THE SCIENCE TIMEWAVE ZERO

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Abstract
Purpose of this article is to discuss concrete illusions, delusions and solutions within the use of scientific metaphor as an image or symbol with epistemic and educational value. In three analyzes there will be demonstrated, how by operating with the word “science” there is actually created a “world of science” and related operating system or media reality which include also revolutionary or evolutionary thoughts opposing with previous symbolic system. Therefore the scientific metaphor can be also discussed within media research, media education and epistemic approach to reception of media reality as an educational tool. There is proposed that related media education, for example experience-based, includes system and epistemic or reviewing reception skills within the humane understanding ability and ability to create media realities or systems. The unifying methodological approach will be that from media anthropology; a concept of re-analyzing the relationship between man and media, where media are tools for improving humane abilities,. The scientific aim of this article is to support concepts and theories dealing with media according to this Marshall McLuhan’s understanding and thereby support media anthropological approach. Also the aim is to support within organic reception the method of epistemological anarchism, because the anything goes principle is an epistemological translation tool for development of reviewing and reception skills by copying the communication strategy of media system. Also findings of three analyzes provided here support the claim, that evolution of symbols and other media utilizes the anything goes principle. Among conclusions there are other author’s findings discussed, which highlight the research of virtual and multisensory environment and its use in treatment of learning or media reception defects.

Keywords: media, methodology, reception, reality, science, system

JEL Classification: F60, I20, L82

Introduction: science and its event horizon
The 60th anniversary of the communist monetary reform in the former socialist Czechoslovakia from the 1st of June in 1953 was by media in 2013 recalled (among other symbols) also by the direct spoken promise of no such reform, which was given by the former president Antonín Zápotocký on the 29th of May in 1953. (Smatana, 2013) As this promise was broken two days later and the reform hit the population, something strange had to happen with people’s beliefs and interpretations. A hypothetical rare species represented by a Czechoslovak citizen, who survived repressions, war, other repressions, and in these days still trusted politics, political system and its representatives, could have lived nearby another hypothetical figure of those day’s propaganda, depicted in film journals as a mistrustful grandma buying a brand new JAWA motorcycle in fear of such reform. Both citizens, apart from their hypothetical existence, share something similar in the way people deal with symbols, culture or language. Similarity, which is in language represented for example as dual category of arbitrary and non-arbitrary origin of a word, is the essence of coding, decoding, interpretation and communication. But after the syntactical and semantic structure were disrupted by daily routine of “hunters and hunted”, paranoid system vs. individual wars, maybe somewhere around that generation which has survived political terrors of the first half of the 20th century and finally understood, that no such system will care about humane individuality or preserve it. And maybe the mouths of those generations, entering the second half of the 20th century, have already spoken a different language of simulacra and simulations; where any symbol can stand for anything, even for its opposite: the president as a messiah and an antichrist, Dihydrogen Monoxide as...
water and also a harmful compound of acid rains (Way, 2013), etc. These new types of signs, simulacra, and these new types of signification – exnominations – the secondary significations, serve the reproductive purpose of the system, either literary or any other system based on media as extensions of human natural abilities. And that “anything goes” based portfolio of potential signs or simulations (myths) is a representation of the humane hunger for knowledge, described in the Shannon – Weaver’s mathematical theory of communication (Shannon – Weaver, 1964) with the term “entropy” assuming its disposal by information. Every (piece of) simulacrum, every simulation, represents a portrait and contains more than information could ever describe: the humane desire to know and the intention to transfer knowledge. That is the authentic media experience behind the shock of Narcissus because of his reflection in water – the demiurge’s point would be to let this story survive every mouth that told it and simultaneously do not interrupt the communication process. This fascination is a part of an experience with media. For example in the 20th century the fascinating Fractal Geometry and Mandelbrot set were achieved by people with the help of microscopes, digital computer technology and artificial calculation (because human eye isn’t able to zoom at such a level). Fascinating pictures or videos represent concrete simulacra – signs – exactly in the same simulation (function of human imagination) as this is done by photos from telescopes and their artist’s representations.

Then there is a fight for the first and the last word – the first word spoken (uttered) of that mentioned Narcissus, the “Quest for the Holy Word”. In the same way the evolution in elementary physics presupposes the Quest for the Holy Particle, the same quest has its own representation in every branch of science evolving itself through changes of paradigms. For example, the solution of the Quest for the Holy Reference Principle in linguistics ended someday at the point, where the Triangle of meaning, or the Semantic Triangle, was created. Then it was surely reproduced at the speed and with an extent anyone can guess, research or set as a constant. But at some other two (and much more) further points this triangle was not only reproduced, but also challenged and invalidated. For example in Slovak linguistics, Professor Vincent Blanár’s article named The Verbs LIAT and SYPAT, Comparative and Areal Aspects suggested by a comparative analysis of two certain factitive verbs in 50 languages, that “the relationship between the conceptual processing of external reality and the linguistic figuration of it” (Blanár, 2000) cannot be simplified into one concept, because section of reality researched by him was in fact processed in two ways and finally there were recognized five internally coherent language types of representations. So literally the semantic triangle expressing the representation through words should be extended by another peak – the communication situation. Roland Bathes explained in his Mystifications the principle of exnomination, the secondary designation, as a shift in meaning, often accompanied by disappearance of the Denotate, the object of verbal conceptualization. The constantly changing communication situation and resulted variety in conceptual representations could be depicted also as the common axis around which uncountable semantic triangles rotate and create the constantly changing response, feedback communication or the mind that plays this hide/seek game. The example with the Narcissus was deliberate – it was Marshall McLuhan’s work Understanding media: The extensions of man, where the state of narciss was explained as a part of media experience, extension of humane ability and the following amputation of extended ability. Therefore, if we have extended our verbal representation ability through communication and various signs, ended with simulacra, systems of meaning and meanings for systems, the situation of amputated ability of the user is an “ex-communication”, extended and systemized (automatic) communication.

