for, about the biggest mess possible. Created by fools who think they know everything but just do not understand enough. Possibly leading to a hell and even persons dying because of insane and idiotic ways of doing. In this context.

On anotherness banking system

In some other parts of this discourse, I conclude that the current banking system of banks is counterproductive for the economic systems at large. This conclusion can be quite simply drawn when understanding the implications and consequences of the fundamental of transitive values on banking fundamentals and their “thirdnesses” or, in other words, their more evolved consequences and plurisigns in general.

As it is clear that the banking system itself will never be able to transfer itself into the right and sane banking institutions, this simply has to be organized outside of the banking system itself. There is simply no other way round. This is fundamentally the same problem as with our rulers and ruling institutions at large. Also these HAVE to be changed into more insane and sufficient organizations for sure. And only possibility there is also to have this initiated and organized from the outside. Reorganization of banking system is quite easy when the anotherness banking system and its issues and form are clear, but also not. Since, the most difficult part there probably is that it might require the current ruling institutions and/or people to be replaced. Or not. This is maybe also simply a matter of choice for the ruling institutions and people. Meaning that either they adjust to the requirements and concerns of the public at large, or they will be replaced eventually. But, either ways around, replacement of current more or less bureaucratic and wrongly structured ruling institutions just have to be replaced by more capable and sane people and anotherness structure capable to deal with the complex and immense changes needed in our societies at large to move on to a better society at large.

With regards tot the banking system, the only right and sound solution is to have a whole banking system or at least the money borrowing and savings organized by the government. Borrowing money by private persons simply has to be supplied for free by the ruling institution(s) themselves. Meaning that people should be able to borrow money for pre-set periods of time paying no interests at all, the only thing they should pay back in the end should be the money they borrowed from the ruling institutions. Then saving money for private persons would have to bring them no interest at all at the governmental institutions. While they are free to save money with anotherness financial institutions like banks in case they offer “ better” options meaning with interest. But, individuals doing so should simply understand that in these cases they indirectly harm society at large and individuals living in our universes.

The borrowing of money by commercial organizations should also be ideally organized by the banking system(s) set up by the ruling institutions. Commercial organizations should pay interest for borrowing money, but the interest rates should be determined much more according to specific cases and situations then. Meaning that organizations making more profits and/or polluting the environment more just should pay more interest. Actually, the interest to be paid by commercial institutions to the ruling institutions for borrowing money then simply can be labelled as taxes.

I did remark in my private settings just some days ago that it should be able to borrow money at a zero percent interest rate. It resulted in some remark of me being called an idiot. Actually I think this might be the case with a lot of the issues and insights I mention in this discourse. Since in the end a lot of bullshit is profound in our societies that is regarded to be intelligent and just ways of doing things. While a lot of the real great insights are often judged as great idiocracy or insanities.

But, what I mention here is NOT about insanities or discussing some stupidities. It indeed is about real true understandings and intelligence. IF the banking system is changed like proposed here, it will largely improve the condition of our economics at large. And much more. And in another part of this discourse, I will further discuss and explain how economies, and more important capital as being a meta notion of value, can grow much better and the right ways to deal with money. The notion of transitive values, and more important a true understanding of this, being the core fundament. The tools for capital are ok, but the ways they are used in practise in current times is very counterproductive for economics and society as a whole.

On creativeness and money

Our current understandings of money are largely based on accritically indubitable beliefs that are insane to large extends. To get out of this insane systems, it should at first be clear what is wrong with the system and how to proceed. Then, some levels of creativeness are needed. Creativeness to find and offer anotherness ways of doing and acting with regards to the tool of money.

Actually, creativeness is often a sign of getting out of the so-called inbox kinds of thinking. Like expressed before in this discourse, life is just a game. First rule of the game being that it is not a game. This phrases can among anothernesses be understood as expressing the fact that, when real true understandings increase, the playing with tools largely increases. This is not some kind of playing not being thought about, but a very responsible and often great type of playing.

