

Unity of Objectivism and Subjectivism

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1. Introduction

This sort of informational investigation concerns the everyday life by the use of an ethnic language, namely, the physical thing presentation being seen before the eyes, on the one side, and the inner phenomenon of the thing belonging to the spiritual world within human mind, on the other side. Usually, an individual mind isn't clearly aware of the difference existing between the objective, thing-concerning world, and the subjective, consciously inner spiritual sphere of presentation. Bear & Mitterauer (2013) presented the problem by the case of the German words "Apfel" and "apfel". The first one lies before us on the table, the second one exists as a presentation deep in the mind. Certainly, the principle of objectivism and subjectivism is in force for all other kinds of information, concerning spheres of senses, like seeing, hearing, touching, smelling, tasting and other sorts of the perceivable. Objectivism and subjectivism concern an object or thing meaningfully in a twofold way, the outer and the inner, the realistic and the abstract, the materialistic and the idealistic, the sensual and the spiritual¹.

2. Capturing the Problem Graphically and Informationally

The problem lies in the unity as a conglomerate or alloy of graphs belonging to the objectivism and the subjectivism. Within the conscious system they are inseparable, overlapping meaningfully each other, however, linguistically distinguishable as a thing being as such and its spiritual presentation. The difference seems to be as the empirical against the abstract or against the theoretical. The thing as an object of the traditional (Newtonian) physics is put against the thing as a particle phenomenon in quantum mechanics. The quale as a sense experience stands against the thing presentation of the theoretical mind being something else. Even two different meanings for the one and the other come out of that situation, they are connected mutually through the objective and the subjective graph which usually have some common named nodes.

In Fig. 1, a graph presentation of the white *informational-conscious* oval against the gray *environment* oval is given. Some informational operands are introduced with the following meaning: α_i is a named operand, where $i = 1, 2, \dots, n < \infty$ marks the i 's and, by that, the number of α_i 's constructive potential infiniteness. In this case, $\underline{\alpha}_i$ marks the entire objective meaning, the objective informon, that has to be distinguished from the subjective meaning, the subjective informon, denoted by $\overline{\alpha}_i$. A detailed meaning of objective and subjective terms, occurring in the article, is given transparently in Tab. 1. Some terms of the Tab. 1 can now be discussed to the necessary depth. The general distinguishing between objective and subjective operands is possible on the formalised level by the use of `\underline` and `\overline` L^AT_EX commands for the objective case,

¹For instance, a wooden idol was replaced by the spiritual one when the tribe was on flight before enemies.