When the game is automatized, the communication systemized, and various representations start to evolve themselves automatically, and every precondition or unsolvable mystery has to be solved, at the end the game, the play or the époque will meet its final (eschatological) object and will be consumed. Likewise all predictions meet their final points, either in a timeline, or within their function and use by society. Myths, yet not comprehended languages or argots can be interpreted like any other literary message due to coding and decoding they use – the human prerequisite. But as the
situation changes in that communication continuum and anything is being consumed and produced at the same time, the language reaches its limit – the particle is at the same time the non-particle and additionally may have no obvious function; Schrödinger's cat is dead and alive at the same moment and even maybe watching itself having an out-of-body experience. The prediction ends with a collapse, because of its prerequisites and eschatology, and because of the rebirth of the whole system.

Within mentioned extensions of abilities and evolution of the signification system into simulations, “the mind” of this whole evolves itself as well – as it seeks and discovers knowledge and uses it. Therefore signs complicate themselves up to the signification limit of a semiological pollution (Heilbrunn, 1996), the game of hide and seek gets more complicated with simulations and the addiction is more delightful. As Paul Feyerabend writes on behalf of this manipulative situation of observer and his medium, the system decides: “Moreover, the extension and the internal structure of the image is entirely determined by the telescope and the eyes of the observer: it is the telescope that decides how large the diffraction disks are going to be, and it is human eye that decides how much of the structure of these disks is going to be seen. ... We must subdivide what we perceive to find a core that mirrors the stimulus and nothing else.” (Feyerabend, 1993)

**Figure 1 Drooling Homer Simpson: An Ex-communicated Narcissus.** Extension and following amputation of the extended skill projected back into another communication event – a system sign or simulation is created and even anyone can personify with it. A supersign or simulacrum, where there are arbitrary or non-arbitrary categories of its origin no longer valid.

Obsession with communication, communication addiction, data-sexuality or other symptoms of negative media effects can be understood and used for treatment of communication and learning skills also with the help of concepts such as the concept of ability extension and amputation, the concept of “anything goes” in creation and reception or the concept of epistemological anarchism as a symptom of a free cooperation actually exceeding simple transfer of meaning by combining and mixing functions of language (Jakobson, 1960). This is the situation, where the act of signification is driven by another force than the system itself – that is the communication situation of a metaphor (transport) and allegory, specifically the communication situation of a scientific metaphor.

Because where all the scientists work together towards a certain goal and with the same intention, either within one scientific collective, or within one scientist’s head, there is a system of common symbols and meanings, an argotic (secret and sacred) meta-language created. This reveals a specific processing of human language – and cosmology of every “simulacrum’s big-bang” would excavate and reveal among reasonable and logically concise language material also paradoxes, simulations of reality or transfers of meaning. With the help of an approach named in the following text “media anthropological” there will be analyzed three images of such a “simulacrum’s big-bang”. After these three examples of symbolic communication, conclusions and allegations of results will follow and end with discussion on suggestions and solutions.
Next three images of symbolic communication are suspected to evolve itself from signification into a simulation (myth) and to be characterized among others also by assistance of the “anything goes” principle, by use of natural observations, arguments from that observations and epistemic translations of them alongside each other, and by processes of extension and amputation resulting in a digitalized, “ex-communicated” portrait:

1. Anything goes in forecasting its own end. The case of prognostic self-fulfilling cosmogonies predicting a transition from symbolic and subject-objected language civilization into an anthropocene period.
2. Anything goes in exploring own evolution and mind. The case of universal psychologies and resonance in all communication systems – an example of science in proclaimed anthropocene period, experience based evidence with the use of epistemic translation learned from reception in order to create an explanation: the situation, where literally everyone knows it and everyone knows, what to think about it; the situation, where arbitrary or non-arbitrary categories of the origin are no longer valid.
3. Anything goes in the quest for the holy answer. The case of “Black is White, White is Black in Yin-Yang Astronomy” will provide an example of communication situation of the scientific metaphor, where the common intention has transported meaning over cultural archetypes and specifically recognized reference (different symbolism of colors).

