

The Fractal Consciousness and the Godness' Problem

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Abstract

The paper analyzes the measure and the ways in which an individual or group consciousness can reach a 'haric level'- understood as high level of knowledge and spirituality, close to the maximum possible 'gracious level', considered of the Divinity. A first conclusion of the analysis is that the fractal, networked education, obtained from simple to complex and from an individual to a larger and larger groups of consciences, within which the learning of an individual superior consciousness, in particular - teacher, professor, is transmitted to those spiritually guided by transmitting not only of his teaching but also of his attitude towards the transmitted teaching and the strategy of its using in society. It results also that the formation of individual and fractal consciences of haricgracious level - understood as the highest value level of the psycho-social and spiritual Good, requires a strategy of using the obtained orthodox-scientific teaching, based on completing the fundamental principles of the orthodoxy: purification, enlightenment, union with the Divinity, fight against evil, with the scientific principle of orthodox reciprocity. Another conclusion is that the possibility of the existence of a divine haric meta-consciousness, understood in the sense of haricand generous spiritual leader of several haric super-consciencies which are spiritual leaders of a significant number of superior consciences relative to the average level, exceeds the capacity of a single psycho-bio-social entity, resulting that a God with super-normal powers, capable of restoring the Good of the orthodox-scientific type in worldwide, can exist more as a judicial entity than as a single physical and spiritual entity, so- as a Divine Organization, more realistic and scientific being the concept of Godness, which must be both judicial and executive, based on scientific orthodoxy, which includes the principle of orthodox reciprocity. It results also that the possibility of spiritual leadership of the Mankind by the Godness supposes energo-informational action with advanced technical means, such as telepathic amplifiers, which could also explain the transmission of the Holy Spirit and some reported paranormal manifestations such as the cases of "intelligent ghosts". It results also that the Godness may be recused by the scientific orthodoxism and that the principles of the Providence must be modified in the form: orthodox-scientific cooperation with the Creation; orthodox-scientific leadership of the Creation and orthodox-scientific preservation of the Creation.

Keywords: fractal education/consciousness; Godness; scientific orthodoxy; Providence, haric level

I. Introduction.

The term "consciousness" is derived from the Latin term "con-scientia" which means "knowledge" and is the feeling of understanding the personal existence and integrating it into the Universe. It is the most evolved form, proper to man, of psychic reflection of objective reality through sensations, perceptions and thinking, in the form of representations, notions, judgments, reasoning, including emotional and volitional processes. Consciousness can also be considered as a feeling that man has about the morality of his actions.

The word first appears in the Latin legal texts of writers such as Cicero. [1]. René Descartes (1596–1650) is generally regarded as the first philosopher which used the concept "consciousness" in a way that does not fit with the traditional sense. [2]. The origin of the modern concept of consciousness is often attributed to Locke's *Essay on Human Understanding*, (1690, [3]). Locke defined consciousness as "the perception of what passes into a man's mind." [4].

From a philosophical point of view, Kant is the one who developed the concept of "self-consciousness". He distinguishes in "self-consciousness" both a consciousness of the intellect and a consciousness of the inner sense. From etic point of view, the consciousness is the foundation of morality and has three functions: -judge (approves, condemns), lawgiver (teaches how to act) and executor (rewards, punishes).

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From a theological point of view, consciousness was identified by St. Augustine as having a function of establishing the truth within the human being, [5].

From a psychological point of view, consciousness is a means of knowing the outer and inner world.

The simplest definition of consciousness is "consciousness or awareness of internal or external existence." Today, with modern research on the brain, it often includes any kind of experience, knowledge, feeling or perception. It can be "awareness" or "awareness of awareness" or self-awareness, [6].

It is recognized that there may be different levels or orders of consciousness, [7] or different types of consciousness, or a single type with different features, [8]. It is acknowledged that there is no unanimously accepted rigorous definition of the concept, consciousness being a concept difficult to fit into a certain pattern.

Other questions raised by the question of consciousness are related to the consciousness of animals and the problem of other minds, as well as those related to the possibility of making conscious cyber brains.

I.1. Types of consciousness

Ned Block proposed a distinction between two types of consciousness that he called 'phenomenal' (consciousness P, given by the relationship with the reality to which we have perceptions, sensations, emotions and feelings) and 'accessible' (consciousness A, the phenomenon through which information in our minds are accessible for verbal reporting, reasoning and behavior control), [9]. Kong Derick also stated that there are two types of consciousness: high-level consciousness, which he attributes to the mind, and low-level consciousness, which he attributes to the underworld, [10]. William Lycan believes that several distinct types of consciousness can be identified, including: body consciousness; control consciousness; state/event awareness; reportability; introspective consciousness; subjective consciousness; self-awareness) - and that even this list omits several more obscure forms, [11].

