The Pre–predicativeness of "Power": The Cyber Society versus the Autonomous Totarientality of the New Natural—E–nvironments

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Abstract

T h e   m u l t i h o r i z o n t a l has been well known. According to Niccolò Machiavelli, presumed diversification of power is possible to attain by creating a republic of republics. Sets of individual human beings seem better arranged than any homogenous state. In other words, Machiavelli considered a scale and a structure of a united and multihorizontal state even if all political orders are finally referred to simple citizens, if the legitimization is considered. Machiavelli was probably intended to isolate making political decisions from personal interests. We are interested in depiction of a phenomenon of power as artificial and unnecessary instrument of influence connected with an incompatible scale of a state. In other words, what is artificial decays or changes environment(s) and transforms than into the natural that is understood as, e.g., the necessary obligating. Is obligation of power empty within e–nvironment(s)? Instruments of influence and "[non–]domination[s]" (cf. Ph. Pettit) are not necessary oppositioned [note: an idea of non–domination is only one of derivative effects of self–arranged systems]. The next idea of a horizon had been explored, e.g., by Edmund Husserl.

K e y w o r d s : the artificial; the autonomous natural; the post–human social; pre–predicativeness; the totariental

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Introduction: Non–intentional By–products of Civilization
A culture of an alphabet has been created illiterates. The ancient Greek philosophy had created Christianity. A culture of printing has created propaganda. Illiteracy represents the knowledge in contempt, Christianity represents an original but dedicated reference to humanity and the knowledge in contempt, propaganda represents a superciliousness of bases of the civic society in the name of familiarity with illiterates. The mentioned three non–intentional by–products: illiteracy, Christianity, and propaganda have created crusades that have been carried on until EU time.
One can say that the historical reference seems as an easy juggling with three dead stones. What is interesting in this initial comment is that every common idea creates non–intentional by–products.

Non–dedicatable system of meanings that neutralizes [initial] effects of the dedicated are constructed. When the Author`s new project—„New (post)Democratic Order of Collective Globalization: Intentional Legitimization of Power"—was prepared in the middle of 2007, no one had imagine that the crisis 2008– will accelerate crisis of democracy. Terminology of the mentioned project is de–actualized due to narrow meaning of obligation but phenomenon had been depicted and analyzed correctly.
Marginalization of democracy in the name of transparency and democratization as one of the most important but derivative effects of transparenting of the social became a fact. Today we know that blind democracy of crowds leads to the heaviest dysfunctions. Considering only the history of the twentieth century, we are enriched about new knowledge. Let me give some examples of activity of a blind American democracy that during the WWII had been robbing Japanese possessors of accounts in U.S. banks.
— Annihilation of groups of the Japanese civil population (Hiroshima, Nagasaki) in order to win the WWII in a comfortable manner.
— Almost completely annihilation the Okinawa population and increasing an index of violence.[1]
— Cooperating with totalitarian states and using former totalitarian criminalists as CIA and FBI agents.
— Increasing significance of international terrorism in the name of struggle against terrorism. There should be mentioned not only former CIA agents as initiators and continuators of world terrorism (cf. Mr. Laden) but also wars against atom miracles prepared by CIA.
A list of black achievements of blind American democracy has been very long.

1. Scales of the Political
Does totarientality (total + pole–less + disorienting) become a positive term? How disorientation supplemented by pole–less–ness can sound positively? There had been argued (cf. Olbromski 2012) that the totariental describes sophisticated totality of the beginning of the 21st century. Totarientality should be defined by the co–shared, by

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[1] Between 1972 and 2009, U.S. servicemen committed 5,634 criminal offenses (25 murders, 385 burglaries, 25 arsons, 127 rapes, 306 assaults and 2,827 thefts), cf. DR01. Recall how many U.S. military bases had been in the world and how many crime enclaves would be mentioned (cf., e.g., similar activity of Naval Support Activity Souda Bay, Crete, Greece and other three hundred forty six U.S. military overseas facilities), cf. DR02.

actors (groups of thematized information) as co–survived and as the supported by critical managing.

(a) There should be recalled sketchily modern evolution of political management starting from neutralizing crises through mixed reality of competition between real crises and managing by crises until fuzzy applications of managing by crises. Critical reality becomes a tool and it is recognized by negatively privileged external domains as a crisis. As we can see, there had been performed an exchange of roles. The privileged has been using a main past weapon of the negatively privileged—a crisis—who has become passive receiver. Both terms have excessive significance. There are two opposite but complementary tendencies. It is the reason that in some countries primitive but enriched people have had an extraordinary influence (cf. Poland[2]), people who are devastating social politics in order to deprive of resources. Let me leave post–communistic and denominational dysfunctions.

If totarientality is not considered as a constitutive term, it has been analyzed as an element of a pair of terms: the totariental and gti. This, in fact, bipolar construction can described by the following statements: on the one hand (a) non–dedicated—because created internally on the base of universal rules—reference to the social as an object of critical acting is proceeding in a non–arbitrary manner. A reference to the external–ness is shown by local logics of internal obligation. On the other one, (b) the totariental describes dedicated—and ruled by internal goals—reference to external domains and/or generating feature of domains. (c) There has been non–masking—disorienting in relation to pole–less of secondary goals—variability of main goals. (d) Non–foreseeable reasons are used to strengthening probability. The external–ness dedicated by gti can generate new conditions and puts players not exactly into compatible with expectations of a scene acting but theoretically arranged with the dedicated. In other words, pole–less is strengthened by dedications of goals that are not exactly compatible with internal goals but are controllable. Goals of gtis are out of universal inter–subjectivity: universal objectiveness *had* been obligated into domains of zero–sum games or complementary–expedience ones. Obligation is considered within expansion but neither in time nor as a process of expanding. "The dedicated down"—not the filled with dedication—is not a subject of game and, obviously, it is not considered as an object of a game.

Consideration about the totariental (cf. Olbromski 2012) had shown that totarientality had been anticipated by the ancient Greeks. There had been touched: (a) legitimization with non–dedicated normative–ness as the background (cf. Plato), (b) normative–ness as a not resistant to the dedicated background of legitimization (cf. Aristotle), (c) and cosmopolitism as fuzzy legitimization of the non–dedicatable (cf. Stoa).

Accordingly, (a) these three had prepared/anticipated a background of a traditional idea of political expansive–ness, (b) they had inspired next political utopias recognizing an idea of intellectual community as the assembling agent, (c) they had relativized (cf. Plato, Aristotle) or shake and next completely falsified (cf. Stoa) an idea of a national state.

An idea of the ancient Greek nationality had not been strictly connected with a territory but only with a language and culture. Accordingly, (a) Greek arguments

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2   Poland has been colloquially named "Polaczkowo" due to its numerous post–Soviet residents and their cooperators and [un]conscious victims.

seem stronger than the contemporary ones, (b) given grammatical structures, dictionary, and cultural patterns are sufficient to create identity.