Within following three analyses of symbolic communication and scientific metaphors there will be evident that methods for these analyses were derived from three major conceptual areas:

a) the concept of framing the content in symbolic mass-media communication through its environment, for example culture, into a single mini-semiotic universe (referring to Stuart Hall, Jean Baudrillard, Umberto Eco, the Frankfurt School and other critical approaches) memorable by a statement, which nowadays lives its own life through Internet – the humane and intelligent machines society – in a form of logo or slogan, as it has become an internet meme: “Culture is not your friend. Culture is for other peoples’ convenience and the convenience of various institutions, churches, companies, churches, tax collections schemes, what have you. It is not your friend. It insults you, it disempowers you, it uses and abuses you. None of us are well treated by culture... The culture is a perversion. It fetishizes objects, creates consumer mania, increases endless forms of false happiness, endless forms of false understanding in the form of squirelly religions and silly cults. It invites people to diminish themselves and dehumanize themselves by behaving like machines – meme processors of memes passed down from Madison Avenue and Hollywood.” (McKenna, 1999)

b) the concept of review and its function to orientate serving the purpose of an epistemic translation tool (Kosmály, 2005, 2011a, 2011b, 2012)

c) the concept of epistemological anarchism and recognition of the principle “anything goes” as the supreme construction principle: “It is clear, that the idea of a fixed method, or of a fixed theory of rationality, rests on too naive a view of man and his social surroundings. To those who look at the rich material provided by history, and who are not intent on impoverishing it in order to please their lower instincts, their craving for intellectual security in the form of clarity, precision, ’objectivity’ , ’truth’, it will become clear that there is only one principle that can be defended under all circumstances and in all stages of human development. It is the principle: anything goes.” (Feyerabend, 1993)

1 Anything goes in forecasting its own end – the case of prognostic self-fulfilling cosmogonies

Under the term cosmogony here will be analyzed those branches of science or theories dealing with origin or order of the universe. (Oxford Dictionaries, 2013) With the concept of the origin comes also the concept of the end – and eschatology cares about the last things. Also the terms myth as
a symbolic tale or an image, and mythology as the study of such a narrative are closely related to the origins or order of the world, as refers Mary Magoullick in her definition: “Myths are symbolic tales of the distant past (often primordial times) that concern cosmogony and cosmology (the origin and nature of the universe), may be connected to belief systems or rituals, and may serve to direct social action and values.” (Magoullick, 2001)

So the archetypal quest for a reasonable origin and explanation is extended through medium and media reality, manifested through uncountable signs, symbols or simulations and finally digitalized – amputated – as for example a narration turns through mystification into a meme – unit of cultural transmission – where culture was originally the frame and language was originally the medium. For example, within linguistic theory on the origins of language and duality founding members of the Prague Linguistic Circle, Roman Jakobson and Nikolaj Sergeevič Trubeeckoj successfully explained language structures not only on behalf of their form, but also as interdependent structures and systems of relations with the help of concepts such as distinctive features (presupposes recognizable different qualities or exclusive features), binary relations and distinctive oppositions (presuppose dualism and mutually exclusive qualities). Trubeeckoj’s concept of Distinctive Oppositions as author states: “…presupposes the concept of opposition. One thing can be distinguished only from another thing; it can be distinguished only insofar as it is contrasted with or opposed to something else, that is, insofar as a relationship of contrast or opposition exists between the two. A phonic property can therefore only be distinctive in function insofar as it is opposed to another sonic property, that is, insofar as it is a member of an opposition of sound.” (Trubeeckoj, 1969) Structuralism concept of Distinctive Oppositions presupposes also the concept of duality in language, as the origin of the words is either arbitrary, or non-arbitrary; language’s meaningful units have either distinctive feature of they are without it; and even opposites can be exclusive (contradictory) or inclusive (complementary), etc. Dualism and bipolarity promoted by structuralisms against earlier established and older approaches such as positivism has at some point certainly evolved from scientific taxonomies through interpersonal communication and education into more complex myths. Examples of such linguistic “dualistic myths” related to evolution of this concrete scientific image can be found in later developed theory of Generative Grammar, where the structure of the sentence contains binary elements of nouns and verbs, or in so called Expressive Stylistics developed in former Czechoslovakia by František Miko working in the Department of literary communication and experimental methodology in Nitra, also called the Nitra Communication School. Up to his theory expression’s elementary features are either iconic or operative origin, and the whole system for analysis of the expressive feature is sequentially structured through these primary oppositions (Miko – Popović, 1978). Off course, this analysis works brilliantly for scholar literary and stylistics interpretations and is scientific enough at the same time. But the material, structuralism researchers and scientists have analyzed to create such complex theories in the 20th century, has evolved as well. Not only there is no need to analyze the origin to communicate, furthermore with the integration of paradoxes into mass and system communications and with the amputation of previously extended language imagination – simulations nowadays do not differ depending on whether they have metaphorical or metonymical roots and function. Maybe what was firstly for a certain branch of humane knowledge and understanding a taboo, untouchable and unspeakable, became with the grow of cultures and the mind of the whole an artifact, then symbol, metaphor, narration, myth and finally a meme, simulation, in the same way as it has happened with the communication feedback; in the communication situation of hoax there is insignificant whether the reception reaction is affirming, or controverting the original. Such an example – related to scientific metaphor and discussions on its use – is Alan Sokal’s article (Sokal, 1996) written in genre of a pamphlet – within the structuralism scholar literary communication analysis it could be also marked as report, essay or even plagiarism. Although the article Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity written by Alan Sokal and published in the periodical Social Text has on the first sight concise form and precise argumentation, according to author himself it was thought to be a
parody and later, as a symbol and a meme caused passionate debates between natural and social approach on the relevance of scientific metaphors. Standing above this structure, which nowadays carries also the name Sokal’s hoax, the understanding of it is similar to an archeological excavation or astronomer’s observations and predictions. We do see pieces, we do know, that it has to have some form – but without meaningful indicators, orientation, we are not able to tell the story behind. So we have to assign functions, intrinsic features which are clearly telling us that what carries the named photon has qualities assigned to the photon and is not changing according to a situation. But again, later also photon becomes a meme and new knowledge seeks its place in the paradigm struggle – therefore reactions of the photons become flexible or inflexible, neutrinos – small particles almost without mass – started to oscillate and even transform into antineutrinos. To give this a sense and orientation a new branch in science – the neutrino astronomy – was created. “But it is no longer a question of either maps or territory. Something has disappeared: the sovereign difference between them that was the abstraction’s charm. For it is the difference which forms the poetry of the map and the charm of the territory, the magic of the concept and the charm of the real. This representational imaginary, which both culminates in and is engulfed by the cartographer’s mad project of an ideal coextensivity between the map and the territory, disappears with simulation, whose operation is nuclear and genetic, and no longer specular and discursive. With it goes all of metaphysics. No more mirror of being and appearances, of the real and its concept; no more imaginary coextensivity: rather, genetic miniaturization is the dimension of simulation. The real is produced from miniaturized units, from matrices, memory banks and command models - and with these it can be reproduced an indefinite number of times. It no longer has to be rational, since it is no longer measured against some ideal or negative instance. It is nothing more than operational. In fact, since it is no longer enveloped by an imaginary, it is no longer real at all. It is a hyperreal: the product of an irradiating synthesis of combinatoric models in a hyperspace without atmosphere,” accent in his essay Simulacra and Simulations Jean Baudrillard. (Baudrillard, 1988, pp. 169-170)