The "collective consciousness" is the set of shared beliefs, ideas, and moral attitudes which operate as a unifying force within society, [12]. In general it does not refer to the specifically moral conscience, but to a shared understanding of social norms, [13]. Various forms of what might be termed "collective consciousness" in modern societies have been identified by other sociologists, such as Mary Kelsey, going from solidarity attitudes and memes to extreme behaviors like group-think, herd behavior or collectively shared experiences during collective rituals and dance parties, [14].

It is also used the metaphysical concept of "meta-consciousness", which is identified generally with the soul, i.e. the consciousness that allows to man to be aware of the Existence, [15].

There is also debate as to whether consciousness A and consciousness P always coexist or may exist separately. Although consciousness P without consciousness A is more widely accepted, there have been some hypothetical examples of A without P. Block, for example, suggests the case of a "zombie" who is computer-identical to a person but without any subjectivity, [16].

I.2. The problem of other minds

Many philosophers consider the experience to be the essence of the consciousness and believe that the experience can only be fully known from within, subjectively. The question is how can we consider in this case that all active people are conscious? This problem is also related to the belief in the possibility of the existence of philosophical zombies, i.e.- the possibility of having an entity that is not physically distinct from a human being and behaves like a human being in all ways, but is still lacks of consciousness, [17]. Related issues have also been raised regarding the research /study of artificial intelligence in androids, [18].

The most common answer is that we attribute the consciousness of other people because we see that they resemble us in appearance and behavior, considering that if they resemble us and behave like us, they must be like us in other ways, including having experiences of our kind [19].

Philosophers who do not accept the possibility of the existence of philosophical zombies generally believe that consciousness is reflected in behavior (including verbal behavior) and that we attribute consciousness based on behavior, i.e.- we attribute experiences to people because of what they can do, including the fact that they can tell us details about their experiences, [20].

Ken Wilber, in his book "The Spectrum of Consciousness", (1977), described consciousness as a spectrum with ordinary awareness at one end and deeper types of awareness at higher levels, [21].

-Philosophers have used the term "consciousness" for four main topics: knowledge in general, intentionality, introspection (and the knowledge it specifically generates) and phenomenal experience.

Introspection is often considered to provide the primary knowledge of mental life. Another mental entity is "phenomenally conscious" only if there is "something that is" for someone to have.

The clearest examples are: perceptual experience, such as tastings and viewings; sensory bodily experiences, such as pain, tickling and itching; imaginative experiences, such as one's own actions or perceptions; and thought flows, as in the experience of thinking "in words" or "in pictures." But many fall into the trap of equating consciousness with the self-awareness –for to be aware it is only necessary to be aware of the outside world.

I.3. The problem of consciousness in cyber machines

Alan Turing was—as it is known, one of the scientists who dreamed of being able to make a computer that could be much better than the great chess champions; he was also the author of a test based on written questions able to distinguish a conscious entity (man) of an unconscious entity, [22].

Although today's machines can solve problems with astonishing speed, they are not aware of what they are doing. Researchers have tried to divide consciousness into three categories:

-The lowest category was called C0, equivalent to the brain's ability to solve problems without being aware of its actions. Computers can perform this task without problems, as evidenced by the evolution of autonomous machines. However, experts say that it is inappropriate to name this ability as consciousness.

The second category, called C1, refers to the relationship between a cognitive system and a specific object of thought, for example- the mental representation of a machine.

The last category, C2, can be represented as a supervisor aware of his tasks. It covers everything that is called "meta-cognition," a sense that refers to the fact that you are aware of what you know.

C1 cannot take place without C2 and vice versa. But according to experts, no teeth have been acquired by machines so far. Researchers suggest that C1 evolved to produce a rupture in the modularity of consciousness processes.

II. The development of the consciousness through fractal education.

Taking into account the Freudian psychoanalysis [23] which identifies three fundamental aspects of personality: id (the equivalent of the unconscious, guided by the pleasure principle), ego (the equivalent of the conscious side, guided by the principle of reality) and super-ego (formed as a sum of models of activity and reporting to society and to the surrounding reality, acting as a censor of the id and of the ego), it follows that education forms consciousness through the Ego and the Super-ego of the individual and of collectives of individuals.

Education has a decisive role in the evolution of the individual's consciousness, because it evolves from a simpler stage, which involves the relationship with the environment and the people, to a more complex stage, which also involves the relationship with the society and the need to comply with its rules/laws, through education that allows him to specialize himself in adapting to the requirements of the society so as to become a contributor to its progress. This specialization is based on the experience of others who have transmitted to society contributions to scientific, technical, social progress, etc. and/or which have been accepted by the individual as examples/models of knowledge, thinking and action. In this sense is known the 'memes theory', which has as essence the exchange of information necessary for evolutionary survival through language, [24], a 'meme' being an idea, behavior, or style that becomes a *fad* and spreads by means of imitation from person to person within a culture and often carries symbolic meaning representing a particular phenomenon or theme.

