

**The Inversion, The Record and The Record Player: With regards to the Science of
Consciousness, Consciousness and Free Will**

Marvin E. Kirsh ¹
kirsh2152000@yahoo.com

¹ Philosophy department California State University Los Angeles

Abstract

In a philosophical model a special utility to motivations rather than general inquiry prompted by general need, normal maturation and aging or wish for self knowledge for advancement is attributed to the endeavors of civilization, especially those of a scientific and technological nature. Potential natural facts and circumstances suggested as unknown, undefined, confusing in retrospect, not referred to, are given an orientation with respect to known genetic and medical parameters and employed as explanation of facts in the tangible course of history, science theory construction and ensuing technology. A misreading of texts, nature, and history, narrow theory construction and interpretation of nature are theorized to have biological roots in genetic mechanisms, especially the mechanism of genetic inversion in gene sequences. A genetic mechanism, and innate human genetic constitution is suggested cause a blinding „inversion complex that dominates epistemology, ontology, and behavior. Contemporary scientific, social and philosophical topics, especially in the realm of free will, ethics and the interpretation of nature are discussed within a new framework outlined by these notions.

Discussion

With regards to free will it is arguable that modern day is a living out, an actively painted finger print of the past. Reliving, as a possible phenomenon, entails philosophical inquiry that is innately incomplete and lacking in important facts. In this respect unknowns/the undefined, the nebulous always avoid attention if they entail a threat. Pursuits of morality and behavior, especially those of ancient times from which we drawn modern frameworks can produce both nebulous and modernly assumed concrete forms if an unidentified injustice (in example pitiful subjugation to the elements) is perceived, or if perception intuitively entails an off centered environment

For the purposes of maintaining simplicity a simple outline of this topic proceeds as follows: Important to interpretation of ancient writing details of the writing themselves are important. However so many of these potential topics related to this discussion are mostly commonly known they will not be reviewed here. A few historical facts however, considered most important for the present discussion, are introduced. These are:

1)

- A) The writing of George Berkeley on mind and matter; especially that which focuses on matter and that it cannot be logically conceived of with it□s having a perceiving witness at all times. This point is here reduced to a notion that the facts of cognition are ubiquitous and are the constituents and means of communications which are defined as simple processes of witness (i.e. the reflection of light between two points is sufficient to define the points as witnesses). Location parameters between parallel points (places) are considered to be interchangeable with the constituents that compose communication means and thus can have no possible coherent content as a part of communications(i .e. cannot be transmitted as communication content)
- B) The writing of Nietzsche, in particular topics referred to in essays On the Genealogy of Morals. Facts pertinent concern the topic of appropriateness and inappropriateness, especially as they are related to the Jews, Arians and appropriately referred behavior. (the Jews seeing the excessive violence of the Arians (in the company of strangers) refer their suffering, associated values related to it, mannerisms, inappropriately, properly belonging to other agents in history present at their origins. Nietzsche also refers to a sense of having conquered, a lack of fear, of fear of man himself as having conquered himself and a failing at finding profundities that he considers the source of all advancement
- C) Important also are the writings of many figures (Freud, Mill, Locke, Hume, Descartes, Marx, Russell). I wish to note only of these their appropriateness to the topic of struggle, nature, and the search for happiness as focus that is centered upon the individual, adjusted with statistics and averages, suggestions for the appropriateness of behavior to have a general utility that requires generosity and giving for better public welfare. These are important to contain concepts of utility in terms of moderation, concession, and self sacrifice. These topics might be taken to mean an awareness of limitation, limited means, and knowledge, and especially an orientation towards the natural elements that implies threat, overwhelming threat modulated by a needed struggle in which a threat and a victim does victim not include the concept of a winning victim and losing threat, but a scientifically controlled threat, not viewed as losing in the case of it being controlled, as man acknowledges himself to be a part of nature and is not conceived of causing his own loss. These modern philosophies are theorized as having arrived at this offset manner via the “new” inclusion of statistics and utility which are not conceived of to have been a(n) (innately, already, included and unstated) component also of the philosophies from which they are derived