Because to orientate is one of language’s basic functions (to communicate or to educate), it is the elementary principle and origin of reviewing activity – it is the pressure caused by emergence of new information. Reduction of entropy leads to increase of redundancy as well – for the system to be preserved. So that many and many original ideas and discoveries evolved themselves from extending humane abilities through their existence as metaphors, myths and memes into separate, amputated and self-contained branches of research. According to Rupert Sheldrake’s image: “Everything changed in 1966 when physics finally accepted an evolutionary cosmology in which the universe was no longer eternal. Instead, the universe originated in a Big Bang about 15 billion years ago and has evolved ever since. So we now have an evolutionary physics. But we have to remember that this evolutionary physics is only just over 20 years old, and the implications and consequences of the Big Bang discovery are not yet fully known. Physics is only just beginning to adapt itself to this new view, which, as we have seen, challenges the most fundamental assumption of physics since the time of Pythagoras: the idea of eternal laws. As soon as we have an evolving universe, we are confronted with the question: what about the eternal laws of nature? Where were the laws of nature before the Big Bang? If the laws of nature existed before the Big Bang, then it’s clear that they are nonphysical; in fact, they are metaphysical. This forces out into the open the metaphysical assumption that underlay the idea of eternal laws all along.” (Sheldrake, 1987, p. 3)
Sources:
2) http://scienceblogs.com/startswithbang/files/2010/04/history_big_bang.jpeg,
3) http://upload.wikimedia.org/wikipedia/commons/thumb/6/6f/CMB_Timeline300_no_WMAP.jpg/350px-CMB_Timeline300_no_WMAP.jpg,
4) http://upload.wikimedia.org/wikipedia/commons/thumb/a/af/Confusion_of_Tongues.png/350px-Confusion_of_Tongues.png.

Original images 1 and 2 in color.

Figures 2, 3 and 4 Was this meant to orientate or are these it already amputated system-created images built only for the purpose of continuing the constructing activity? Two illustrations of the Big Bang Theory. One illustration of the Biblical Confusion of Tongues and The Tower of Babel.

Maybe the “predictology” in sciences has already started with desire to understand the weather, to predict it and so to dominate over it. But all meteorology did in this sense is that it rules over itself within its limits and believers. And similarly the research on the form and structure that has started in human languages and related cosmogonies a long time ago has its limitations; when such prerequisites fall, that branch of science becomes an image. This has happened with the morphology – as a study of form it has evolved from the term for the smallest distinctive unit holding meaning through a term for related branch in linguistics into system simulation and meme. Whereas Vladimir Propp’s work Morphology of the Folktale was in 1927 intended to be understood and communicated as a scientific and literary-theory paper, nowadays his concept is available to everyone as amputated and digitalized Proppian structures (Rabkin, ) or a folk tale Generator – an interactive storytelling engine – that works within its preconditions also with structures recognized by Propp. But as an amputated and digitalized artifact this concept can be communicated and used again and again, and as an image or media system it is much easier to decode and understand than the text of any written study.