These social-human examples/models of knowledge, thinking and action, complete the super-ego of the individual and contribute greatly to the formation of self-awareness and morality, to the relationship with other individuals and determine the individual's psycho-social evolution through influence both consciously, at the Ego's level of the individual (who censors his instinctive, unconscious tendencies) as well as un-consciously, at the subconscious level, influencing the desires/preferences, affinities and abilities of the individual.

It is also known the concept of fractal education, formed by knowledge's transmission in network, the name being inspired by fractals in nature: a visual expression of a model that repeats itself, which starts simple and becomes more and more complex. In the educational systems, the fractal education programs benefit from external perspectives that visualize a different approach that leads to positive growth and order, similar to the perspective needed to see the patterns of a fractal [25], the concept being based on Howard Gardner's theory of multiple intelligences, [26], which states that humans are not born with all the intelligence they will ever have.

This theory challenges the traditional view that there is only one type of intelligence, sometimes known as "g" for general intelligence, which focuses only on cognitive abilities.

To broaden this notion of intelligence, Gardner introduced eight different types of intelligences consisting of: Logical/mathematical, linguistic, musical, spatial, bodily-kinesthetic, naturalistic, interpersonal, and intra-personal. Gardner notes that the linguistic and logical-mathematical modalities are the most typical appreciated in school and society.

Gardner also suggests that there may be other "candidate" intelligences - such as spiritual intelligence, existential intelligence, and moral intelligence - but does not believe that they meet his original criteria for inclusion, (Gardner, 2011).

But we can see that fractal learning is a natural feature of human society and even of groups of other living entities such as animals or birds that learn to cope in the environment to which they have adapted, by memes, i.e. by imitation, taking the experience of parents or of group leaders, this networking experience, from one individual to another and from one group of individuals to another, being an essential feature of the evolution of species and a characteristic of the mankind's evolution.

If we consider simplistically that the consciousness is the sum of teaching understood as the sum of knowledge and responsible attitude of the individual (entity) towards the material and informational reality, resulting as a strategy to use teaching for legal, conservative reporting of useful psycho-social values to the material, energetic and informational reality, it results that a main distinction between the way of learning with the help of a teacher, in classroom, and that of learning through material and energetic-informational means (reading or hearing a robotic voice) of a scientific specialty, consists in the fact that in the first case it can be transmitted to the pupil/student both the informational teaching of the teacher and his/her responsible attitude towards the transmitted teaching, so- according to the accepted simplifying definition, being transmitted and a part of his/her consciousness, while in the second case it is transmitted only the teaching. Even if the teaching transmitted by technical means, computerized - for example, is supplemented with indications of ethical, moral use of this teaching, these indications can be perceived by the student as simple information, his education being the one that will decide whether or not to use them, in this case, in the absence of the intervention of another consciousness. This shows that the learning through only material /technological means, without the help of another consciousness, presents the inconvenience of non-transmission to the student also the normal psycho-social attitude that he must have towards the transmitted teaching. This inconvenience is less for individuals who have already formed a normal attitude towards that teaching and greater for individuals who have not formed this attitude, for example - for childrens.

III. The fractal development of the group consciousness and the problem of Divinity

-The concept of "Divinity" is understood, in a religious sense mainly, as the supreme consciousness, defender of the absolute/orthodoxal Good, which can exercise this role through its special powers. The deity(s) is/are closely related to the transcendent force(s) or the power(s) assigned to it, [27], so much so that in some cases the powers or forces may be invoked independently. This leads to a second use of the word 'divine' (and a less common use of 'divinity'): to refer to the functioning of transcendent power in the world.

-The basic principles of Orthodoxy are also known as being: -purification, -enlightenment, -union with the Divinity, -fight against Evil, as well as the principles of Providence (which the Divinity must respect in relations to the Creation, in the context in which the earthly man is considered a result of the intervention of the Divinity): -collaboration with the Creation, -leadership of the Creation and -preservation of the Creation.

The religious concept of 'Holy Spirit' is also known and can be interpreted in a scientific sense as a spiritually and psycho-socially beneficial energetic-informational action of the Divinity, as well as the concept of 'level of grace' or 'level of intentions', which is defined by some practitioners of alternative medicine as "the foundation on which the aura rests", (Barbara Brennan, [28]). This level of existence is called 'haric' due to the center of power located in the abdominal area, known from the oriental martial arts. It is considered that the 'hariclevel' is 'the level of human existence connected to the accumulation of energy that is necessary to achieve our goals or our initial intentions at any time', [28].

In the religious sense, the term 'grace' comes from the Latin 'gratia', (offered without payment) and includes a set of attitudes that Scripture attributes to the God in His works "ad extra", as a gift benevolence, of mankind's saving [29], but the original biblical terms are: hènand.

In the religious sense, this 'level of grace' or 'gracious level' is therefore a level of the good teachings and good intentions of the Divinity in relation not only to a particular individual but also in relation to the society in general or to a specific part of the society.