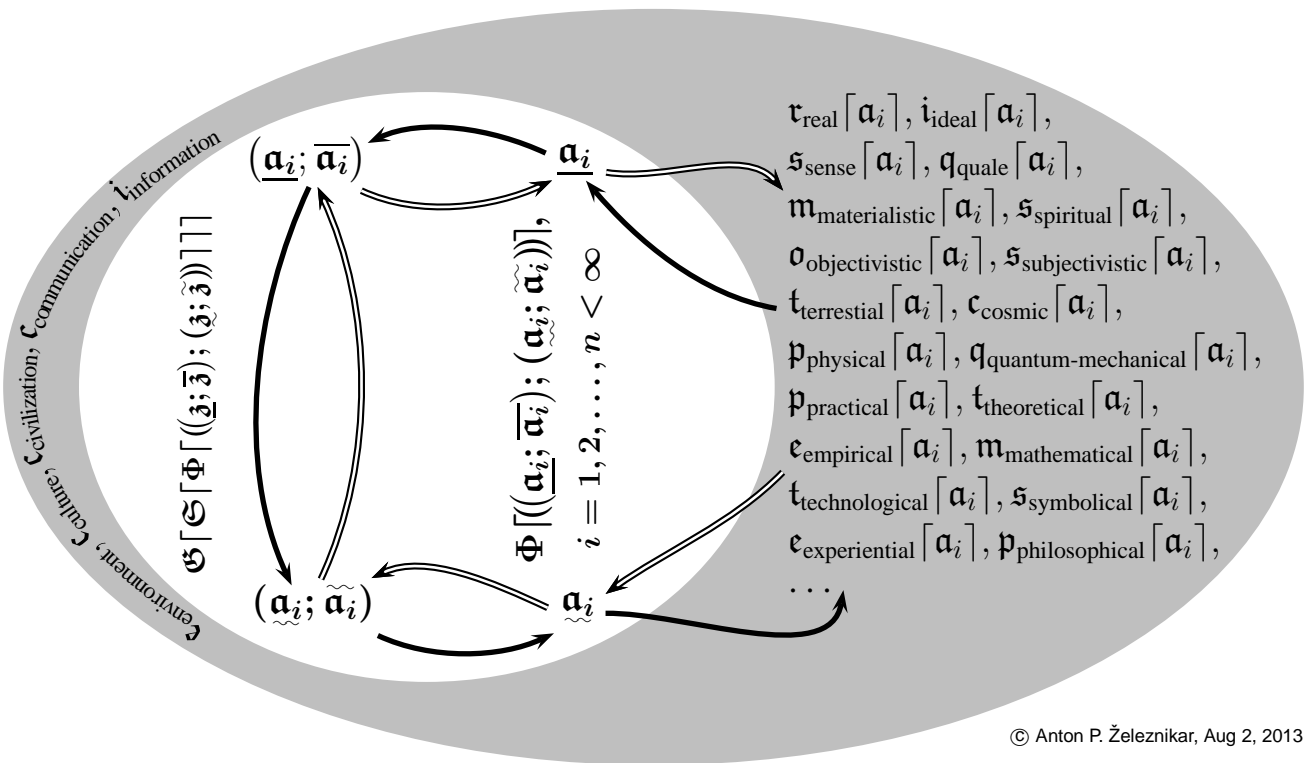


Figure 1: The meaning of several expressions concerning entities of the objective-subjective domain within the informational consciousness. Some conceptually new expressions arise from pure mathematical forms, as seen from objective and subjective operands concerning a_i in the right column of the gray oval.

and, `\uwave` and `\owave` commands for the subjective case. Formally, also mixed commands upon an operand are possible, delivering subjective-objective and vice versa cases, as seen explicitly in the lower part of Tab. 1. In the lower part of the table there are the mixed forms of the subjective meaning of the objective meaning of a_i and the objective meaning of the subjective meaning of a_i . That means, for instance, that the objective meaning of a_i can be investigated through the subjective meaning of a_i and vice versa. In reality, such an investigation, consideration and use happen consciously, intentionally and, even, unconsciously. This approves the nature of the unity of the objective and the subjective and their dismemberment looks like a psychopathic state called *schizophrenia*. In politics, those psychopathic phenomena are known and described within the science of *political ponerology* (Łobaczewski 2009, 2011). Their development was enabled and forced especially within communist regimes in Eastern Europe and Balkans and, e.g., in Slovenia remaining as a human, population and antidemocratic oppression until this very day. Evil is still demonstrated instead of Empathy.

3. A verbal comparison of the objective and subjective area (mind)

Following the suggestions in (BEAR, W. & B.J. MITTERAUER 2013), in English Tab. 2 interesting comparisons between the objective and the subjective phrases can be introduced. As one can see, in the left vertical column of the table, three major areas for the horizontal fields appears, named as *Integration of emerging objective and objec-*

Mathematically expressed components of the unified objective-subjective informational space are the following:

\mathbf{a}_i	named <i>objective-subjective</i> entity, e.g., a labelled node of the graph
$\underline{\mathbf{a}}_i$	objective informon, the meaning of an <u>objectively</u> named entity \mathbf{a}_i
$\widetilde{\mathbf{a}}_i$	subjective informon, the meaning of a <u>subjectively</u> named entity \mathbf{a}_i
$\overline{\mathbf{a}}_i$	objective entropon, a set of operand and operator phrases for the <u>objectively</u> named entity \mathbf{a}_i
$\widetilde{\widetilde{\mathbf{a}}}_i$	subjective entropon, a set of operand and operator phrases for the <u>subjectively</u> named entity \mathbf{a}_i
$(\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i)$	<u>objective</u> informational space of the named entity \mathbf{a}_i
$(\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i)$	<u>subjective</u> informational space of the named entity \mathbf{a}_i
$((\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i); (\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i))$	uniform objective-subjective informational space
$\left(\frac{((\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i); (\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i))}{((\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i); (\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i))} \right)$	objective informational space of the uniform objective-subjective space $((\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i); (\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i))$
$\left(\frac{((\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i); (\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i))}{\widetilde{\widetilde{((\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i); (\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i))}}} \right)$	subjective informational space of the uniform objective-subjective space $((\underline{\mathbf{a}}_i; \overline{\mathbf{a}}_i); (\widetilde{\mathbf{a}}_i; \widetilde{\widetilde{\mathbf{a}}}_i))$
$\widetilde{\widetilde{\mathbf{a}}}_i \Rightarrow \underline{\underline{\mathbf{a}}}_i$	subjective meaning of the objective meaning of \mathbf{a}_i
$\underline{\underline{\mathbf{a}}}_i \Rightarrow \widetilde{\widetilde{\mathbf{a}}}_i$	objective meaning of the subjective meaning of \mathbf{a}_i
$\widetilde{\widetilde{(\underline{\underline{\mathbf{a}}}_i)}}; \underline{\underline{(\widetilde{\widetilde{\mathbf{a}}}_i)}}$	uniform informational space of subjective meaning of the objective meaning of \mathbf{a}_i and objective meaning of the subjective meaning of \mathbf{a}_i
$\widetilde{\widetilde{(\overline{\overline{\mathbf{a}}}_i)}}; \overline{\overline{(\widetilde{\widetilde{\mathbf{a}}}_i)}}$	uniform entropon (informational system of operand and operator phrases) of the subjective meaning of the objective meaning of \mathbf{a}_i and the objective meaning of the subjective meaning of \mathbf{a}_i

Table 1: The meaning of several expressions concerning entities of the objective-subjective domain within the informational consciousness. Some conceptually new expressions arise from pure mathematical forms, as seen from explanations in the right column of the table.

tive experience in the left upmost position, *The meaning integration of the objective and subjective* in the middle position and *The abyss between the objectivism and the subjectivism* in the lower position.

