

Liberty, Responsibility and Transdisciplinary Research upon the (humankind) Act

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Summary

The complexity of the society, economy, and governance problems seems to be dependent on the *open / closed appearance* of the alternatives background. It is not a crisp appearance; it is a fuzzy and adaptive one. A synthesis would provide “*inner words*” versus the *individual* and *collective* liberty, and responsibility. All these refer the (humankind) act. A *transdisciplinary research* would renew methods to approach acts.

The *Two World Wars* and the *Cold War* were promoted into bipolar worlds; but within a variety of degrees from 1914 till 1989. The contemporary world goes straight to multi-poles. Are there “*inner words*” reflecting the hidden dynamics of these inter-poles global *conflicts*? Over propaganda, over its synthesis, are there mental constructs toward *global conflicts*? Are acting these mental constructs as *nuclei of “fate”* inward individual and collective levels? If yes, are those constructs inner or obtained by the humankind? May be a *virtual*, and/or a *real* liberty? How does elicited the responsibility? Is there a synthetically historic trace design? Which types of acts remain as a *memorized international string*? Which are deleted, and why? May an International Historic Court to deal with all these?

I. The enlarged title of a proposed project:

Project: *(In)visible Historic Traces*

The seeking of our “inner words” pre, into, post-global conflicts – our renewed historic insight as

*an interdisciplinary experiment,
a transdisciplinary experience,
and an intercultural approach*

II. The enlarged summary of the proposed project:

Humankind problems are different and require different types of specialists.

It seems that *one type (at least) is missing*: specialists that could study the general and particular mistakes and errors of the scientists and/or praxis oriented people, trying to reduce the propagation of the mistakes and errors from one generation of specialists to another, from a previous approach on a (type of a) problem to a consecutive approach. The absence of the different types of (co-ordinate and collaborative) specialists into the *climax of the representation and solving humankind problems* is a basic cause of the *humankind complexity*. “Otherwise” the humanity would be simpler.

A set of problems may fall into a *crisis*. Meanwhile, the constrain inducing the representation and solving a crisis, especially a *political crisis*, induces a state of *operative decision*. The *temporal dimension* of the humankind complexity is firmly linked within the operative decision. There is a *flow of alternatives* (seen or unseen) till the decision. The genesis and evolution of the *alternatives-decision pool* is the main task of any leader, is one of the outstanding patterns of a community.

The political operative decision is dual to a *high responsibility*.

The humankind complexity, the alternatives-decision pool, the political operative decision, and the high responsibility are some of the main constructs of the complexity of governance.

There are sets of initial actions and problems in front of a *community* and in front of its *governance*. The initial actions may fail into other problems. Some problems may be false, wrong seen, “iceberg” problems. *Humankind communities are connected or quasi-separated*, and so, a dynamics of a *world of entities* is constructed. These entities are *fuzzy open and closed*. These (hypothetical) real fuzzy degrees are fuzzy reflected by each of the entities from our world of entities. These entities are mainly provided from the connections of the communities.

So, *the reality, the appearance, and the ideal of this world of entities “return” (a macro-feedback) upon the primal set of initial actions and problems of any community. It proves the expected (virtual), and the real liberty, within the context.*

Humankind complexity retains reservoirs and fuzzy controlled flows “from” the societal (versus economic) communities, governance, connections, and entities – into a *circular existence-reflection stage*. So, the liberty and the responsibility may be –contextual-complementary, contradictory, overlapped, inducing a “third” way – beyond the classical “two”, as faces of the positive and negative “fate”.

As a possible insight into the search of a new type of specialist, and also as an emulation of the *(In)visible Historic Traces* from a circular existence-reflection stage, this project proposes and presents a “*thinking – language*” driblet. It is a research thesis on the Historic Traces as a *cognitive object*, as a *complex construct of our time*.

The *existence-reflection* connection may reveal some deep features of our worlds, of our global conflicts, as *mental concept <=> mental construct* is [into a *Kant_type* and/or *post-Kant types* of the *possible space-time continuum*]. The repetitive analysis and synthesis upon our constructs may reach our concepts. The circular analysis and synthesis upon the *texts* and the identification of the *significant words* of our societal (versus economic) communities, governance, connections, entities may emerge our “inner words”.

So, there is a *methodological possibility* and a *current earthly probability* to attain a *set of humankind words*, in order to *reflect the humankind focused complexity*. Regarding the *Historic Traces –as part of the humankind complexity-* a combination of *deterministic, statistical and heuristics samples* –as selection from some *adequate texts-* may extract the *appropriate dominant words*. These words may constitute the *cognitive patterns of the Historic Traces*. It must be a *self-instructed and self-adapted procedure*. Dependent on the “*individual*” and/or “*collective*” (aggregated) type(s) of the sources of the texts, these cognitive patterns retain and present their *hidden* (but adequate, as new knowledge) *trend, scale of variance, characteristic sub_domain*. Let us denominate these so extracted words (and their properties) from the texts as “inner words”.

The complexity of the humankind problems seems to be dependent on the *open / closed appearance* of the alternatives background. It is not a crisp appearance; it is a fuzzy and adaptive one. A synthesis would provide “*inner words*” versus *our acts*.