Reaching a high level of religious, orthodox type, supposes the approach to the goal of reaching a divine teaching / discovery, the signs of reaching of a such teaching being considered the following: 1) the height of the discovered teaching; 2) the divine purity of the teaching; 3) the power of the discovered teaching to change people in better sense, [30]. The discovery of the Divinity or a spiritual part of it, is considered in religious sense as a 'supernatural discovery', [30].

An attempt to generalize the concept must take into account the fact that to the Divinity is attributed also the quality of possessor of the absolute truth, the most corresponding to the reality, the level of grace resulting in this context to be the highest value level of the psycho-social Good, given by the highest psycho-social-useful value of the teaching necessary for the human society and its members and by the most orthodox strategy of its use.

-If we try a scientific generalization of the concept of 'haric level' taking into account the human contribution to the beneficial knowledge and strategy/creativity of human society's evolution, (named 'haric' for differentiation from the 'gracious level') ,in accordance with the acceptance of current philosophy and psychology that considers the political genius in the first place of the progress of society, the philosophical genius on the 2nd place, the scientific genius on the 3rd place and the artistic genius on the 4th place, we can consider five haric/gracious levels:

- haric/gracious level no.1, of political genius;
- haric/gracious level no.2, of philosophical genius;
- haric/gracious level no. 3, of scientific genius;
- haric/gracious level no. 4, of artistic genius;
- haric/gracious level no. 5, of sports and technical genius or other forms of genius.

The haric level based also on extrapersonalism (generosity) is- in consequence, a haric gracious level.

Generally, the capacity of generosity is dependent to the haric capacity, i.e.- to the knowledge and creativity level.

In the context of this generalization of the concept, a question naturally arises: to what extent and in what way can an individual or a human group consciousness reach a level close to that of the Divinity, which - in the religious sense, possesses qualities corresponding to all 5 levels of haric gracious genius?

-Regarding the levels no. 2, 3, 4 and 5 , it is obvious that - in addition to adequate chances for development as a psycho-social personality, in order to reach a level of contribution specific to one of these haric/gracious levels, the human person needs superior cognitive qualities and implicitly and adequate intelligence, resulting from a superior capacity of analysis and synthesis, as well as a higher level of consciousness that allows him to withstand long-term intellectual or physical activity, respectively, being known the major role of intense activity for obtaining results of major importance for society. In the modern society, as it is known, the exceeding of the current level of cognitive/creative progress in a field of science or technology, for example, usually involves a cognitive /creative activity in a team or a larger group, in institutions that can provide the necessary support through cognitive/technical means, adequate to the accelerated progress in the knowledge of the reality/nature and in the creation of social-useful technical products.

-It is known also the opinion that the consciousness and the intuition of the animals have fractal nature, in report with the brain's functioning [31], existing also opinions that- in this sense, in both plants and animals the consciousness is fractal [32].

-If in the definition of the concept of 'consciousness' we disregard the necessary morality understood in the sense of responsibility towards the society, it follows that- at the level of a larger psycho-social system such as that of a people, if a consciousness exceeds the middle level, it can become a superior consciousness, which insofar as it is transmitted through learning/education of the led consciences it becomes spiritual leader and can multiply itself spiritually by means of information, in a fractal way. To the extent that this higher consciousness(which has become a spiritual leader) forms the group consciousness of the led consciences, it becomes a super-consciousness, which can be either beneficial or evil.

The group consciousness formed by it through fractal education can be considered a fractal consciousness.

- Regarding the way in which the consciousness must be guided by education to reach as close as possible to the harmonic/gracious level and to become a super-consciousness of more consciences, it may be concluded that the education- understood in the sense of respect for society, for scientific specialization and for basic principles of Orthodoxy: purification, enlightenment, union with the Divinity, the fight against evil, could ensure the achievement of this goal by a moral person, with a healthy mind and conscience, through harmonious cooperation. But the reality is that the wisdom of censorship plays a very important role.

For example, in the Orthodox religion, the mercy by granting forgiveness contrary to the legal principle of compensation can lead to an increase in the number of criminals such as crooks, for example, who can take advantage of the weakness of scientific censorship based on laws of justice. Also, the desire for freedom can lead to a misunderstanding of the freedom offered by democratic rules of society, contrary to the philosophical definition of the concept of freedom, philosophically conceived as an understood necessity.

These realities show the need to scientificize both religion and psychosocial life in general, through the scientific principle of orthodox reciprocity, defined as that reciprocity which is based on the four principles of orthodoxy as they are known today (purification, enlightenment, union with the Divinity, fight against evil). This involves the replacing the old form of reciprocity: 'eye for eye, tooth for tooth', inspired by Hammurabi's code of laws (lex talionis), with a reciprocity established by the principle of orthodox compensation, (compensation for the injured party), for example - in court based on orthodox law, in particular, the so-called Divinity. The principle of orthodox reciprocity at the religious level generates a fifth basic scientific principle of religion (of orthodoxy): the principle of 'harmonization with the Divinity'.

