

Physical Contiguity of “The Concept” : The Concept of “Physical Contiguity”

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Abstract

It is an entity of nature, the human conceiver that emerges “the concept”. It might be conjectured that in order for a human conceiver to conceive a concept of “the concept”, as a subset of nature, first he must have a concept of nature with which to commence investigation into the nature of “the concept”. Second, the nature of “the concept” might be expected to be an emergence from the individuals’ concept of nature; in essence to reflect a concept of self that is necessarily evolved from life experience and perception as it is perceived to possess universal facets common both to all human life and experience with external agents; in combination defined as “nature”. The contiguity of identity, of self, of the external, amidst a continual flux, generation and regeneration, renewal of both internal and external physical elements underlines all cognition and consciousness. In this presentation a conceptual integration of the mental processes, in reference to conceptual identity of concepts, the concept and the physical, both the physiological body and the physical external-i.e. mind with matter, matter with mind- entails a physical contiguity, propagation of form by a means of physical proximity of the entity energy/matter as it entails and is entailed to “path”; “path” denotes and is interchangeable with the entity “memory”. A redefined scientific methodology, resembling methodologies related to the elucidations of cultural processes, traits and evolution, is valid only with strict reference in definition and study to relations, interrelations, the witness pair, as strictly relative; (space)/(the empirical volume) as a physically relative entity in which estimated physical totals are made of overlapping or distributed constituents as synergistic products of independently attributed individual physical volumes. Emerged/emerging conceptual structures reflect the emerging physical environment and are necessarily related structurally.

Introduction

Perception is the only means of communication with the external world. Perception is not proposed to involve processing and active neural sorting from which representation is established, but only the transmission of reflected energy that apriorily bears organization by means of proximity of energies; an inherited organization is present by means of proximities of

one to the other of the agents responsible for its content. If energy and mass are considered to be identical, the world may be viewed as a continuum of associations of the entity matter/energy based on physical proximity. All species, as well as man sort the world as a function of inherited proximity: men have the capacity to envision longer chains of cause and effect; attributed as a capacity to reason. Reasoning in men can also escape into chains that are not directly affirmable from witness.

The concept of "the concept" is defined as the emergence product of the differences of energies associated with sensation in which physical reality is always in a witnessable "becoming" state composed of mass and energy, a state of 'going to' while the concept exists in the present as an inherited from the past, unwitnessable difference state of these same energies, also responsible for the present structuring of the physical world as it is imposed upon the senses. Thus in nature, an unwitnessable entity, alike to 'the concept' is also entailed to exist from the inherent proximities that compose nature: in the organism the concept is a temporal and dynamic association of the difference energies that compose or descend from a state of memory that is originated and maintained identically in relation to proximal/temporal associations.

The two states, the internal of the mind and brain and the becoming external state of the environment, composed of matter and energy, constantly bear together, in an active relationship, a conceptual, internal structuring in the mind that is born from contrast; together the (fast or slowly) emerging environment and the (fast or slowly) emerging conceptual structure of the mind, birth a product whose temporal endurance hierarchies are related similarly; conceptual structuring and physical environmental structuring grow to parallel one another (Note 1). A path for the finding and ordering of concepts approach to mimic an actual path states of the slowly emerging external environment. The more prominent to survival, the more prominent to sensation, the more enduring the state of becoming of the environment, the higher in a hierarchy of learned concepts the associated energy state differences, as memory state/concept are located... .

A simultaneous model for physical biological evolution (Kirsh, 2010b) and cultural evolution (Kirsh, 2009a) in which the (conceptual) cultural trait is defined as a volume ratio within a total of traits, is suggested to be possible. The 'physical volume' of the natural sciences is redefined to parallel descriptions of socio-cultural structure, to overlap/segregate in the same manner as cultural traits; i.e. based on witness pair relations (Kirsh, 2009b) with respect to conceptual pertinence.

As all things in nature follow a physical path conceptual learning is proposed to possess a path that is molded from the physical contiguities in nature. In alternative to the postulate of an aether through which energy is transmitted, as the fabric of the universe, an atemporal interpretation is given based on the anthropological qualities of symbolism and need with the added property of "mirror"; excluded are accounts of order of events and origins/death. Time is proposed not to be a valid (structural) element of natural processes. In substitution for an aether is the notion of an unwitnessable effected proximity dependent change occurred by the presence of "path", of the path of energy or matter as space/volume is occupied: "the concept" is proposed in abstraction as a reflection of structure, the physical propagation of memory by means of inheritance. Unwitnessable, the concept or an analogous entity is proposed to be possessed internally within -i.e. with respect to physiological structure and cognitive structure-

and externally similarly in inert nature-i.e. throughout all of nature such that the only clue to its' physical-ness is based on the perceptual and conceptual ability that functions solely by contrast, distinction and synergism in the rendering of the most primary notions-i.e. of distance and motion from which the concept of time evolves.. From a suggested physical nature to thought, it is determined that it is the inheritance of a physically conceivable form by means of proximity that renders the observed difference in structure between the inert and the living-i.e. rocks cannot be described to think though its nominal cohesiveness and specific temporal identity as an emerged/emerging individual entity, in a field composed of all rocks, evolves from the same principles that are responsible for perception and cognition.

It is suggested that although beginnings and ends, birth and death are ordinary components of perception, invite paradox and intriguing abstractions concerning the nature of the world, a level and valid interpretation for the purpose of mankind's cohabitation with the elements cannot include notions of them in basic concept, an "as it is" universal and ubiquitous slice is not only all that is pertinent but necessarily entails that all other views are excluded, less science applications result in the application of impulse that is obviously oriented towards the features of birth and death from which most theory and abstraction is derived.

It is proposed that witnessable processes, life originates from a near universal death as its (the universes') life (Kirsh, 2010b). An altered perspective is proposed in which the end point death is more tangible, familiar than (the self) unwitnessable birth. From this perspective the physical path of processes, proceeding from death to birth, is not the same as the ordinary construed reverse path of birth to death. The difference in trajectories of these two perspectives is attributed to account for false, invalid scientific conceptualizations and applications.

Note 1 It is interesting to consider the notion that environmental changes imposed either willfully or otherwise might serve to be self defining with respect to conceptual structuring. The imposition of environmental change, in this model, can simultaneously affect perception and hence cognition, in a blinding manner with respect to the acquisition of knowledge of natural courses and paths occurred prior to incurred changes (Kirsh, 2010a). For example a person occupying a house that is painted red in this analogy would only find red paint or red tints indicating that red is the original, hence by assumption, natural color. It has been demonstrated that the mind is able to, in an unaware manner, associate perceptual attributes with values that function cognitively in interpretations of experience; to assume as universals, random values for particulars that had been attributed meaning from experience (Macknik SL, Martinez-Conde S, 2007, Martinez-Conde S, Macknik SL, 2007, Martinez-Conde S, 2007, Kirsh, 2008).

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