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## INDUCTION, SPACE AND POSITIVE ETHICS

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One may purport that ones' awareness of space for scientific purposes comes about from a potential awareness of its' absence that is derived from times when ones attention is not focused on it. Yet simply one might extract the notion that space and entailed properties of it are elemental—i.e. conceptually non reducible and that from which all emanates. The words non-ethical induction, entailing the existence of ethical induction, if compared in a corresponding manner (to indivisible space and the attentive awareness of it), also entail that the ethics of induction in science are dependant on attentive focus. In the following description, I will attempt to draw some logical conclusions employing this analogy regardless of its potential validity or invalidity and then relate these conclusions to actual circumstances in order to lend them substance.

Entailed with the terminology non ethical induction is the existence of ethical induction. The intended parallel hopes to extract the following:

1) Inductively arising applications are innately unethical.

2) Inductive tendencies, the inclination to wish to induce, are the product of attention dependant conceptual development.

3) Space is considered to be indivisible/non reducible, the elemental construction unit of the world; in the same parallel an ethic is deduced to be elemental and universal to the world also.

As an example to build on: as publication space is limited here (excuse the pun) I must approach the topic more aggressively than usual in order to create space for my ideas, and from this notion will conclude at the same time that all processes whether scientific/molecular in origin, psychological, psychical, of mind or matter emanate in a parallel fashion from the properties of physical space. An elemental force is also postulated to exist that enables uniqueness as explanation for the means of physical separation of surfaces. In the case of my text, the surface area that I am constrained to in order to contain my thoughts involve the energy—energies and metabolic process of the chemicals that compose my conscious awareness in the expression of my ideas entail physiological considerations and chemical properties arrived at from the interactions of surfaces—as well as relations of memory, behavior that may be represented as contained up to the present with all the possible paths of nature that have a limit if considered up to the present moments, and are also derived from the same unit principle of space/force [time = space = force] and the arrangements of surfaces, emergence of structure(s):

A) One arrangement allowing my reflections and thought—brain/body assembly.

B) An arrangement of my memory and available behavior possibilities from the wondering involved in specific/nominal perceptual experience.

My attentive application and willed employment entail spatial processes/force in every aspect. A force is associated with every aspect of my activity, physiological/cognitive, etc., to contain, with respect to my wishes, this text to a certain surface area of paper and the willed attention of others choosing to read it, requiring the unique application of corresponding (again, excuse the pun) forces from a perspective involving a different set of unique spatial forces uniquely evolved that are particular to that particular individual who may or may not elicit a reaction, though any relation to the reading entails also physical force as innate to all processes in the act of relation.

Several questions may be proposed from this concerning induction, ethics and space.

A) In the intercourse of writing and subsequent reading, a willful aggression and a willful aggressive response is indicated—i.e., the employment of natural forces to change space. This is naturally deductive as deduction is the means with regard to my choice to create and submit the text, is the method used to arrive at the idea exchanged, the way to present it in a limited space, the analysis of intercourses involved, the decision to chose to initiate a relation to it, and all willed subsequent events related to the relationship with the author. The surface area occupied by the product on paper are a functional relation, in all aspects, of the products' (sentient) existence, of natural forces and active changes to space—e.g., creation of the product, activities of all intermediates, its reading and subsequent physical changes to the world of any kind (e.g., from the effort, metabolic energy associated with its reading, internal or external changes with respect to the particular individual(s)). All facets of the text as a physical surface are thus representative and inclusive of all facets in total and entail natural forces and changes to space. One may ask: is the willed application of force, ethical or unethical? If one chooses to relate at all to the external world, to consider any relations ethical, these described relations must also be ethical. It is also shown that every aspect of the existence of this text involves deductive reasoning, if a relation exists to connect conceptually these aspects with an indivisible principle unit of volume/space, and force, as it may be argued that the actual product, the surface it occupies is directly associated with a unique location, myself, from which it emerges and potentially may be inductive less for this established conceptual relation.

B) From this deduction an extension may be made to purport that within a framework of nature all events of the world are either inductive or deductive. Nature proceeds via a deductive course. If an inductive course exists it may also be concluded that a violatable natural ethic exists, a parity, in which potential violation is strictly dependent on willed activity associated with inductive reasoning.