This scientific principle can also be considered 'scientological' because it agrees with the psychoanalytic practice specific to the scientological dianetics [33] of healing the spirit by analytically eliminating aberrations and paradoxes and leads to a scientific version of Orthodoxy that could be a way to reconcile politics with religion, a goal followed by adepts of Dianetics and of the Scientology Church.

The Scientific orthodoxy, through the principle of 'harmonization with the Divinity' based on the principle of orthodox reciprocity, can be considered 'Scientific Orthodoxy' [34], and the consciousness based on the principles of scientific orthodoxy is an orthodox-scientific consciousness, in our acceptance.

Unlike hesychastic orthodoxy, based on trust in the love and competence of "free will" (God), the scientific orthodoxy supposes, in the previous sense, the consistently respecting of the mentioned five characteristic fundamental principles, in the service of the ideal of Civilization and through absolute love, based on honor, so it may be an ideal of the intellectual elite, of a follower of scientific and moral rigor whose correctness is guaranteed even in the absence of the "free will."

In this way, the psycho-social Good and the destiny of the society, (the Providence), can be achieved through the known three characteristic principles: preservation of Creation, cooperation with the Creation and leadership of the Creation, by the society itself, (by the human civilization), through Scientific Orthodoxy, the principles of the Providence scientifically orthodoxed becoming in the form:

- 1) the orthodox-scientific preservation of the Creation;
- 2) orthodox-scientific cooperation with the Creation and;
- 3) the orthodox-scientific leadership of the Creation.

-In relation to a broader system, larger than that formed by a single people, especially at the political and philosophical level, it follows that a moral super-consciousness, beneficial in the sense of respect for the Scientific Orthodoxy, is a haric super-consciousness, of harmonic level (political, philosophical, scientific, artistic, sporting or technical) and an immoral super-consciousness is - to a greater or lesser extent, evil.

An example of beneficial, harmonic super-consciousness, of philosophical and political level, can be considered Pope John Paul II, and an example of evil super-consciousness of political level can be considered Hitler.

Politically, the emergence of evil super-consciencies is usually prevented in a democratic society by legislative and electoral procedures that prevent the access to the political leadership of the society by those with pending criminal cases or criminal convictions.

However, the possibility of the formation /emergence of a super-consciousness of a harmonic level depends not only on the value of its consciousness but also on its capacity for systemic organization.

In psycho-social systems, the entropy and the functional organization depend on a considerably higher number of variables than in the case of simply structured systems. The functional harmony of these systems must reflect their productive efficiency of psycho-socially useful values.

A general used method of expressing the efficiency of a functional system is given by the ratio:

$$\varepsilon = \frac{R}{E}; (\varepsilon - \text{the efficiency}), (1)$$

in which R - represents the result and E - the effort.

There are three sub-cases:

1. $\varepsilon < 1$; ($E > R$); - inefficiency;
2. $\varepsilon = 1$; ($E = R$); - simple reproduction;
3. $\varepsilon > 1$; ($E < R$); - efficiency (expanded reproduction).

The result of the activity of some productive systems is represented by the product-subsystems, including functional negentropy (functional organization), therefore it can be expressed mathematically by the amount of negentropy (organization) produced in the system in the considered time interval $\Delta\tau$:

$$\varepsilon = \frac{\sum \Delta O_K}{E} \quad ; \quad \sum \Delta O_K = \sum (S_1 - S_2) \quad (2)$$

with: $S_1 = S(t_1)$; $S_2 = S(t_2)$; $\Delta\tau = t_2 - t_1$.

The efficiency "ε" thus represents both a criterion for evaluating the functional organization of the system and a criterion for assessing its social-useful value. Within complex systems, for example- even for the psycho-social system of a person, producer of spiritual values, the criterion of efficiency describes its social-useful value through a criteria of ranking the psycho-social domains.

In turn, the effort E can be measured in socially useful values consumed in the time interval Δt , values that can also be considered carriers of negentropy, so that the efficiency criterion can be expressed in general, in relation to psycho-social systems, in the form [34]:

$$\varepsilon = \frac{R}{E} = \left(\frac{\Delta O_P}{\Delta O_C} \right)_{\Delta t} \quad (3)$$

(ΔO_p - produced negentropy ; ΔO_c - consumed negentropy).

Depending on an importance index $i = 1 \div 5$, it can be expressed through the efficiency criterion also the (psycho)social-useful value of a productive system, V_{SU} , which can be approximated based on the relation (3), through the relation [34]:

$$V_{SU} = k_1 \cdot \left(\sum_1^5 \varepsilon_i \right)_E + k_2 \cdot \left(\sum_1^5 \varepsilon_i \right)_P = V_{SE} + V_{SP} \quad (4)$$

in which: k_1 ; k_2 -proportionality constants, ($k_2 < k_1$);

- $i = 5$, for the socio-political domain; $i = 4$, for the philosophical domain; $i = 3$, for the scientific domain;

- $i = 2$, for the artistic domain; - $i = 1$, for other domain (sports, technical, etc.).

