

The Mind

of

WORLD PHILOSOPHY DAY

2019

Kuala Lumpur



World Philosophical Forum
Malaysian National Branch

PRINCONSER PHILOSOPHY

Dr. Fidel Gutiérrez Vivanco,
World Philosophical Forum
www.wpf-unesco.org
cefips@yahoo.com
Lima, Peru

ABSTRACT

If the human race looks at itself, we will understand how far it is from the principle of conservation of the being. This indicates that it is on the path of the principle of destruction of its being. Human beings are in different levels of consciousness, the healthiest conscience is the child's conscience. Social and human conscience are tainted by the lie, by false ideas, by the paradigms created at the edge of the universal order. The philosophical consciousness is closer to the truth, therefore, it can understand the disconnection of man from totality. Totality is a concept that represents the universe. The universe is a universal system that has content and shape. The content is composed by the entities in different levels of organization, and its shape constitutes the interconnection, interaction and integration of all systems making the universe a universal system. The universal system is based on universal principles and laws which manifest themselves in the laws of nature, some of them discovered and used in science and technology.

The Princonser philosophy is a system of the totality based on universal principles and laws that makes human's knowledge a philosophical system aligned with the universal system, in such a way that the real universe and the human universe are aligned with each other.

1. PRINCONSER PHILOSOPHICAL SYSTEM

1.1. Ontological foundations

Ontology studies the nature and essence of the entities. The ontological foundations are the existence of entities in the universe. Is it possible to

understand all the entities of the universe? To understand them, it is necessary to take the human being as a point of reference. Starting from the anthropocentric vision, we can classify the systems of the universe in three levels: simple systems, complex systems and universal system or the Totality.

Simple systems are simple realities that are evidenced by means of perception.

Complex systems are complex realities that are understood by means of true reason. The true reason is based on scientific law; therefore, complex systems are science's subject of study and research.

The universal system or the Totality, to understand the universal system is necessary to go to the foundation of the scientific laws. Finding the foundation of the laws of science and therefore the laws of nature leads us to the understanding of universal principles and laws. Therefore, the universal system is understood by means of reason based on universal principles and laws.

1.2. Epistemological foundations

Epistemology studies the nature and essence of science. It is the philosophy of science, and of science its essence, that is, the truth. We can classify truth in three levels, keeping coherence with the ontological foundations.

Empirical truth. - Empirical truth has its foundation in empirical evidence. The truth is the essence of the phenomenon, entity or system, and as essence is the interaction. The interaction corresponding to a fact, phenomenon or entity can be detected by means of three levels: empirical evidence, scientific law, principles and universal laws. The empirical evidence is determined by the perception of reality.

Scientific truth. - The scientific truth is the essence of a specific fact or phenomenon, which has its foundation in scientific law, and all scientific law is the interaction of the phenomena of nature.

Universal truth. - Universal truth is the essence of the universe, the cause of universal movement and order. The universal truth is based on universal principles and laws. These principles and universal laws are the foundation that explains why there are scientific laws and laws of nature.

1.3. Anthropophilosophical foundations

Philosophical anthropology studies the nature and essence of the human being. The anthropophilosophical foundations derive from the biological, social and spiritual nature of the human being. From this nature arise the three levels of organization, individual, society and humanity that are manifested in the three levels of identity: individual, social and universal identity.

Biological → individual → individual identity

Social → society → social identity

Spiritual → humanity → universal identity

These foundations are basic to establish the three levels of development in the human being. These levels of development are the basis for implementing the new universal education considering the formation of the three levels of identity. Following this foundation, education acquires a guiding light, a vision of forming universal wisdom on the basis of the anthropophilosophical foundations.

1.4. Axiological foundations

Axiology studies the nature and essence of values. The axiological foundations arise from the principle of conservation of the anthropophilosophical foundations.

The conservation of the biological being depends on the conservation of the individual and its identity. The conservation of the identity of the individual depends on their interaction and integration in society.