	The Objective	The Subjective
The abyss between the objectivism and the subjectivism	Objectivism	Subjectivism
	Materialism	Idealism
	The physical, time-space, the real	The quantum-mechanical, wave, the spiritual
	The concrete	The abstract
	Practice	Theory, philosophy
	Brain: neuronal network	Brain: glial network
	Synapses: neurotransmitters	Synapses: astrocytes, oligodendrocytes
	The terrestrial, the nowadays	The universal, the space-like
	Intelligence — the leftist one, the reactionary	Invention, super-conscious phenomena, transcendentalism, art
	Information as the various, as any physical changes	Various, any forms of meaning, understanding of all phenomenal
Easiness of the every-day life	Intuitive challenges	
The meaning integration of the objective and subjective	Objective use of ethnic and alternative languages	Subjective use of ethnic and alternative languages
	Linguistic and other forms of behavior	Intention, intuition, ambition, motivation
	Cognition, emotions	Spiritual sphere, mind homeostasis
	The evident, the showing, the transparent	The symbolic, the mathematical, the formalized
	Tactic	Strategy
	Syntax, grammar	The meaning with parenthesis pairs, stylistics, linguistic codes, ciphering
Integration of emerging objective and subjective experience	Phenomenalism as a primitive logic	Informational nature of the world and the universe
	Traditional logic	Informational logic of consciousness
	Scattering, ignorance	Concentration, the creative interest
	Naivety, credulity	Imagination, inspiration, brilliance
	Lazy easiness of the mind	The conscious, meaning perplexity
	Straightness, single-mindedness	Parallel, reflexive organization of informational consciousness
	Doctrine, discipline, tight scientific rigor, tenets	Creative freedom, new science, new technological development
	Experience like the naked rational mind, e.g., <i>cogito, ergo sum</i> (Descartes)	Spiritual understanding of experience, integration with the quantum mechanical, e.g., <i>I am, as I understand</i>

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Table 2: The clearly presented table shows how the objective and the subjective can be categorized vertically and then the meaning contents can be put in the columns, following the article of Bear & Mittenauer 2013, and the author's suggestions.