Do you recognize an idea of diaspora and up–to–date ideas of international and transnational organizations? Do you recognize three trends of political utopia referred to utopia of common welfare, cosmopolitism, and the universal positive law? It had been an ancient Greek invention and their utopian character had not been obvious. A land and a see had been elements of grammatical structures, dictionary, and cultural patterns. Additionally, there had not been borders between a land and a see (cf. Homer, Thucydides). In other words, a diversification of power had been conditioned by created dictionaries and patterns. It is surprising that the Aristotle's standpoint about Hellenic culture that should be postulatively preserved against Hellenistic fuzziness had been so limited. It had been an era of considerations about a local character of power/governing versus diversification of power. The present significance of transnational organizations has been transitorily important as long as they overcome global significance of dedicated and only self–legitimized merchant confessional corporations of salvation.

The totarientality had been proceeded in adaptable skills of individual human beings. Individual had been existed in thematically dedicated and heterogeneous old domains of activities. A contemporary sense of traditional depiction of the totarientality is empty due to (a) falsifications of limiting–discourses–to–initial–conditions procedures and (b) traditional specialization had been replaced by multilevelled and fuzzy manners of dissolutions post–material problems. Frozen configurations of dissolutions as tools against totarientality have achieved a range of atavism. Our unmasking of atavisms is based on reference to s o c i a l   s t a n d a r d s and d e v e l o p m e n t .

It sounds as well–known statements about civil society but it would be false argumentation.

— Social standards cannot be recognized by a reference to traditional manners of legitimizations of communities of obligations as the base of the state. Social standards are oriented on groups of individuals falsifying the state. There is a lack of any legitimization except legitimization by efficiency of acting within the totariental being the c o m m o n social. An additional description of the social is not a tautology. It describes new and non–transferable feature.

It is the universal transparency derived from democracy: the most advanced democracies are not leading countries because democracy used to discuss with everyone.[3] Democracies discuss with groups that used to involve democracy as a surrounding of its activity (cf. instrumental and aggressive discussions about the social in USA as well as reasons of the US 2008– crisis). In other words, a simplest difference between democracy and transparency is that democracy uses rational argumentation in order to carry its points and transparency uses rational argumentation in order to dissolve a problem. Democracy uses numerous internal rules of an argumentation, transparency is ruled by inter–subjective and non–dedicated principles of thinking. Many decades of rhetoric have been used instead thinking but diagnosed totarientality obligates to re–defining civil attitudes.

Let me stress differences between shopping in markets and specialized shops. There are also possible two kinds of deviation, if the mentioned shoppings are considered. The first one is more expensive (wielding paper by amateurs, non–

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[3] Cf. TI report 2014. The most democratic countries, what even it would mean, are not the most transparent ones.

conclusive long discussions between amateurs, rankings of amateur–ness), the second one waste less time (transparency radically shortens taking–decision time). There is only one problem, if governing by experts is considered. Who wants waste time to wield power? It seems that, except non–professional individual human beings and hobbyists, only an artificial intelligence is able to do it. As we can see, if wielding power would be replaced by a software. If so, globalization of wielding of power is obvious.

— Development is not pointed out by a given state. It is a permanent change of adaptability. Technological improvement is the conditions of the totariental common and it has no self–dependent features of progress. Development is a technological improvement understood as increasing adequacy of an individual behaviour in relation to the totariental. At the same time entropy off the totariental decreases (mathematical term)—cf. more effective solution of HR managing. If so, a development is not expresses quantitatively—effectiveness is not considered, but qualitatively. Adequacy of t r a n s i t o r y configuration is considered. Postulatively, qualitative solutions within the totariental limit the political to a necessary and minimal scope of elimination of increasing of entropy. As we can see, the political is one of main actors increasing entropy. Paradoxically, we are reaching a term deliberation understood as a social atavism. The totariental behaviours seems much more radical that an idea of unanimity falsifying non–rational solutions. Unanimity is ruled by techniques of forestalling and elimination of real and possible partial steps, manoeuvres, and moves. Unanimity is only a common response of individual actors against results of technique of mobilization of (H)R in relation to given preferences of actors.

Social mechanisms of replacing of meaning are replaced by technicalised processes of communicational efficiency. They are not strictly used to achieve political support of groups but to harness individual actors to existential necessity. Rationalized instrumentalized calculations are enriched not exactly by a reference to social preferences but by reference to non–ideological basics. T o t a r i e n t a l i t y s e e m s m o r e e f f i c i e n t t h a t t o t a l i t y b e c a u s e i t b u i l d s s u r r o u n d i n g s o f c r e a t i o n o f a n i n d i v i d u a l i d e n t i t y b y i n s t r u m e n t a l i s i n g t h e c o m m o n o f g t i s. In other words, the most basic level of an individual identity is a gti. Using–external–rules gtis used to arrange internal principles of e x p a n s i o n. In other words, accommodation, not flexibility, to the totariental is expressed in expansion of a domain of the gti and its rules.

Let me give some additional comments about my idea of gti to end my introductory considerations. Gti, an actor of domains and the totariental, is a multilevelled term. There can mentioned following aspects of gti.

— *Political aspect of gti*. There has been considered before–totalitarian politicalness and its duofold critical acting.

— *Functional aspect of gti*. There has been considered before–totalitarian formal/instrumental rationality and its not exactly methodological but meta–narrative role.

— *Dysfunctional aspect of gti*. What is the most important is a role of gti as generating sector crises and exemplification non–adequacy of traditional depiction of needs. Gti cannot be considered by a prism of social psychology. Satisfaction of needs do not stop an acting.

— *Consensual aspect of gti*. There are considered (re–)preparations of goals as beyond–majority consensuses. E.g., technicalised thinking and critical activity are

considered.

— *An aspect of dedicated communication of gti*. Gti as, e.g., a source of crises is considered.
— *Communicational aspect of gti*. E.g., exclusiveness of an access to pieces of information, thematization.
— *Resistance* against manipulation, heterogeneity of environments/surroundings, thematizations by the other gtis.
— Finally, *resistance against probability*.

2. Positive Law as a Point of Reference of the State has been Replaced by Cyber Reality as a Domain of Foundation of Law

It is not a new idea that local legal regulations are detailed examples of general rules. In addition… this situation is not considered. Up–to–date references to the common co–relations are more original than references to a local statehood arranged on the legal system of regulations. As a matter of facts, some authors stress stability of non–codified acting. It seems to be a correct direction of the argumentation, while Western societies are considered. Although, stabile acting is originally connected with a pre–predicative level of socialization on the before–common level but the above should be distinguished from rule of law. The last term is a derivative institution and it has a positive connotation while, e.g., economic influence of subjects of law are diversified. In other words, out–of–law actings and legal acting are not necessary connected with infallibility of the pre–predicativeness. A state is an exemplification of the social as well as the social is an exemplification of the common.