The conservation of the social being depends on the conservation of society. Society as a complex system is reflected in the social identity of each person. The conservation of social identity depends on the interaction and integration within humanity. The conservation of humanity depends on the conservation of society and the individual. From here arise the three levels of moral values for the conservation of the human being in his three levels of organization.

Individual values. - They are personal attitudes oriented to the conservation of the individual.

Social values. - They are social attitudes and norms oriented to the conservation of the individual and society.

Universal values. - They are attitudes, norms and spiritual principles oriented to the conservation of the individual, society and humanity in harmony with nature.

The role of the axiological foundations is to give meaning to the individual, social and human life towards its integration and conservation within the universe.

2. APPLICATION OF PRINCONSER PHILOSOPHY

The application of the Princonser philosophy responds to the principle of conservation of the human being. Next, we will see what the Princonser philosophy is, what its method consists of, and in what areas of life it can be applied.

1.1. Elements of the Princonser philosophy

The Princonser philosophy has three elements:

1.1.1. Universal principles and laws.- The universal principles are two: conservation and destruction. The five universal laws are: dependence, interaction, integration, temporality and disintegration.

1) What is the principle of conservation? This principle of conservation is the affirmation of all entities or systems of the universe to preserve its essence.

2) What is the principle of destruction? It is the impossibility of self-preservation of all the entities or systems of the universe that implies the destruction of another as a means of conservation.

3) Law of dependence. - The law of dependence is the basis for the interaction of systems. Interaction is the means to satisfy the need for energy for conservation, therefore: all the systems of the universe depend on energy to preserve themselves.

4) Law of interaction. - All the systems of the universe interact by means of energy. All interaction is the movement of energy from one system to another. Systems need energy for their conservation. When the interaction is asymmetric a system is

preserved by destroying others. When the interaction is symmetric, the systems are integrated forming a new system.

5) Law of integration.- All the systems of the universe are the result of the integration of its elements, which in another dimension are also systems. The systems of the universe are integrated to preserve themselves within a new system. Symmetric interactions give rise to the law of integration. The law of integration is the expression of the principle of conservation. This law has three conditions:

a) The affinity of conservation.- It is the first condition for the integration of the systems, it consists on the common agreement of the nature, essence and intention for conservation. The affinity of conservation depends on the common nature, common essence and common intention of conservation of the entities or systems.

b) Quantitative proportionality.- Quantitative proportionality determines stability, disproportion determines instability.

c) Qualitative differences.- Qualitative differences determines the complementation. This condition is the foundation of the law of opposites, where equal signs repel each other and opposite signs attract each other. The reason for the attraction is complementation.

6) Law of temporality. All the systems of the universe have a temporal or finite existence. Temporality is due to the rupture of the symmetric interaction within the system.

7) Law of disintegration. All the systems of the universe at the end come to their disintegration. It is the opposed law to the integration of systems. This law is the expression of the principle of destruction.

2.1.2. Philosophical method.- The philosophical method consists of the management of universal principles and universal laws in the analysis and interpretation of the phenomena of nature, society and the human spirit.

2.1.3. Philosophical system.- As a philosophical system is constituted by the four philosophical foundations: Ontological, epistemological, anthropofilosophical and axiological foundations.

2.2. Princonser method

The Princonser method is a rational procedure following the two principles and five universal laws. This rational procedure has three levels of application:

- 1) New empirical method.- This method consists in rationally applying the two principles and five universal laws in the reality perceptible by the senses. In each thing or system the two universal principles are present. For example, a pen is the result of the integration of its elements through manufacturing. In manufacturing, the law of dependence on its elements is fulfilled, as well as the interaction and integration of its elements. The integration and selection of its elements according to its model responds to the principle of conservation of the pen. The use of the pen is subject to temporality, and therefore, it will end in the disintegration of its elements. In the disintegration of the pen, the principle of destruction is present. This is an example of empirical application of the Princonser method.
- 2) New scientific method.- This new scientific method consists on applying in a rational way the two principles and five universal laws to a scientific problem. Science today is based on the experimental demonstration to determine the truth. The experimental demonstration reveals the existence of scientific laws. The systems in the universe are interconnected through the laws of dependence, interaction and integration. Therefore, a scientific law being a regularity of a specific phenomenon reflects the presence of the two universal principles and the universal laws. Thus, the