- 2) From this perspective recorded history and science pursuit can be seen to have generated illogically the dualism to explain the monism of which it is also immiscible . The impetus alone to structure a natural theory is oriented to create a monism which is illogically designated to perpetually house dualisms and dualisms as its construction elements. In a simpler approach one may inquire why or how the ancients from which we are genetically and philosophically derived did not find a complete philosophical gratification with ideas about contrast alone, the appropriate and the inappropriate. A discussion of mankind, and reasoning could had been potentially be based exclusively on comparison and parity/aparity, nature that was within hand of the ancients. Consider a suggestion that the elements of cognition compose the properties of the biochemicals that compose the corporeal/material, rather than biochemicals and biological/physiological function as composing the basic elements of cognition. In analogy might find a good correspondence to this statement with the idea that human happiness and suffering alone depend upon the happenstances of nature rather than self reflection alone to keep ones footing with respect to the earth. In this analogy, correspondingly, if happenstance alone is the issue as a property of the world rather than of biochemicals in the case of cognition, the purposes of discussion of morality/self reflection attain a utility parallel to that of biochemicals in a consistently applied world schemata in which primary stand alone principle is itself attributed to factors having utility rather than as underlying fundamental principle that ubiquitously enables the entailment of utility to what ever objects/subjects arise as topics. . . This analogy relates biochemicals to ethical reflection/introspection and natural happenstance to principle, i.e. as the only principle and topic of written records and reflections in which morality is but a necessary utility, as for instance enzymes relate to structural integrity, metabolism and survival, which is both written in and from (biochemical genetic) record. If such a point is missed in interpretation, i.e. a consistent and epistemologically infiltrated theme to all things construed of experience, history may subscribe/self subscribe to created/self-created record, creating/self creating a sense of no free will with respect to choice of action and consequences by the simple means of inaccurate diagnosis, that is though dependant on external factors, might also conceivably exist of itself less for the fact of such a rigorous,explotative and thoughtful approach that a single change in constructed schemata can provide a consistency to create shaded areas, fill shaded areas with potential facts/new variables. . Prominent in this analogy is an inverted order in concepts; a general facet of chemicals and not biochemical/physiological action is best construed as a cause of cognition and happenstance; a failure of reflectively arrived at morality is not a cause of suffering (though in each case actions' biochemical actions have utility with respect to circumstances suggesting that, as instigation to a process of human conceptual inversion, not only facts of circumstances are not known, but facts of circumstances related to a situation of circumstantial physical inversions; if not implicating both inversion as the source of a ubiquitous natural (and natural ethic lending) parity but as the primary conceptual and physical construction element of the universe.
- 3) An interpretation given within the framework George Berkeley's philosophy of mind and matter, replacing acts of witness (i.e. chain of cause and effect from transmissions and reflections of light and sound for instance), with god as a ubiquitous perceiving witness produces the result that an act of god (in this case, an amoral occurrence, violation of natural principle) and an active conceptual inversion of priority with respect to principle (i.e

biochemicals control happenstance rather than the converse) has occurred. It is also evident, despite the fact that genes and biochemicals are recently discovered, that it is thought possible to understand cognition from chemistry, physics and biochemistry, a poor act of god upon mankind as a whole has never been discovered, added to the repertoires of interpretation, the horse is chronically placed before the cart, little is perceived wrong that way and life activities of the human population, represented by production and consumption are not affected, inverted, or show signs of disturbance parallel to these facts in a similar manner as the false ordering of concepts, read in reverse, are tied by habit to the far past by meaning. It is postulated that daily life sustenance activity is oblivious to disturbances in the genetic record by means of there being no empirical meaning to the direction of reading or writing of the genetic information related to this activity i.e. maybe it is contained in palindromes, mirror images that read the same in either direction verses a myriad of not so good fortune lending possibilities to account for a long list of genetic defects and diseases arriving simply from a poor happenstance of nature. The gene for b-lactosidase an enzyme of breast milk that enables its' digestion is a palindromic sequence.