Big political players have exported legal transplants narrowing a scope of activity of political and economic satellites. Marginalization of a province has been necessary due to limited resources of first row players. It has been transitory situation: the next stage of homogenization of heterogeneity. Global scale of acting had been signed by activity of big companies rooted in US legal system. Diversification of political influence creates new conditions. There is only one serious problem. The globe is too small to contain many big players. It is not a solution that a huge part of resources has been wasted as a para–military activity of dedicated intelligences. There are also two solution. Firstly, an isolation of domains of influence would be considered. It is a legend of daydreaming children. Secondly, an idea of the non–dedicatable cyber reality appears.

There is a beautiful volcanic talus in Japan. Its regular geometric shape is stressed by huge dark base and a beautiful snow–covered pick. What is over it? Is there a beautiful blue sky? No, there is a big crater showing what is an original nature of geological beauty. The world is wielded by a power of warheads. It means that any legal but cyber system should contain warheads. If not, let me ask, is an ideal and non–atom defense system imaginable? Yes, it is. It should provoke co–habitants to using all warheads. However, who is interested in the globe in a shape of the cosmic crater? There are some people who are interested in it but, fortunately, they are not able to do it. The next problem is connected with internal and dedicated manners of gaining political support over. One of the biggest political players, USA, has been politically conditioned by external conflicts. The 11/9 has shown that it is wrong custom but it is still practiced in USA as a mean of political enriching. Indeed, the external surrounding is a graceful field of aggressive activity: FSU and its satellites, the North Korea, and desert, international, and transnational satrapies of detestation.

Preserving this situation is easy. Dysfunctional people should die. According to US newspapers, every next President of USA kills more and more people abroad. The only effect of this acting is that the former (cold war?) CIA agents working as terrorists (cf. Mr. Laden) has been replaced by no–less trained but more artful warriors. The same regularity can be correlated with terroristic organizations. Beneficiaries of a traditional cold war are well known. Are the next ones interested in escalation of conflicts? Are there non–oppressive and the–first–row economies/political players? Let me leave easy questions.

3. Societal Self–regulation versus Cyber Systems?

Marginalization of significance of the dedicated as the point of societal references had begun an infinite evolving of self–regulated societal life. Contemporary enclaves of the dedicated are ludicrous *cosmions* (cf. Voegelin 1997) of consecutive layers of the totality managed by chance interests of totalitarian gatekeepers. The most emblematic enclaves of the dedicated chimpanzees have been created in post–communistic countries. Active and secret collaborators of the past communistic satrapies have been pretended to playing roles of participants of new orders, while there have been filtered by the dedicated reality denominational institutions. Well, their masks have been futile. A level of old attitudes of communists has been visible enough to maintain that toxic small but numerous communistic groups playing new roles within pre–communistic dedicated systems exaggerate anti–human level of the dedicated denominational groups of interests and institutions: groups of never societal but sociative human beings.

This strange reality had been mentioned in order to show initially a difference between totalitarian/totariental dysfunctions and evolving reality of the social. Japanese society has been interesting example of a domain out of ludicrous *cosmions*. Political radicalism has not been considered because it has been a part of every political system and every society. There appears researchable phenomenon: it is continuity of the Japanese social/political system and its self–regulation understood as increasing reference to the non–dedicated and non–dedicatable reality. Considerations start as analyzing conditions of the non–dedicated systems and showing differences between social system based on awareness and societal systems based on the consciousness. What is the result is shown as conditions of non–dedicatable societal systems.

(a) *Conditions of the Non–dedicated* are initially shown as a negative definition. The Author expands analyses of phenomenologisation of examples of dedicated cases in his book entitled *What had been Creating before Creation of the Dedicated? The Consciousness of the Natural versus Creations of the Common—Temporalizations of Time and within Time*. The following table is a short presentation.

Table 1. Aporias of the dedicated

	Description	Phenomenolisation
	Aporias appearing as results of instrumental forms of the dedicated	
1.	"It is nice, do not touch: façades must stay!".	Courts looking for legitimization within democratic procedures; (a) denominational institutions referred to the common agreement—paradox of hidden hypocrisy; (b) "influential" denominational institutions super–inscribing the dedicated onto social actions;

		(a) and (b) in relation of mutual exaggeration; so called democrats (there are no connections with democratic political parties) PR referred to tradition(s); oppositionists for whom an reference to the past merits are the only political program; state terrorists referring to the past, so called, glorious days.
2.	"Give masses mass and everyone extricates from it something own" (J. W. Goethe).	(a) "My democratic highness in the virtue of your legitimization gives you generously what is yours"; (b) "My democratic highness in the virtue of your professional skills gives you generously what is yours"; identification of loyalty with obedience; dedicated uses some figures described by historians as "Stalinist cases" but they are universally used by Catholicism, Communism, Nazism (CCN).[4] Forming wont of victim; disturbing, disorienting and setting people at variance giving them pure voting right without any social context; small–scale actions are creating potential conflicts (e.g., Polish peasant woman takes maternity benefit in amount higher than a university professor salary; a Polish para–educated representative of para–opposition is the Chairman of EU Parliament);[5] according to principles (a) and (b), demoralizing by giving privileges; Quasi–*Mafia* managing according to a principle: "According you are alone, you are next to nothing. I am simple but my cleaners prepare domains".
3.	Groups of thematic disinformation.	(a) A reference to the real dysfunctions: "a grasping power group"; "our group grasps the power"; "common liability"; (b) like–don–Quijote–fight–windmills artificial constructions: "de–masking of non–existing"; "investigation about hidden non–existing"; "alienated power as a source of legitimization"; "sophisticated [and dedicated] non–sense as a source of legitimization"; (c) psychological rhetoric of the dedicated: "this trove connects us as…"; "rhetorically constructing crises by «light in order to lighting lamplighters!"; "rhetoric of crisis for disoriented"; "rhetoric of hermeneutics and hermeneutics of rhetoric: uniqueness of falling into oblivion".
4.	Thematic disinformation	"«My nation» (chimpanzees) votes for my program; I am the king";

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[4] Additionally, this claim is based on personal experiences of the Author during his affiliation at the Catholic University of Lublin (2008–2013).

[5] The same tactic is used by terrorists: small–scale military actions used to give extraordinary medial effect.