The relation (4) considers two component parts of the social-useful value of a productive system: -an effective value, V_{SE} , given by the total effective/productive efficiency, and -a potential value, V_{SP} , given by the intrinsic useful potential of the system, having a lower weight to the total psycho-social useful value, ($k_2 < k_1$), mainly dependent on the gained experience and on the conditions of evolution of the system (socio-psycho-biological in the case of psycho-social systems, and physical-technical in the case of physical and mechanical systems).

By equivalating the social-useful value of the system, V_S , with a total negentropy (a valorizing organization) of the system, and relating it to a maximum possible value V_S^0 of the system, it can be considered by relation (4) also an expression of the global potential of negentropization (of harmonization), Q_N , of the considered productive system, which is part of a super-system, in particular - of a super-consciousness in relation to the super-system of which it is part [34]:

$$Q_N = e^{\frac{V_S}{V_S^0}} = e^{\nu} \quad ; \quad \nu = \frac{V_S}{V_S^0} \quad \text{-the relative social-useful value} \quad (5)$$

for which the negentropization potential Q_N can be expressed as in the case of technical functional systems, by the theory of fiability (of safety), depending on the danger of functional blocking of the system, Λ_b , [34]:

$$O_N(\tau) = -S_M \cdot \ln Q = -S_M (1 - \Lambda_b \tau) = - (S_M - S_\tau) = O_M - O_A \quad (6)$$

in which $O_M = -S_M$, is the maximum possible negentropy of the system and the functional entropy has the value:

$$O_A = -S_{\tau}; S_{\tau} = +S_M \cdot \Lambda \cdot \tau = S_M \cdot \tau \cdot \sum_{i=1}^k \lambda_i \cdot \frac{n_i}{N} \cdot c; \quad (7)$$

in which S_M represents the maximum entropy that the totally disorganized system can have, τ is the moment in the evolution of the system at which the negentropy is calculated, λ_i represents the danger of blocking of a number n_i of elements of the respective system that have an average duration of operation $T_i = 1/\lambda_i$ and N is the total number of elements of that system, 'c' being a coefficient which depends on the links between the parts of the system and which can be $c < 1$ for some systems of cybernetic types (especially), including also the case of the human (animal) brain, for which the functioning capacity increases with the number of inter-neuronal links, [35].

It follows from the relations (5) and (7) that:

$$V_S(\tau) = V_s^0 \cdot \ln Q_N = -S_M \cdot \ln Q_N = V_s^0 \cdot (1 - \Lambda_b \cdot \tau) \quad (8)$$

In the relation (8), V_s^0 therefore has the significance of the maximum possible organizing value of the respective system, in particular- of the consciousness /super- consciousness having at the moment τ the degree of organizing/of (psycho)social value: $V_S(\tau)$, and Λ_b , for an individual, refers to the mind (to the psychical and spiritual capacity) in correlation with the biological body (to the individual's personality), which- in time, may increase if Λ_b decrease by the decreasing of the coefficient 'c' (which is inverse proportional with the number of informational links: $c \sim n_i^{-1}$) or may decrease by the increasing of Λ_b or of the individual's age.

If the harmonization is considered on a certain psycho-social level, such as the political, philosophical, scientific, artistic, etc., it must be considered an expression of the (psycho)social-useful value characteristic of the respective field, disregarding the harmonization potential on other levels.

Obviously, the particularities of the systems and the connections with the other systems in the given super-system make the expression (5) of the harmonization potential of complex systems to be very general.

If the harmonization of two (or more) psycho-social systems is considered in terms of a long-term coexistence, both the global potential for harmonization and each specific potential for harmonization must be considered. Also, the particularities that characterize the psycho-social system in general must be taken into account. Considering the psycho-social personality characterized according to psychoanalysis by a conscious level (a kind of conscious ego), a subconscious level with two sublevels: the superego - given by all activity models and specific ideals and an unconscious sub-level (id -dynamicized by the pleasure principle), it results that a real harmonization of psycho-social systems in interaction can be achieved by harmonizing them at all these three interdependent levels with characteristic sublevels (id, ego and superego).

An important aspect in the formation of the consciousness and in the reaching the level of a super-consciousness, is therefore the ability to normalize/organize the personal spiritual and psycho-social life and those of the bio-psycho-social system of which it is part. It is known- in this sense, the philosophical opinion according to which the interference between classicism and romanticism generated naturalism.

An observation that can be made in this sense is that the psycho-social thinking and the life can be naturalized only through rational legality, based on respect for rational laws and principles, which are orthodox in the humanistic-scientific sense and which can include rational romanticism and classicism. In the absence of this capacity of normalization/ naturalization, the super-consciences and in particular -the Divinity are only potential or virtual, abstract super-consciences.