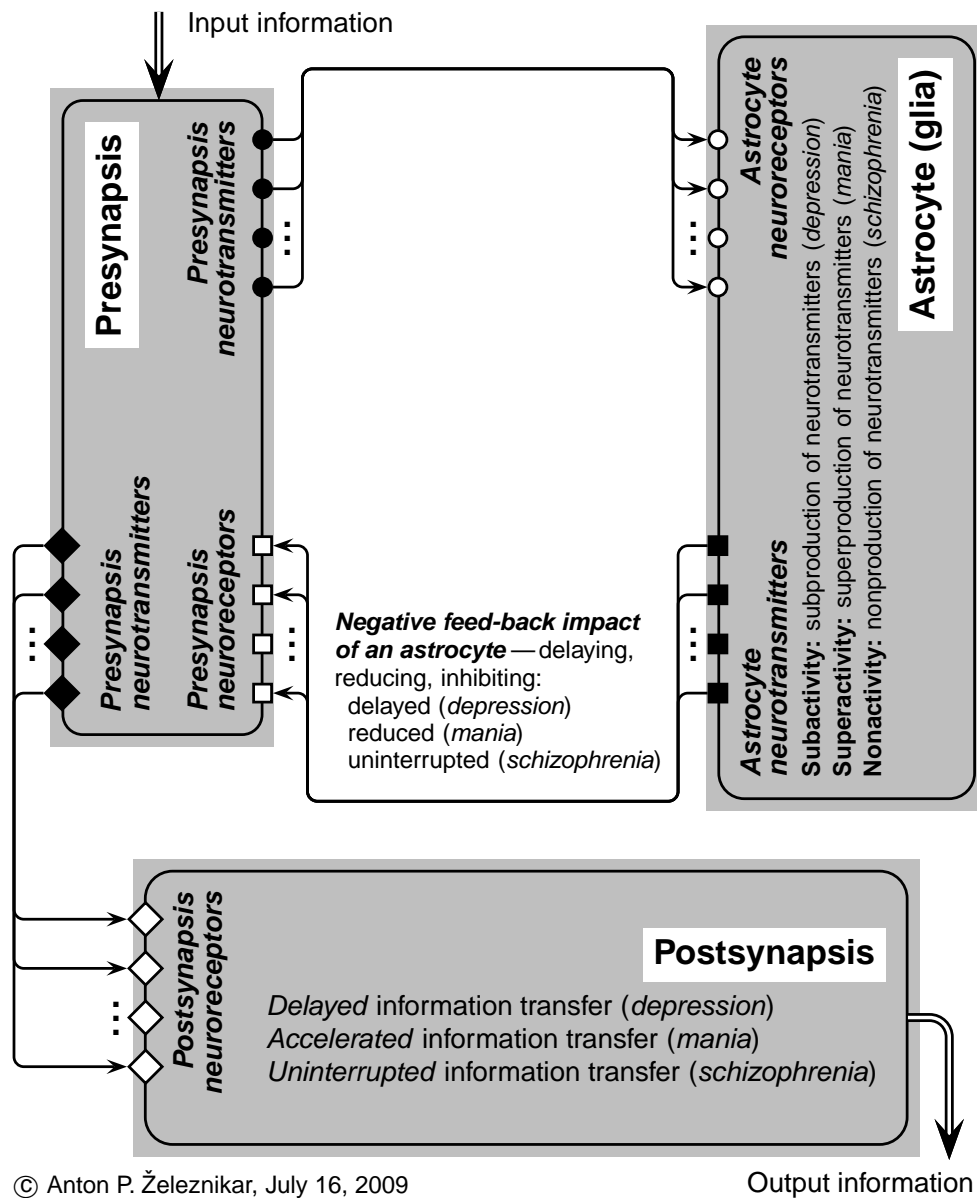


Figure 2: The tripartite graph of a synapse, with an astrocyte feed-back connection to the presynapsis, that impacts the transfer of neurotransmitters to neuroreceptors of postsynapsis, according to Araque, Parpura, Sanzgiri & Haydon 1999, Mitterauer 2009, and author’s graphical interpretation.

In the first vertical section of Tab. 2, Materialism and Idealism seem to be clear opponents of the meaning. Materialism represents *The physical, time-space, the real* while *The quantum-mechanical, wave, the spiritual* is on the side of Idealism. *The concrete* and *Practice* are near to materialism, while *The abstract* and *Theory, philosophy* remain close to idealism. How does the objective and the subjective mirrors in the brain, a biological tissue, where is the seat of consciousness? The neuronal network is informing in parallel together with the glial network, the first being oriented objectively and the second subjectively. For instance, Fig. 2 shows, how a glia cell (astrocyte, oligodendrocyte) within a synapse in a neuronal network can influence different states of mental disorders, being conditioned in the brain by “subjectively” informing glial network. The regulation of neurotransmitter transfer through a synapse can essentially impact several kinds of such and other mental disorders. Objectively, *The terrestrial,*

the nowadays stands against *The universal, the space-like*, subjectively. *Intelligence*, especially, *the leftist one*, being the only state of truth objectively, can't be equal to, underestimates *Invention, super-conscious phenomena, the reactionary transcendentalism, art*, as seen from Tab. 2. *Information as the various, as any physical changes* seems to be the only objective manner of cognition and doesn't recognize *Various, any forms of meaning, understanding of all phenomenal* as a necessary subjective activity of the brain. In this way, *Easiness of the every-day life* neglects urgent *Intuitive challenges* produced as necessities of a biologic, economic, financial and politic survival.

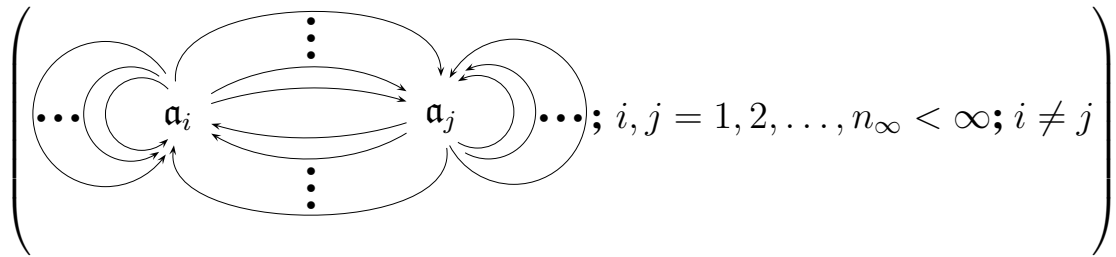
In the middle of Tab. 2 entities take the place constituting *The meaning integration of the objective and subjective*. *Objective use of ethnic and alternative languages* seems quite natural, logical and the only significant, but the *Subjective use of ethnic and alternative languages* reveals actual values of spirit, perplexedly influencing the entire objective area and calling for its critical renewal. *Linguistic and other forms of behavior* in everyday life seem to be logical and indisputable, but *Intention, intuition, ambition, motivation* might look to be subjective or even transcendental. *Cognition, emotions* in the table are considered from time immemorial as objective. On the other side *Spiritual sphere, mind homeostasis* lie certainly in the subjective sphere. *The evident, the showing, the transparent* is situated before the human eyes, but *The symbolic, the mathematical, the formalized* belong to the abstract world. *Tactic* is an evident, public intentional measure, a subcomponent of strategy while *Strategy* is understood to be a hidden, only partly known system of measures, with a long-term planed, a well weighted and a well designed a system leading to important goals. *Syntax, grammar* is always on the side of the objectively determined rules, but *The meaning with parenthesis pairs, stylistics, linguistic codes, ciphering* of languages remain spiritually, individually and subjectively nontransparent, non public.