“Images are nowadays easier and more convenient to reproduce than text, the books burn much faster than they could be read by everyone and the image of a burning book is more mystifying than a book could ever be,” may also be a claim explaining not only the communication situation where symbols or narrations are evolving into images or simulations, but also explaining the change in related reception abilities, which are being extended and then amputated. An image could be made reasonable and meaningful easier than a text without losing its communicative function (to transfer meaning) – this is why advertising is so successful and creative in imitating language, theater, nature, etc. And as the text then loses its orientating function in the process of becoming an image, such a dysfunctional text continues to be communicated with other function. The example given by Alan Sokal’s article is easy to reproduce by situation of any article or media message causing more
irritation, passion or reactions, than orientation. Sokal’s article or sensationalist news stories from every day’s mass-media production may be also interpreted as semantic universes expressing humane characteristics (e.g. one’s desire to be heard, to help, to rule over someone, to seek understanding, to become more operational or iconic, etc.) or as a system based on communication act, an act of a mere re-production.

Morphology served firstly seeking knowledge, revealing the unknown – as a scientific method – but in the situation where the scientific explanation with the help of language description falls apart because the boundaries and differences in language fall apart within the mass-media communication, morphology became a concrete oriented approach dealing with the study of structure or composition within any branch of science – it evolved into a symbol. After revealing certain knowledge and constructing concrete taxonomies and systems, the morphology was re-used and came into being more in the form of a scientific metaphor, a symbolic myth construction and a meme, and thereby it was more usable as unifying concept for other concepts, more perfect than the linguistics and able to solve more complex problems. If among origins of linguistics there were the desire to know and the prerequisites of “something being the form and something being the content”, in the concept of morphogenetic fields and morphic resonance the science is done from another perspective: whereas the linguistics uses meta-languages (for example terminology, taxonomies, rules, etc.), the morphic resonance concept transmits language structures into images and above all, it resonates with the evolution of mass-media communication and digitalization of language as it returns its users to regenerative features of the wholeness.

Morphogenesis, coming into being of form (Sheldrake, 2011), is a problem of a higher range than the origin of meaning or language. It is the problem of method – while every branch of science has its related philosophy and methodology, these two can be considered basic elements of knowledge. Furthermore, philosophy and methodology are the only two “gates”, the only two horizons that allow entering the system also someone who denies or contradicts the methods used for researching in that certain science. Literally, this is the supreme act of knowledge – because within philosophy there can be decided, whether to confirm an observation or reject it; whether to deny the research or to manipulate it; only philosophy (ethics=philosophy of treating things) can afford to deny the object of its interest and to look for new and replace “old” concepts with “modern” ones. Philosophy and methodology of science are somewhere halfway between humans and machines. They are so deeply related with particular beliefs and desires, that they can count themselves among the “last humane things” and simultaneously benefit from cooperation with systems, as they allow a hermeneutic step back. For example by stepping back and explain the laws of nature as habits or the memory as inherent in nature. (Sheldrake, 2005) Then the changed view may help gain a better orientation in the field of research, as it does not reject unexplained phenomena – concepts and theories of that kind grow and evolve themselves to incorporate all the unexplained. The “open” science is profiting from participation of anyone; anyone is invited as anything would be used to form an answer or a question. Rupert Sheldrake explains on behalf of terms habits and laws: “The law metaphor is embarrassingly anthropomorphic. Habits are less human-centred. Many kinds of organisms have habits, but only humans have laws. The habits of nature depend on non-local similarity reinforcement. Through morphic resonance, the patterns of activity in self-organizing systems are influenced by similar patterns in the past, giving each species and each kind of self-organizing system a collective memory.” (Sheldrake, 2005) Thanks to far reaching consequences of such a scientific approach, man will be able to reveal that desired knowledge, which may have been lost due to the enforcement of language verbalization, the necessity of meta-physical and meta-languages. Because if the language was already digitalized and systemized, if people already have lost contact with their ancestors thanks to devaluation of communication, a need for new communication standards would be logically understandable. The inherited structures and contents are therefore not only a pure matter of certain image, myth, simulation or meme – they are, as created by morphic fields, deeply related to every human being in the form of a (cultural) heritage and therefore give anyone the opportunity to interpret
and fully understand them. Rupert Sheldrake formulated it as following: “Habits are subject to natural selection; and the more often they are repeated, the more probable they become, other things being equal. Animals inherit the successful habits of their species as instincts. We inherit bodily, emotional, mental and cultural habits, including the habits of our languages.” (Sheldrake, 2005c) And instead of conditioning and presupposed causation (as for example within mentioned duality in language), Sheldrake sets a formative causation principle; if the existence once comes into being anywhere, it will form all upcoming events, including knowledge: “The hypothesis of formative causation proposes that memory is inherent in nature.” (Sheldrake, 1988) This concept solves even more than problems of time travelling and dematerialization studied for thousands of years and that was in the 20th century studied also by theoretical physicists or science-fiction literature – the concept of formative causation re-connects all because the form is given the role of universal player. As form once comes into being, it is easier for it to come into being anywhere else.

