

The Concept Foundation is a private entity serving the advancement of knowledge as an open and universal purpose, declaring its neutrality as to any religious confession and ideological political position.

As an instrument for the advancement of knowledge in the search of the goals and objectives stated in its bylaws, The Concept Foundation will explore ideas and approaches without further limitation than the existing legislation, with all intellectual openness and none restrictive apriorism. To this effect, The Concept Foundation aims to adopt the position of a research think tank research for innovation, with a disruptive capacity towards frameworks or pre-existing theoretical postulates.

Starting from this position of initial openness and the lack of intellectual barriers that could hinder the forward movement, The Concept Foundation will move along in its purpose of reconsidering, deconstructing and pushing to its limits the conceptual structures where mental representations develop and through which we human beings interpret its reality.

The Foundation is positioned in the area of the knowledge of possibilities and will therefore explore the possibilities understood as states of reality which, in some cases formal knowledge has not even been proven feasible. In this sense, the root of The Concept Foundation lays in the frontiers of knowledge itself.

Regarding all the initial set of concepts, whose stability is intended to be questioned, The Concept Foundation adopts a number of hypothetical premises from which to unravel new meanings. The initial work concepts of the Concept Foundation and its hypothetical starting premises are eleven.

1 death

Death traditionally implies the opposite of life. It is used to describe and refer to a biological process that originates when a living organism ceases to exist. In other words, death is generally a concept used to express the extinction of life.

In its initial hypothesis, The Concept Foundation will understand death as a transformational process of life, and not as a final stage or its extinction. Therefore The Concept Foundation will promote the knowledge that seeks to scientifically test the hypothesis that biologic life goes through a profound process of transformation at the very moment death is declared.

The underlying concept of this hypothesis is that there exists the possibility, probably not yet glimpsed or accepted in science, that after death life is not extinguished but

transformed. Also, that what we view as extinction of life is nothing more than the transformation of biological life into a different and yet unknown physical entity.

2 consciousness

Consciousness has been understood as the human capacity to self-recognition; the mental space where self-identity lies. From this general definition, conscience has received in the recent decades a substantial attention with a scientific approach in various disciplines, mainly Psychology and Neurosciences, but also Artificial Intelligence and Medicine.

Two streams on conceptualization of conscience prevail in terms of scientific approach:

- The first considering consciousness as an epiphenomenon of neural correlates of the brain.
- The second suggesting that consciousness is a process with its own physical identity and whose nature, yet to be clarified, would be an emergent property¹ of brain activity.

The initial hypotheses The Concept Foundation will assume, is that consciousness is an emergent property not only of the brain but also of the human biological organism as a whole. In this framework, conscience will be understood as a physical process, probably endowed with operating mechanisms that meet the rules of new physical equations yet to be established.

The underlying concept of the consciousness knowledge adopted by The Concept Foundation is that consciousness is not only an emergent property of human organism but also of the physics of the Universe; therefore consciousness is a route towards the continuity of matter in the Universe and a way to interconnect the human being with the environment.

3 universe

From a classic and traditional unscientific premise, the Universe has been envisioned as something outer space, external to the human being. It has been identified with the Cosmos and from that perspective, the human being has been related to the Universe as inhabitant of planet Earth, a body belonging to the Cosmos.

Nevertheless in an astronomical level, the Universe is all that exists, a container and content of all that can be observed, but also of all the unknown including what

¹. *Emergent property in the sense of Physics, as a reality generated by the action of the parts; the emergent reality would differ from the sum of their individual units.*

we don't know we are even unaware that we don't know. That is to say, the Universe is not something external to the human being, on the contrary it is the human being who is a component of the Universe, as well as everything around it, whether it is perceived by the human being through the senses or not.

The Concept Foundation's starting hypothesis is that there is no discontinuity in the bodies and the physics of the Universe. All bodies are connected at the level of elementary particles. The perceived gap between objects that populate the Universe, or on a smaller scale the planet Earth, is once again a side effect of human sensory limitations.

The underlying notion of this hypothesis is that nothing is separated in the Universe and that physical connection levels exist –mostly still to elucidate, amongst all known and unknown particles.

4 time

From Newtonian physics back then, time was regarded as a static and unidirectional reality, from the past towards the future. Einstein came to change this concept of time, making it relative to the observer and indissoluble from space, turning it into space-time. Relativity even opened doors to the cessation of time, counting that time is zero when a moving body has accelerated to the speed of light. Photons would move at time zero.

The Concept Foundation would start from the hypothesis that time, as perceived only human beings derive an illusion from sensory limitations. The past, the present and the future are instrumental concepts humans have adopted to compensate sensory limitations within their physical reality. Therefore the different time discontinuities perceived by humans are nothing but an expression of a “mental time”. Time perception in humans is not an exact correlate and probably not even an estimate of the underlying physical reality of “space-time”.

The basic concept of this hypothesis is that time, as it has been understood, would not probably exist beyond our sensory processing and measuring instruments.