6.	of groups.	"«my nation» does not understand what is advisable"; "«my media» tells me: you are right"; "do not screw on but engrave"; "everybody are silent with one voice"; "lock up the door from the inside: it is not important who goes inside but who does not go outside"; "our procedure are ideally hermetic"; "he or she does not understand the transitory: we gentlemen's of the great world gentlemen have an access to procedures and processes (it does not mean that footmen understand what they watch).
5.	Manners of defence against the society.	(a) <u>An exaggeration of the real</u>: artificial exaggerating efficiency of state terrorists by stressing huge expenditures; "who shares is promoted ⇄ who gets good salaries shares ⇄ who kills gets good salaries ⇄ who kills inaptly is an bandit: an idea of verification of members of group"; (b) <u>exaggeration of every time principle</u>: "my people do not kill they aim true"; (c) <u>an exaggeration of an artificial</u>: "a source of legitimization through martyrdom" as: "we lose a battle—to arms in order to die, firstly, in the name of the future generations, secondly, no one can see our lost"; using persons held in suspicion as shields/decoys as a manner of neutralization of a lack of legitimization; playing on a conflict of veterans or at least old stagers; (d) <u>remote self–annihilation</u>: murdering of inconvenient persons by suicide; incapacitation as a form of political control.
6.	Direct diversification of false and an absurd.	Escaping from heterogeneity: at–somebody–binding future; simple manners of social problems treatment—tracheotomy instead USG: "he or she had a chance because he or she could escape, did not he or she?"; our system solves almost all problems non–existing before funding our system.
7.	Direct reference to an absurd.	"Such a beautiful catastrophe!" (cf. Kazantzakis, *Zorba, the Greek*); my victims created beautiful paintings—while I has intensified my actions, paintings are a bit beautiful.
8.	Graduation of initiation level within false.	(a) <u>as a base on the real</u>: "to reject illiteracy! all people must read my decrees"; "I rejected illiteracy, I am omnipotent"; "I am omnipotent, stop read [anything]!"; "I will make the date of apocalypse public known in twenty years"; "make the date of apocalypse public known"; "I deal with natural principles a change of the date of apocalypse, remember it!". (b) <u>based on conditions of a system as going in pairs</u>: "our people wants privileges" versus "we have got a man, we

		will create a law regulation"; unprecedented careers in a style "not professions but intentions…" versus "police provocation gives planned effects: in fine he or she has committed a crime!"
	Aporias appearing as results of neurotic bewitching by instrumentalization of the dedicated	
1.	Direct dedicated constructions of diversification of meaning and emptiness.	A diary of amnesia; extraordinary sophisticated sickness; "this person did not accept *our* transformations".
2.	Rhetoric variations with meta–dedicated.	The simple meta–dedicated; "it is no citied in my encyclopaedia: it does not exist".
3.	Meta–rhetoric variations with meta–dedicated.	"Our traditions contains revolutionary changes"; "who creates Mafia in order to fight against them?"; new interpretations of human activity: there are no wrong association but useless associations.
4.	Fourfold hermeneutics of [meta–]rhetoric variations with [meta–]dedicated.	(a) Like Stalinist Catholicism for/of the non–Catholic intellectuals; (b) variations about sets of sentences fixing initial conditions of the dedicated in the shape of rhetoric of hermetic hermeneutics liberating—postulatively—from internal and external, so called, moral degradation; (c) denominational domains as initiative spheres of exclusiveness; (d) centres of neurotization of the social which use procedures of catalysts of neurosis.

Table 2. Universal process of cleaning from the dedicated[6]

	1.	2.	3.
	type of environment of meanings	hardware of meanings; leading carriers of meanings	synchromesh of meanings
	the past and the present		
1.	magic/natural dedicated[7]	techniques of natural resources	magic/natural dedicated

6 There is presented extended version of a small table that had been shown earlier (cf. Olbromski 2012, p. 218–219; 2014).
7 Cf. history of religion as an evolution of the dedicated based on the non–visible/non–verifiable. The first companion of social psychology and psychology of individual differences—the ancient Greek mythology—invented a universal patter of social phenomena evolution. E.g., Christianity was a kind of simplified

vs.1.	anti–non–vilibilisms [8] and dedicated anti–dogmatisms as critiques of the dedicated;	meanings as re–constitutions of the non–dedicated past; the noble past as the base of the future	translations, interpretations, hermeneutics [9]
2.	Multiculturalism	resources–absorptive techniques: artificial limbs facilitating creation of the next limbs; techniques: a background of the process of increasing of heterogeneity; increasing complication of systems	universal religions as remainders of the natural religions; egalitarian rationality of democracy
vs.2.	meta anti–non–vilibilisms	ecological ideologies (cf. feminism); references to the traditional	translations and interpretations of the translated & interpreted; meta–hermeneutics
the transitory era of digital preparations and its critics (the first two or three decades of the twenty first century)			
	type of environment of meanings	hardware of meanings; leading carriers of meanings	synchromesh of meanings
3.	cultural versatility	facilitating–its–own–totarientality; *technique* as a new natural environment (cf. the fourth record); ecological movements considering the new natural	egalitarian versatility of democracy; universal dialogue initially conditioned by resets of particular initial conditions of systems of meanings and axles of meanings
vs.3.	first trans–figurations: universalizations of meanings; averaging/mediating of	ecological movements focused on the old natural; "ecologies" of the traditional; fuzzy and multilevelled environments	trans–figurations of political ideas; signs of power as representations of crises; limping incorporation of the dedicated; into the natural; an era of looking–like–cultural–

Orphism/Pythagoreism supplemented by over–interpreted fragments of the Old Testament. Mentioning of other adopted ideas and intellectual tools is unnecessary because they play roles of instrumentally used ideas.

[8] Logically speaking, the first criticism of the dedicated has created positive reference to the social. Next criticisms do not revolutionize the past but changes the future.

[9] Hermeneutical thinking starts from a crisis as dedicated critics as well as it leads to crises. Remainders of the past dedicated fortify as hermeneutics.

	the heterogeneous		centres façades of the dedicated;[10]
the beginning of the era of self–creatings (versus post–dedications as remainders of critiques of the past remainders of the dedicated)			
	type of environment of meanings	hardware of meanings; leading carriers of meanings	synchromesh of meanings
4	self–creating	digitalization; self–created culture as an environment; the new natural environment; beyond–global *parts* of the environment; the natural environment as *technique* (cf. the third record); non–personalized power (dozing–power systems, de–personalized state terrorism);	digitalized acts of self–creatings
vs.4.	creatings of the contextual self–misunderstood as inter–subjectivity	pureness of non–creativity; fragilisation and promotion of the poorness versus participation; democratic "infallibility" by reference to poorness versus civil and civic standards; totarientality; externally dedicated non–profit ideologies, feudally re–configured religions [of the poorness], and spiritualities as a means of enriching of dedicating external groups	intellectual isolationism of the post–dedicated critique of the dedicated; artificial triangulations of emptiness as axles of meanings
the post–totariental era of self–creatings (versus implementations of a contemporary present)			
	type of environment of meanings	hardware of meanings; leading carriers of meanings	synchromesh of meanings
5.	the consciousness (decreasing role of traditional	the consciousness	the consciousness