If the psycho-social efficiency $\varepsilon = (\Delta O_P / \Delta O_C)_{\tau}$ of the system (relation (3)) is considered as an index of extra-personalism, ε_e , the extra-personal, haric and gracious consciousness, is the one that produces more negentropy (understood in the sense of psycho -socially useful value) than it receives /consumes, so-those with $\varepsilon_e > 1$, and the intrapersonal consciousness is the one that receives/consumes more useful psycho-social negentropy than it produces, with $\varepsilon_e < 1$.

In the base of the previous acceptions, a haricgracious super-consciousness is a super-consciousness of haric level which has become the spiritual leader of several consciences of haric level and has a positive extrapersonalism index in relation to the driven system.

Aharic gracious super-consciousness (with $\varepsilon_e > 1$), that has become spiritual leader of several haric super-consciences can be considered a haricmeta-consciousness, with capacity of scientific and orthodox consciousness and soul creation for the driven system.

For example, an ideological and social leader, in particular-religious, who has an index of supra-unitary extrapersonalism and have a major, extrapersonal contribution to the maintaining of world's peace, through cooperation and spiritual leadership of haric ideological and psycho-social consciences and by mediating the reconciliation of some social parts in armed conflict, can be considered a haricmeta-consciousness, (in the sense that it exceeds the level of the other haric super-consciencences).

The highest level of consciousness can be considered the 'divine haricmeta-consciousness', which- in opposition to the evil meta-consciousness (in extremis-diabolical), can restore the psycho-social common Good of orthodox type also in the absence of consistent help from other super-consciencences than those led by it, at globally level (not just locally) and within a reasonable time.

The importance of the previous logical considerations is specifically in the scientific, orthodox ranking of the psycho-social values not only in the social life but also in the spiritual life, particularly- in the super-ego of a fractal consciousness , in particular: in the super-ego of a civilization, .i.e- in the naturalizing and the normalizing of the spiritual and psycho-social life.

IV. Conclusions

-A first conclusion consists in the fact that the fractal education, in network, obtained from simple to complex and from individual to larger groups of individuals (classes, schools, research institutions, society, world system), has generated and generates fractal consciousness, i.e.- group consciousness formed through fractal education, within which the teaching of an individual but higher consciousness with a role (and right) of spiritual leader (teacher, professor, etc.), but also its consciousness, are transmitted at least in part to those spiritually guided/taught by the transmission of not only its teaching but also of its attitude towards the transmitted teaching and its strategy of the teaching's use in society, forming similar consciences.

A particularly relevant example in this sense is the religion, in which many of the religious consciences formed by a spiritual leader such as Jesus have in turn become preachers of his religious teaching and local spiritual leaders in various parts of the world, who- in turn, have become preachers of Christian teaching or also spiritual leaders, being thus transmitted fractally, in network, not only the hesychast Christian teaching but also the religious consciousness, in this case- of Jesus, from direct followers of his teaching and faith to indirectly indoctrinated followers, through indirect preachers who took over the teaching and the faith of the direct preachers/apostles. The religious (hesychast)group consciousness thus formed can be considered a fractal consciousness, obtained through fractal education, which played a particularly important role in the forming and maintaining of the group unity and individuality of the Christian peoples, as it is known.

-Regarding the learning of useful psycho-social skills, if we consider simplistically the consciousness as the sum of learning- understood as the amount of knowledge and the responsible attitude of the individual (entity) towards material and informational reality, resulting as a strategy of teaching use for the legal, conservative of useful psycho-social values reporting to the surrounding material, energetic and informational reality, it results that a main distinction between the way of learning with the help of the teacher, in classroom, and that of learning through material and ergo-informational means (reading or listening a robotic voice) of a scientific or technical specialty, consists in the fact that in the first case it can be transmitted to the student both the informational teaching of the teacher and his responsible attitude towards the transmitted teaching, so- according to the accepted simplified definition of the concept- and a part of his consciousness, while in the second case only the teaching is transmitted.

-Another conclusion is that the fractal education has allowed not only the formation of individual and fractal (of group) consciousness but also the development of these consciences through the formation of spiritual leaders with increasing organizational capacity, who- in a positive, orthodox sense, can be developed through education both spiritual, psycho-social and moral, and which can reach the haric level, of consciences beneficial to humanity which are not only enlightened but also generous, with extrapersonalism, through the scientific orthodoxy, based not only on the known principles of the orthodoxy (purification, enlightenment, union with the Divinity, fight against evil) but also on the scientific principle of orthodox reciprocity.

According to the scientific orthodoxy, the principle "the goal excuse the means" may be used in an orthodox way if the goal is in accordance with all five principles of the scientific orthodoxism and the means are in accordance with at least three principles of the scientific orthodoxism, (more than half of them).