- 4) It is apparently possible to describe an inversion complex that involves vision, thought and behavior in a framework of missing facts and resulting misconstrued natural principle. If one thinks of temperature inversion and current environmental concerns it is hypothesized that industry with contributions of the average citizen, produces by-products from technology that is evolved from the same inversion in concepts and contriving invention causing a heat inversion that threatens the ecology of the earth, the medical health of the population. If one persists with the application of the notion of inversion, if it is the genes that according to modern epistemology precede the enzymes and structural biochemicals of the cell, one might, adhering to the same false correspondences and ordering, construe that a tangible act of god is omitted in the thoughtful discussions of the world for reason that the genes do not discriminate themselves or biochemicals they produce from the universe. This might be taken to imply that the existence of a genetic language in terms of self replication of the DNA and transcription to RNA and translation to protein, as a ubiquitous process to living things has no coherent meaning without lending a potential to them for the construction of thinking entities. i.e. are all genetic elements structural only and the existence of a genetic language an illusion descended from a real matter of physical properties of the genetic material.
- 5) All of these contradictions entail notions of free will and advanced control of behavior even with in reflections about chromosomes and genetics. Solution for genetic clues into human behavior are futile as normals for behavior have evolved to construe laborious intellectual reflection as cure for poor natural happenstances, the genes as the producers of thought, and is a completely self subscribing, self continued conceptual system I which the epistemology and ontology naturally finds example in the environment from the nature of writing/rewriting and the drawn parallel of theory construction to utility with respect to the environment. A correct arrived at conceptual perspective must be a prerequisite before such an appearing hoaxless hoax bears necessary profundities.
- 6) As explanation for continuation of the difficulties, a distorted perspective is attributed to an era-species common "inversion complex" in which natural facets of human genetic

constitutions cause a certain blindness to the nature of the problem-resembling man's own undiscovered nature.. That this is evidently manifest is suggested from the drawn parallel of arrived concepts in the life and physical sciences to interpreted notions from the ancient literature. Contrasts in discussions regarding morality, pleasure, happiness, ultimate goals from different civilizations, though of basically the same era's (the ancient Greeks: Plato-Socrates, Aristotle, the Epicureans, the Stoics, the Sceptics oscillate in disagreement between the projected gains of intellectual reflection, decision/action, fate, what is practically knowable, a path of least resistance and adjustment, an unchangeable place of the situation of man with respect to the situation of the universe on one hand appears to coexist in time with new emphasis on the man as an individual seizing control of his own fate by knowing his moral choices. A philosophically modeling of all these notions together meant to reside under a single roof that might have a parallel associated with environment, actual location, the experience of life on earth, a sieving of notions and filtered meaning, suggests an oscillating disagreement, unknown relation of man to unknown facts of the universe. The stoics interpret repetitive cycles of (unexplained or identified) explosion and rebirth into exacting the same form-a phenomenon when laid to reason bears explanation with the same concept of an inversion, a (temporal-physical) obstruction and a perpetual seeking to resolution. A blindness is suggested within notions (the stoics) of an inviolable harmony in relations attributed for all components of the universe regardless of the size of ratios in proportions of constituents of the universe to its whole. Action within a lesser defined niche occupied by man and affording some freedom of respective latitudes (though interpreted as incapable of violating a universal harmony that dictates all) can be especially ill fated and again suggests a universal obstruction that restricts actions of free will. This is interesting as one might normally construe (random) nature as having a total latitude of free will and suggests an inappropriate fate served to mankind. A whimsical nature of the will of the gods in dictates to man, Plato's relations that describe a non conflicting second free will of choice of man as free individual agents to rule their own fate, and a line of fatalism that persists to modern day are philosophically unresolved and motivate contemporary scientific endeavors that embrace incoherent abstractions as a source of physical power over nature