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[10] Dedicated places of baobabs have been replaced by dedicated places of temples. Places of temples have been replaced by the dedicated and institutional references to the social.

	economic thinking and all kind of the dedicated; the consciousness as means of universal exchange)		
vs.5.	Emptiness	Emptiness	emptiness

(b) *The Post–dedicated E–nvironments of the Non–dedicating Consciousness.* Seemingly, the non–dedicating consciousness sounds as a tautology.[11] The post–dedicated is digitalizing environment and seems free from traditional limitations of the subjectivity as the base of a human awareness. Transitory age had been signed by more and more ideal digital limbs. Traditional languages have been seasoned by new means of communication but a significative level was the same as earlier: traditional semantic sets variants letters, which are seasoned by not numerous, and principally dedicated ideograms. Co–reactions and interactions of an intentionality of acts of the consciousness with the natural were not intensive. Dedicated goals created dedicated solutions, dedicated solutions created non–dedicated questions and answers but goals have the primary significance. Fortunately, there were numerous centres of the political power that interacted.

Why e–nvironments are pointed out as a residuum of the consciousness? Why e–nvironments seem a natural environment of the consciousness? There are recognized some domains that prove against
— marginalization of exclusiveness of thought, marginalization of (the individual) subjectivity,[12] and preservation of reducing–to–a–crisis axles of meaning;
— an extremity of being "free to the totalitarian" (cf. above) as well as an instrumental rationality and alienated formal rationalities (cf. Weber 1917, 1921; Parsons 1957, p. 7, 80);
— the dedicated applications of civilisation achievements corrected by the fuzzy social and permanent universal oppositionism;
— grey programming of groups of interest according to "considering a statistical point of view a stork is grey" and dedicated operationalizations of social acts;
— non–transparency as a program of acting, legitimizing by isolating the others, and democratic procedures used as non–democratic instruments;
— historical hibernations, creating religions and partial surroundings. A descriptive and negative definition that has been shown above is an initial point of considerations about why e–nvironments are pointed out as a residuum of the

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[11] The consciousness simply conquers traditional common versions of the dedicated discourses codifying a life of statistical members. Discourses were usually dimmed by prepared biographies and demands of gods. Jurisprudential work of the dedicated activists were focused on a creation of ideas decorating social stratifications as well as curtains between chambers of temples but every real self–improvement ideas started from a cognitive neutrality of individual human beings or from "ego" as «creating filling of "I"» (cf. B.K.S. Iyengar). Fillings lead to awareness that leads to the consciousness. All "stages" of a subjectivity are emotionally (cf. Goleman) and intellectually self–sufficient.

[12] The both are inscribed in the social by symbolizations independently.

consciousness.

(c) *E–nvironments*. The main stream of changes within the social had consisted in evolution from democratic egalitarian society via post totalitarian dictatorships to the domain of gtis. The 11/09 has increased significance of the state terrorism and has created, better, has made visible new roles of the state terrorism. Civil/civic society became its field of exploration. In other words, internal[13] colonialism of wielding–power centres was replaced by colonialism of the [retired] state terrorism centres. The most emblematic feature of the state terrorism is that it is a kind of parasite that becomes similar a structure of the society. This feature allows creeping in the society as its part. The state terrorism is not able to defend the social against neither internal nor external menaces. They are only able to control some menaces that are created by the state terrorism. There are numerous examples—there are not only considered army orders—that the state terrorism uses regular terrorist organizations and mercenaries in order to be efficient during wars.

— E–nvironments are compatible—if they are created as the natural[14]—with the consciousness. It means that there are no rules except the consciousness' rules.[15] The consciousness does not reject the external but the consciousness constitutes it.[16]

— E–nvironments neutralize any significance of the non–self–natural not only by epochē but also due to artificial character of the traditional natural.

— The consciousness is the most original point of creating e–nvironments and the consciousness does not include fixed set of elements.

— E–nvironments do not accept formal sophistication because they are not artificial constructions.

— E–nvironments are self–efficient.

— E–nvironments are a kind of the groups of thematized information–proving environment.[17]

— E–nvironments do not replace initial errors of the dedicated and stressing multiplication of e–nvironments lost specific features of heterogeneity of the e–nvironment.

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[13] A term "internal" is used because the centre and explored fields have had the same constitutional features.

[14] Civilisation creates its own the natural. Old types of the traditional and dedicated natural—as representation of the external—are replaced by new environments. In other words, there is self–natural created by the consciousness.

[15] Rules of the consciousness are not objective ones but they are the most original and dedicated–proving (cf. the next point) rules of the social.

[16] Cf. the phenomenological method. There would be considered, if the transcendental reduction is used but it is not necessary on the level of considerations about e–nvironments. It is a kind of re–constitution of the external. The consciousness, as rooted into the social (transcendental reduction is not very deep) extrapolates the original of the self (hereafter: an awareness of [the human] subjectivity recognized socially) on. In other words, the external is given by the consciousness instead recognizing the external as given as something external.

[17] Gtis have created dedicated domains. Additionally, conflicts between gti's are unsolvable. Gti's conflicts are not solvable because not only they play as zero–sum players but also they do not create conflicts. They realize its goals within domains of gti's obligation. External results of their acting—results that are not connected with gti's expansion—are not purposeful.

4. The Problem of "The natural" (cf. Olbromski 2012) versus the Problem of the "Life–world" (cf. Husserl 1992) as a Base of Power. Extended Analyses of the Natural as Created by the Consciousness[18]

Phenomenological life–worlds have been a reply on traditional manifestation of power of dedicated rationality. The consciousness creates significance of the non–arranged. The non–arranged become possessing meanings by reference to the constituting consciousness. The consciousness creates the natural as the constituted. As we can see, the constitution takes place on the level of the non–replicable. Simplifying, it is a stream connected with a subject as the subject and as an object. The power is limited to this level. The natural of phenomenology does not have material features. It is a pure intellectual work creating meanings on the level of the consciousness. Its individual character is obvious; the consciousness is self–inscribed onto the real. The efficient tool separating the consciousness from the real is the transcendental reduction. Postulatively claimed coming back to the real has been considered very rarely. The consciousness is also able to create the real stream of the intersubjective verifiable.