5 senses

Senses represent the physiological channels through which the human organism (and that of animals in general) detects and picks up signals which enable the brain, to process the information needed to build a perceptual representation of the environment. It is of common knowledge that sensory channels have a perceptual range of detection and signal processing, in such a way that the sense of sight in human beings would process the light only within a certain wavelength range, as the sense of hearing does to the sounds we hear.

By definition, senses provide the biological organism with a biased perception of reality, fitting the physical stimulation ranges that each sensory organ is able to perceive. Henceforth, senses leave out of perception a great number of physical phenomena that make evident their behavior outside the range of perceived stimulation. In humans for instance, ultraviolet light cannot be seen through the sense of sight although it does exist. Likewise, the normal human sound has an audible frequency spectrum where infrasounds below 20 Hz will not be perceived.

The hypothesis The Concept Foundation will take regarding senses, is not far from what the scientific research has been revealing -the reality built by human beings through mental representation perceived among neurobiological correlates of information getting to the organism by means of the senses, is a biased reality. Therefore, there is an indefinite potential when talking about maps of reality, which while taking place in the human space-time, are not either perceived or granted the nature of a real event.

6 reality

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Reality for humans is not specifically what is perceived through the senses, as this contribution is a small but significant portion, of the components used by humans in order to conform a reality; their reality.

Nevertheless the reality humans interact with, relies not only on the senses in order to be built; ideologies, which are the mental constructs with information to be interpreted in a determined direction, play also an important role in the construction of human reality; the same way emotions do by restricting and addressing the perceived reality.

The reality in which humans interact, unfold their decisions and desires, projects and ultimately their lives, is individually constructed in each mental space. There is nonetheless a considerable degree of agreement among human beings in terms of a perceived reality, mainly in respect to the so called "physical realities": except for mental imbalance or brain injury, the majority of humans agree when perceiving the sea when they see it, the air when they feel it, or a spoon when it catches sight.

However, scientific research by itself is permanently unraveling new planes of reality not perceived by humans, either due to mental limitations or ideological biases. Several theories in the field of Physics are based on multidimensional realities beyond the four space-time dimensions perceivable by human beings².

The Concept Foundation will start from the assumption of the existence of reality planes directly inaccessible to humans, due to our biological and mental limitations.

2. See all proposals Kaluza-Klein's sort, such as the M-Theory.

These reality levels, some of which are being glimpsed by theories in the quantum area, by particles Physics, or the theory of everything, could imply other dimensions which are active and constantly happening around the human being in a geometry or Physics whose coordinates may not have been still detected.

The underlying concept of this hypothesis, which is connected with some postulates of the most disruptive streams of current Physics, is that the reality in which dimension human life takes place could be –taking a linguistic license from Quantum Physics, a wave function collapse of an unspecified set of probabilities which potentially are all realities happening at the same time.

7 perception

In psychological terms, perception is determined by the set of mental processes by which the biological organism selects, organizes and interprets the information coming from the senses, in order to use it to conform a representation of reality. In defining perception, some theories also include the integration of feelings and thoughts within the sensory information.

The hypothesis The Concept Foundation will hand lays on the believe that perception is a “constructive process of the reality” to be adapted to sensory and dimensional limitations³. In this constructive process, perception introduces continuities where previously there were only discontinuities⁴ and discontinuities in continuous physical realities: by injecting a discontinuity, continuity in nature’s quantum state shows a static (discrete) and steady reality.

As for the case of the concepts that defines senses or human reality, introduction of this hypothesis on perception implies considering that different types of realities exist –not merely philosophical, immaterial or intangible, but purely physical– in which the human being is permanently immersed, but is unable to perceive in normal sensory or mental conditions.

8 science

Science refers in general to both, the scientific knowledge and the knowledge disciplines applying to the scientific method as a specific process to attain and methodize this knowledge.

3. Dimension understood as a metric or topological property of an object, in the mathematic-physical sense.

4. A traditional example shows a human being sorting the misplaced frames of a movie projected at a certain speed, building a continuity of the story.

The scientific method is mainly based in inductive-hypothetical-deductive reasoning to, from the observation of the reality, put forward the functioning hypothesis of that reality, establishing laws and theories about its behavior. In the so-called “hard sciences” (i.e. Physics) the empirical validation of the hypothesis is made by means of experimentation or experimental testing, while in the “soft sciences” carrying out such experiments is less feasible in general.

Strictly speaking, science and the scientific method have (or should have) some field or reality dimension as knowledge targets. In fact, science in its roots has an exploratory aspect, which excludes nothing from being analyzed or reasoned. Science vocation is (or should be) the interpretation/explanation of everything. Nevertheless, for practical reasons in the majority of cases, or due to ideological biases⁵ in other scientific disciplines, scientists and Science have avoided involvement in territories considered less responsive to observation, to measurement and definitely to objectify the positivist tradition⁶. These slants have sometimes exceptions when investigations of current science disciplines take place (Cosmology or Quantum Physics), but they still dominate the scientific thought in the early 21st century.