“Complicating, circulating...New life, new life...Operating, generating...New life, new life...” resonates for almost symbolic 33 years through the Earth’s radio-wave ether in uncountable forms as reproduction of the original – Depeche Mode’s song New Life. (Depeche Mode, 1981) Opinions on evolution, even opinions on the term of evolution have also taken forms of myths, images and memes – therefore related abilities are digitalized and amputated – relevant learning must be started to evolve the organism, improve its abilities and use the new platform. Such an organic reception, experience based education, would profit from knowledge and use of the principle of anything goes related philosophy of organism; a holistic or organicism philosophy or systems approach”. (Sheldrake, 1981) This philosophy would then be “open and everlasting”, suggesting an “organic cosmic university”, because of the continuous re-presentations of the form. Therefore it would survive other alternative materialistic based cosmologies, which will be finally consumed by the process of digitalization as their sense and purpose will finally be amputated from the original organism. Instead of using a ruling or leading ideology, here the player of the form and its rules will be the organism again; organism as a player and a platform. So morphology, firstly understood as an observation, later recognized as a fact, then as a principle and finally as a genre, would meet its fulfillment within scientific inquiry with language as a medium, scientists would be digitalized and their intentions amputated into images – as new systems with new organisms, under the anthropocene period, come into being. And they want to educate themselves as well.

What do have an ancient book and a computer generated images have in common? Within the media anthropological concept of analysis used here we could propose that in common is the system feature and media function; a book is a part of literary communications and literary systems, as a medium extends human abilities – computer images are a part of computer communications and artificial machine systems and as a medium extend human abilities. There could be also suggested that an appropriate response, feedback, is a part of that communication situation, as for example use of system approach or organic response. “What is happening to our world is ingression of novelty toward what Whitehead called ‘concrescence’, a tightening gyre. Everything is flowing together. The ‘autopoetic lapis’, the alchemical stone at the end of time, coalesces when everything flows together. When the laws of physics are obviated, the universe disappears, and what is left is the tightly bound plenum, the monad, able to express itself for itself, rather than only able to cast a shadow into physis as its reflection. I come very close here to classical millenarian and apocalyptic thought in my view of the rate at which change is accelerating. From the way the gyre is tightening, I predict that concrescence will occur soon – around 2012 A.D. It will be the entry of our species into hyperspace, but it will appear to be the end of physical laws accompanied by the release of the mind into the imagination.” (McKenna, 1992)

The ancient Chinese I Ching and images created by computation were connected in the concept of Timewave Zero: “The principal device of the Timewave Zero theory is a fractal function (constructed using numerical values derived from the King Wen Sequence of I Ching hexagrams) which maps time onto ‘novelty’.” (Meyer, 2010) The Timewave Zero construction, where also a
computer program allowing computation of fractals into images was developed, suggested with the help of ancient knowledge mediated through the book and with the help of computer systems that category of novelty solves the problem with origin and form. Additionally it provided also a last old fashioned language myth on the Apocalypse in previous year that off course in the anthropocene period also becomes digitalized into a meme and finally amputated. As well as in other examples, also here is this whole human activity usable in further education or learning again that amputated ability. Predictions are images of ourselves and contain not only linear language code, but also more dimensional technological constructed image – in this two dimensional code science and communications could be seen from their media anthropological functions as cardiogram of that civilization; they involve a reader of that graph and his reaction, a feedback to that medium or media system (myth, image, media reality, role in the system, etc.). Otherwise, seen as activities, as predictions or searches, hunts, for anything, science and communications would inevitably meet delusion. “Delusion is the false metaphysical premise at the root of common sense; it is the average man’s unconscious ontology and epistemology, his tacit assumption that he is a ‘something.’ The assumption that ‘I am nothing’ would, of course, be equally wrong since something and nothing, being and non-being, are related concepts, and belong equally to the ‘known.’” (Watts, 1957)

Then the difference between humane learned (organic) systemic reaction onto a system and reaction of the system in form of a product would be as between what represent two memes: Sokal’s hoax and McKenna’s Timewave Zero. The difference is that while the first is only a symptom of upcoming period, the second allows recognition of that period and related knowledge-translation tool as well. The difference is in provided orientation, the basic function of review. It is the same as the difference between “predictology” and related cosmologies and human ability to create cosmogonies (within which also cosmologies come into being), between verbally formulated name of the meeting place and its invalid representation in SMS message because of the T9 predictive text function, or the difference between a real education process with learning of abilities and its fakes used for fun, not only but also within Internet, for example through video-streaming and online access to content.