- 7) It appears that modern man refers to the world as if it intentionally conceals, subjects it to interrogation that at the same time, perceived as necessary, necessarily presents a challenge to the concept of free will. If one considers the theory of relativity, its two aspects, a general theory of relativity and a special theory of relativity, but regards its' intention and concept as a monism, but that houses under one roof dualisms of equal and opposites is a „monistic dualism constructed of dualisms as elementary parts, suggests non-testable mass values for invisible constructed abstractions, relative time, space dilations/contractions as mathematically coherent ratios to explain a relationship to an 'over there' that intuitively raises mathematically comparison but its' abstracted nature requires an inordinate high IQ to reconcile its' tenets with common sense and in this sense is again not only self subscribing but immune to direct confirmation as even the ordinary common sense, less it relinquish it's immunity to itself, its' self, can accommodate it, yet has no means to refute its' empirical power to conquer unknowns that are birthed from abstraction. In relation to the notion of "inversion blindness" the theory of relativity is suggested to be similarly founded from the same sense of 'invisible' utility that leads to the theoretical construction model of thought invoking but thoughtless biochemicals that when construed in parallel to

an unknown poor natural happenstance it cannot but dictate tenets that violate free will, free will of atoms, and refers invisibly to (as is suggested to be the case of all contemporary doctrine and scientific theory that is associated with prediction that parallels the empirical) an unknown, undefined state that modulates the fate of civilization

- 8) If one might abstract less dangerously, that a correct set of elements, illustrated here to be under rocks, are construed to the problems of mankind, mankind has looked correctly under some rocks and incorrectly under others, without a unifying concept in hand to guide his endeavor. I will reference some current research highlight that I believe are relevant and supporting:

Conceptual values of an empirical nature, apparently spontaneously assignable by the brains primitive machinery from visual input have been found experimentally(14) making it scientifically plausible that a perceivable environmental variable might had been construed unknowingly in ancient times into concepts as general fact. For example, a red heated sky in the evening at times of success and high fertility, though maybe derived from a destructive space collision could result in assimilations that skirt higher reasoning abilities and lead to notions that forceful destructive collisions emanating red heat make the world work. An temporal inversion, of tested acquired fact verses circumstantial synthesis from data, of the assumed tenets required for concept construction, appears to have a valid scientific basis. This mechanism itself (visual) might entail a blindness with respect to the potential observation of a similar natural inversion or the interpretation of events precipitating from one-i.e a vague value, unknown, made into conceptual fact, but arisen from a chain of events that involves also a similar vagueness that could be potentially received similarly, if potentially witnessed, might account for the discussed course of events of history... inversion(itis) in human construction, genetic construction, behavioral and psychological construction as a fact of a hoaxless, hoaxterless, hoax, bearing a necessity for a correct conceptual ordered perspective as a necessity for conceptual insight. From the outset, in light of the consistent theme involved and known incorporated temporal, physical and conceptual orders, and considering the systematic nature and evolution of pursuits, one might almost, also with respect to better beginning categories of appropriateness/inappropriateness seek simply to reverse B with A, A with B, extrapolate the nature of unknown events, assume that witness is fooled by temporal coincidence, i .e. light from galaxy A is mistaken as light from Galaxy B based on where it falls, but this is not uniformly possible to accomplish but with as simple in interpretation and correspondence, but with a difficulty arrived at new scheme it was night time and not day light at times when I am not sure to know which is which at the same time when the Baskerville hounds are not sure which is which when they got the scent...on the trail to an injustice. I know by familiarity, in this case, the Baskerville hounds, though neither of us bears exact knowledge of the truth, even if I am suspicious of the truth I might not suspect to mistrust a common shared simple perception. It is at this event that science commonly stamps the seal of law less for a loss of meaning “if neither I not the hounds know the truth from first hand witness, think otherwise what bearing can it have?; the tools and machinery doing what ever it is, scientifically/technically, are then engaged in a confident harmony serving. This juncture though has not been reached, research and theory remain