The new natural becomes the new natural environment. It is postulatively given by conditions of the non–dedicatable and it is really constituted as the enlarging/expanding domain of the consciousness. The consciousness not strictly considered as a domain of an individual ordering of the real but rather as self–substituting domain of the non–dedicatable. It is not exclusive domain of obligation—it would be a kind of the dedicated—but it contains all the non–dedicatable features. In other words, it is not strictly identified with a place but with methodology of manners, rules, and principles. A term the meta–methodology—in comparison with primitive the 20th century significance of methodology—is not used to show that the only principle is non–dedicatable self–substituting character of establishing of rules, and creatings. E.g., the traditional term describing the natural becomes a name of less general level. The non–dedicatable self–substituting is a twofold term.

(a) *Non–dedicatable cyber realities, actings, and progress had been mentioned*. The non–dedicatable consists in initiating domains of principles and sources of transparency. Transparency consists not exactly in beyond–personal subjects of obligation or in general obligation of principles but in authenticity of principles and in adequacy between dependableness and reliability. Numerous dysfunctions accompanying civilizational phenomena and dysfunctions supplementing mains streams of quantitative develop (cf. pollution, exploitation, and terrorism) show that the present system of reciprocal relations does not satisfy even a simple condition of adequacy. Meta significance of a term adequacy—adequacy between dependableness and reliability—is not only non–implementable but not even it is intelligible. The current research work has been focused on writing mathematical models of this multilevelled construction. There is too cold at the present place of inhabitation to practice long bicycling in a regular tempo. Unimaginable dirt and sand produced by building sector and covering so–called asphalt is the most visible result of civic activity of beneficiaries of the new political deal. Why standards of colonies of African colonies of an empire have been in use, it is impossible to guess.

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[18] The first depiction of the problem had been presented as the problem of creations by intelligences human circumstances (cf. Olbromski 2012).

(b) *The self–substituting*. The universal pattern of self–substituting by representations of the consciousness is analysed by reference to the dynamic (de)figuration. Seemingly, a domain of the non–dedicatable has been replaced by arts (cf. table 5, parts 7a–7n).

Perception of a piece of art is considered. The traditional art divides meanings into human–natural sensorial means of the communicable. This manner of creation of art has been caused by subjectivity and by the self as representations of knowledge. Any transformation by translation has been possible between styles and given senses. Styles have represented knowledge about the subjectivity containing art. The consciousness had no significance due to its non–representation. The beginning of creation of works was probably signed by a lack of right perception of the real and was a base of work recognizable as pieces of art. The consciousness—as the subject of perception [of piece of art]—appears while creator does not divide meanings into sensorial means of the communicable. A dynamic (de)figuration is not a kind of dividing what was figured but it is given as referred to non–divided meanings.

The traditional art is not transferable/transformable into e–nvironment because it uses traditional means of communication. Limitation of the natural to expanding new natural prejudges that traditional—understood as referred to human–natural senses—art cannot defigure. Obviously, what is too simple to be defigured cannot be dynamically (de)figured. The dynamic (de)figuration does not re–construct the defigured. A creator of work supposes the dynamic (de)figuration as a part of a piece of art. It does not mean that his or her piece of art is infinite but that an interpretation of piece of art is a necessary part of it. Let me show some examples of consecutive and self–exaggerating stages of the dynamic (de)figuration. The main feature is not increasing sophistication but extenuating connections with a simple sense. The traditional piece of art is received as something non–real in comparison with an experience of a sense. The consciousness receives a piece of art "in the mode" of the dynamic (de)figuration which is:

— non–real;

— referred to a simple sense;

— an object of a multi–sense reception.

The above kinds of non–reality are not mixed, the first two "isolate" the dynamic (de)figuration from a simple sense, and the last one receives it.

(c) Let me exemplify the dynamic (de)figuration in its multi–sense creations and receptions.

Table 3. Examples of the dynamic (de)figuration[19]

...feeling of colours ↻	...test of light ↻	...sound of size of an object ↻	...smell of a poem ↻
colouring of frame of mind	luminousness of deepness of a proving	spatiality of an idea	rhythm of spatiality
atmosphere of frame of mind atmosphere of natural object	logical clarify of colour of sound	ideal form of sensitiveness	spatiality of deepness spatiality of darkness
objectiveness of	harmony of	sensitiveness of	deepness of surface

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[19] So-called stages of the dynamic (de)figuration are looped by a spiral. They come back to the original one(s) as more multi–sensed creations or receptions.

a value	movement	emptiness	
value–hood of value	sound of harmony	colour/sound of sensitiveness	simpleness of being
smell of taste of value	sound of harmony of proportion	colour of tonality of tint	the internal of surface of shape
℧ smell of taste of colour...	℧ harmony of proportion of light...	℧ colour of tonality of tint of sound...	℧ the internal of surface of shape...

5. Equivalents of exchange. The "one–pole" system of self–transformation

Traditional equivalents of exchange have been falsified by statements that all kind of consciousnesses and people will be satisfied in relations to demands not by reference to needs. The main trend that has been visible since prehistoric times is used to replacing the external and independent natural by the natural created by the consciousness. Artificial intelligences;[20] artificial heroes (cf., e.g., Japanese media); artificial worlds (ideas of non–planetary domains of life), are only temporary exemplifications of some other strong trend that is power of describing the future. The artificial is only a tool creating the new natural.

The contemporary world has been examined by two opposite tendencies: a globalization and isolating groups and nations. There will not be any statistic arithmetic median. This conflict leads to infinite competition of two non–adequate ideas. The contemporary world is not arranged enough to reject non–global levels of identity. There are also more than symptoms of global identity building. The first plan political actors coexist in fuzzy reality and many resources are wasted and preserving reality of this level competition. In other words, considering up–to–date civilizational skills the world is too small to arise the leader who would globalize the globe. Paradoxically, the solution has been found in cosmos. The most advanced the first significance leaders are directed towards cosmic resources. They are not exactly a condition of peaceful coexistence but "unlimited"–access–to–external–resources technologies give non–oppressive opportunity of unquestionable leading.