I myself kind of dare to “play” with my falcons and other falconry birds a lot in many respects actually. One of the examples being my first falcon I ever had. This tiercel, male falcon, was very comfortable with me. And the bond between the two of us was special, to say the least. But well. This tiercel was at one day really full in weight. Not having any hunger at all. And, I knew this. Now, normally the most important incentive for a falconry bird to return to the falconer is food. Although there are other reasons of course, but some of them just need to grow in the special relationships between falconer and falconry bird. But in this case, I was not certain about that. But I could judge on the falcons reactions at home and the general bond between each other. Based on that, I decided to go out with my falcon to some place to set him free for a while. Just like I did as much as possible with him. So, we went to this place. I unhooded the falcon there, with some other people also there. They told me I would for sure loose him if I would set him free now, knowing he was full in weight not hungry at all. Then I just let him start from the fist, rising in the sky. After some quarter of an hour, I called him back on the fist with some meat there, as usual. After having called him, he returned instantly. Without any hesitation. Then looking at the meat like “what should I do with that”. I secured the jesses on the swivel and then secured the leash (falconry setup) to the falconers glove. He did not eat anything, but was just glad to be with me again. Seems like he might have felt the trust I had in our relationship.

Another kind of playing is not weighting a sparrowhawk for some months or so in wintertime, while knowing that the margins in weight of a spar are really very narrow. And some very small weight reduction towards the lower spectrum can result in zero chance to rescue the sparrowhawk as such. It is normally strongly adviced and recommended to weight a sparrowhawk at least once if not twice a day. In wintertime. But still, I dare to skip this. Based on my understandings of weight management, but also based on relying on my eyes (seeing the sparrowhawk and his conditions often during these times) and the fact that the spars are full weight then as opposed to hunting weights (making the weight management much more critical!).

But well, enough of examples. Fact is that what I want to communicate here, is the fact that we also need to play more with money. But, for doing so in responsible ways (like me with my birds of prey) , we have to understand much more about what money really is. And also what can be done with it and in best ways. This also requires a thorough understanding of the insane accritically indubitable beliefs we have on money.

One of this accritically indubitable beliefs is that we have lost the money completely when we spend it on some goods or services. Another accritically indubitable belief, partly resulting from the first one mentioned here just before, is that it is good to save money. Another accritically indubitable belief is that companies need to pay their employees as low a wage as possible and that this is actually good for the company.

Part of my “playing” with money at the moment is that I try to spend as much as possible of this money thing. As soon as I have money I just try to spend it again. And I understand that if much more people would just do the same, our economies would flourish like never before. Besides that, I realise that me spending money leads to a accumulation of values growing. Me having some increase in dynamical values of the stuff I buy and use. The persons receiving my money to be able to increase their dynamical values. And then also the other people receiving the money from them to increase their dynamical values. And so on and on and on and on, unless somebody is so stupid and insane to put some parts of this money at some bank. Yes, unfortunately our systems are set up in ways that sometimes this savings of money are needed. But actually, it should not be that ways. Or at least all the money saved should be borrowed to other people or organizations who should then use it as soon as possible.

Like I said in other parts of this discourse, money increases in dynamical value each time it is used. The one 10 euro's are not the other 10 euro's in value. Since the dynamical value of the one 10 euro might be far less than the dynamical values of the second 10 euro's. Every time the money is spend or used in one or another ways, the value increases. Except when it is put on the bank. Therefore, it is not always logical and productive that persons and organizations get extra interest for saving money. With the proper understandings of money and the influences of it on our societies and life of human animals, it should in many cases NOT be encouraged to save money. Actually, it should be strongly discouraged to save money. For instance by giving NO interests at all for saving money. Then for borrowing money just the same. A bank can be organized that ways for sure, but the problem is that this institution just operates without really true understandings about the most critical and valuable fundamental rules of our societies and universes.