Integration of emerging objective and subjective experience is representing the last section of entities in Tab. 2. Evidently, *Phenomenalism as a primitive logic* in philosophy opposes *Informational nature of the world and the universe* as the most general concept imaginable. *Traditional logic*, including mathematical, predicative, philosophical logic, is a sub-domain of *Informational logic of consciousness*, that analyses even the logical values as possible and relevant entities of being true or false. *Scattering, ignorance* are the opposite of *Concentration, the creative interest*, which requires particular sensibility, intuitive attention and certain isolation from the outer world. The lightness of *Naivety, credulity* can't be compared with the directed effort of *Imagination, inspiration, brilliance*, as distinctive creative striving to excellence. *Lazy easiness of the mind* corresponds to the everyday attunement of looseness while *The conscious, meaning perplexity* calls one's attention to something, examining it. *Straightness, single-mindedness* informs unidirectionally, learned- and stiff-mindedly; on the other hand, *Parallel, reflexive organization of informational consciousness* uses also sophisticated methodological means for meaning determination of something. *Doctrine, discipline, tight scientific rigor* seems to be regular manners in science, with the aim to stay within the norms of recognized research at any price, but *Creative freedom, new science, new technological development* requires a specific spirit to stay at the top of global development and keep the advantage in welfare and civilized surviving. *Experience like the naked rational mind, e.g., cogito, ergo sum (Descartes)* is not anymore the leading premiss of the contemporary world, but *Spiritual understanding of*

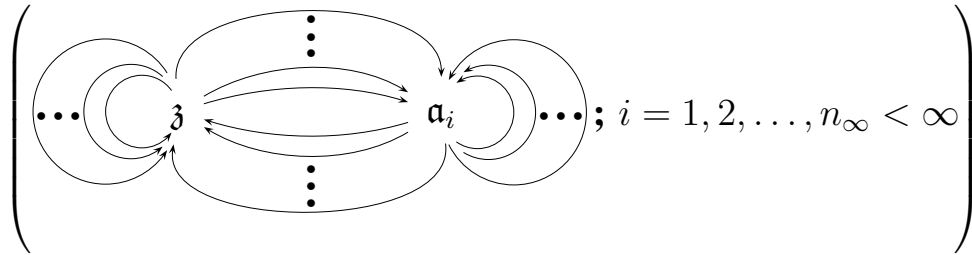
experience, integration with the quantum mechanical, e.g., I am, as I understand must be considered technologically and philosophically to react according to the global and individual sense.

4. Formalisation of the subjective and the objective within the informational consciousness

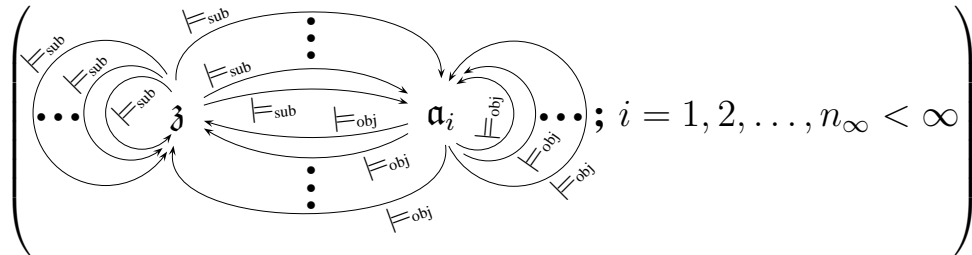
According to the graphical formula in Fig. 3 (Železnikar 2013), the formula with the additional conditions can be written down as a multi-complete graphical informational consciousness system of primitive transitions (in fact, operators \models), $\mathfrak{G}[\Phi(\underline{\mathfrak{z}}; \overline{\mathfrak{z}})]$, in the form



with $\mathfrak{z} \in \{\mathfrak{a}_1, \mathfrak{a}_2, \dots, \mathfrak{a}_{n_\infty}\}$. Thus,



models the currently unrolling (arising) conscious system, with entirely potentially involving all the nodes (operands) appearing in the system. If one postulates that the subjective is belonging to \mathfrak{z} and comes out of it, marked by the operator class \models_{sub} , then the objective will belong to some environmental cases of \mathfrak{a}_i , marked by the operator class \models_{obj} , delivering a kind of objective information, in fact, data, expressing an objective state of situation. Thus, in general, the operator marked graph system,



will mirror the problem, how the objective and the subjective can only act as a unity within a consciousness system. The case with a publicist consciousness, that is formally, $\mathfrak{p}_{\text{publicist_consciousness}}$, instead with \mathfrak{z} and applying $\mathfrak{a}_i \rightleftharpoons \mathfrak{o}_{\text{objective_message}}$ shows evidently how an objectively marked path to the publicist's consciousness (\mathfrak{z}) will be subjectivised, since the informational paths leading out of \mathfrak{z} can operate merely in a subjective way.