The question is not "Why this track of unquestionable development, more, the progress (!), involves traditional kinds of the dedicated (referred–to–traditional–balancing–of–power terrorism; referred–to–traditional–masking–of–emptiness dedicated systems of meanings; other kinds zero–sum games)?". The questions are "How long the mentioned toxic, traditional but wide margins of dysfunctions can self–annihilate domains of the dedicated?" and "Can first significance players control self–annihilating domains?" because functional analysis of this domain do not strike optimism. Japan sustains victims but they are victims of peaceful activity.
Japan is the only the first significance political player who uses military power only to self–defensing. The rest of the–first–row world actors waste huge resources to proof that they do it. They co–share cosmic, chronicle, democratic, imperial, peaceful rhetoric seasoned by denominational activists of the dedicated. The Author concludes

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[20] Cf. (a) top researches and engineering; (b) an idea of intelligence is not connected with the artificial. A word "artificial" is only a technical term describing non–human intelligence. What is artificial for the (traditional) natural is not directly artificial for domains of creatings of the natural

an idea of a "one–pole" system of self–transformation.[21]

Conclusions: the Consciousness versus an Awareness

Table 4. Selected features of the consciousness versus an awareness[22]

	1.	2.
	There are quotation marks describing traditional connotations of terms in the left column except notes	
	The Consciousness	An Awareness
	Imponderables and the atmosphere (universal process of cleaning from the dedicated has been shown in table 1)	
1a	the consciousness	civic awareness of simpleness
1b	philosophy as a science of sciences; philosophy as a science about universalization that generalizes and inspires achievements of sciences (a meaning of the alternativeness is empty by virtue of the universal)	philosophies and critiques of the non–verifiable; hermeneutics of the non–verifiable as post–rhetorical discourses;
1c	the dedicated as atavisms[23]	the dedicated as metaphysical powders; the dedicated as façades
1d	conscious de–"figuration" of obligation	acting behind curtains of the dedicated with rules of non–external obligation
1e	fragilisation and subtilization of the consciousness as a kind of dysfunctions	fragilisation of thinking
	The consciousness	
2a	*the* consciousness as universal participation and externalization;	*an* awareness as a source of pointing meanings out;

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[21] An idea of self–innovation that is stressed presently simplifies the system to some "one–pole" domains.

[22] There is presented extended version of the Author's previous idea (cf. Olbromski 2014).

[23] There is an independent secularism not identifying itself by reference to the religious (cf. Casanova 2009, p. 1052). Cf. also an idea of "linear secularisation" and "revival and routinization" (cf. Warner) examined by Goldstein (2009, p. 158). It would be fruitful to compare ideas of secularisation with analyses of a young generation of researchers who "evaluate the effect of economic, social, and political global integration" and they "analyse the impact of globalization on well–being using a pooled data set, including 132 countries over the time period 1970–2007". They also maintain, "all three forms of globalization positively affect well–being" (cf. Mukherjee; Krieckhaus 2011, p. 150). Both process of secularisation (Goldstein 2009, p. 158 et passim) as well as process of democratizations (cf. Welzel 2007, p. 406) depends from previous condition of the social. The creatings seems neutralising the past.

	rules of thinking supporting AI; realities created by AI as supporting tools and the realities of proofing[24]	rules of rationalities as supporting tools
2b	the consciousness as co–constituting e–nvironments	an awareness transferring/transforming communication
2c	references to the future as a part of e–nvironment	simple references to the past and references to the future as the past
2d	non–dedicated and "non–dedicatable" actings; references to the ("non–dedicated") *universal*	dedicated acting; references to the dedicated; the common;[25] (dedicated) dualisms; (dedicated) post–dualisms
Structures		
	neutralization of the political in the name of universalization	the political as an artificial domain of conflicts
3a	a lack of "the political", the power preserved by inter–subjectivity	instrumentalization and inefficiency of political power
3b	intersubjectivized heterogeneity	subjectivized homogeneity[26]
3c	"transparency" and democracy	transparency in democracy;[27] transparency of democracy
3d	"transparency" of meanings	suggesting—manipulating—oppressive meanings

[24] Significance of AI consists not only in extension and in exaggeration of cognition. AI has been next proofs that religions have been created by a human individual being. Firstly, some people are equipped with extraordinary neurological features. It is one of the reasons that people are inclined to creation of superb–natural transcendental beings. Secondly, AI can be used as research tools. Even simple arranging a scope of database of AI leads to interesting results. Imagine AI equipped with an awareness of a primitive man. The mentioned AI will be narrowed in its rules of thinking and in knowledge about the world and it will be extended in its filling of the natural. Will it invite a kind of religion? Yes, it will. AI and its ideas can be switched off very easily contrary to real religions and other infelicitous but popular ideas.

[25] Common means a dedicated part playing a role of the universal.

[26] Legal transplants (transpositions, cf. Arwind 2010, p. 65; Carusso 2006, p. 7), cyber–jurisprudence (cf. Mahabubur et al. 2009, p. 279–280), and cyber conditions (cf. Ventre 2012) are considered. Ventre lists cyber offences that cannot be considered domestically.

[27] Domestic crises as the source of global dysfunctions are considered. Globalization as controlling global scale of activity does not have efficient instruments neutralising domestic (local) branch crises. Globalization is focused on interests of expansive domestic economies (the last topic cf. Rolfe 2008, p. 197–262). Additionally, we can find risk claims, "The lack of transparency in the banking industry is a symptom rather than the primary cause of bad governance" (Mehran and Mollineaux 2012, p. 5, 20–21).

	Structuralization of interests	
4a	the universal as the point of reference and exploration	the dedicated unionisation of unitisations after traditional elites[28]
4b	there are no internal aware enemies (contrary to, e.g., C. Schmitt) but the only challenge is the universe	dual use technologies and two worlds of rules; excluded domains of terrorism survived by the state terrorism; the wielding global power triangle of the dedicated: (a) toxic and extremely reach traditional business; (b) oppressive first and second significance political players and their satellites; (c) artificial conflict of interests between denominational companies of dedicated capitals and terrorism
4c	military–non–applicable high advanced cosmic technologies;[29] non–dedicatable patterns of progress	civic realities are threatened with military realities; civil domains as bullet–shields of military areas (nine out of ten effect, cf. Roberts 2009, p. 32); creative humanism versus survivalism of reach militarism (cf. Lonkila 2008); terrorism as the necessary condition of prosperity of state terrorists, toxic business, oppressive states, and denominational institutions (cf. point 9);
4d	domains of creatings of the natural and domains of the flexible[30]	zones of hyper growth; zones of exclusion (cf. Ong 1999, p. 19; 2005, p. 698; Clark 2013); zones of terrorism (cf. point 9); denominational ethnic zones; zones of state terrorism surrounded by civil targets[31] and global systems of investigation; decay of differences between terrorism and state terrorism;

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[28] Cf. Robinson 2011, p. 352, 355. Cf. also his considerations about social not–geographical development. His suggestions seems connected with traditional model of globalization and it seems as starting circumstances of the globalized social and they base on reference to a transnational corporating (TNC) of the first stage of globalization.

[29] Cosmic transportation/communication needs the most powerful "weapons" but they are aimed at non–aware targets.

[30] Creatings do not seem as hyper–flexible but they create orders.