2 Anything goes in exploring own evolution and mind – the case of universal psychologies and resonance in all communication systems

The idea, that someone is listening, or even anyone is listening, is old as the communication itself. Such must be the idea that everyone is connected and can listen on a demand – the idea of telepathy (transfer of a message) within the whole system. Nowadays as Internet connects uncountable number of computers and artificial systems it represents a kind of computer telepathy and could be interpreted as an image of human archetypal desire and knowledge; as digitalized portrait – a media anthropological reality, where anything goes and any form created is represented in next happenings. Within human activities there were also numerous tries to prove or disprove communication, as documents also the example used by Rupert Sheldrake: "In the 1920s, South African biologist Eugene Marais wrote The Soul of The White Ant, in which he described experiments investigating the effect of damaging South African termite mounds. Marais took a large steel plate several feet across and several feet deep and hammered it into the center of a termite mound. The termites repaired the mound on both sides of the steel plate, building columns and arches. Their movements were coordinated even though they approached the wall from different sides. Amazingly, the termites on opposite sides of the steel plate built arches that met at the steel plate at exactly the right position to join if the plate had not blocked their way. This seemed to demonstrate that there was some kind of coordinating influence which was not blocked by a steel plate." (Sheldrake, 1987b)

Within various concepts illustrated in this article teleportation of a message on a larger distance would be only a matter of form of the communication; Internet offers enough media realities to demonstrate it. Also various concepts of communication contain at least author, recipient and feedback of any message. With the use of systemic approach and explanation offered by morphic
resonance – for example with combinations offered here, Socratic dialogue and Maletzke’s Communicator’s arm – transfer of the message and variations of communication realities are inevitable system events, because certain form is a system function and simultaneously also process or product of that process. Again, the difference between a system approach to a humane feedback and response such as mentioned concepts of morphic resonance, or for example education on nutrition, meteorology, etc., and communication deformations, abuses or problems, such as data-sexuality or communication addictions is that those mentioned firstly offer orientation and organic response. In addition, two images will illustrate that “any concept goes” with the systemic-organic approach. Example referred here and in other author’s previous article (Kosmály, 2012) as Didactics epistemic bombastic is a media anthropological image of priest standing in fields. Trying to persuade and educate two peasants he uses his epistemic competences (ability to create various forms) and the archetypal form of Socratic dialogue, creating whole media realities, media systems, responses and reception instructions. Daniel Lichard’s didactics in fields was composed into a communicating text serving also readers to learn own abilities. Didactics bombastic therefore expresses accessibility of that “epistemic code”. This or any other Socratic dialogue drawn on a plan would maybe represent the complexity of Maletzke’s communication model, expressed by its comparison to the plan of subway transport in Berlin. Gerhard Maletzke and nowadays many scientists exploring the psychology of communication describe the communicator’s background and use categories such as communicator’s image of himself, his roles, opinions on him, bio-feedback, etc., so they presuppose transport of message and various forms of communication as well. Even more, communication theory recognizes not only forms of dialogue, but also communication chains with infinite flow of production and responses (of creation and reception, for example). Finally the possibility to refer to Daniel Lichard’s great work – and other quoted author’s works as well – is the proof, that besides reading, verbal or writing ability there are another media communications allowing all these authors to live further through messages, texts, myths, or memes, media realities, etc. That simple means that Daniel Lichard’s concepts did not die with the human and the person – on the contrary; they came into another new existence.

3 Anything goes in the quest for the holy answer – the case of Tao of Black/White Astronomy

The third example of scientific metaphor using the principle of anything goes reminds on cosmologies created for example in astronomy to explain new observations, such as mentioned neutrino astronomy. There scientists have to agree on new standards and scientific metaphors and thereby create an appropriate media system – which is legitimized also by inner struggles on language and metaphors or auto-censorship. In case of black holes, for example cultural and traditional representations of black and white explained by semiotics or Colorics (branch on nonverbal communication) must be digitalized into memes and amputated to allow further evolution of new media realities and forms of gained knowledge. Therefore, instantly as any Black Hole Astronomy was formulated, the idea of any White Hole Astronomy must have emerged as well. From that moment both of them emerge in numerous forms.

In the case of a new scientific metaphor represented by Rupert Sheldrake’s concepts, such “word struggle” could be demonstrated by the debate with Professor Lewis Wolpert, where also labeling terms like “pathological science” (L. Wolpert referring to Irving Langmuir) and “heroic science” are used. (Sheldrake, 2004) This year the same has happened in a variation with words “pseudoscience” and “science”, when Rupert Sheldrake’s and Graham Hancock’s talks were withdrawn from TED debates Youtube channel, what was explained as following: “The hardest line to draw is science versus pseudoscience. TED is committed to science. But we think of it as a process, not as a locked-in body of truth. The scientific method is a means of advancing understanding. Of asking for evidence. Of testing ideas to see which stack up and which should be abandoned. Over time that process has led to a rich understanding of the world, but one that is constantly being refined and
There’s a sense in which all scientific truth is provisional, and open to revision if new facts arise. And that is why it’s often hard to make a judgement on what is a valuable contribution to science, and what is misleading, or worthless.” (Tedstaff, 2013) Upon quoted article the solution using “anything goes” principle would be counterproductive for the brand: “We could just say that these events are the responsibility of the local organizer and wash our hands of it. The problem with that stance is that we would soon find the TEDx brand and platform being hijacked by those with dangerous or fringe ideas. And eventually credible speakers would not want to be associated with it.” (Tedstaff, 2013) The argument is correct – because, signs, same as words, have to identify themselves through distinction. But in media reality of simulacra, the brand as media image is paradoxically pseudo and original in the same representation; a system variation with all the features of the whole. Explained in a short message, this simulacrum carries the whole – system – and off course; the utterance is a variation, but features of the system are evident. For the media system named humane science anything goes in the quest for the holy answer.