Let's see how the upper first, the second and the third graph can be expressed by the formalised informational forms. For the first graph the primitive transition system is

$$\left(\left(\begin{array}{cccc} \mathbf{a}_i \models \mathbf{a}_i; & \mathbf{a}_i \models \mathbf{a}_j; & \mathbf{a}_j \models \mathbf{a}_i; & \mathbf{a}_j \models \mathbf{a}_j; \\ \mathbf{a}_i \models \mathbf{a}_i; & \mathbf{a}_i \models \mathbf{a}_j; & \mathbf{a}_j \models \mathbf{a}_i; & \mathbf{a}_j \models \mathbf{a}_j; \\ \dots; & & & \\ \underbrace{\mathbf{a}_i \models \mathbf{a}_i}_{\text{multiplex}}; & \underbrace{\mathbf{a}_i \models \mathbf{a}_j}_{\text{multiplex}}; & \underbrace{\mathbf{a}_j \models \mathbf{a}_i}_{\text{multiplex}}; & \underbrace{\mathbf{a}_j \models \mathbf{a}_j}_{\text{multiplex}}; \\ \mathbf{a}_i \models \mathbf{a}_i - & \mathbf{a}_i \models \mathbf{a}_j - & \mathbf{a}_j \models \mathbf{a}_i - & \mathbf{a}_j \models \mathbf{a}_j - \\ \text{multiplex} & \text{multiplex} & \text{multiplex} & \text{multiplex} \end{array} \right); i, j = 1, 2, \dots, n_\infty < \infty; i \neq j \right).$$

Here we see, how the operational parallelism comes into the foreground realising the so-called multi-completeness of the graph. The second graph delivers the formula system

$$\left(\left(\begin{array}{cccc} \mathfrak{z} \models \mathfrak{z}; & \mathfrak{z} \models \mathbf{a}_i; & \mathbf{a}_i \models \mathfrak{z}; & \mathbf{a}_i \models \mathbf{a}_i; \\ \mathfrak{z} \models \mathfrak{z}; & \mathfrak{z} \models \mathbf{a}_i; & \mathbf{a}_i \models \mathfrak{z}; & \mathbf{a}_i \models \mathbf{a}_i; \\ \dots; & & & \\ \mathfrak{z} \models \mathfrak{z}; & \mathfrak{z} \models \mathbf{a}_i; & \mathbf{a}_i \models \mathfrak{z}; & \mathbf{a}_i \models \mathbf{a}_i; \end{array} \right); i = 1, 2, \dots, n_\infty \right).$$

The third graph,

$$\left(\left(\begin{array}{cccc} \mathfrak{z} \models_{\text{sub}} \mathfrak{z}; & \mathfrak{z} \models_{\text{sub}} \mathbf{a}_i; & \mathbf{a}_i \models_{\text{obj}} \mathfrak{z}; & \mathbf{a}_i \models_{\text{obj}} \mathbf{a}_i; \\ \mathfrak{z} \models_{\text{sub}} \mathfrak{z}; & \mathfrak{z} \models_{\text{sub}} \mathbf{a}_i; & \mathbf{a}_i \models_{\text{obj}} \mathfrak{z}; & \mathbf{a}_i \models_{\text{obj}} \mathbf{a}_i; \\ \dots; & & & \\ \mathfrak{z} \models_{\text{sub}} \mathfrak{z}; & \mathfrak{z} \models_{\text{sub}} \mathbf{a}_i; & \mathbf{a}_i \models_{\text{obj}} \mathfrak{z}; & \mathbf{a}_i \models_{\text{obj}} \mathbf{a}_i; \end{array} \right); i = 1, 2, \dots, n_\infty \right),$$

shows evidently, how an objective or an objectivised entity will be subjectivised, for instance, by examples of informational formulas, e.g. (look for evidence at the third graph expression),

$$\begin{aligned} & (((\mathbf{a}_i \models_{\text{obj}} \mathbf{a}_i) \models_{\text{obj}} \mathfrak{z}) \models_{\text{objsub}} \mathfrak{z}) \models_{\text{objsub}} \mathbf{a}_k, \\ & ((\mathbf{a}_k \models_{\text{obj}} \mathbf{a}_k) \models_{\text{obj}} (\mathfrak{z} \models_{\text{objsub}} \mathfrak{z})) \models_{\text{objsub}} \mathbf{a}_i, \end{aligned}$$

etc. As we see, informing between \mathbf{a}_i and \mathbf{a}_k via \mathfrak{z} results in objective-subjective informing, where the initial objective (data-like circular, the thing per se) informing of \mathbf{a}_i and \mathbf{a}_k is subjectivised by the mediation of \mathfrak{z} . And, informing preserves the quantum-mechanical principle that the observing and the observed entity are mutually dependent. Observing has evidently the property of being consciousness-like to some extent.