[31] Sinusoid of militarizations of the social and socializations of military domains (cf. the former idea of patriotism).

		ubiquitous primitivism of military efficiency; extraordinary vitality as a kind of political idea
4e	"hyper–turbulences" as a tool[32]	hyper–turbulences as dysfunctions
	Subjects of wielding ruling	
5a	an awareness of subjectivity (≈ the consciousness); the consciousness of inter–subjectivity; the universal	a transitory references to *paideia* as one of the most emblematic examples of the dedicated awareness; private, public, and constitutional law makings as points of reference
5b	globalisation of law;[33] simplification of law; replacing the positive law by "AI rules" and AI "activity"	jurisdiction of the social[34]
5c	naturalization of the digitalized; socialization of the consciousness by the digitalised	limbs of digitalization; "wielding" power by the digitalized during decline era of an awareness
5d	participation and externalization ruled by heterogeneity	multiplication ruled by homogenization
5e	open access ruled by (contemporary) participation and by (future) externalization of various aspects of the consciousness: (a) an awareness of subjectivity (≈the consciousness), (b) the consciousness of inter–subjectivity, and (c) the universal;[35]	democratic access ruled by multiplication: the private versus the political

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[32] There are considered (a) solving crises and (b) managing by crises.

[33] According to Halliday and Osinsky, globalization of law is understood as "the worldwide progression of transnational legal structures and discourses along the dimensions of extensity, intensity, velocity, and impact". Fourfold analysis of a theory of the global penetration of law is considered: actors, mechanisms, power, and structures and arenas (cf. Halliday and Osinsky 2006).

[34] This process was initially described by M. Weber as formal/instrumental rationalisation.

[35] Knowledge based on the consciousness (cf. Socrates` an individual "ethic" without ethics) entirely describes the (non–dedicated) universal. Over–individual counterparts of the consciousness have no connections with post–ancient–Greek philosophy. Seemingly, it seems similar to a medieval extrapolation of cosmic structure into human being or human body. According to the medieval systems inscribing the human into the common, they had been created by reference to the dedicating invisible as non–verifiable. The medieval cosmic outlooks had no falsifiable knowledge about the cosmic. They created theories based on dedicated, arbitrary–used, and internal logics. Theories were ideologically arranged with "«visible» reality" but they had been never confronted against the external. The

	the private as the consciousness; AI as the point of reference	
	Types of domains created by subjects/actors	
6a	the natural of the consciousness	secularisation as perfection of immanence versus the non–verifiable;[36] next, secularization as a religion; next, secularization as a natural attitude of the awareness[37]
6b	society naturalized by the digitalized	civil and civic societies: "invisible borders" (cf. Goff 2000)[38]
	Creating actors and subjects of realities: the art versus arts	
7a	(over–)system of culture–art connected with a lack of	culture and art under domination with quasi–controlled alternative culture and

universal had been replaced by recognized–by–acclamation the common. Dualism was hardly supposed.

[36] According to distinctions given by Bader (cf. Bader 2007) there is considered secularism as democracy of the consciousness. In other words, there can be considered the consciousness as conditioned by activity of mind and denominational discourses as conditioned by genes and hormones. The consciousness cannot reject hormones but the transcendental reduction takes into brackets secularity. The consciousness does not admit the dedicated; and there is no denominational object in which transcendental reduction would be used. Li and Bond argue (2010, p. 451) that "Before the 90s, people with higher secularism of values appears to have lower life satisfaction across all societal contexts. After the 90s, people with higher secularism of values appear to have higher life satisfaction if they resided in countries higher in human development index". According to the theory of the dedicated; (Olbromski 2012), secularism—as a regular outlook of intellectually independent people—has been freed from under control of totalitarianisms. By the way, non–secular outlooks cannot freed from under control of totalitarianism of faith because they become empty. Cf. also regional confirmation of my claims concerning Romany (Dima 2011, p. 69, 74). Interesting analyses about "churched and non–religious" people in Europe are presented by Halman and Draulans (cf. Halman; Draulans 2006, p. 282). Sweden (ca. 42%), Great Britain (ca. 44%), and Belarus (ca. 35%) represent the highest index. The above para–denominational attitudes can be considered with strict denominational ones because there are no two side in a church: "the left" aisle that would be fulfilled by churched and non–religious and the "right" one that would be fulfilled by churched and religious. According to the psychology of religion, churched–and–non–religious people are not denominational adepts or neophytes. Sweden (ca. 78%) as well as GB (ca. 87%), and Belarus (ca. 59%) give two different—due to historical political connotations—qualities of the dedicated.

[37] Transitory stage between the traditional natural and the creations of the natural is signed by coming back to the natural attitude of an awareness. The consciousness becomes like a before–denominational awareness.

[38] Goff uses this term describing effects of cultural distinctiveness and collective identity as well as resistance matters of political and cultural integration producing economic integration.

	alternativeness (a meaning of an alternative culture–art is empty by virtue of the universal)	art as (a partial) point of reference
7b	non–style art but levelled by directly communicable/transferable insights	domination of styles of art as points of reference; main carriers of communication supplemented by personalized transformations
7c	beyond–writeable or possibly non–writeable and originally/transparently symbolized meanings	re–writeable and suggestively re–symbolized art
7d	an exaggeration of transformations	an exaggeration of symbolizations
7e	art as transformations of the consciousness; the category of "every–day life" does not exist	every–day life as opposed to art with some margin of artistic style of life
7f	non–conformism become an natural principle of the consciousness but non–conformisms are entirely translatable	non–conformism depends from symbolizations, strangeness is a derivative of non–conformism
7g	art as the translatable but non–writeable by the consciousness	art as the translatable by reference to aesthetics[39]
7h	something conscious as a point of inter–subjective reference	the visible/the sensible as a point of reference
7i	dynamic (de)figuration as transitory stage of non–style art (cf. the first table)	
7j	dynamic (de)figuration as an in–coming point of the universal reference	the verifiable supplemented by the non–visible as the point of reference versus the non–verifiable supplemented by the non–visible as points of reference
7k	art as the understandable beyond contemporary–meaning culture	art as the top of culture
7l	transpositions of the past pieces of art	styles recognized with development of art
7m	art as a part of natural environments	art as an artificial domain of expressions (and obligation)
7n	"art" as a co–part with "science" and "humanities", art as knowledge	art created in opposition to knowledge
	Places of the human, structures of references	

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[39] Cf. transitory description of digitalisation by Salmond (2012).

8a	"de–humanization" will universalize of the social by the consciousness[40]	permanent de–humanization of the social by instrumental/rational rationalization
8b	"irrationalization" will be neutralized by universalization by the consciousness	irrationalization as a feature of crisis
8c	"simple" universalization of meanings	provocative exaggeration of meanings
8d	the universal as the point of reference	normativity as a point of reference
8e	inter–subjectivity as a communicable sum of the consciousness	inter–subjectivity as an eliminative common
8f	universal meanings	fuzzy–variants and hyper–heterogeneous meanings, huge margin of theories
8g	exaggeration of universalization by solving "dysfunctions"	a restraint effect of dysfunctions

[40] Cf. considerations about cosmopolitanism by Phillips and Smith (2008).

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