Princonser method uses the two principles and five universal laws to interpret by deduction a real phenomenon. This way, the interpretation of a phenomenon by means of the Princonser method anticipates the current scientific method which uses the experimental demonstration to determine the truth or discover a new law.

- 3) **New Philosophical Method.**- As a new philosophical method allows us to systematize knowledge by matching theoretical knowledge with reality. The systematization of knowledge is possible by the integration of empirical truth, scientific truth and universal truth. The integration of these truths have their real basis in empirical evidence, scientific law and universal principles and laws. The systematization of knowledge is a need of the human spirit to have a universal vision of reality or the universe.

2.3. Application of the Princonser method in education

Education is a system subject to analysis and interpretation through the Princonser method.

- 1) **Nature and essence of education.**- The nature of education is its concept, content, and purpose, and its essence is the interaction of teaching and learning. The application of the Princonser method consists in the analysis of the nature and essence of education through universal principles and laws. Education is a teaching-learning process aimed at the integration of the human being into society, humanity, and the universe. The content of education is based on individual values, social values and universal values. The purpose of education is universal wisdom. The essence of education has three levels. The first level begins with the interaction between the individual and the empirical reality. The second level occurs in society, with the interaction between teaching and learning, and the third

level involves the interaction of the individual with the totality through universal principles and laws.

- 2) The principle of conservation in education. - The principle of conservation determines the purpose of education. What is the purpose of education? If the purpose was only the education and training of the individual, we would be contributing with selfish individuals for society. If the purpose of education would be professional or technical training for work, we would be contributing to society with the labor instrumentation of man. On the other hand, if the purpose of education is the conservation of humanity, we will be fulfilling a universal mission. The purpose of education must be integrative. Individual education is integrated into social education for the conservation of society, and these two are integrated into universal education for the conservation of humanity.
- 3) The principle of destruction in education.- There are three forms of destruction in education. Education for the destruction of the individual, education for the destruction of society and education for the destruction of humanity. Destruction is inseparable from the conservation process. An erroneous theory in education ends up being destructive for the human being. Similarly, an education methodology without scientific laws is destined to fail, and is another way of contributing to the destruction of education. Finally, an education without universal principles and laws is a failure of education at a global level, this failure is another destructive contribution for humanity from education. These destructive results are manifested in today's society, in the crisis of values, in the corruption of authorities in public institutions, and in a global insecurity because of lacking a universal purpose of education.
- 4) **The law of dependency in education.** - This law is expressed in the dependence of the concept, content and

purpose of education. The purpose of education will determine the content and the concept of education. Nowadays, the main problem is the purpose of education that is reduced to the integral formation of the individual, that is why it is an individualistic education. The purpose of 21st century education is to achieve universal wisdom, and its new concept is: *education is a teaching-learning process for the integration of the human being with the totality*. This concept also includes the content of education. Therefore, this interdependence between the concept, the content and purpose indicates dependency on each other.

- 5) **The law of interaction in education.**- This law is expressed in the interaction between the concept, content and purpose of education. The concept is the synthesis between the content and the purpose of education. The content of education is the result of the interaction between the concept and the purpose. The purpose determines the selection of the contents based on the concept of education. The purpose of education is only possible if the content agrees with the concept. The current education lacks of concordance with the universal purpose and the new concept of education, therefore it cannot determine its content. This explains the crisis of global education.
- 6) **The law of integration in education.** - The integration of education responds to a new theory of education that prioritize the conservation of humanity as a purpose of education, which will involve the innovation of content and the concept of Education. Thus, theoretically, the concept, content and purpose of education are integrated. *Education is a teaching-learning process for the integration of the human being into society, humanity and the universe*. This definition integrates the new concept, the universal purpose, and the content of education.