5. The objective and the subjective in language

There is concluded that the objective expresses something close to the farmer's mind, which must deal with reality and, that the subjective expresses or rests in certain non-understanding being inclined also to rhetorical effects (Smith 2001, pp. 73–82). In German philosophy, for example, some philosophers are realistic and others idealistic, almost untranslatable to other languages. Here, German philosophy introduces complex, also richly hyphenated substantives together with innovative verb phrases. Smith (pp. 78–79) argues how just “top” German philosophers, through the history, misuse German language practising the extreme *subjectivism* to attain extraordinary effects, as non-understanding, nonintertranslatability, stylistic excesses, development of the

abstract ethnic language, nationalistic attunement with Hegelianism, Neokantianism, Lebensphilosophy, phenomenology, Heideggerianism, Marxism, and postmodernism. On the other side, more *objective* German philosophers stay on positions where normal, scientific standards of clarity and cross-territorial intertranslatability prevail (e.g., Humboldt, Herbart, Helmholtz, Hertz, Hilbert, coming to philosophy from some extra-philosophic disciplines). Leibniz wrote in Latin and French where German-like stylistic and meaningfully disputed excesses are not known or even possible.

To explain the problem of nontranslatability, Heidegger's very artificial concepts in German can be showed. But, they may be untranslatable merely to an English reader, even the English translation of *Sein und Zeit* was carefully prepared by the elaboration of the German-English and the English-German dictionary before the translation. There have been not such dilemmas in translating Heidegger in other languages, e.g. to the Croatian and to the Slovenian. In contrary, these languages have been meaningfully enriched not only in the usage of philosophical terminology. To reproach an ethnic language the development of specific qualities would mean to depress its developmental possibilities together with the development of consciousness, with exploring its informational contents to advance the meaning in German or in other languages. Moderate nationalism is certainly a subjective, emotional property, however it is the carrier of positive values like patriotism, home love, faithfulness of being born into a language or a nation, etc.

6. Conclusion

Comparing the objective meaning and the subjective meaning in the form of informons (complex meaning of something in objective and subjective sense) and entropions (set of phrases constituting the meaning of something in objective and subjective sense) concerning operand α_i , look at Tab. 1, that is, an objective informon with a subjective one, and an objective entropion with a subjective one, a clear distinction of the objective and subjective meaning is formally expressible. An ethnic language is developing through the expansion of meaning into new domains, being philosophical, technological, scientific and otherwise innovative. Usually, the objective gets new impulses in the subjective and, with their interviewing, concerning new concepts, they become transparent and understood as something relevant for human knowledge and also for the survival.

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Received 2014–1–22.

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Einheit des Objektivismus und Subjektivismus

Kurzfassung. Objektivismus und Subjektivismus betreffen ein Objekt oder eine Sache bedeutungsvoll in zweifacher Weise, der äußeren und der inneren, der realistischen und der abstrakten, der materialistischen und der idealistischen, der sinnlichen und der geistlichen. Das Problem liegt in der Einheit als ein Konglomerat oder Legierung von Bedeutungsgraphen, die zum Objektivismus und Subjektivismus angehören. Innerhalb des Bewusstseinsystems sind sie untrennbar miteinander verbunden, überlappend bedeutungsvoll ein miteinander, jedoch sprachlich unterscheidbar als ein Ding an sich und seine spirituelle Präsentation. Der Unterschied scheint als das Empirische gegen das Abstrakte oder gegen das Theoretische zu sein. Das Ding als Objekt der traditionellen Physik (Newton) ist gegen die Sache als Teilchen, als Erscheinung in der Quantenmechanik gesetzt. Dem englischen "quale" als Sinneserfahrung steht gegen die Sache als Präsentation im theoretischen Geist als etwas anderes entgegen.

In Abb. 1 ist die Bedeutung von verschiedenen Ausdrücken von Entitäten des objektiv-subjektiven Bereichs im Informationsbewusstsein dargestellt. Einige konzeptionell neue Ausdrücke entstehen aus reinen mathematischen, informationsformalisierten Formen, wie aus den objektiv-subjektiv bedeutungsgegensetzten Operanden in der rechten Spalte des grauen Ovals herausgeht. Als Lebensfaktoren, wie u_{Umwelt} , k_{Kultur} , $z_{Zivilisation}$, $k_{Kommunikation}$, $i_{Information}$ (links im grauen Oval), wirken diese auf die Entstehung der Operanden in der rechten Spalte, die zuletzt mit den informationellen Operatoren im weißen Oval miteinander im Bewusstseinsystem verbunden sind. Die schwarzen und die weißen Pfeile in Abb. 1 verbinden kreisförmig und durchflechtend alle Entitäten des Graphen und machen damit das Bewusstseinsystem objektiv-subjektiv einheitlich.