substantially questioned this way and the machinery's of advancement proceed without doubt that it is unlikely that both my tools and the level balance of the earth where I apply them are both inverted. In this manner false self subscribing theory attains positive test and functions upon application in a manner to redefine. Genetic algorithms currently applied to create population models are susceptible to premature convergence-i.e. failed projection form closure of the designated factor surveyed. Similar algorithms used to study physical propagation's suffer a loss of uniqueness-survey character loss. Employing similar algorithms in models to predict clustering of characteristics/segregation of traits near exact replication of the opinion of experts can be achieved from mathematics. The failed genetic transmission of characteristics through a population thus has some sort of threshold that mathematically, in these examples, is more likened to sensitivity level, and experimental ability. I do think though that potential loss of uniqueness, variable closure are also potential results in the latter test that compares performance with expert opinion and that perception and experience tempered judgment is not in a distinct non interactive category from genetic behavior of populations themselves; either one might influence a loss of uniqueness, lead to convergence and closure. Mathematics, though created from perceptual insight, might not emphasize enough the, more than construed, relative nature of perceptual interpretation, and yet reveals a situation in which modeled genetic transmission "insufficiently" falters by means of inadequate experimental design, and yet, the same elements, can be made to exactly coincide with educated opinion by the same means. Assumptions in modeling, the assumption of a desired forwards direction as positive/suitable model can be false with respect to a valid real model of mechanisms. A scientific as well as philosophical understanding is further from complete than assumed.

Conclusion

Struggles to order the world, the reliance on concept as a tool for continuance convincing and potentially sound creating (excuse the pun) philosophical argument, proof, scientific proof, to verify and understand within a framework of phenomenon established from perceptual evidence as a grounding criteria, result instead in (unnecessary) philosophical and scientific establishment/creation from abstraction. The self subscribed and birthed, derived from either the former or latter (creation- abstraction), are cyclically pro-generated and needlessly overcomplicated to resemble the perception of life, experience, the life process and are entangled with the pursuit; of completeness within this same perspective. As sublimation and pretense for a necessary and required understanding of nature; physical explanation emanating from this same conceptual/perceptual source, based on the perception of light and sound to produce light and sound; results. Total comprehension resides in a dark blinded area, in the form of a mirror of the proximal, of known nature that is composed of the construction of contrivances from science, nature as a contrivance in its' structural delineation; that depend on, for their creation (epistemologically unresolved) conceptual inversions and dualism, and for their function, on a potential energy derived from physical inversion, and entertains a heading of human suffering. Objectiveness in perspectives requiring perceptual distance, in the same

instance exclude an elemental descriptive unit as a fact also elemental to cognition, perception/perceptual ability such that a perceptual blindness ('inversion blindness') and illness ('inversion complex') result from a struggle in which fact is sought from either a (physical (medical/scientific) genetic or humanly written) record or it's recording agent (brain/molecular genetic mechanisms) in a setting of physical and psychological accommodation to a painful helplessness, unpermitted awareness to a potential 'thoughtless' act of nature. Thoughtful assertion, aggression, oriented by habit, evolved from an undefined and thoughtless natural act, also evolves; to embody; a "thoughtlessness. An evolved central, eventually paralyzing 'inversion' (thoughtfulness with thoughtlessness) of position in this struggle, that can be experienced as a predetermination of choices, a fatalism; that emerges with non specific roots with in philosophical questioning, matters of free will, exists and consists of an emotionally based misconception and seems to be endeavored towards a chronic and incurable state as a result of a failure to find, passively recognize and objectively acknowledge a sameness of the self with perceived nature in lieu of avoiding and tangential pursuits that become laden with description that mirror/parallel problems and are trended chaotically on an inevitably long; but self-indulging, ambush of unsuspected fact. Modern epistemology is thus, in the same instant both grossly and pettily invalid, confused at the border demarcating the abstract and the empirical.

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