C) Of paramount importance to this notion, questions can arise regarding the violation of a natural ethic, questions of direct intention with regards to an inflagation and especially with respect to consequences. Consider the situation that I, if working as a biologist, were to invent data and have it transmitted and received in a schematically conceptually identical situation to that presented in this text. If the made-up data has no relation to material reality but only to the individual who created it, the reader, who may assume it is genuine, establishes a relation with it that, unknowingly, has to do with secondary spatial factor modulated by the specific locus = forgery, and yet, may apply it as valid natural deduction. Subsequent events from the forgery will all be inductive in nature and in violation of a natural ethic with a reducing deleterious effect that would mirror the inductive act rather than nature—i.e., to cause a crime to nature. Resolution of this situation involves the recognition of the forgery and the establishment of a primary deductive natural connection with the flow of nature—in this case only the correct identification of the forgery as an intended induction.

D) Consider, however, two other potential situations:

1) A situation in which the induced material is theoretically valid—i.e., by chance coincides with a truth, with a natural deductive path in its' creation.

2) A situation in which no intention to induce is involved but in which the creation of materials has an actual/real origin with events connected to a secondary nominal location rather than the primary conceptual locus of indivisible space. For example, suppose I dreamt that I was a hero boy scout and later became a boy scout. Regardless of whether I was aware of the realization of this experience from a dream or not, my subsequent experience as being a boy scout influences my life, and are secondary to conceptual nature, but primary to myself as an inductive agent. Extending this conceptually, induction verses deduction with regards to a source of change, in the example of the forgery, all those secondarily connected with the inductive event could potentially find themselves conceptually garbed in boy scout uniforms and simultaneously engaged in a deflagration opposed to nature, until the actual inductive locus (of boy scout) is revealed, though the act of becoming a boy scout, inductive, regardless of how it is realized, relates ethically to the individual only (but who could lose interest, even change his thoughts, shed his uniform). The identification of an induction by an unintentionally inducing boy scout can become physically retarded if his same garb is assumed publically. Resolution of the difficulty can become impossible even if the inducing agent has realized his error in deduction—in analogy is longer garbed as a boy scout. Situation one is even more interesting, as it may be logically concluded that regardless of the validity of the invented data, it is still the product of an induction that entails the same natural ethic as a grounding focus regardless of its' factual validity, it has ultimately the same consequence with the same potential resolution to identify the source of the induction, in this case intentional induction. One may conclude from this argument

that the validity of scientific fact is secondary to the behavior/meaning associated with its creation/creator. In a more pronounced example, Adolph Hitler might have conceivably written the declaration of independence with which he associated it inductively with a means to accomplish it aggressively via inhumane activities, though related also to space/population medical problems—e.g., natural problems—of Germany.

Parmenides, who deduced the futility to know the actual paths of nature may actually have thought either that it could not be reasoned inductively by means of deduction, or that its' revelation involved induction, which he strictly considered impossible. These interpretations are different with respect to the definition of induction as either meaning change to what is or the act of creation. From an awareness of the evolved situation from a less populated world of today, from a vast enabled network for intercultural relations, it is difficult to ascertain if Parmenides could have conceived of the possibility at all to violate a natural ethic, induction restricted to its owner.

In his professions, in light of the analogy of text and space demands for the presentation of this text, related to the amount of applied/received/transmitted force/assertion, a potential likeness of the practitioner to the related features of his topic might be envisioned to grow very smoothly considering the very strong likeness that already exists between the two—it is only a matter of reorientation related to a new awareness achieved from study as he gains a momentum to assert himself aggressively to attain a space within his topic—to cause evolution, control change in likeness to his topic. The physicist, perceiving what he does not tangibly understand as abstract, different from the biologist, abstracts an abstract space. It is stressed to be vital that those who envision a future plan differentiate the ubiquitous aspects of his study endeavors (space, force, time) from himself so that he does not induce unintentionally, unethically, to minimize himself in concert with his unaware transgressions on a poorly conceptualized nature as he construes that his reasoning is deductive.

The described vast slant in practicality, of deductive versus inductive products of scholarship, when weighed with the apparent competence and diligence of modern science entails, for its rectification, a subtle philosophical deduction related to self and perspective, requiring no more surface in counter-balance than the meager area of this text with respect to the enormous surface of existing materials—the scrupulous and thoughtful examination for errors of reasoning in advance of application.

#### REFERENCES

- Tarán, L. (1965), *Parmenides: A Text with Translation, Commentary, and Critical Essays*. Princeton: Princeton University Press.