In the end, there is quite some valuable wisdom in the books from Bob alias Robert Pirsig. His notions of static and dynamic quality are great in some senses. But, Bob is and was relatively wrong. Simply because he lacked some real true understandings. The most critical ones probably being that he lacked understandings about the sole true structure of our universes. Besides this, he lacked the utmost and greatest understandings of all. Being that quality and *arête* are not the most fundamental and important guides for making our societies and universes more sane and great. Quality and *arête* are important, yes. But there is something MORE fundamental and something more essential than this quality and *arête*. Being the notion of **transitive value(s)**. Quality and *arête* are both products, the results, of true and pure and great **transitive values**. But a lot more should be actually. Once you understand the HUGE importance of this single notion of **transitive values**, you see and understand what is missing and what should be changed in our societies as a whole. Which is a lot. Really **every** semiphroneis en semisophy errors and insanities are ultimately grounded in some wrong or lacking understandings of this notion of **transitive values** and the impact this notion SHOULD have on our society and our universes at large. It is the most fundamental and most important notion for immediateness and dynamics, or in other words, the most fundamental and important notion for signs growing, for life and processes in our universes.

*Anyone wanting to be creative or just executing whatever acts in our universes in sane ways, without harming other people or interests, has to understand this fundamental notion of transitive values and the impact of it on our society and universes at large. The problems of science, some great part of semiphroneis errors and insanities, are all the result of misunderstanding or simply not understanding this critical phenomenon of **transitive values**.*

About anything in our society and universes, at least the social aspects of our societies and universes, have to be grounded on a sound understanding of this notion of transitive values. Economics has to be rebuild on this fundament. Psychology and sociology have to be. Just like all social sciences should be. Philosophy has to be rebuild on it. Justice has to be rebuild on it.

It is also very important to realize, that people are also very creative. To work with insane situations. Like the insanities in our economical systems as such. At present times, a lot of people are simply borrowing money to pay for the products they want to buy. While actually this is caused by the insanity of wages just being (far) too low. And a wrong ways of dealing with money, mostly created because of a confusion of the importance's and nature of static money as opposed to transitive values of money.

At current times, the availability of products and also the quality and quantity of products available is rapidly increasing. To be able to buy this kind of products, and by that to enable producers to pay higher wages and keep persons working, we need a lot more money to be spend. This requires a higher emphasis to transitive values as opposed to statical values. But, it foremost also requires an increase in the wage levels. Foremost the wage levels of the lower incomes. By means of increasing these wages, we will for sure have the economy growing and growing to great levels. IF it is coupled with a high level of understanding and wisdom on not only economy, but our universes at large. And foremost, again, the role and nature of transitive values in these.

To conclude this book, not as end or beginning but just some intermediate phase of thoughts and being:

This book is, by far, NOT my message. It is just some very imperfect way of bringing the message abroad. And a small part of it.

BUT...DO something with it. Bring it into existence. Or just a “bit” further. AFTER making some abductive differences. Maybe by returning to the first part of this book, the essential Peirce. And reading more in his other texts like the collected papers. Trying to really understand him. And read even more from other people into (the linguistic turns in) philosophy and academics. And by that, understanding people like Foucault, Derrida, Popper, Nietzsche and the like. Then putting this insights into practise, existence. Maybe also moving towards some greater, fundamental laws for socioeconomic orders.

Most important fundamental tip I can give you, is to be creative in finding anothernesses. They are everywhere out there, waiting for us to be SEEN and used.

Signs of Excellence

*Let me be an otherness
Trust me, accept me, have faith in me
Let me be an otherness
Do not cut my head off for being so
And do not give me the poison bowl
Or let me end as Pim Fortuyn
Since it is anotherness an otherness
Than the usual othernesses
Give me the chance to be quali an otherness
To have modest signs growing
Into **signs of excellence**
Trust me, help me, have faith in me
Since society desperately needs anotherness ways
Entelychistic phronesis ways
My ways of othernesses
Let me be quali an otherness
But most of all anotherness quali a notherness.
So that I can arrange the othernesses betweenness the signs
To have modest signs growing
Into **signs of excellence**
Let me shine
To improve the universes
And fly. Fly towards grace.*