- 7) **The law of temporality in education.** - This law is expressed in the temporality of the theory of education. When the theory is universal and responds to the universal conservation of the human being, its durability gets longer, and this is a sustainable theory of education. However, all scientific theory is subject to temporality, due to the continuous changes in the interactions of man with man, with nature and the universe. The continuing failures of the theories of education are evidence of the temporality of the theory of education. Which indicates that the theory of education must be based on universal truths to guarantee its durability. Thus, philosophy and education are dependent, complement each other and their integration obeys the need for the preservation of humanity.
- 8) **The law of disintegration in education.-** This law is expressed in the disintegration of the theory of education, due to its incoherence of the concept, content and purpose with the conservation of the human being in its three levels of organization: individual , society and humanity. The incoherence is because they do not respond to the conservation of the individual, society and humanity. Due to this incoherence education plays a destructive role in the life of the human being, and therefore, it disintegrates as a theory. The temporality of the theories of education and the need for the conservation of humanity leads us to rethink the concept, content and purpose of education for the formation of the world citizen of the 21st century.

3. PROFILE OF THE GLOBAL CITIZEN OF THE 21ST CENTURY

The profile of the citizen of the Earth of the 21st Century must be a universal formation with a universal vision based on four philosophical pillars.

3.1. Ontological vision

The reality from which the human being is located is a concatenation of systems at different levels that are preserved according to their evolutionary levels. All systems have nature and essence, their nature is made off their components, and their essence the interaction of them. The universal order is the result of the action of universal principles and laws.

3.2. Epistemological vision

The epistemological vision is the ability to integrate empirical truth with scientific truth and these two with universal truth. Also, identify their respective foundations: empirical evidence, scientific laws and universal principles and laws.

3.3. Anthrophilosophical vision

The anthropophilosophical vision of the human being is to know its biological, social and spiritual nature, and how from this base derive the three levels of organization and the three levels of identity that are the basis for the implementation of the universal education of the human being. This vision is able to integrate the knowledge of itself with the ontological vision.

3.4. Axiological vision

The axiological vision gives the ability to identify the internal forces that drive human behavior oriented to universal wisdom through the individual, social and universal values that give meaning and movement to human life.

3.5. Vocational training

Vocational training becomes fruitful when, in addition to the specialty, the human being has a universal vision. The vision and domain of a specific field find meaning within a universal order. In this sense, the professional will have less uncertainty, less doubt, less insecurity and therefore less social, personal and existential conflicts.

3.6. The path for integration and universal wisdom

Biological development is a process of increasing integration that culminates with labor integration into society. Human knowledge is also a process of integration with society, nature and the universe. This process of integration of the human mind culminates when it reaches universal wisdom. Therefore, human life is a path of integration to the totality. The integration of the human being to the universe is expressed in universal wisdom. This is the profile of the citizen of the Earth of the 21st century.

CONCLUSIONS

1. Humanity needs a Universal State of the Earth (USE).
2. The Universal State of the Earth aims at the integration of humanity.
3. For the integration of humanity is necessary the formation of citizens with universal wisdom.
4. Universal wisdom is based on the four philosophical pillars.
5. The four philosophical pillars are based on universal principles and laws.
6. The universal principles and laws are the essence that maintains the universal order in movement.
7. The management of universal principles and laws to conduct human life becomes a universal method.
8. A universal method can be applied in philosophy, science, politics, education, and in everyday life.

9. The universal method is an instrument for the innovation of the scientific method and for the creation of philosophical systems.

10. A philosophical system is a necessity for the stability and conservation of the human spirit.

11. The future of humanity depends on the conservation of its superior essence, universal spirit.

12. The human spirit reaches its maximum conservation in universal wisdom. Therefore, universal wisdom must be the goal of education.