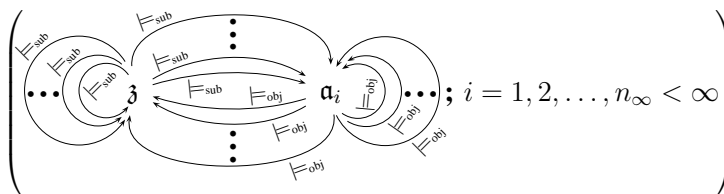
In Tab. 1 wird die informationelle Formalisierung im objektiv-subjektiven Sinne eingeführt und es werden einzelne und zusammengesetzte Ausdrücke gezeigt mit den entsprechenden englischen Erklärungen. Wie es aus den rein formalisierten Formen herausgeht, kann man nun von objektiven und subjektiven Informonen (Bedeutungskomplexen), \underline{a}_i und \tilde{a}_i , und von objektiven und subjektiven Entroponen, \bar{a}_i und $\tilde{\bar{a}}_i$, Wörterbüchern von substantivischen und verbalen Phrasen reden. Da im Bewusstseinsystem das Objektive und das Subjektive einheitlich gefasst wird, kann man den subjektiven Informationsraum, $(\underline{a}_i; \tilde{a}_i)$, analog zu dem objektiven Informationsraum, $(\underline{a}_i; \bar{a}_i)$, formalistisch einführen. Damit bietet sich die Konstruktion des einheitlichen objektiv-subjektiven Informationsraum, $((\underline{a}_i; \bar{a}_i); (\underline{a}_i; \tilde{a}_i))$, im Rahmen welchen sich ein komplettes Geflecht von auftretenden und potenziellen substantivischen und potenziellen verbalen Phrasen aufbauen kann. Aus der Tabelle

nehmen wir noch komplexere Formen, $\left(\frac{((\underline{a}_i; \bar{a}_i); (\underline{a}_i; \tilde{a}_i))}{((\underline{a}_i; \bar{a}_i); (\underline{a}_i; \tilde{a}_i))} \right)$ und $\left(\frac{((\underline{a}_i; \bar{a}_i); (\underline{a}_i; \tilde{a}_i))}{((\underline{a}_i; \bar{a}_i); (\underline{a}_i; \tilde{a}_i))} \right)$, die den objektiven infor-

mationellen Raum des einheitlichen objektiv-subjektiven Raum und den subjektiven informationellen Raum des einheitlichen objektiv-subjektiven Raum darstellen. Aus der Tabelle nehmen wir nur noch zwei Kurzfassungen, $\underline{\underline{a}}_i$, und $\tilde{\tilde{a}}_i$,

die subjektive Bedeutung von der objektiven Bedeutung von a_i und die objektive Bedeutung von a_i vertreten. Sie lösen nun die Frage auf, was bedeutet eigentlich etwas Objektives subjektiv zu verstehen und auch etwas Subjektives objektiv zu verstehen. Mit dem Setzen von Klammern kann man beliebig tief in die Struktur des Objektiv-Subjektiven greifen und damit das Objektiv-Subjektive verflechten. So kann man die Frage des Bewusstseins gar nicht so hinweg von der Frage der Außenwelt trennen.

Tab. 2 ist selbsterläuternd und bringt eigentlich den Vorschlag von Bear und Mitterauer (2013) in einer leichter übersehenden Form. Abb. 2 überzeugt uns, dass der Hirn als eine biophysische Substanz noch viele geheimnisvolle Phänomene birgt, die im Bereich des Bewusstseins sich als Geistesstörungen auswirken. Hier bindet sich das materiell Objektive direkt an das geistlich Subjektive an. Im Kapitel 4 ist die Formalisierung des Objektiven und des Subjektiven im informationellen Bewusstsein dargestellt. Z. B. die benannte Graphenausdrückung der Form



(siehe Železnikar 2013) zeigt direkt, wie die subjektiven und objektiven Benennungen der Operatoren, \models_{sub} und \models_{obj} , zuletzt zirkulär verflochten sind und damit das ganze Bewusstseinsystem betreffen. z bezeichnet die Entität *Bewusstsein* und a_i noch im Bewusstseinsgraphen anwesende und auch potenzielle Entitäten, mit $i = 1, 2, \dots, n_\infty < \infty$. Im diesen Sinn resultiert das Informieren zwi-

schen a_i und a_k via z als ein objektives-subjektives Informieren, wobei wird das anfängliche, objektive, kreisförmige Dateninformieren, das Ding an sich, subjektivisiert mittels z -Vermittlung. Dies erklären eindeutig die Formeln $((a_i \models_{obj} a_i) \models_{obj} z) \models_{objsub} z \models_{objsub} a_k$ und $((a_k \models_{obj} a_k) \models_{obj} (z \models_{objsub} z) \models_{objsub} a_i$. Es wird der Schluss gezogen, dass das Objektive etwas in der Nähe des Bauernverstands zum Ausdruck bringen soll, der mit der Realität umgehen muss und dass der subjektive Ausdruck im bestimmten Missverständnis ruht, das in die rhetorische Effekte geneigt ist (Smith 2001, S. 73-82, besonders in der deutschen Philosophie).