6

The Concept Foundation starting hypothesis will be that the positivist bias has prevented the scientific method from being more ambitious. That despite the undoubted achievements in terms of scope and depth in the advancement of human knowledge throughout history, other territories outside science, impossible to fit into the scientific study area and unapproachable to the scientific method, should be considered. Basically, the underlying concept The Concept Foundation will assume is that science, in general, behaves as refractory to the “impossible” when the scientific nature of science is precisely to elucidate nature of the impossible to transform it into possible.

The aims and objectives of The Concept Foundation are based on the conviction that the whole universe has its own physics, but that the majority of it is still to be thrown light on. Therefore, the starting point of the Foundation does not accept any apriorism respect to the immaterial nature of any portion of the observable or non-observable reality but will consider the hypothesis that all reality, including the non-observable or measurable one, due to current inability of human or technological systems, will end indentified as having a physical nature. Even the spirit has a physical nature, hitherto unknown.

5. *Ideological slants are understood here not as politic ideologies but as a priori mental models conditioning and leading behaviour. For example, Science has been reluctant to show interest in intangible or immaterial objects due to their “unobservable” nature.*

6. *Positivism as a stream of science phylosophy which states that the only means of knowledge is proven or verified through the senses.*

9 religion

Religions (as well as philosophy, though sometimes as precursor of science) have historically been dealing with matters foreign to science. To such extent, this divergence was that all matters handled by religions were –and still are– considered unscientific, areas where faith operates and reason fails. To be precise, God has never been considered scientifically affordable.

Religions deal with concepts such as spirituality; the soul... intangible concepts not subject to be investigated by science.

The hypothesis The Concept Foundation will adopt is that religions are a set of metaphors and symbols (rituals, narratives) developed and systematized by humans, in order to try to explain some areas of reality which have been foreign to close observation with our senses, and to our understanding by means of our reason. The splitting between Science and Religion is a product of the human necessity to segment reality and departmentalize between faith and knowledge; this is a need that comes from the particular way perception has to introduce the breakings in a Whole which is constant, as well as the inability to access dimensions of reality which do not fit the sensory ranges or the tridimensional space.

The underlying concept the Foundation will try to reveal is that Science and Religion are two ships that historically departed from two different harbors, following navigation charts that decoded by maps whose limits are unknown. When both ships have advanced enough and the portions of their maps are used to guide them and have clarified to a determined threshold, both ships will discover they are arriving to the same port; a port that operates with rules common to both seafarers.

10 language

Language is a function or human faculty used both to build our thoughts and to establish and transmit those concepts from which the human being represents – and acts on-reality.

The most quantitatively widespread expression, or at least most substantial of the language is the word and the verbal expression. But this visible part of the language doesn't run out all the language possibilities in which the human being is extended through the nonverbal: from sign language, body language, or emotional language, to the different artistic abilities such as music, painting... which can also be understood as languages.

Mathematics is a specific language as well, from which to conceptualize and describe realities that in most complex cases do not even have a translation into a conventional verbal or written form in any language. Consequently, there are enormous varieties of coexisting language typologies to represent reality.

Language is not only a communication instrument to transmit our ideas, wishes, thoughts, aims or knowledge and our art to others; it is also the base on which thoughts flow in our mind. When human beings think, they use images on a principal base of verbal language.

Language represents what human beings know. Nevertheless, the unknown respect to the nature of reality exceeds the so far well known; it is for this reason that from a scope perspective, the human language has a first limitation, despite its undoubted richness as a capacity. The second clear limitation is that language is a structure and as such, it leaves behind what doesn't fit into it... words to be named, concepts to be yet represented.

In this paradoxical context with richness of languages and idioms within a structural limitation, The Concept Foundation hypothesis is that there are underlying concepts to reality which still do not have the language necessary to be appropriately expressed and are waiting to be discovered in order to be given a name and that even with a name the conceptualization does not get to embrace its complexity or its simplicity.

One of the Foundation vocations will be precisely to discover, rebuild and design new concepts to new realities or to re-conceptualize the old ones, whose signifier and significance are limited, expressing if necessary new languages to describe them or in combination with innovating, a disruptive approach to the existing languages.

11 love

Love is one of the most ambiguous and indistinct concepts to approach; resistant to any definable attempt. Depending on the focus taken (philosophical, biochemical, poetic, anthropological, social, religious), love will use different words to be described or referred to. Also in different language levels, love can be expressed through the body, non-verbally, or through actions.

From a Biology's scenic view, human organisms have neurochemical and anatomical correlates. From a philosophical viewpoint love will deal with different interpretations, as it happens with Sociology and Psychology. Apparently, it is from Physics view that love is less conceptualized; this is mainly due to practical motivations responding to a disciplinary interest for the object under study. Nonetheless, does love have gravitational field components or electromagnetic force? Beyond the biochemical reactions in human organisms, is there physical interaction of particles to state a certain "love structure" through physics of reality?

Concept Foundation's starting hypothesis will be that love is an appealing and binding force with its own Particle Physics and field equations, yet to be clarified.

manifest

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Additionally, existing so many force fields, love does not confine itself to human beings, but it has correlates expressed in different ways, in other species with biological organisms and equally the Universe own tissue.