-Another conclusion of the paper's analysis refers to the possibility of naturalizing through orthodox-scientific consciousness. It is considered that the interference between classicism and romanticism generated the naturalism. However, a real naturalization of the thinking implies an objective knowledge and a realistic and creative relation with the material, psycho-social world and with the spiritual world. The conclusion is that the thinking and implicit also the consciousness and the psycho-social life can be naturalized through rational legality, so- through orthodox-scientific consciousness, which can include rational romanticism and orthodox and scientific classicism.

-Another conclusion deduced from the presented analysis is that-because the possibility of the forming of divine haric meta-consciousness exceeds the capacity of a single psycho-bio-social entity, it results that a God with super-normal powers capable of restoring the Orthodox Good scientifically worldwide can exist more as a legal entity than as a single physical and spiritual entity, so as a Divine Organization, more realistic being the concept of 'Godness', in this case.

In this sense, related questions arise, such as:

- 1.-the mode/regulation of functioning of the Godness;
- 2.-the way in which the Godness meets the requirements of the Providence, the way in which it cooperates with the members of the managed psycho-social system and in which it leads and preserves its value.

An answer to the first question can be:

a)-The Godness could function as a judicial-political institution on a global scale, controlling and coordinating/helping the progress of the civilization as a fractal and haric meta-consciousness, with two parts: Legislative and Executive, with two subdivisions:

-In Legislative-

-i) with the Legislative and Judicial Chamber, (LJC), with the role of judging-deciding in coherent- philosophical (orthodox- scientific) way, in some cases that were not and do not have the chance to be solved orthodoxly and scientifically within the civilization, for example- military confrontation problems between parties belonging to two different civilizations.

At the level of LJC, the decisions can be taken with complete judicial procedure and by unanimity of votes un-rejected determinologically (i.e. logically and legally), by members with right of vote/veto, representing several parties/civilizations, and by orthodox clauses in accordance with the Scientific Orthodoxy and they can remain final and enforceable decisions by unanimity of votes when the representative members whose vetoes were rejected determinologically can be excluded from the court of judgment of the case, by deterministic, orthodox-scientific recusal procedure;
and:

-ii) with the Judicial Council of the Godness, composed of lawyers members, with the right to hierarchically appeal also to the decisions of the Legislative and judicial chamber, (LJC) but without the right of veto, excepting the case of the president of the LJC who must be also a representative member, with the right to vote/veto and with the power and obligation to sustain those appeals (of individuals or of groups of individuals, mediated by lawyers) that have reached the level of the JC of the Godness and have passed its orthodox-scientific censorship, for example- appeals based on new judicial evidences sufficiently relevant for the reinstatement of classified files/trials, judged by the Judicial Godness, the JC having also the duty to make judicial investigations for LJC;

b)-In Executive:

i) with the Anti-Crime Brigade of the Godness, ACB, which – according to the Scientific Orthodoxy, must have the mission to combat and prevent the crime according to the decisions of LJC in the most pragmatic orthodox-scientific way (in accordance with the principles of the scientific Orthodoxy and by the rule: 'if you don't know, I teach you, if you cannot, I help you, if you don't want to, I oblige you') and which includes the so-called 'angels' and 'archangels' who may be - as appropriate, members of the Legislative, but which may accept also more inexperienced entities, including intrapersonal individuals constrained by circumstances to contribute to the defense of the common orthodox Good of the society, to its normality, by their enrolling under asseveration for respect of the principles of scientific orthodoxy, and:

ii)-the ACM Military Police, with the role of preventing criminal deviations from the ACM mission(s).

The conclusion in this case is that- in the context in which the Godness is at least morally obliged to respect the orthodox principles and rules of the society, especially- those of the scientific orthodoxy, it is deterministically questionable/censurable at least in part, through these orthodox-scientific principles, insofar as it does not respect them.

In this sense, it is necessary to modify the principles of Providence, in the form of:

-orthodox-scientific cooperation with the Creation;

-orthodox-scientific leadership of the Creation and -orthodox-scientific preservation of the Creation.

For example, the intervention of another civilization in the life of our civilization without humanitarian orthodox-scientific motivations/actions of proved existence for at least a member of the Godness must be forbidden, normally, according to these principles of the Providence.

-A possible answer to the second question refers to the Goddess's ability to lead telepathically, through psychological, spiritual and technological possibilities (telepathic amplifiers, electronic cognitive means, fast moving ships, etc.). For example, the use by Godness of advanced telepathic amplifiers may explain the possibility of transmission also to a fractal (of group) consciousness of the Holy Spirit or so-called "visions," reported also in some cases of "intelligent ghosts," with action similar to an intelligent man.

A particular aspect that supports the conclusion according to the previous answer is also represented by some cases - considered paranormal, of acquisition by an individual, usually - believer, of some aptitudes and/or particularities characteristic to other entities, usually - deceased, sometimes known by the individual but - in various para-normal cases, unknown consciously by him, the most relevant being the cases of metempsychosis, i.e.-of reincarnation of the soul of a deceased person in the mind of another person.

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