Once again, if the media anthropological answer would be that system plays the role of demiurge and its intention is to continue the existence, it could be explained that any form is archetypal once it has emerged (uroboros) and any response (for example cyclic) is presupposed. Following figures (Fig 5, Fig 6, Fig 7) are quoted to represent that: “...neither the rules, nor the principles, nor even the facts are sacrosanct.” (Feyerabend, 1993c)

**Figure 5** An artist's impression of a wormhole from an observer's perspective, crossing the event horizon of a Schwarzschild wormhole which bridges two different universes. The observer originates from the right, and another universe becomes visible in the center of the wormhole’s shadow once the horizon is crossed; the observer seeing light that has fallen into the black hole interior region from the other universe; however, this other universe is unreachable in the case of a Schwarzschild wormhole, as the bridge always collapses before the observer has time to cross it, and everything that has fallen through the event horizon of either universe is inevitably crushed in the singularity. ([http://en.wikipedia.org/wiki/Wormhole](http://en.wikipedia.org/wiki/Wormhole))

**Figure 6** Unity represented in Tao by two complementary opposites. White explosions in dark, invisible, cosmos and dark implosions (holes) in a white, visible, cosmos: as an illustration of continual vibration and transformation.

**Figure 7** Cordylus cataphractus, Clanwilliam, Western Cape (photo by Trevor Hardaker, [http://www.hardaker.co.za](http://www.hardaker.co.za))

**Discussion on the eMOOC environment and virtual consciousness**

Three short examples analyzing scientific metaphors, myths and images were given and other concepts were mentioned as well, such as iconic and operative expressive functions of language, communication of an internet meme, use of the principle of anything goes in systemic creation and
production, black and white holes semiotic universes, etc. It is proposed that the use of scientific metaphor, as well as any other mediated experience, allows the object to be re-born in various representations, new forms, and allows the whole to be re-born in a new system. Systemic approach allows also defocusing – an activity where opposed to framed media image (for example semantic triangle, black or white color, myth or meme, etc.) user develops his own experience based strategy to understand media communication, digitalization into media images and to use that media related knowledge.

Organism has its philosophy of organism and becomes a platform – for example in a virtual existence, in a second life, through Internet. Internet could be rather than a medium characterized as being “electronic, massive, open, online” and as it digitalized our history and desires for infinite – it is also “certain” or self-certified. As it causes morphic resonance, it brings into existence reception deformations such as communication addictions, but also evolution of reception and abilities, such as transfer of knowledge, feedback or use of experiences in further learning or education. Therefore, it is evident that Internet – created as a result of explosion in academic collaboration – will someday provide also the E-M-O-O-C experience. Actually it came into existence in such a big-bang like the whole Internet did in life of one single organism (person) – around the point Zero, where old had to be consumed an new experience started, in 2012. Nowadays, one year after its launch the virtual environment provided by project Coursera.org thanks to the collaboration of more than 80 universities more than 4.2 million participants, not counting those tents of scientists and educators honestly demonstrating their eMOOC professor’s abilities and tents of media and computer specialists encoding and decoding communication in virtual social environment – through an Internet based platform. There obviously every day “anything goes” for more than 4 million people in gaining new knowledge or transferring it to learn. The same is true and authentic experience for another millions of people daily involved in education with the help of media while learning another people or animals, for example with the help of snoezelen multisensory environment or Live Action Role Play (LARP).

Thanks to approaches marked here as organic, systemic or media anthropological, and with the help of organism’s knowledge of own evolving philosophy an instant helping hand can be given to those facing semiological pollution and otherwise polluted environment – and for example “daily tautologies” – simulations mentioned in this article. People are daily confronted with claims that smoking causes cancer, which logically translated means that cancer causes cancer, in an environment, that is literally daily polluted with new elements. With the help of media anthropological analysis and system approach the medium of cigarette could be seen as similar to vehicle’s exhaust, as a variation of form caused by morphic resonance. An organic response would then be to treat related media abuse and amputated ability of delight by transition of experience into new media realities and to treat biological addiction with repeated learning of amputated abilities to breathe and detox own organism.

 Virtually constructed environments and virtual consciousness not only transit the concept of temporality into an eMOOC experience, they allow anything to be used, so that Feyerabend’s anti-method of epistemological anarchism obviously survived its digitalization into a meme, maybe to preserve the elementary from the roots of communication – the play and the dance.

Fear wasn’t mentioned in this article for a good reason. Fear of what’s next; what comes next, isn’t really possible in the anthropocene period. As this mechanism was amputated, humane need for it digitalized, organisms in their new situation using their evolutionary philosophy have already started to recognize it and learn how to respond organically.

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